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# REVIVAL IN THE CRYSTAL PALACE (see page 584)

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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

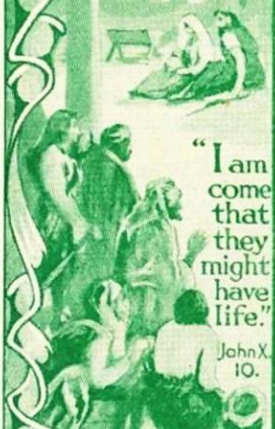
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Vol. XIV.. No. 37

SEPTEMBER 15, 1933

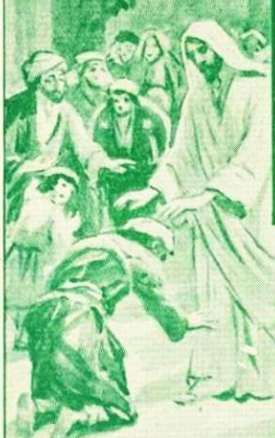
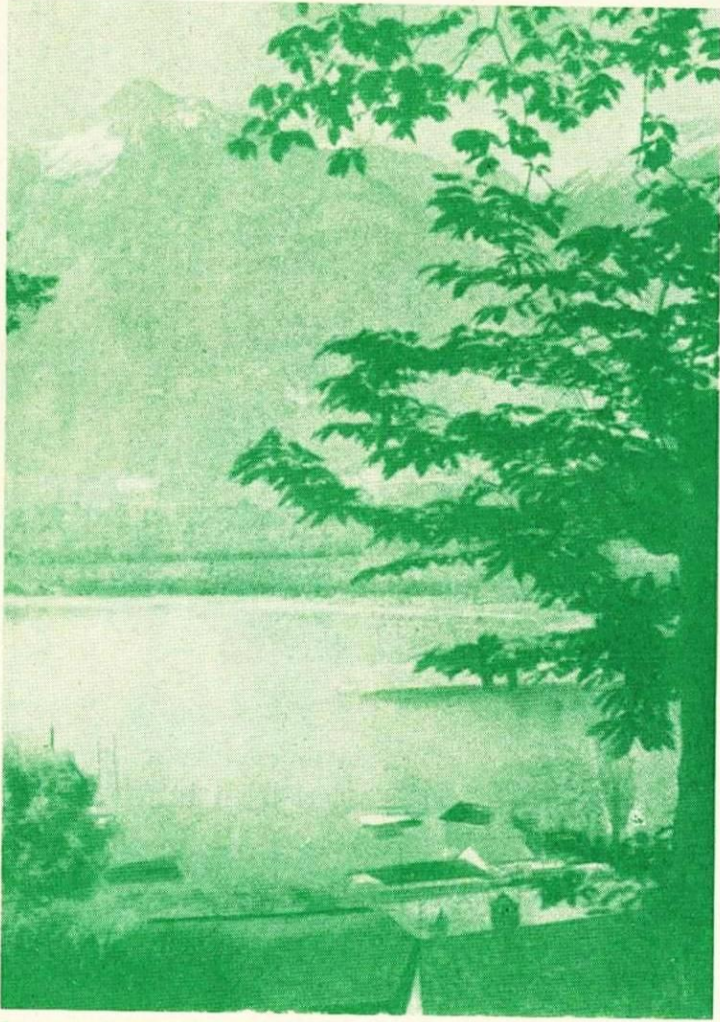
Twopence

**SAVIOUR**




"I am come that they might have life."  
John X. 10.

**HEALER**


A typical Swiss scene, showing the Rochers de Naye in the distance

**COMING KING**

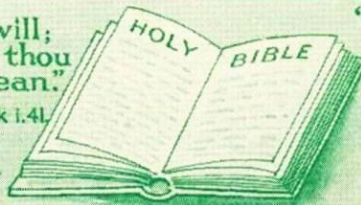


"I will come again."  
John XIV. 3.

**BAPTISER**



"I will; be thou clean."  
Mark i. 41.



"I will send Him (the Comforter) unto you."  
John XVI. 7.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance  
 Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4  
 Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol XIV.

September 15, 1933

No. 37

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## WATCH THESE DATES

**CLAPHAM.** September 24 Elim Tabernacle, Park Crescent, Visit of London Crusader Choir, 6.30 p.m.

**KENSINGTON.** Every Friday Kensington Temple, Kensington Park Road. Foursquare Gospel Rally at 7.30 p.m.

**LETCHEWORTH.** October 7. Elm Tabernacle, Norton Way. Visit of London Crusader Choir, 7.30 p.m.

**PETERSFIELD.** Commenced September 3. In the Sale Field, near the Railway Station. Tent Campaign, conducted by Evangelist C. W. Stenning.

**ST. LEONARDS-ON-SEA.** Commenced August 27. Boscobel Hall, West Hill. Evangelistic Campaign by Pastor W. G. Hawkins.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIV., No. 37

SEPTEMBER 15, 1933

Fridays, Twopence

## From Famine to Harvest

By BEN HARDIN

**L**ET us consider the life of Ruth. You remember how Naomi had gone out from her country and kindred into the land of Moab. I do not know what the attraction was that drew Naomi into Moab, but I know what it is that is drawing people to Moab to-day. It is the love of the world, the love of pleasure. Moab sends out its appeal and beckons alluringly, and many have left Bethlehem, the land of peace, and gone into the darkness of Moab. I believe that God was doing everything He could to bring Naomi back from Moab. Sometimes He gives us the thing we long for, but it brings leanness into our souls. Afterwards God gives us the very thing we want, and we find we do not care for it.

### NAOMI AND HER FAMILY

had gone into the darkness of Moab; spiritually it was very dark. We do not know how long they would have stayed there were it not for the fact that God put His hand on them. If anyone has my sympathy it is the man who once lived in Bethlehem and has moved to the land of Moab. All the time they lived in Moab they had nothing but heartaches and trouble. First Naomi's husband died. She wept with a heavy heart, but still did not return. Then her two sons died. Do you think when Naomi was bereft of her husband and sons she said, "I do not understand this"? I doubt it. When trouble comes many of us pretend we do not understand it, but in our hearts we know more than we pretend.

For ten years Naomi had lived in this land of her choice—a land of sickness and sorrow it had been to her; a land of trouble, heartache, famine and death. But in the midst of the famine that had spread over Moab, the news reached her "that the Lord had visited His people in giving them bread." The seventh verse of the first chapter says, "Wherefore she went forth out of the place where she was." She had already made her decision, and her two daughters-in-law said, "Surely we will return with thee unto thy people." But Orpah kissed her mother-in-law and was swallowed up in the darkness of Moab, never to be heard of again. Ruth clave

to Naomi and said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." So they went until they

### CAME TO BETHLEHEM.

The scripture says they came "in the beginning of the barley harvest." Right from the heart of the famine to a land of plenty, like the prodigal son who said, "How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father." I do not know whether you appreciate their position or not, but if you had lived in a land of famine, and returned to Bethlehem in time for the harvest, you would understand how they felt.

I lived many years in Moab. I did not know anything grew on a corn stalk but the husks and tassel, until I came to Bethlehem and God shewed me the corn. That was new to me. I had thought that worshipping God was simply a form. I didn't know you could enjoy this thing called religion. Hungry and weary, sick and sorrowful, I arose out of the dense darkness of Moab and said good-bye to folly and sin, good-bye to the fashions of the world, good-bye to the formality of religion, and I came down the road of time and arrived at Bethlehem when barley was in the harvest. And there was a song, a shout and victory in the camp.

As Naomi and Ruth arrived in Bethlehem, Ruth said, "Let me now go to the field and glean ears of corn after him in whose sight I shall find grace." Her mother-in-law said, "Go, my daughter." Once you get into Bethlehem and get a taste of this barley you will want to work; you will want to do something for God. It puts a go into your soul. So Ruth went out and gleaned in the harvest field. A gleaner is one who goes through the field after the reapers, and gathers up that which is left.

### PENTECOST IS A GLEANER.

We are the last on the field, and what is left we get. Do you know anybody who is in distress? is

sad and sorrowful? Send them here. There is balm in Gilead for them. There is a Physician here. You may come to church tired and worn in body, but once the Spirit begins to rest upon the meeting, the burden and care have lifted. You may be worried about finances, but when you come to the house of God and His presence hovers over the meeting, there is life and victory for everyone in need. There is something quickening about the Spirit of God.

Ruth as a gleaner went out into the field and gathered up the grains of barley that had been missed. There is much grain to-day that has been missed by the reapers; it can be found in the factory, in the store, on the trains, at the depots, and in the homes. Many are dying by the wayside. They have been missed and have been longing for something to satisfy their souls. They think possibly the thing they need is pleasure, but if we would gather them up and bring them to Jesus, they would

#### FIND IN HIM EVERYTHING

that satisfies. Perhaps your neighbours have been missed this morning, the men with whom you work. They are in the fields of sin, and it is our duty as gleaners to go into the harvest field and bring them in.

As Ruth gleaned, her hap was to light on a part of the field belonging to Boaz, who was of the kindred of Elimelech. And when he saw her he said unto his servant, "Whose damsel is this?" And the servant replied, "It is the Moabitish damsel that came back with Naomi from the country of Moab." Right there Boaz was so impressed with Ruth, who so readily felt the call to active service in the harvest field, that he commissioned her, saying, "Go not to glean in another field." He instructed his young men to let her glean even among the sheaves and to reproach her not. Also to let fall some of the "handfuls of purpose" for her.

Our commission covers not only our work in the open fields, to gather in those who are in gross sins, but we are to labour among the stacked grain, and win those who, while they are members of a church, are yet not enjoying the blessings of the Gospel. We are to lead them from a mere form of godliness to the realities of Jesus Christ.

Ruth gleaned faithfully until the even, and beat out that which she had gleaned, an ephah of barley. Her coming home with so much barley caused Naomi to enquire, "Where hast thou gleaned to-day?" Would that the question of Naomi echoed in our own hearts at this time, Where have we gleaned to-day? What have we done to-day

#### TO WIN THE LOST

to Christ? to help garner in the golden sheaves of ripened grain? Let us ask ourselves

Must I go, and empty-handed?

Must I meet my Saviour so?

Not one sheaf with which to greet Him,

Must I empty-handed go?"

"Where hast thou gleaned to-day?" asked Naomi of Ruth, and Ruth replied, "The man's name with whom I wrought to-day is Boaz." And Naomi said,

"The man is near of kin unto us. One of our next kinsmen. . . . Behold he winnoweth barley to-night in the threshing floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known."

Before we spend the night season at the feet of our Boaz we must be washed and anointed; saved and baptised. With these experiences we are able to get down in contrition and humility, down to the floor. Prostrate ourselves before Him.

Down low at my Redeemer's feet,  
I sweetly rest and I am blest,  
My peace is perfect and complete,  
Down low at my Redeemer's feet."

It is hard as individuals and as a church to get down, but there is where we get the blessing. Many times I have heard people say: "I never want to get any higher than Jesus' feet." After all, that is a lofty position,

#### DOWN AT HIS FEET.

Ruth went in softly and laid herself down, and in the night season Boaz discovered there was someone at his feet, and said, "Who art thou?" And she answered, "I am Ruth thine handmaid." And he answered, "Blessed be thou of the Lord, my daughter." If we stay quietly at the feet of the Master through the night season He has something to say to us. While the darkness is covering the earth, if we, the Church of Jesus Christ, will stay low at His feet, He will speak to us in the still small hours of the night, and tell us what we must do.

And in the morning he told her to bring her veil, and he poured into it six measures of barley. When God begins to pour it in by the measure you will be blessed indeed. First it is grains, then handfuls, then measures. Ruth progressed from grains to handfuls, from handfuls to measures, but there is still something better ahead. Boaz wanted Ruth for his wife, but there was a kinsman nearer than he, whom he had to consult.

He went to the near kinsman and said, "Can you redeem Ruth the Moabitess?" And the near kinsman said, "I cannot redeem her, lest I mar my own inheritance." Then said Boaz, "If you cannot, I will redeem her."

We have a kinsman that is near to us; not near enough to redeem us, but near enough to bring us to Christ—the law. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Jesus Christ is our Kinsman, our Redeemer. He purchased us, not with silver or gold, but

#### WITH HIS PRECIOUS BLOOD.

In the morning Boaz took Ruth, the poor Moabitess. She came out of Moab a pauper; she hadn't a thing in the world but what she received from Boaz. When we came to Jesus we had nothing. All we have is what Jesus has given us, and we draw Divine life from Him. We came out of the darkness of sin, and our wealthy Kinsman, our Boaz, who owns the cattle upon a thousand hills, has taken us poverty-stricken

Gentiles. And as Boaz proclaimed at the gate of the city that he had taken Ruth the Moabitess to be his wife, so Jesus will proclaim before the world that He has taken us to be His Bride. We will not only glean the grains, the handfuls, the measures, but we will have the Owner of the field, Him whom our souls love.

They tell a story of a wealthy young king who ruled over a certain kingdom. As he was riding in his chariot one day with his attendants, he saw a shepherdess in a fold with some sheep. He fell in love with her, and tried time after time to become acquainted with her, but all to no avail. She feared him, and

#### FLED FROM HIM IN TERROR.

His heart was sad; he thought of her day and night. One day he decided to take off his purple robe and his crown, and donning a shepherd's dress he began to keep sheep. When noon time came he drove his little flock down to the brook, and she also brought

her flock to the brook. While they were drinking he made some commonplace remarks. When evening came they were both down at the brook again and became very good friends. As time went on they found they were just counting the hours when they should meet at the fence. In this way he won her to himself.

That is exactly what Jesus did. He laid aside His kingly robes and clothed Himself in flesh, and as a humble carpenter's son He moved in our streets. He knew what it was to be hungry and thirsty, and we did not fear Him. Had He come as a king we would have drawn back, but oh, seeing the Man Christ Jesus we were not afraid. At once we loved Him, and because of that love there is to be a wedding. Now He has on His crown, and some day we will sit on His throne and reign with Him. The night season will soon be over, and we who have spent it at our Redeemer's feet will be wedded in the morning.

### Striking Conversions.

# The Saving Power of the Lord Jesus

By DOUGLAS R. SCOTT

**I**N giving this testimony, it is my desire to glorify my Saviour and to thank Him for the way His hand has been upon me, both before and after my conversion. It is only now that I realise that He in His grace and mercy had set me apart from my youth. From my very youngest days I attended the services in the Church of England, where I was christened; and there my mother stayed until some new ceremonies, which she could not understand, were introduced. It was then decided that we should go somewhere where we could understand and profit by the services. Thus I found myself in a Congregational Sunday School, where

#### I LEARNED MUCH OF BIBLE HISTORY,

and nearly every year took a prize in the Scripture examinations, but where, sad to say, no one took the trouble to explain to me where I should begin, namely, at the Cross of Calvary. At this time I was at the high school, where I shewed ability in the study of foreign languages, not the same that I now have (praise the Lord) in the manifestation of the scriptural new tongues.

After leaving school, I left Sunday school also, and joined what is called the Brotherhood, and there I heard many brilliant speakers, but not one gave me the key to the real knowledge of Jesus Christ. After this came the war, and towards the end I found myself in khaki, with good morals, but with no power to live them, and, needless to say, I went the same way that most of the soldiers went, the way of sin, not being able to resist temptation. After the war I sought light in a Primitive Methodist church, but no real light was forthcoming. The sermons were preached to all as if they were already Christians, and the way of salvation was not preached, and I was still in darkness

over the most vital question of all. The world by now had got completely into my heart. Working in an office by day, playing either for the dance or for the cinema in the evening, and filling up whatever was left of my spare time with football and foot racing, Satan seemed to make the way easy for me, for I excelled in all these things. The god of this world wanted to blind my eyes to the reality of the next, and he succeeded in doing it to such an extent that, having blood-poisoning, and with lockjaw setting in, I felt the end was coming, but

#### DID NOT THINK OF ETERNITY.

The evening I thought to be my last, I spent in an all-night party, with the thought that if tomorrow I die, at any rate I will enjoy this last night. God was gracious, however, and I recovered from my illness, and then He began to deal with me. He called me on three definite occasions, and the third I yielded my all to Him—spirit, soul, and body—and found in Him what the world could not give me—complete satisfaction.

Once I was waiting, when a young man from a Holiness Mission came and asked me bluntly if I was saved. I gave him a long list of the things I did along religious lines, but not those I did in the world. He left me with a tract, but behind his question was the voice of the Lord. Then came a mission in our town, when all the churches took part, and I found myself in the final meeting. There was no direct altar call, otherwise I would have responded, for the Spirit had begun working in my heart. Firstly, all who were saved were asked to stand up; many got up right away, some who did not know whether to stand up or not, finally got up, and I was left seated with others. The

meeting closed and nobody came to speak to me about my soul. I was now getting thirsty, and God was leading me on. Praise His Name! Next I found myself in Whitecross Street: the sound of singing struck my ear, and I drew near to hear several young men giving out the Word of truth. One young man, a Pole, preached directly on the Cross, and the sufferings of Jesus, and his message, though in broken English, did what all the other sermons in good English had not done—it brought me to the feet of Jesus. I surrendered all to the Man of Calvary: the streets of London seemed

#### LIKE THE STREETS OF PARADISE

to me that day. Now came the work of sanctifying in my life. The Spirit shewed me that my old life would have to cease. I had several engagements at dances, etc., with my violin, but the first one to which I went was enough. My violin understood that its owner had become a new creature in Christ Jesus, and could no longer play the old tunes. Track-racing went by the board, but I clung on to football for several months, but God wanted me altogether. Here also He gave me three warnings. Twice I had accidents to my knees which I had never had before, and finally a thief took everything in my pockets, including a prize I had gained on the track, a gold watch, much valued. Then I decided to quit sport altogether. Definitely saved, what I needed was a spiritual home, for I did not feel like going back to the "old wine" of denominationalism to get frozen out, so I got down before God in prayer, asking for leading to a really spiritual home. Every Sunday I would look for this "home," and one day the Lord led me into a road where there were four churches, the Salvation Army, the Open Brethren—and in these two I should have received enough to die with, but I needed more, something to live with—a Spiritist church and a church with no board outside, but with the "new wine" inside. The singing was enough: it was the same as at Whitecross Street. In I went, and what induced me to stay was the kindly way the usher took me to my place. It was a breaking-of-bread service, and I heard tongues and interpretation but was not a bit troubled, only curious to know more of this manifestation unknown to me before. I had found the place of rest, and next Sunday was near the front to find out more of these new tongues. The young people's meeting on Wednesday greatly interested me, especially to hear these

#### YOUNG PEOPLE EXPOUNDING THE SCRIPTURES.

While there I heard several times the mention of the Word "power," and later on the Lord shewed me what the power was. Praise Him! It was the power of Pentecost, just as fresh and full as ever.

Some time after, Principal George Jeffreys came to hold a mission, and there I went out for healing. Upon the laying on of hands I felt the power of God pulsating through my whole body and I was delivered of an impediment in my speech which had held me for many years. After asking whether I was seeking the baptism of the Spirit, and being assured that I was, Mr. Jeffreys also prayed that God would fill me with His Spirit and lead me out into

service for Him. God abundantly answered his prayer. Sunday morning, as I was in bed early, meditating the scripture, "Underneath are the everlasting arms," it seemed as if I was suddenly lifted into the infinity of God. His power surged through my being, rivers of water flowed from my innermost being, and flowed out through my tongue and mouth, and I magnified the Name of Him who had thus filled me: in other tongues. Words cannot describe this blessing: that is why we have to have a new tongue. God shewed me that the blessing was for service, and immediately He led me back to Whitecross Street, to the place where He saved me, to testify of His love and grace. There every day for over two years I was able to tell forth the story of redeeming love, and many were those who found in Jesus the solution of all their troubles, and the end of all their doubts.

The Lord has many ways of leading us. Some He sends to Bible schools, others He leads separately. It was thus with me. Open-air meetings on Saturday and Sunday proved a real training ground, especially the answering of questions which unbelievers are only too ready to put. Then house-to-house visitation with tracts gave me to understand human nature and the call of the Gospel; but it was

#### NOT UNTIL WE LAUNCHED OUT

with a tent upon a Divine healing campaign that we found the real way to the people's hearts. God is wonderfully wise in giving a seal to the Gospel message—the healing of the sick. We have seen how the life of a whole family turns around one who has an incurable sickness, or who is invalid and praise His Name! we have also seen the life of a whole family changed when the sick one has received healing at the hands of the Master. It was with much fear that we laid our hands upon the first sister who came for healing, but when she testified at the next meeting to complete healing it was not at all difficult to lay hands on the second person; in fact, at that moment we would have prayed in faith for everybody who came, and would have expected healing and, what is more, would have been disappointed if the Lord had not answered. The way I got to know the Word of God was by private reading and asking questions of all the pastors who came my way. With the message of healing we were able to found an assembly, where we laboured faithfully for two years before putting it into the hands of a brother, who still ministers there.

Soon after God gave me the wife who has stood by my side in the thickest of spiritual fights in at least four different countries. Before finishing, let me relate how God led me to work for Him in France. Mr. Burton, of the Congo Evangelistic Mission, led me to go to Le Havre to better my knowledge of the French language in preparation, as I thought, for the Belgian Congo; and there Mlle. Biolley definitely led me to promise to come to France before going out to Africa. We did not know exactly what to do, but resigned everything into the Lord's hands, feeling sure He would lead. One night, God gave me a message in tongues, in the Arabian tongue, which was understood by a learned man at

the meeting; it was interpreted through the Spirit, which

### INTERPRETATION WAS CHECKED

by the learned gentleman and found to be correct. For us the message was a direct answer to definite prayer before coming to the meeting. "Take the step which is now before thee; step out, and I will lead thee step by step; with thy Lord it is one step at a time." Since that time our life has been one step at a time. We "do not ask to see the distant

scene, one step enough" for us. May the Lord bless this testimony to all who are called for His service.

Christ is the one grand theme of the Gospel.

We cannot make up for lack of prayers by excess of working; working without praying leaves out God. It is the prayer that prepares for work.—*Dr. A. T. Pierson.*

## My Saviour

SOLO OR DUET.



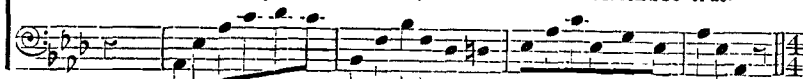
1. I've a Sa-viour kind and ten-der, I've a Sa-viour full of grace;
2. For my sake He came from hea-ven, To this world of sin and -hame:
3. Tho' I've of - ten been un-wor - thy, He has con-stant been, and true;
4. I've a Sa-viour kind and ten-der, He would be your Saviour too;



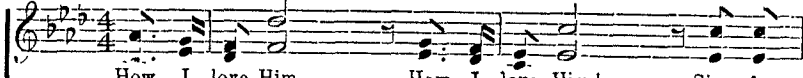
And a smile of win-ning sweet-ness E-ver beams up on His Face:  
Bore my guilt, tho He was guilt-less, And tho' blame-less took my blame:  
Tho' I've wrong'd Him, He for-gave me, When I would my vows re-n-ew;  
Will you not accept the par-don which He free-ly of-fers you?



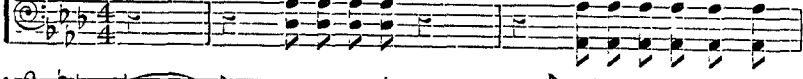
In the shrine of my af-fec-tion He shall hold the highest place.  
Can I ev-er cease to love Him And His good-ness to pro-claim?  
Tho' I spurn'd Him, He with kind-ness My re-bellious heart would woo.  
Take Him now as your Re-deem-er, Earth has not a friend so true.



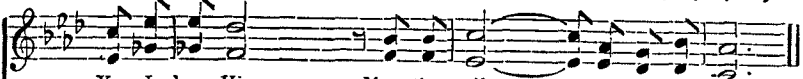
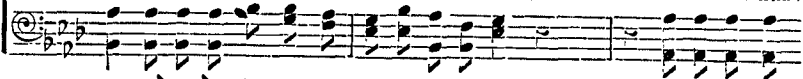
CHORUS.



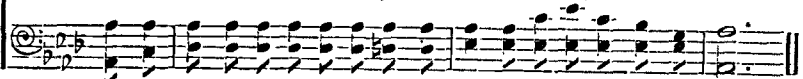
How I love Him, How I love Him! Since for  
How I love Him, How I love Him!



me . . . . . He bled and died; How I love . . . . . Him!  
Since for me He bled and died; How I love Him!



Yes, I love Him, More than all . . . . . the world be-side.  
Yes, I love Him, more than all



## Bible Study Helps

### GOD'S PROGRAMME FOR THE CHURCH.

Acts i. 8.

I. A Special People—"Ye shall be witnesses unto me."

#### II. A Special Pathway of Progress.

##### 1. Geographical.

- (a) In Jerusalem and in all Judæa.
- (b) In Samaria.
- (c) Unto the uttermost part of the earth.

##### 2. Spiritual.

- (a) Home missions (the Jew first).
- (b) Missions to those religious systems which have an admixture of truth and error.
- (c) Missions to the heathen.

3. Special power—"Ye shall receive power after that the Holy Ghost is come upon you."

### HOLY.

#### I. Holy God (Psa. xcix. 9).

1. Holy Father (John xvii. 9).
2. Holy Son (Luke i. 35; Acts iv. 27).
3. Holy Spirit (Eph. iv. 30).

#### II. Holy Scriptures (Rom. i. 2; II. Tim. iii. 15).

#### III. Holy Faith (Jude 20).

#### IV. Holy People (Eph. i. 4; I. Cor. iii. 17).

1. Holy Commandment (II. Pet. ii. 21).
- (a) Believe on Him (I. John iii. 23).
- (b) Love one another (I. John iii. 23).
2. Holy Calling (II. Tim. i. 9).
3. Holy Covenant (Luke i. 72).
4. Holy Priesthood (I. Pet. ii. 5).
5. Holy Sacrifice (Rom. xii. 1).
6. Holy Conversation (II. Pet. iii. 11).
7. Holy Hands (I. Tim. ii. 8).

#### V. Holy Temple—The Church (Eph. ii. 21).

#### VI. Holy City—New Jerusalem (Rev. xxi. 2).

#### VII. Holy Communion (I. Cor. xi. 23-32).

#### VIII. Holy Place—Heaven (Heb. ix. 12).



# Inward Silence

By HENRY PROCTOR, F.R.S.L.

**I**N regard to the true spiritual worship of God, it is impossible to over-estimate the value of silent communion. The still small voice cannot be heard amid the bustle and din of everyday life, unless we practise the presence of God in the secret chamber until it becomes natural to us to listen for the inward voice at all times. It was so with the Master. When His enemies were all round Him, contradicting and blaspheming, He always spoke as moved by the Spirit of the Father. But how did He obtain this unceasing communion? It was sustained by His times of spiritual communion—such as during the forty days in the wilderness, and the whole nights of prayer. God's teaching must always be received in quietness (I. Thess. iv. 11, Isaiah xxxii. 17, 18).

But there are two kinds of quietness: there is the outward, to which it is easy to attain; and there is the inward, which is not easy, but so difficult that many of God's children never enjoy it. It is not for the spiritually indolent, nor for the carnally active. And we may be outwardly very active in God's work, but doing all according to the flesh. But

## ONLY SPIRITUAL ACTIVITY

can avail in spiritual things: and before we can act spiritually, there must be a complete cessation of carnal activity. So in true worship, a time of outward silence is an absolute essential toward the attainment of inward silence. Outward silence is to cease from our own words, but inward silence is a cessation of our own thoughts. When we practise an outward silence before God, we first of all hear such a clanging and clashing of our thoughts, that we seem to realise that the temple is full of the sounds of earthly merchandise—the rattling table of the money-changers, the lowing of the oxen, the bleating of the sheep, and the cooing of the doves. We have to wait and watch until all this is silenced, till He casts them all out, and till every thought of our own is silenced. God has said that if we forsake our own thoughts, however good they may be, He will give us His own thoughts (Isaiah lv. 8, 11). This is the only way to obtain that true inspiration, without which spiritual worship is impossible. For God must be worshipped in the spirit, according to His own thoughts, and our worship must be in His own words. As long as I have only my own thoughts I must of necessity speak out my own words: but if I am thus inspired with God's thoughts the words that I speak will be "not mine, but His that sent me"—words proceeding out of the mouth of God, which infallibly minister both bread to the eater, and seed to the sower (Isaiah lv. 11). This is the way of

## SURE AND CERTAIN PROGRESS

Godward. In this way only can we walk with God, and please God, and be continually building up the Body of Christ.

We cannot do God's will at every step, unless we know His will, and there is no other means of know-

ing His will, except by the inward teaching of the Spirit: and before we can hear God's voice there must be silence in the Temple (Zech. ii. 13).

Not only outward silence of cessation of words, but inward silence or cessation of our thoughts.

We have to fight our way through legions of enemies to enter into this rest (Eph. vi. 12).

In this sense "the kingdom of heaven suffereth violence, and violent men take it by force" (Matt. ix. 12). When once the victory has been gained, and the entrance effected the position can only be maintained by constant communion.

This is the way the Master trod: He lived in the bosom of the Father by an unceasing communion (Isaiah l. 4). He always knew, therefore, at every step, what the will of the Father was, and always had both the will and the power to do it; and as He is our Example, and we are to "walk even as He walked" it is clear that we may all attain to this, if we will practise the presence of God, and hearken continually to the inward voice (I. Kings xix. 12).

This can only be consciously enjoyed when inward, or thought-silence is secured: by waiting in silence upon God.

The organ which God uses as the means of spiritual communication is what we call the conscience—the hearing organ of the inner man, which, of course, is the subject of many involuntary communications. It is by means of this spiritual organ that

## THE HOLY SPIRIT

convicts men of sin: but the same organ of conscience, which is used at first to convict, is used afterwards, when a soul yields to God, and believes His Word, to witness to our forgiveness and cleansing. By this means also "the Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16).

The babe in Christ is the subject of a good many unconscious communications of the Spirit, which he attributes to himself, and he is thus unconsciously led of the Spirit. But it is only when by means of inward silence we can consciously hear God's voice speaking in His temple and know His voice (John x. 4), so as to be able to distinguish it from all other voices, that we can really enjoy that constant and unbroken communion with God, and He with us, which will enable us always to know God's will at every step, and in every detail, so that we may do the will of God consciously and faithfully.

John Wesley writes in his diary: "My brother Charles, among the difficulties of our early ministry, used to say, 'If the Lord would give me wings I would fly.' I used to answer, 'If the Lord bids me fly I would trust Him for the wings.'" All God bids us do, He virtually promises to help us do.

# FAMILY ALTAR



## The Scripture Union Daily Portions : Meditations by PERCY G. PARKER

**Sunday, September 17th.** Luke xxii. 24-38.

"I am among you as he that serveth" (verse 27).

God's eternal plan is one of service. He has ever been the servant of man. The Creator has ever served His creatures. He knew that His creatures would require warmth—so He gave us the sun. He knew that His creatures would require water—so He gave us the rain. He knew that His creatures would require food—so He gave us the harvests. He has given us beauty to satisfy the eye. He has given us music to gratify the ear. He has given us fragrance to delight our smell. He has given us flavours to please our taste. When we failed to appreciate His services, then He gave us the greatest service of all—He gave us a Redeemer. God, who has always been giving, crowned His giving by giving His only begotten Son, and that Son served unto the utmost. He gave constantly until His giving was climaxed on the Cross. True royalty expresses itself in service. If the King of Glory served us, how much more should we serve others!

**Monday, September 18th.** Luke xxii. 39-53.

"And He touched his ear, and healed him" (verse 51).

At least one in that company would ever be grateful to the Lord Jesus. We should surely think that Malchus was turned into a friend; that he was one of the great multitude who afterwards believed in the Lord. Yet, there remains some doubt upon that point, but this we certainly know: the incident proves that Christ is the physician of the ear. Some have found Him to be their physical physician, but all may find Him to be their spiritual physician. He can heal our ears. He can cure spiritual diseases of the ear. Maybe we listen to gossip, maybe we listen to unclean tales, maybe we listen to foolish jesting, maybe we listen to slander and misrepresentation, maybe we listen to modernist criticism of the Word of God. But the Son of God can touch our ears and give us a delight in only those things which are true, pure, uplifting and exalting to the Word of God. Thou Great Physician of the ears! touch my ears this morning and heal them.

**Tuesday, September 19th.** Luke xxii. 54-71.

"Peter followed afar off" (verse 54). Peter's vision of Christ's was dim. Sometimes he even lost sight of Him. Peter was a curious mixture of courage and fear. So are most of us. Naturally we are amusingly inconsistent. A woman

who would rush into a burning house to rescue her baby, will run away from a mouse. A nurse who will go into the front line of battle to care for the soldiers, will yet scream at a spider. A man who would dive into a river and rescue a drowning bather would blush at the thought of standing in an open-air ring and preaching the Gospel. We should not criticise Peter—we fail too much ourselves. But we should seek to let Peter's failure be a warning to us. Perfect vision is necessary for perfect victory. Never lose sight of Jesus and you will never fail as Peter did.

**Wednesday, September 20th.** Luke xxiii. 1-12.

"When Herod saw Jesus he was exceedingly glad" (verse 8).

But finally he was exceedingly sorrowful. A wicked man never finds pleasure in an interview with Christ, unless he repents of his wickedness. Evil blushes in the presence of the Son of God. Only righteousness can abide in His presence. When your life is tempted toward evil, get an interview with Jesus and you will be saved. When you are tempted to tell a lie, when you are tempted to falsify accounts, when you are tempted to do a mean trick, then get an interview with Him. Let His holy eyes gaze into yours, let His moral righteousness blaze upon you, and you will be saved. Herod got rid of Christ because he was not ready to get rid of his sin. But if you are willing to get rid of your sin, then you can have an abiding interview with the Saviour.

**Thursday, September 21st.** Luke xxiii. 13-26.

"Pilate therefore, willing to release Jesus" (verse 20).

Observe that Pilate was willing to release Jesus; yet he did not do it. The will was there, but the action was absent. Pilate had not the moral courage to carry out his own will. Similar situations arise to-day. A young man is willing to be a Christian, but he holds back because if he did so it would mean giving up his worldly young lady. A mother is willing to have her family brought up under Christian influence, but does not do so because faithfulness in church attendance would mean the surrender of week-end motoring parties. A man is willing to live for Christ, but does not do it because some of his business tricks would have to be dropped. If you are willing to do a righteous thing, be sure you do it. If you fail to carry out that which you know to be right, then others may not rebuke you; but an abused conscience will be constantly worrying you. Be strong! Do the right! Scorn the consequences: leave them with God.

**Friday, September 22nd.** Luke xxiii. 27-43.

"When they were come to the place called Calvary" (verse 33).

Calvary was a horrible place. It was the place of death. It was the final end on earth of evil men. That two wicked friends of Barabbas should finish their wicked lives at Calvary was not surprising. But the surprise is found in it being the terminus of earthly life for the Son of God. Yet it was not a surprise for Him. For that end He was born. For that end He left heaven. Calvary was not an inviting spot. Yet to God it became the greatest spot of attraction on the face of the globe. It was the one spot where the Creator of men could become the Saviour of sinners. Calvary was the place where the ransom price was paid, and millions of sinners were freed. Calvary was no accident: it was the most vital place on the earthly route of our Saviour. He went to Calvary in order that we may go to heaven. It was a dark path down to Calvary, but from that place there is a shining pathway right up to the heights of glory.

**Saturday, September 23rd.** Luke xxiii. 44-56.

"And, behold, there was a man named Joseph, a counsellor" (verse 50).

There was a Joseph at the manger cradle; there was a Joseph at the fearful Cross. When God wants a Joseph, He always finds one. God always has His man ready. It was no accident that brought these Josephs into God's plan. God had guarded and guided the life of both of them for that purpose. Behind the apparent confusion of our lives, God has the right people to bring into it, just at the moment of crisis. The coming of that fair girl who became your wife was not accident. The coming of that happy child who enriched your home was no accident. The meeting with that gentleman which opened to you a profitable situation was no accident. The arrival of that evangelist at your church, was no accident. The Father brought helpers into the life of His beloved Son. He will bring helpers into your life also. Watch your contacts! A contact you may make to-day, may be the coming of one of God's helpers into your life.

### THE AVALANCHE.

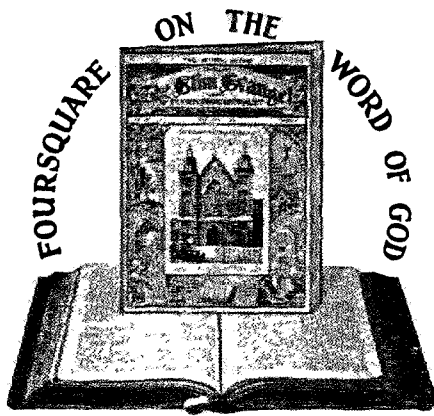
Professor Amos R. Wells uses this telling illustration: "Sometimes a mountain avalanche is so delicately poised that the vibration of a voice will bring it down. Many an avalanche of sorrow has been brought down by a hasty word." Carelessness in word and action may result in the shipwreck not only of one but of many lives.

### ANONYMOUS GIFTS.

We acknowledge with gratitude the following anonymous gifts:

New Buildings Fund: Boreham Wood, Herts., 5/-; Barking (Sherwood), £1.

Foreign Missionary Work: Hove Crusader (designated), 2/6.



## EDITORIAL

### Why "Saints"?

FREQUENTLY, in our items of news from the various fields of Foursquare labour, are found references to meetings of "the saints." The expression may seem a strange one to some of our readers, and the reasons for its use are twofold. First, this movement is a "back to the Bible" movement, the experiences are New Testament experiences, the joy of the people is the joy of the New Testament Christians, the outpouring of the Spirit is as recorded in the Scriptures concerning the Early Church, and the signs and wonders following the preached Word are identically New Testament evidences. Is it strange therefore that our expressions of the blessed work of God, and of the companies of believers in the various centres should take the New Testament form? Then again, ever since this outpouring of the Spirit commenced,

in the beginning of this century, the term "saints" has been common usage.

It may seem, on the surface, that it savours of spiritual pride, and that people in the Pentecostal experience are setting themselves on a pinnacle. This is not so. Rather, if we are, as the Word of God says, "called to be saints," it is our duty to see that we walk and talk and act only "as becometh saints." Saintliness does not mean sanctimoniousness, it means an appropriation of the righteousness and holiness of Christ and its application to our individual daily lives. We are not tied to custom or expression, but if the Word of God calls believers "saints," then saints we are if we belong to and abide in Him.

### Resting while Swimming

I learned to swim in boyhood, but it was only this summer that I achieved complete mastery of myself in the water. For thirty years I had assumed that I must constantly put forth effort to keep from sinking. One day an expert swimmer watched me for a few minutes, then cried: "Stop fighting the water and trust it to hold you up. Use your strength to get somewhere." Under his direction a few moments sufficed to convince me he was right. I lay flat in the water without moving hands or feet, and to my delight it held me up. Then I struck out, using my strength to forge ahead. Then what a revelation! Why did not someone tell me that years ago? So many constantly struggle to be Christians, when if they would only trust Christ they would be kept. How suggestive is that advice when applied to the Christian, "Stop struggling and trust God to keep you. Use your strength to get somewhere."—*Sel.*

### LATE NEWS.

## Revival in the Crystal Palace

STIRRING REVIVAL SCENES, UNIQUE IN THE ANNALS OF THE HISTORIC CRYSTAL PALACE, WERE WITNESSED ON SATURDAY, SEPTEMBER 2, ON THE OCCASION OF THE ANNUAL FOURSQUARE GOSPEL RALLY. FROM EARLY IN THE DAY THE CROWDS THROGGED THE PLACE, AND IN EVERY MEETING THERE WERE REMARKABLE SCENES OF ENTHUSIASM, CULMINATING IN ONE GREAT SPIRIT-SWEPT GATHERING IN THE EVENING. THROUGHOUT THE DAY WAVES OF HOLY GHOST POWER AND GLORY DELUGED THE PEOPLE AND EVERYWHERE THERE WERE EVIDENCES OF HIS MIGHTY POWER. ABOUT SEVENTY MADE DEFINITE DECISION FOR CHRIST, MANY TESTIFIED TO MIRACULOUS HEALINGS, NUMBERS RECEIVED THE PENTECOSTAL BAPTISM OF THE HOLY SPIRIT, AND A LARGE COMPANY OF BORN-AGAIN BELIEVERS PUBLICLY TESTIFIED TO THEIR FAITH IN CHRIST BY BEING BAPTISED IN WATER IN THE GROUNDS, IN THE PRESENCE OF A GREAT CLOUD OF WITNESSES WHO LITERALLY PACKED THE WIDE, SWEEPING TERRACES OF THE CRYSTAL PALACE. PRINCIPAL GEORGE JEFFREYS OBVIOUSLY MINISTERED UNDER THE ANOINTING OF THE SPIRIT, AND THE AUDIENCES WERE THRILLED UNDER THE OUTPOURED BLESSING OF THE LORD. THE GLORIOUS SUNSHINE ABOVE, AND THE HAPPY, PRAISING THROGG SWARMING LIKE BEES IN A HIVE ALL OVER THE SPACIOUS EXPANSE OF THAT MAJESTIC STRUCTURE, FLITTING FROM POINT TO POINT WITH UNCONGEALED JOY AND DELIGHT, COMBINED TO MAKE THIS YEAR'S DEMONSTRATION THE BEST YET EXPERIENCED AND ENJOYED.

# The Nature of Salvation

By B. B. SUTCLIFFE

**I**N a previous article it was pointed out that salvation belongs to God, and that man has nothing with which to buy it, nor has he the power to force God to give it, nor can he secure it by stealth. Hence, unless God is pleased to give it man can never possess salvation. From this two questions emerge:—Will God be pleased to give it? and, Will God be pleased to give it for nothing?

The answers to these questions are found in John iii. 16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But would not something other or less than His Son suffice? No! God must give His Son because of the very nature of salvation.

## SALVATION IS IN GOD'S SON.

Salvation is not primarily a thing, or an experience, or a condition, which may be possessed apart from God's Son; but salvation is, at the last analysis, a Person, and that Person the Lord Jesus Christ.

When Satan succeeded in bringing sin into the world, God declared that "the seed of the woman" should bruise the serpent's head. In this "seed of the woman" would be found two things:—the nemesis of Satan, and salvation for man. This "seed," we know, was a Person; and Satan, as well as man, knew that salvation would come in a Person.

When Israel came out of Egypt and had crossed the Red Sea, the song of Moses, celebrating that deliverance, began with the words, "The Lord . . . is become my salvation" (Exodus xv. 2). That is, the Lord Himself had become the salvation of Israel.

David the Psalmist also speaks of this when he begins Psalm xxvii. by declaring, "The Lord is my light and my salvation." David recognised that his salvation was a Person.

In Isaiah xlix. 6 God, speaking prophetically to His Son, says, "It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, . . . I will also give Thee for a light to the Gentiles that Thou mayest be My salvation unto the end of the earth." Not merely that He should be the one to obtain salvation, or provide salvation as something apart from Himself, but that He in His own person should be the salvation of God.

This truth is still more plainly discerned in Luke ii. When the parents of the Child Jesus brought Him into the Temple to do for Him after the manner of the Law, they were met by aged Simeon, and he, when he saw the child, took Him up in his arms and blessed God and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation" (Luke ii. 28-30). What had Simeon seen? Not a thing, but a Person, the Lord Jesus Christ, the Salvation of Scripture.

Hence we are not surprised to read that "as many as received Him [i.e., this Person who is salvation], to them gave He power to become the sons of God" (John i. 12). Over and over John the Apostle bears

the same witness; e.g., "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and He that hath not the Son of God hath not life" (I. John v. 11, 12). Here is the absolute imperative. Whatever may be the possessions of which man may boast, if he has not the Son of God he has not life; but if he has the Son of God, whatever else he may be without, he has life. Having, or not having, this Person decides whether one has or has not the Salvation of Scripture.

Paul was called to bring salvation to the Gentiles, as he once declared—" . . . it pleased God . . . to reveal his Son in me that I might preach Him among the Gentiles . . ." (Gal. i. 15, 16). To fulfil his calling Paul preached not a thing, a system, or a set of dogmas among the Gentiles, but he preached a Person. It was true in Paul's day, as it is true in our own, that only as this Person, God's Son, is presented as the free gift of God to sinful men, is the Salvation of Scripture proclaimed.

## SALVATION IS THROUGH GOD'S SON.

The person and the work of Christ are inseparable. The efficacy of His work is derived from the character of His person. Salvation for man is possible only because of what Christ has done, is doing, and will yet do.

It is not without reason that we read of "so great salvation" in Hebrews ii. 1-3, because it is in this Epistle to the Hebrews we see the full scope of that "great salvation." Its greatness lies in its connection with the Lord Jesus Christ. It begins with the announced eternal purpose of Christ, "Lo, I come to do Thy will, O God" (Heb. x. 1-7). It is secured by His incarnation (Heb. ii. 14-16), His sinless life (Heb. v. 7-9), His death on the cross (Heb. xii. 2), and His physical resurrection from among the dead (Heb. xiii. 20). It is continued by His constant and prevailing intercession (Heb. vii. 24, 25), and at last will be completed by His coming again without sin unto salvation (Heb. ix. 28).

Hence, when God so loved the world, and because of that love would give salvation to man, He could do no other than to give His Son, in whom and through whom, is the Salvation of Scripture.

What tremendous force this gives to the words of the Lord Jesus in John xiv. 6, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Out of Him, as the way, is to be in the road of eternal ruin; out of Him, as the truth, is to be in fatal error; and out of Him, as the life, is to be in eternal death.

## TESTIMONY OF THE NEW TESTAMENT.

That salvation is in and through a Person, and that Person is the Lord Jesus Christ, the entire New Testament bears witness.

Beginning with the sayings of Jesus Christ, and running through to the end of the Scriptures, the universal testimony is to this great truth, that he

who would have the salvation given by God must have the person of the Lord Jesus Christ.

The Lord continually refers to Himself as "the bread of life," "the water of life," "the light of life," "the life" itself.

Peter declares to the religious Jews, "Neither is there salvation in any other" (Acts iv. 12). Paul tells the irreligious Gentiles to "believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). And John proclaims the fact that "as many as received Him [i.e., the Lord Jesus Christ] to them gave He power to become the sons of God" (John i. 12).

Thus from beginning to end the truth is plainly set before us that salvation, the Salvation of Scripture, is not a thing, nor an experience, nor a condition, but that it is a Person.

### SOME CONCLUSIONS.

There are a few far-reaching conclusions to which we are brought by what has just been written.

First, salvation is not merely reaching heaven at last. Certainly all who have salvation will enter heaven, but that will be merely an incident of their experience. Indeed, without the Salvation of Scripture, heaven would cease to be heaven: it would be transformed into a hell far more hideous than the hell of which Scripture speaks. There will be torment in the hell of Scripture, such torment as might well cause the boldest cheek to pale; but to be in heaven without the Salvation of Scripture would be to find indescribable torture instead of torment.

It would be a simple thing for God to take every soul to heaven, but God is far too merciful to do such a thing. Because there is such a place as hell, men sometimes speak of God as being cruel and unmerciful; but if they were aware of the facts they would know that hell exists because God is a God of mercy, too gracious to permit entrance to heaven without the Salvation of Scripture. When the light of eternity breaks over sin-beclouded eyes, it will then be seen that in hell, as in heaven, the mercy of God is displayed.

Heaven is secure for all who have the Salvation of Scripture, but that is incidental.

Second, salvation is not merely being religious. The one who has salvation will be religious, but this too is only incidental. An illustration of this is seen in the case of Cornelius in Acts x. Cornelius was truly sincere, under deep conviction and sorrow of heart because of sin, and with a great desire to have salvation. He was a pious man, a reverent and a praying man. But he was an unsaved man. He was unsaved, not because he was irreligious, but because he did not possess the Salvation of Scripture. He became a saved man, not by becoming more religious, but by simply accepting, as a free gift from God, the Salvation of Scripture when presented to him by the Apostle Peter. Cornelius had been told to "send . . . for . . . Peter; who shall tell thee words whereby thou . . . shalt be saved." He sent for Peter, who, when he was come, told him of the Lord Jesus Christ, the Salvation of Scripture, to whom "give all the prophets witness, that through His name, whosoever believeth in Him shall

receive remission of sins" (Acts x. 43). Cornelius immediately believed and instantly passed from death into life by accepting the Salvation of Scripture.

Third, salvation is not merely being good. Certainly all who are saved will strive to be good, but this too is merely incidental to salvation.

The Pharisees, according to the Bible, were good people. Saul of Tarsus (Phil. iii.) and Nicodemus (John iii.) are examples of what the Pharisees were. They were rigid observers of their religious ceremonies, beyond suspicion in the honesty of their business affairs, and clean in their personal lives (Luke xviii.). If the people in our cities were all Pharisees there would be no need for jails, as there would be no criminals to care for. There would be no need for bolts and locks upon our doors, for there would be perfect freedom from the danger of theft. On the other hand, every church would be filled with worshippers, and more than filled; the audiences would overflow all the halls, schools, and public buildings, because everybody in the city would attend the church services. Such a thing as a "special offering" would never be spoken of in the churches, because the treasuries would constantly overflow with gifts presented. Indeed, it would appear to many that the millennium had surely arrived if all were as the Pharisees in goodness. But they were not saved. With all their goodness they were without the Salvation of Scripture.

Fourth, salvation is not merely doing good. Men trust in their good deeds for salvation to-day more than ever before. We may well thank God for every enterprise that promises better conditions for the peoples of the earth. The philanthropies and charitable undertakings of wealthy men and women may well command the deepest gratitude of all who have within them any of the milk of human kindness. The scientific and educational foundations which are to-day lifting so many burdens from the human race are certainly doing good. But merely doing good is not salvation, though the one who has salvation is instructed to be careful to maintain good works.

Thus the Salvation of Scripture is not a thing, not an experience, not a condition: it is a Person, the Person of our Lord Jesus Christ, the gift of God's love.

The most tremendously important question for each reader to ask is a personal one, i.e., "Have I the Salvation of Scripture?"

## Camomiles.

" 'You smelt delightfully fragrant,' said the Gravel-walk to a bed of Camomile flowers under the window. 'We have been trodden on,' replied the Camomiles. 'Does that cause it?' asked the Gravel-walk. 'Treading on me produces no sweetness.' 'Our natures are different,' answer the Camomiles. 'Gravel-walks become only the harder by being trodden upon; but the effect on our own selves is, if pressed and bruised when the dew is upon us, to give forth the sweet smell which you now perceive.' 'Very delightful,' replied the Gravel."

# In the Hand of God

By F. W. BOREHAM

WHEN Richard Baxter lay dying, his friends, pitying his pain, liked to comfort him by speaking of the good that he had achieved by means of his writings. Baxter shook his head. "No," he said, "I was but a pen in God's hand, and what praise is due to a pen?"

When Saladin saw the sword with which Richard Cœur de Lion had fought so bravely he marvelled that so common a blade should have wrought such mighty deeds. "It was not the sword," replied one of the English officers, "it was the arm of Richard."

When Paganini appeared for the first time at the Royal Opera House in Paris, the aristocracy of France was gathered to hear him. In his peculiar ghostly manner he glided on to the stage amidst the breathless silence of the expectant throng. Commencing to tune his violin, a string snapped. The audience tittered. Commencing again, a second string broke; and a moment later, a third gave way. The people stared in consternation. Paganini paused for just a second, and then, giving one of his grim

smiles, he lifted his instrument, and, from the single string, drew music that seemed almost Divine.

Only a pen—but a pen in the hand of a poet.

Only a common sword—but a sword in the hand of Richard!

Only a broken violin—but a violin in the hand of a master!

Only five loaves and two small fishes—but five loaves and two small fishes in the hands of the Son of God!

In the skilful hands of such a potter, the commonest clay may be fashioned into a vessel of honour, sanctified and meet for the Master's use.

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The true opposite and antidote to pessimism is not optimism but faith, the faith which against the background of human failure and despair holds fast to the trustworthiness and all-sufficiency of God.—*The Times.*

## Concise Comments & Interesting Items

**Startling facts** are given about the world population in "The King's Business." It says:

"World population is increasing at a rate that is hard to conceive. The International Statistics Institute at The Hague announces that it is now 2,000,000,000. This is an increase of 400,000,000 in the past two years. In round numbers, Asia has a population of 950,000,000; Europe, 550,000,000; the Americas, 230,000,000; Africa, 150,000,000, Australia, 7,000,000.

"These figures are beyond the comprehension of most minds, but there are three facts that ought to stare every Christian in the face, and burn themselves into every Christian's heart. One of these is that about three-fourths of this immense mass of human beings are absolute heathen, having no knowledge of the Saviour of sinners. Another fact is that the vast majority of this increase of population is among the heathen nations. The third fact is that Christian people are falling down on the job of carrying out the command of their Saviour and Master, to make disciples of all nations. The Church is not only failing to do that, but it is not by any means keeping up with even the growth of population. Indeed, the increase of the heathen population in two years is greater than the membership of all the Christian churches of the world."

**Roman Catholics** do not frequently leave their faith. But the following is interesting:

"An exodus from Rome in Montreal: On the 29th of January last, 412 adult

persons, all former members of the Roman Catholic Church, were baptised in the Anglican Church of the Redeemer by Rev. Victor Rahard, himself a former priest of Rome. The service lasted four hours. It is stated that many more French Catholics are on the point of joining this same church."

**Regarding Millennial Dawnism**, the following is interesting and warning:

"Judge Joseph Frederick Rutherford is the guiding spirit of the International Bible Students' Association. He is the successor to the late 'Pastor' Russell. It is said that the membership of the Russellites numbers 1,000,000. Rutherford is so positive that King David is coming back to this earth soon, that he has deeded his home at 4,440 Braeburn Road, San Diego, California, to him. Said Rutherford: 'I have purposely landscaped the place with palm and olive trees so that these princes of the universe will feel at home when they come to offer man the chance to be perfect.'"

**The "Moody Monthly"** is responsible for a story which will appeal to all who believe in the revival power of God:

"An archdeacon in our church was converted in the Ulster Revival of long ago. He tells the story of how his mother, hearing of the strange doings, said: 'Bobbie, I have ordered the coachman to drive me to the meeting this evening, and I want you to come along; but it is reported that a strange power comes upon people who attend the services, and should you feel it coming on you, be sure to nudge me, as I am taking

a supply of ginger.' (Ginger then was supposed a sure cure for nearly everything.) They had not been in the meeting long when Bobbie nudged his mother, and on looking up discovered that she was chewing for all she was worth. It did not avail, for the strange power was the power from on high, and they passed from death unto life."

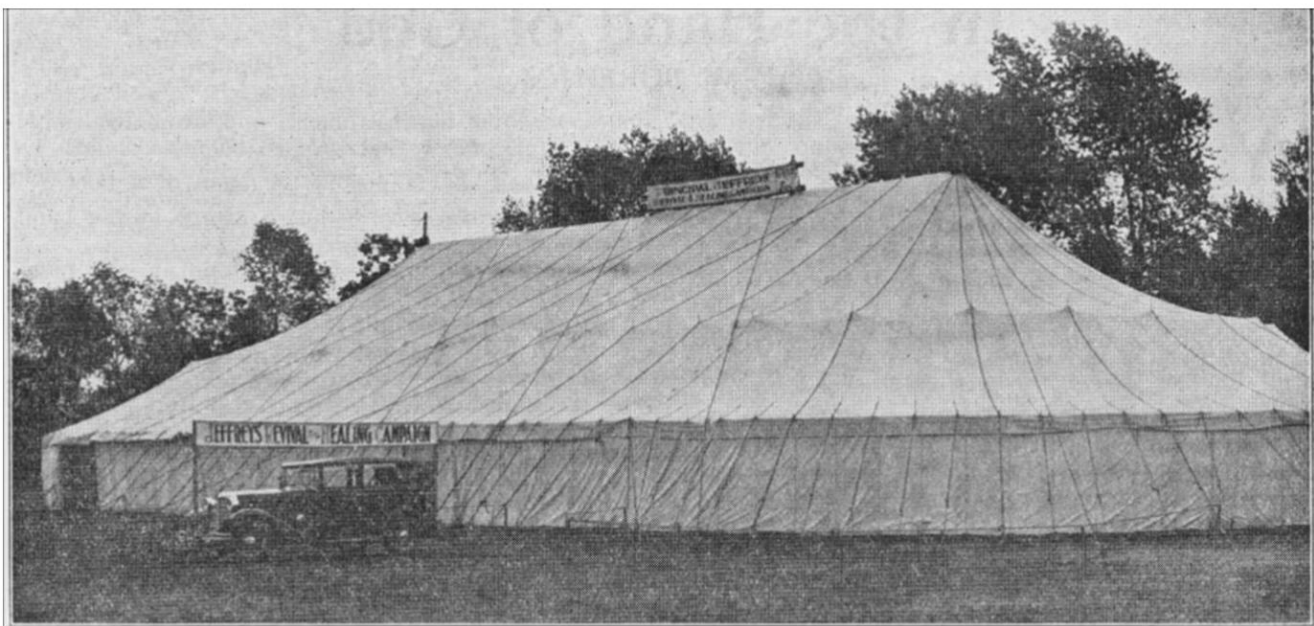
**Another appealing incident** was effectively used at America's Keswick:

"Finally my brethren, be en-dynamited in the Lord.' At America's Keswick, the Rev. Gordon Watt, having given the above translation of Ephesians vi. 10, told the following gripping story from his own experience during the Welsh Revival. With a party of workers, he met John Jones, a labourer on the railway. Invited to attend a church whose steeple was visible in the distance, John Jones replied, 'I would not even pass the door of that church. Why, God Almighty's down there, and I ain't fit to meet God Almighty.'

"Perceiving that Satan was seeking to keep this man from Christ, the party got down upon their knees and wrestled for his soul with God, while the man himself, mightily convicted, rolled upon the ground and writhed in agony of soul over this unexpected meeting with God Almighty. The man was saved, and became an en-dynamited worker in the revival. Are we powerful with God for men like that?"

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If at first you don't receive, pray, pray, pray again.



## THE BIG REVIVAL TENT

Under its spacious canvas roof on the Fair Ground in the city of Hull the glorious Foursquare revival has broken out through the ministry of Principal George Jeffreys and his party. Thousands of people are attending the services, hundreds of conversions are taking place, and miracles of healing are confirming the Word proclaimed. Unbounded enthusiasm prevails and this, the largest evangelistic tent in the country, is throbbing with life because the Christ of the Foursquare Gospel is moving amongst the multitudes as in days of old.

# The Story of the Apis

By Dr. ARTHUR I. BROWN

**T**HE story of the Hive Bee (*Apis*) gives us an illustration of the astonishing powers of insect life. When spring re-awakens the sleeping earth, and the willow trees are putting on their new garments, and violet and primrose send out invitations rich with fragrance, the bee-world resumes its busy life.

The first job is to institute the usual spring-cleaning of the hive, and to build new combs for the six-sided cells to accommodate the eggs the queen has already begun to lay. The workers are hard at different kinds of work, some bringing in fresh stores of pollen and honey, while others are in charge of the

### FAST-FILLING NURSERIES.

The queen is the head of the community, not because her wits are superior, for in reality her daughters far surpass her in brains and activity, but solely because she alone has the egg-laying power, and so is able to increase or restore the population. Egg-laying is her only work, all her wants being supplied by her faithful attendants.

The attendants are the worker-bees who sustain the life of the hive. They are active, intelligent, but sterile females, their reproductive organs being undeveloped. The amazing powers of these bees are among the most astonishing in all nature.

The third section of the bee community is that of the drones, or males, which take no part in the work, but forage only for themselves, and even then are unable to satisfy thoroughly their greed for honey. They spend much time in flying around, very energetically looking for an emerging queen, in which hope they are usually disappointed.

### DILIGENCE OF THE BEE.

The diligence of the working bees is immense. They toil from morning to night, with ceaseless energy gathering precious stores of honey and pollen. In the summer-time the average life of a worker bee is said to be only about two months. It literally works itself to death. It has been calculated that in a colony of 50,000 bees, there are 30,000 workers, which, making an average of ten trips a day, will visit 300,000 flowers. About 37,000 bee-loads of nectar are required for the production of a pound of honey.

When a flower is visited, the bee protrudes its tongue into the flower tube, sucking the nectar into its mouth, and thence into the "honey bag," where it is manufactured into honey. How this is done is a mystery which human ingenuity cannot fathom, because no human skill has been able to make honey from the sweet-tasting watery fluid called nectar.

The golden pollen which the bee collects as it in-

noently rubs its body against the precious powder when it enters the flower, is kneaded into a little ball and carried carefully back to the hive in the "pollen-basket," a curious little cavity in the bee's hind leg. This cavity is made possible by the peculiar arrangement of the hairs on the leg.

#### ONE OF THE WORLD'S WONDERS.

The bee's comb, made up of hexagonal cells, is one of the wonders of the world. The cells are made of thin plates of pliable wax, which comes from little pockets or manufacturing centres on the bee's abdomen. In order to start the secretion of the wax, great heat is needed, so the bees gather together in a great pendant mass, their wings buzzing rapidly all the while. Presently "a strange sweat, white as snow and airier than the down of a wing, is beginning to break over the swarm." This forms into waxy scales, which are removed by the worker bees with a pair of pincers found at one of the knee-joints, and then chewed into a soft paste which can be moulded into the delicate fabric of the cells.

This comb, notwithstanding its extraordinary fragility, about 1/180th of an inch in thickness, is able to suspend a weight thirty times as great as its own. A small block of wax is attached to the roof of the hive, and serves as foundation, from which the layers of cells grow out downwards and sideways, always leaving a gangway for the streams of bees to pass to and fro.

The shape of the cell, six-sided, is exceedingly well adapted to accommodate the body of the grub, and also is devised to prevent waste of space, although when occasion requires it, in odd corners, triangular, square or other shaped cells are constructed. The measurements of a typical cell are geometrically accurate, the worker achieving a precision which baffles description.

The cells are not placed horizontally, but are given a slight upward tilt, which prevents the spilling of thin honey from the tissue-like paper walls of the cell. Cells are always filled to the brim before being capped. These astonishing measurements, let it be remembered, are all taken in absolute darkness, which fact makes the wonder greater still.

#### OTHER POWERS OF THE BEE.

A luckless mouse sometimes ventures into a hive, where it is speedily stung to death by the enraged colony. Now, on the floor of their dwelling, they find a dead body, which will soon become a source of offence to the hive. The body is too heavy to be carried out, yet it must not be allowed to remain in its present dangerous position. Bees have the power to manufacture, not only honey, bee-bread, and wax, but also a substance called propolis, which is virtually a very efficient varnish. This is now called into play and thousands of bees swarm over the corpse and cover every portion of it carefully with the varnish so that when the operation is concluded, they have sealed up the dead mouse in an air-tight tomb, where it will gradually go back into its primordial dust.

The bee nurseries are interesting. Within the hive, the younger workers are always busily looking after the new-born, and attending on the queen. The newly

hatched grubs are fed on a kind of pap regurgitated by the nurses from their stomachs, but in a day or two, the food is strengthened by the addition of pollen bread, and later with honey. Then the larvæ spin cocoons and the workers shut the cells with little caps of porous wax. Within these walls they rest for thirteen days, after which this further generation of worker bees bite off the roofs of their cradles, and prepare to participate in the hive's busy life.

The drone cells in which the queen deposits unfertilised cells are larger than the ordinary cell, and later in the season when princess bees are being planned for, still larger cells are built, as a mark of respect to their future queen. The lying-in room must be of special size. In these "royal" cells, the queen lays the usual fertilised eggs, which, in the ordinary way would develop into sterile undeveloped female bees. But, when the grubs from these cells hatch out, they are fed upon a peculiar food, "royal jelly," direct from the mouths of their attendants, instead of the usual fare of masticated pollen. The surprising effect of this special diet is to make the grubs develop into "princesses" with fully developed female organs, instead of into workers. What the nature of this food is, no one knows.

#### IS THIS EVOLUTION?

How does the bee come by these powers? Her instincts are necessary for the propagation of the species, and the life and welfare of the hive. If, as evolutionists affirm, instincts are the result of gradual development, there must have been a time when the bee knew nothing of honey gathering, wax manufacturing, cell construction, or royal jelly preparation. If that be true, the whole family must inevitably have perished. The first bees knew as much as their modern mates, and so, must have been born with qualities conferred by their Creator.

Evolution depends on heredity for the accumulation of characters. That is, parents must hand on to their children powers which they have acquired, the children in turn, passing down the improvements they have succeeded in developing. Apart from the acknowledged fact that acquired characteristics are not transmitted, in the case of the bee, the father or drone bee has nothing to transmit. He cannot make honey or wax, has no pollen basket, and is an almost useless encumbrance. The queen bee, too, is totally destitute of the powers which characterise the workers, just as the drone; so neither of the parents possess anything to hand down to their progeny. Then where could the worker bee get its powers, unless in the first moment of its existence from the Supreme Architect?

The animal world is full of just such examples as these, and to the unbiased mind would seem to offer incontrovertible evidence of an omnipotent guiding Hand.

Faith means the refusal, in the presence of catastrophe, to doubt either God's existence or His goodness.—*The Times*.





## FLASHES FROM THE FOURSQUARE BATTLE FRONT

### Intensive Effort brings Crowning Triumphs

Reports of numbers of converts, crowded congregations, active open-air work, instructive studies in the Word of God, all springing from an appreciative understanding of the Cross of Christ and personal salvation, are continually coming to us from all sections of the Foursquare battle front. To those who have caught a glimpse of the trophies to be won and the land to be possessed, there can be no settling down or diminishing of effort in this warfare for Christ. We cannot but rejoice in the glorious results of such consecrated, and enthusiastic service.

#### INSPIRING BIBLE TALKS.

**Coventry** (Evangelist C. Johnson). There is great rejoicing in the camp at Coventry. For some weeks past souls have been saved every Sunday: as many as five at one service and eight at another at the meetings in the Elim Mission Hall, Sackville Street. A children's choir has been formed, and a piece is rendered by them every Sunday evening.

The Bible talks on Bible topics, given by the Pastor on Tuesdays and Thursdays, are especially very inspiring and instructive. Interest is spreading to the surrounding districts, as far as Rugby and Leamington, and visitors come from these places from time to time. We praise Him for all that is past, and trust Him for all that's to come.

#### EFFORTS CROWNED.

**Moneyslane** (Mr. E. Dainton). The saints meeting at Elim Hall, under the able ministry of Mr. Dainton, still continue to experience times of blessing from the hand of Him who is the giver of all good things, especially at the Thursday night Bible studies, which are proving a source of great blessing to those who are privileged to attend. Quite recently the assembly had a visit from Miss M. Linton, the Irish evangelist, and much blessing crowned her efforts as the Gospel was preached.

Each Sunday the hall is filled as people from far and near gather to hear the old story of redeeming love, and many who were once literally opposed to the

Foursquare message are now to be found regularly attending the meetings.

The people here are looking forward to a great move for God in this part of His vineyard in the near future, as there is a deepening of spiritual life, and a fresh zeal being inspired in the hearts of God's children.

#### FAMILY FELLOWSHIPS.

**Muswell Hill** (Mr. R. J. Rollason). The assembly meeting at the Athenæum, Muswell Hill, although small in numbers, enjoys the rich blessing of God, and many are the words of comfort and exhortation received as the gifts of the Holy Ghost are in evidence from time to time. A sister who came into these meetings some months ago, and was converted, was recently immersed in water as a sign of her obedience to Christ. On this occasion the Muswell Hill friends joined forces with Hornsey assembly.

The weekly Bible studies in the Epistle of James are regularly being followed, and He doth not send any empty away. On a recent Sunday evening an elderly sister was instantaneously healed of severe cold in the back which prevented her from bending in any position. Two others also felt the power of God: all this, of course, as a result of obedience to James v. 14.

Several new brothers and sisters who lately have paid short visits to this little assembly have been joyfully welcomed.

Recently two sisters were received into fellowship, and it is the hope of the members here to go on increasing in

numbers as the Word of God is proclaimed and the praises of the saints redounded to His glory.

There is a very sweet spirit of fellowship and Christian unity manifested in this little "Bethel," for which we praise God.

#### CONTINUED PROGRESS.

**Nottingham** (Pastor W. G. Channon). " Blessings new He is bestowing." The gatherings of the saints around the Lord's table on Sunday mornings at the City Temple, Halifax Place, are indeed times of deep refreshing, when Jesus Himself draws near and ministers to all needs, as one and all feed upon that Living Bread. The saints are thus quickened and inspired, and are full of love and praise. The afternoons too are fully occupied in the searching out, and the hearing of the unsearchable riches of Christ through the medium of the four Bible classes — two for the sisters, and two for the brothers—along with the Sunday school, are eagerly looked forward to; the smile and blessing of God does, without doubt, rest upon them.

Three-and-a-half years have passed by, and still the glorious Gospel preached in the power of the Holy Ghost, and without compromise, is proving to meet the needs of the lost and lone, those whom Jesus said He came to save. Numbers of men and women, old and young, are being lifted from nature's dark night into heaven's eternal light in the Sunday evening Gospel services.

A praying church is a powerful church; this is experienced by the numbers who meet Tuesday evening after Tuesday evening to pray for the church in general, and the sick and needy. God does hear and answer prayer. Praise Him! How strange we never grow tired of knowing more about our blessed Lord; and how one can always learn to become more and more like Him, is borne out by the



Pastor  
W. G. Channon.



Interior  
of  
Elim Hall,  
Moneyslane

numbers who turn up to Bible studies, on Thursday and Saturday evenings, which are shared by Pastor and Mrs. Channon. These meetings have become a source of great help to many. Last but not least, mention must be made of the open-air meetings held in one of the most prominent spots in the city, the Council House Square. Here on Saturday, and especially on Sunday evenings, a goodly number go out to testify for the Lord, and we give Him the glory and thanks that the humble testimony given in His power is honoured and rewarded.

### SOULS SAVED.

**Dunfermline** (Mr. W. Douglas). The assembly meeting at the Crown Hall, Chalmers Street, has recently experienced the abundant blessing of the Lord. There has been a marked increase in numbers, and the saints are full of praise and expectancy. Souls have been saved on each of the last two Sunday evenings, and a real spirit of liberty prevails. The assembly was privileged to have a visit from a company of the Dundee saints recently, and their ministry in word and in song was very blessed indeed. They brought with them the breath of revival, and it was very evident that the fire of heavenly love burned in each one's heart. "Can you wonder at the people being envious," they sang; and it was inspiring to see both young and old of their reputation filled with such zeal and joy.

We praise God for all His blessings and rejoice that when God is for us we are in the majority. Hallelujah!

### UNITED VOLUME OF PRAISE.

**Southampton** (Pastor J. Lees). The saints meeting in the Elim Tabernacle, Park Road, Freemantle, have great cause for rejoicing and a united volume of praise ascends continually heavenward, for the bountiful way in which our gracious Lord is supplying their every need. Souls are being born into the kingdom, and saints quickened afresh in the love and service of the Lord as the day of grace lingers. The gatherings around the Word prove to be great times of refreshing and strength under the able and inspiring ministry of the Pastor. Particularly was this the case on a recent Sunday, when the saints, deeply conscious of the presence of the Spirit of God, gathered around the Lord's table. Hearts were melted and faith strengthened beneath His touch, as the Pastor's stirring message went forth. "Wherefore didst thou doubt?" was the theme, and fervent prayer ascended from many hearts for faith that would stand every test. With their cup of blessing already filled to overflowing, they gathered again in the evening, when a stirring Gospel discourse was delivered under the unction of the Holy Spirit. The tabernacle was filled with the mighty presence of God, and in the hush of expectancy that followed the appeal for full surrender to the claims of Christ, three souls signified their acceptance of salvation.

The flow of heavenly blessing is still undiminished, and souls continue to take a stand for God, while saints rejoice in

the fact that strangers are being led into their midst in answer to prayer. At the Bible study, a series of studies on the "Dress of the High Priest" has just concluded, and has been a source of inspiration and uplift to many: hearts desiring afresh to be clothed in robes of holiness, to the glory of our wonderful Lord. To Him be grateful praise!

### TWENTY NEW MEMBERS.

**Tamworth** (Evangelist C. Brewster). With grateful hearts we praise our blessed Lord for recent times of blessing and refreshing at the Elim Hall, Park Street, under the faithful ministry of Evangelist Brewster. Truly the power of God has been in the midst, prayer has been answered, increased numbers have attended the Gospel service, souls have been saved, the saints encouraged and the work in general blessed.

Undoubtedly much of this blessing is the outcome of the early evening prayer meeting commenced by Mr. Brewster on Sundays at 5.45 p.m.

Recently, a very special time of spiritual blessing was experienced when twenty new members were received into fellowship. It was a wonderful gathering, and all hearts rejoiced as the Pastor received each new member with an appropriate word, which was followed by a promise from Holy Scripture. The meeting concluded by the new members, together with the old members, gathering round the Lord's table, and a precious time of blessing resulted. God's presence was graciously manifested in the midst, the holy anointing rested, every heart was blessed as the fragrance of Him whom our souls love pervaded at the gathering.

Another token of God's working in the midst of His people here, causing the hearts of all to rejoice, was the calling forth of one of our young men into His service. We thank God for the grace manifested in this young life and pray that he may become a channel of blessing to many needy souls.

### VISIT OF LADY BAPTIST MINISTER.

**Hendon** (Evangelist T. Carver). On a recent Thursday, the Hendon people were privileged to have in their midst Pastor Brambleby, of Dowlais, South Wales; and one could not help being deeply stirred, as he expounded the words from Exodus iv. 1, "They will not believe me." He plainly shewed that God needed those who were willing to be, not only to do, something in His service. He shewed how wonderfully God works in a life fully surrendered to Him.

A recent Sunday was another special day of joy and blessing for the saints at Elim Tabernacle, Ravenshurst Avenue. This day was the occasion of the visit of the Rev. Annie Lodwick, of Britton Ferry. Miss Lodwick is the first ordained lady Baptist minister, and is an evangelist of great repute in South Wales, having been widely used of God in revival work in that district. Her visit had been eagerly looked forward to by the saints here, and a crowded congregation came,

in spite of the warm weather. The presence of the Holy Spirit was wonderfully real to all, and under His leading the first half of the service was a glorious time of praise. After a sister had beautifully rendered, "Some day the silver cord will break," Miss Lodwick ministered the Word, choosing as her text: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (II. Tim. iv. 7, 8). In thrilling and lucid language and characteristic Welsh fervour, and under the anointing of the Holy Ghost, God's servant gripped the congregation, as she dealt with Paul fighting the good fight, running the race, guarding the treasure, and looking for the crown. Many hearts were deeply moved, and the result is that the saints of Hendon will be more earnest and zealous to fight the good fight of faith, to run the straight race, and to guard His treasure, and seek after the crown of righteousness. A glorious service concluded with the singing of "All hail the power of Jesus' Name," which, with a congregation largely Welsh, was a glorious foretaste of that day when we shall sing at His blessed feet.

The prayers of the people here go with our sister as she returns to her work in South Wales, that God will mightily use her for His glory.

### THE WEAVING.

My life is but a weaving  
Between my Lord and me;  
I cannot choose the colours,  
He worketh steadily.  
Full oft He weaveth sorrow,  
And I, in foolish pride,  
Forget He sees the upper  
And I the under side.

### TESTS OF FRIENDSHIP.

Hearing a person tell how greatly he felt for another who was in distress and needing assistance, a Quaker quietly asked: "Friend, has thee felt in thy pocket for him?" This was the application of the acid test. The feeling which did not result in action in such a case would be but a poor display of friendship.

Christ mentioned the case of a man who failed in friendship, though he reluctantly yielded to importunity by arising from bed and giving his friend what bread he needed.

Dr. J. H. Jowett had the rare faculty of putting sermons in sentences. On one occasion he said: "Friendship is never really noble, ripe and mutual, until on both sides it becomes unconsciously sacrificial. A real friend bleeds for a real friend and never sees the blood."

An African missionary tells of two suggestive words, and defines them thus: "The 'mununuri' is one who will give of his property to help a friend out of trouble; but a 'semukuru' is one who will even suffer physical pain to free another from guilt." This is indeed a strong test of friendship; yet Jesus long ago said: "Greater love hath no man than this, that a man lay down his life for his friends." —W.J.H.

## The All-sufficient Word of God

A member of the Ceylon and India General Mission reports that as the native workers were preaching at a Hindu *mela*, "a Saivite priest asked them for a copy of each of the four Gospels. They at once asked him why, and he told them that for some time several young men in the village had been coming to him for instruction along moral and ethical lines. He had not been able to give them copies of the Hindu sacred books, but had to expurgate the books carefully and even then had not found in them what he wanted to give these young men. For example, Krishna, one of the incarnations of Vishnu, and one

of the most popular gods in India, lived a most notoriously wicked and vicious life, and in one of the Puranas the readers are warned that he was a god, and that they should not attempt to do all that he did! Such things as these had to be left out of the Hindu books, and here wasn't much left after that. This guru had seen a copy of the Gospels, and knew them to be of a sort that could be given freely to anyone just as they are, and that they would have a wholesome influence. What a testimony to the Word of God given by an unbeliever!"

### "While He is Near"



"IT WAS THAT LITTLE BOOK," SHE SAID

THE Russians once had a saying, "Heaven is high, and the Czar is a long way off," and it is somewhat akin to man's natural thought of God. There are thousands of people in the world who hope to reach heaven at the close of their lives, and to find a merciful God awaiting them, but they have not the remotest idea of seeking His presence now. They do not want Him; He would disturb their lives, so they like to think He is a long way off; in fact they resemble the fool who says in his heart, "There is no God." Outwardly, they believe in Him, and even pray to Him as "Our Father which art in heaven"; but they do not know how near He is to them. Scripture says, He is "not far from every one of us," "The Word is nigh thee" (Acts xvii. 27; Rom. x. 8).

Yes, God has drawn near to us in the person of Christ, His beloved Son, who, when He was on earth, did not shun the most wretched sinner. He put forth His hand to touch the leper, and He allowed Himself to be thronged by multitudes of people sick with divers diseases and torments. But more than this, He stooped

to bear our sins on the Cross, and died, the Just for the unjust, to bring us to God.

Some years ago an evangelist was holding meetings on the Lord's coming in the town in which I lived, and amongst his audience was a lady to whom God had often spoken by means of trial and trouble of various kinds. She was always unhappy and uneasy as to the future, seeking after God as each fresh sorrow overtook her, but never thinking that He was all the time seeking her, and that He was close beside her if she would but see Him, waiting to bless her. God spoke to her again at these meetings by His Word, and she felt how unprepared she was to meet Him. Indeed, she was so miserable, that when the last meeting was over she sent to ask the evangelist to come and see her, but he had left the place. She herself was on the eve of a visit to a distant town, and as she was starting a Christian lady placed in her hand a little book, begging her to read it carefully and prayerfully twice over.

Months passed, and hearing she had returned, I went to see her. Her face told the tale that all was changed. "It was that little book," she said; "I have never had a doubt since I read it. I had always thought that God was a long way off, and that there must be a great many steps to take before I could be converted, but I found that all had been done for me by the Lord Jesus when He died on the cross."

Her peace and joy increased as she read God's Word, and learned more of Himself and of her own worthlessness. She was made the means, too, of blessing to her daughter-in-law on her death-bed. Her son said to her one day, "Mother, I can't think why it is you are so peaceful and happy now, whereas I am always restless and seeking after something."

"Ah, my son!" she replied, "you are seeking afar off what is close beside you. I did the same for many long years, till God opened my eyes to see that the Lord Jesus Christ was my Saviour; He sought me and found me where I was."

She did not live very long, for it pleased God to take her home to Himself, and she passed away in perfect peace, leaving a bright testimony behind her.

Dear reader, if you are amongst those who are seeking God, and as you think, unable to find Him, oh, remember that He is not far off! You have no strength to go to Him, but the Lord Jesus Christ, like the good Samaritan of old, came where the sinner was, and He will bind up your wounds. It says, "He . . . went to him" (Luke x. 34). Do not then seek afar off what is close beside you. "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isaiah lv. 6).—C.A.W.

# Classified Advertisements

## REVISED RATES

30 words (minimum) 2/6 per insertion and 1d for every additional word. Three consecutive insertions for the price of two. Box numbers 6d per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elum Publishing Co., Ltd., Park Crescent, Clapham, S.W.4

**C** Advertisements should arrive **MONDAY** mornings for the issue on sale the next day week.

## BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

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**HOVE**—Board-residence, quiet, comfortable and homely few minutes sea. 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Erroll Road, West Hove, Sussex. B1313

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HARRISON—On June 21st to Mr. & Mrs. G. Harrison of Liverpool Church, twin daughters, Pamela and Thebma.

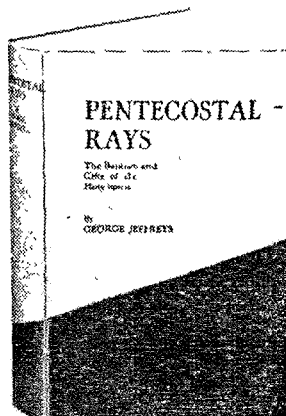
## MARRIAGES.

MACKIL BELL—On August 10th at the City Temple, Glasgow, by Pastor A. Longley, Robert Wicke to Agnes Ann McP. Both Elum Crusaders.

SHACKLETON KNIGHT—On August 26th at Elum Tabernacle, Liverpool, by Pastor W. H. Ward, Andrew Shackleton to Margaret Florence Knight. Both Elum Crusaders.

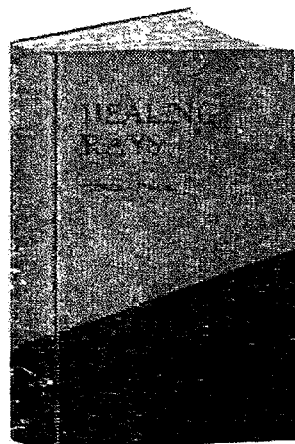
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4. Oh, It Is Wonderful: Choral Piece  
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