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The *Elim Evangel* AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 39

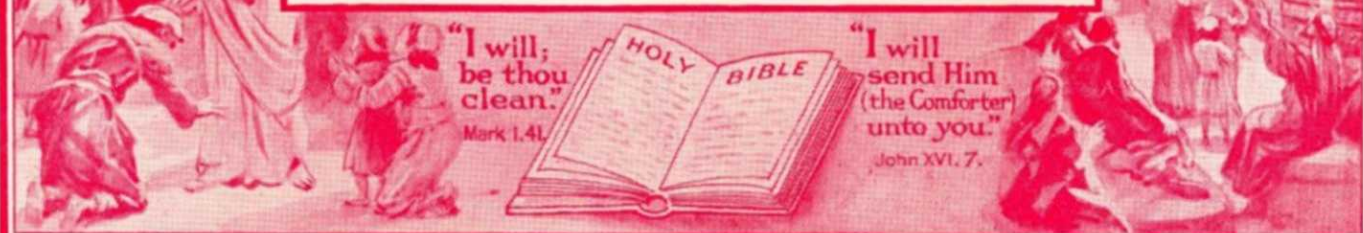
SEPTEMBER 25, 1931

Twopence



Apart from
Christ we
know nothing
of the Bible.

Apart from
the Bible we
know nothing
of Christ.



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. XII.

September 25, 1931

No. 39

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Principal George Jeffreys and Revival Party REVIVAL & HEALING CAMPAIGN

at

GLOSSOP

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WATCH THESE DATES

ELIM WOODLANDS. October 23 and 26. Wednesday, open day at which Holiday Homes visitors will be welcome. Saturday, Holiday Home Reunion.

KENSINGTON. October 11. Visit of London Crusader Choir at 6.30 p.m.

LETCHEWORTH. October 11 and 12. Elim Tabernacle, Norton Way North, Pastor J. Smith.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

NOTTINGHAM. September 27. The City Temple. Special visit of the London Crusader Choir, accompanied by Pastor E. C. W. Boulton.

NOTTINGHAM. October 1-4. City Temple, Halifax Place. Convention Meetings. Thursday, Friday and Saturday, 7.30. Sunday, 11, 3, and 6.30. Speakers: Pastor E. J. Phillips and Pastor R. Tweed. Convener: Pastor W. G. Channon.

SOUTHAMPTON. September 30. South-Western Division Sunday School Workers' Convention. Afternoon at 3.30. Evening at 7. Convener, Pastor H. T. D. Stoneham.

WORTHING. Sept. 25. Opening of new Elim Tabernacle, Grosvenor Rd. (off Grafton Rd.) by Principal George Jeffreys.

This space is reserved for local announcements

OPENING AND BUILDING

An Eastbourne student of the Elim Bible
College Correspondence School writes:

"These studies have proved a great source
of blessing in OPENING up God's Word
more clearly, and in BUILDING up my
spiritual life."

Write for free particulars of the E.B.C.C.S. to the Secretary,

E.B.C.C.S., Elim Woodlands.

Clarence Road, Clapham Park, London, S.W.4

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 Cor-



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the 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 sobriety, faithfulness, urgency and old-time power.

Vol. XII., No. 39

SEPTEMBER 25, 1931

Fridays, Twopence

Behold, the Bridegroom Cometh!

By DOROTHEA DANGERFIELD

THE Church's hope is not so much the anticipation of heaven (wonderfully radiant with holy joy, peace and blessedness though that will be), but her hope is Jesus.

We long to see with our own eyes our wonderful Jesus, the blessed Saviour of the world.

Our hearts long to welcome this loving, pitying Friend of sinners, who (through His faithful servants) still goes about doing good, healing the sick, and binding up the broken-hearted, proving Himself to be verily and indeed

THE SAME JESUS,

yesterday, to-day and for ever. With longing hearts we cry with the people of old, "We would see Jesus." That being so, let us see what His holy Word tells us about His second coming, more particularly the first stage of it which concerns us if we are faithfully watching for His appearing.

But is He coming again? In John xiv 2, 3, we have the answer.

I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also.

His personal promise is enough for us, for He is faithful who has promised. However, there are others who confirmed that promise, for God sent His angels. In Acts i 10, 11, we read,

And while they looked stedfastly towards heaven as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

The apostles also constantly spoke of our Lord's return, and the Old and New Testaments are full of prophecies concerning the second advent of Jesus.

How will He come?

As a thief. Matthew xxiv 42, 43 tells us

Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.

As a snare. In Luke xxi 34-36, we read

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

If ever there was need for this

SOLEMN WARNING,

it is to-day, when the greater part of our nation is rejecting Christ, neglecting God, and dishonouring His day.

The Word of God continues, "for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

We see by these quotations how secret the Lord's coming is to be. Whom can you find more secret than the thief who hides himself in the darkness? and where could you find anything more cleverly hidden than a snare? In both there is absolutely no sign of their presence.

So it will be with our Lord's return, there will be no premonitory signs to the worldly, only the Bride will be able to read, in the signs of the times, the near return of her Bridegroom.

Now let us turn to Matthew xxiv 29-31, where we read

The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

Notice, here we are told that all nations shall see Him, and that there will be "a great sound of a trumpet." Also in Luke xxi 25, 26, we read "And there shall be signs in the sun and in the moon and in the stars, for the powers of heaven shall be shaken." In these verses we have enough signs to make the very bravest heart tremble.

Now let us examine honestly these extremely contradictory statements concerning the Lord's return. In the very same chapters we are told that the

MANNER OF OUR LORD'S COMING

will be as stealthy and as silent as a thief, as hidden and unexpected as a snare, coupled with this we have the statement, that all nations shall see Him coming and shall see great and terrible signs in the heavens and hear the great sound of a trumpet

Could you anywhere find anything so seemingly contradictory as these statements appear to be? Some people have said, "I cannot believe the Bible, it is so contradictory," and they quote such passages as these. God's Holy Word is never contradictory, if it appears so to us it is because we are lacking in the knowledge and understanding of His Word, and so, instead of doubting, we should pray that the Holy Ghost may enlighten our understanding of the Scriptures, of which He Himself is the Author

These statements concerning the manner of Christ's appearing, although so apparently inconsistent, shew forth in a wonderful manner, the perfect harmony of the whole of God's prophetic Word. These passages denote that there are to be two distinct stages of the Second Advent which differ entirely in place and purpose, and so both statements are perfectly true.

The purpose of—

The first stage, is wholly gracious and to protect

The second stage, is wholly retributive, to punish and judge

In the first, He comes to be glorified in His saints

In the second, He comes to take vengeance upon those that disobey and neglect God

In the first, He comes into the air for His saints

In the second, He comes on to the earth with His saints

To bless We read, "He shall come to be glorified in His saints and to be admired in all them that believe . . . in that day," so fulfilling His promise to

THOSE WHO TRUST AND OBEY HIM.

"I will keep thee from the hour of trial which shall come upon the whole world, to try them that dwell upon the earth"

To punish

The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ

These two stages are separated by years (probably seven). Just as in the first Advent we have the Epiphany, Christ's manifestation to the Gentiles, followed some years after by the second manifestation, at His baptism, when God the Father spake from heaven saying, "This is My beloved Son"

The first stage of the Second Advent will be spiritually discerned. Just as was the case in the first advent, only the spiritually-minded recognised Messiah, so it will be at the Second Advent. The Jews had the Old Testament with its prophecies concerning their Messiah. They knew the name of the village where He was to be born; that He was to be of the house and lineage of David; that He was to

be taken into Egypt, and brought back to dwell at Nazareth, and although Jesus fulfilled all these prophecies, and others, the Jews as a nation, rejected Him because they were blinded by their own self-righteousness and had forsaken God, for He says of them, "These people worship Me with their mouths but their hearts are far from Me" As a consequence they had no spiritual eyes to discern their wonderful Messiah when He came

But God rewarded those who worshipped Him from their heart, by giving them His Holy Spirit, so that their eyes were enlightened and they recognised and welcomed their Messiah with

SONGS OF JOY

As it was in the first Advent, so it will be in the first part of the Second Advent. The world at large will not be expecting Him, only the Spirit-filled, Blood-bought Bride of the Lamb will see Him when He comes into the air for her. Hallelujah! What a joy that will be for those who love Him. Then will be fulfilled the prophecy in Matthew xxiv 40, "Then shall two be in the field, the one shall be taken and the other left." God's Holy Word speaks to us also of " . . . the time of the end. Many shall be purified and made white, and tried, but the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand" (Daniel xii 9, 10). How shall we be made white to understand? I John iii 2, 3 says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure." Having been washed in the blood of the Lamb then, and having this hope in us, we are made white to understand

The distinguishing characteristic of the first stage of the Second Advent is its suddenness. No one knows the day or the hour, not the angels, nor the Son, but the Father alone knoweth the day. It will be sudden and hidden, only His own seeing Him then, hence our Lord's insistence upon watching

The dead in Christ will be raised first, so affirms the Apostle Paul twice on separate occasions. Christ the firstfruits, afterwards those who are Christ's at His coming. "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord" (1 Thess iv 15-17)

The living changed and caught up. Here again we have Paul's testimony, "Behold I shew you a mystery we shall not all sleep, but we shall all be changed"

What happens to the dead out of Christ?

In Rev vi 5 we have these words, "The rest of the dead [all those who have neglected God and not believed the Gospel of Jesus] lived not again until the thousand years were finished," that is, all through our Lord's millennial reign on this earth

JESUS WILL FULFIL HIS PROMISE

to His Bride. He is no faithless heartbreak, all His promises are faithful, praise His dear Name. He

said, "I go to prepare a place for you, and I will come again to receive you unto Myself, that where I am there ye may be also"

Our precious Saviour is busy preparing for us, while He works and prepares what are we doing? Are we forgetting Him and amusing ourselves with the world? are we thinking more of our friends, our homes, our business, than His parting words? "Go ye into all the world and preach the Gospel to every creature" We cannot all go ourselves, but we can all help to bear the expense of sending others, and if we love Him we shall want to hasten the time when He shall see of the travail of His soul and shall be satisfied

There are many signs of His near return. We will take just one, and that is, the Jew

When our Lord was speaking to His disciples about the signs that should herald His return, He said, "Now learn the parable of the fig tree, when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh So likewise ye, when ye shall see all these things, know that it is near, even at the doors" Now, bearing in mind that the fig tree, in the Gospels, represents Israel, let us consider for a moment some of the Jewish signs, so wonderfully being fulfilled in our day Mr Sidney Watson says

"God's ordering in all things is a perfect ordering, hence we find that He has first gradually prepared the land for the people For many hundreds of years God withheld the latter rain There are many references to God's warning and promises in this matter In Deuteronomy x. 13-17, we read that God said to the children of Israel, that if they would but love, serve, and obey Him, He would give "the rain of the land in its due season, the first and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil. But take heed to yourselves that your heart be not deceived, and ye turn aside to serve other gods, and worship them, and then

THE LORD'S WRATH

be kindled against you and He shut up the heavens that there be no rain," etc Jeremiah iii 3 tells us that because of Israel's adulterous idolatry, "the showers have been withholden, and there hath been no latter rain" Then in Joel ii 23, one of God's promises of blessing in Israel's future, in the end, we read, "Be glad, then, ye children of Zion, and rejoice in the Lord your God for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain in the first month"

The former rain quickens the growth, but if the latter rain is withheld, there is form without substance, but with the latter rain there is a complete filling out of the grain

Now here is the fulfilment of that prophecy. Some twenty-five years ago half an inch of latter rain was given, then year by year there has been the fullest return "And when ye shall see these things, know that it is near, even at the doors"

Take another wonderful fulfilment of prophecy as regards these last days In Isaiah we read, "Be-

cause thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shall set it with strange slips In the day shalt thou make thy plant to grow, and in the morning shalt make thy seed to flourish but the harvest shall be a heap in the day of grief and of desperate sorrow," or, as the margin reads "the harvest shall be removed in the day of inheritance, and there shall be deadly sorrow"

I have called this a wonderful fulfilment of prophecy, for this reason—the withholding of the latter rain for many hundreds of years had meant, that the once fruitful land had become denuded of its fruit trees The giving back, this last few years, of the latter rain, has meant the establishment of agricultural colonies all over Palestine—there are now some forty or fifty of these colonies Now, these colonists, as well as separate land-cultivators, have been compelled to replant their land with "new plants and set with strange slips," and they have imported from America and other lands during

THE PAST TEN YEARS

some millions of new fruit slips How wonderful is this fulfilment of Isaiah's prophecy! But that only deals with the tenth verse—the planting What of the harvesting of that fruit crop? The prophet says, "In the day, in the morning," they shall make these slips "to flourish," but "the harvest shall be reaped in the time of their desperate sorrow"—this refers to the day of Jacob's Great Tribulation That period, we gather from many parts of God's Word, is in the latter part of the seven years of the Great Tribulation, the seven years following immediately upon the taking away of the Church into the air to her Lord Since the Church is to be gathered up several years before that harvest is gathered in, do you wonder that so many of us speak of our Lord's near return?

(To be concluded)

Is it Right?

WOULD God we could lose sight for a time of missionary organisation and every human agency, and could get one clear vision of Jesus Christ, then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing which spends itself in tears, and then forgets the object of it But I do ask you with all my heart to treat Jesus Christ aright I submit to you the question: Is it right to receive eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid, and then to give Him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough, they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience—Sel

Looking for Feelings

By P. R. NUGENT

ONE of the snares into which Satan leads people is in the matter of looking for feelings in connection with obtaining something from God.

How many have wanted to feel saved, or sanctified, or healed, before believing God about it! How many have waited for some inward movement, emotion or good feeling (such as joy or peace in soul, or a healed feeling in body) before they would

TAKE GOD AT HIS WORD!

Now this method of looking for, or waiting for, feelings is Satan's device to hinder souls and has the following characteristics

1 It is looking to self instead of to Christ, and how can a person ever have faith in Christ if he keeps his attention on himself? For feelings are in himself, and not in Christ. We cannot come to believe one person, or thing, by giving attention to another. To expect to do so, or try to do so, is clearly absurd.

2 It is really looking away from Christ. It is a downward instead of an upward look. It practically leaves Christ and His Word out of the question, for self is allowed to take His place. Hence—

3 It is faith in self and in feelings instead of in Christ and His Word. Since Christ and His Word are the true and only objects of faith or spiritual salvation lines, it clearly shows that vital heart faith is impossible as long as one waits for feeling before believing.

4 It makes God's Word dependent on man's feelings, therefore man's feelings are more reliable than God's Word—according to this method! Why? Because a person refuses to

BELIEVE GOD'S WORD

until he has some feelings to believe. Scripture has to be endorsed or proved by some good feeling before it is believed! So the inspired Word is made less truthful and less reliable than a feeling!

5 It would make faith, and our spiritual condition, as variable as feelings. Does a child need to have an inner emotion at any time to make him believe he is the child of his parents? Yet, this is the way some act as regards this relation to God. If they have good feelings they suppose they are all right, but if there are no good feelings, or if there are bad ones, they question their salvation, even though they are not willingly or consciously disobeying Him by transgression against some known command.

6 It puts feeling before fact. We cannot feel what we have not received, and we cannot receive apart from faith, and we cannot believe until we cease looking for feelings. Hence he who looks for feelings before believing for salvation is trying to feel what he has not got! We must see our salvation as a fact first without any reference to feeling, for who could really feel saved before he is saved? We

see and establish our salvation as a fact by simple faith in Christ alone. Faith is to be proved by acts, not by moods.

7 It puts effect before cause. If one believes good news he is naturally elated. So when we believe the good news of our personal salvation, it is natural to have satisfaction and pleasure about it. If a person does not (and he does not as long as he waits for feelings, before believing) believe the good news, how can he expect to feel happy about it? The good feeling is the result or effect that naturally arises from faith. Feelings are not the cause of faith, but the effect, and he who waits for feelings before he will believe, is trying to accomplish the impossible task of putting the effect before its cause.

8 It makes results impossible, because it makes faith impossible. It is useless for a person to expect spiritual results, and progress, when there is the determination to have some inner feelings to believe in before.

BELIEVING ON CHRIST

for salvation, and also believing in the present possession of that salvation because of what Christ did for him.

Faith, by which alone we get results from God, looks away from self, circumstances, prospects, possibilities, contradictions, and all that we may see, hear, and feel—to God and His Word alone.

9 The desire to build faith on feelings, or visible and tangible things, is the work of Satan, designed to hinder faith, and, by that, hinder results. The way to get away from this satanic snare is simply to give up this desire, or purpose, entirely. Decide to believe God without reference to, dependence upon, and apart from, all feelings in either spirit, soul or body. The faith that brings results from God does not rest in ourselves (nor in other people) at all, but in "the Father and in His Son, Jesus Christ." We must be in this attitude "Lord,

I WILL BELIEVE

and trust Thee if I never have a feeling." There are times when the desire for feelings has to be as definitely surrendered as any known sin would be. Have you given up insisting or depending upon feelings? "We walk by faith, not by sight" (II Cor. v. 7). "Except ye see signs and wonders, ye will not believe" (John iv. 48). "Blessed are they that have not seen, and yet have believed" (John xx. 29).

Through faith (not feeling) we are justified (Rom. v. 1), purified (Acts xv. 9), sanctified (Acts xxvi. 18), kept (I Peter i. 5), victorious (I. John v. 4), healed (Matt. ix. 27-30). Through faith Christ dwells in the heart (Eph. iii. 17), we stand (II Cor. i. 24), quench Satan's darts (Eph. iii. 17), receive the Holy Spirit (Gal. iii. 14), are translated (Heb. xi. 5). What is left to get by feelings?

Preach the Cross

IN these days, no preacher can improve on Paul. To his converts in Corinth he wrote "I determined to know nothing among you save Jesus Christ, and Him crucified." He also declared, "First of all I delivered unto you that Christ died for our sins," which means that, as the principal thing, he preached the Cross and

SALVATION BY THE ATONING BLOOD

Whatever else came second, this came first, whatever he omitted he never omitted this

The Gospel does not underrate ethics, or the duties of human brotherhood, or the spotless example of Jesus, but the Atonement is the sublimest display of the Divine love, and it transcends all other revealed truths in saving power

If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text, "Jesus Christ died for our sins." This is the truth that has lain closest and warmest to the Christian heart

This is the touchstone for every pulpit. Wherever the highest spiritual power has been attained there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Christ Jesus on

THE CROSS OF CALVARY.

It is the duty of every minister to thunder against injustice and intemperance, fraud and selfishness, hypocrisy and covetousness, and every form of wickedness, but the true vantage-ground from which to assail them is beside the Cross where Jesus died to condemn all sin and to save the sinner

The one theory of the Atonement which meets the tremendous necessities of a world lying in wickedness is this plain, short, simple line "Christ Jesus died for our sins."

Christ became our sacrifice, and laid down His life to take away our guilt "the Lord laid on Him the iniquity of us all." Christ secures eternal life to every true believer and faithful follower

The highest success in preaching lies just there. Paul's keynote struck amid the idolatries of Corinth and in defiance of Cæsar's lictors at Rome, has been the secret of converting power everywhere

Luther preached this Gospel of atoning blood to slumbering Europe, and it awoke the dead

Cowper drank of its deep power, and sang of it in sweet strains among the water lilies of the Ouse,

and Bunyan made the Cross the starting point for the Celestial City.

John Wesley proclaimed it to the colliers of Kingswood, and the swarthy miners of Cornwall

Moody's bells all chimed to the keynote of Calvary.

Spurgeon thundered his doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters.

The heart of God's Church has in all ages held to this as the heart of all Christian theology—"Christ Jesus died for our sins."

This sublime central truth is no more obsolete to-day than yonder sun in the firmament. To every young brother who is about entering the ministry, I would point the example of the mightiest of all preachers—and would say to him, Follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto Him!

Children's Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4

CURLED JUMBLE TEXT. Here is a curled square of letters forming a jumble of a complete verse taken from the 3rd chapter of II Corinthians. To solve it, take every other letter from outer to inner ends of the curl, doing this twice over in the same direction. The words thus obtained will be found to be in the right order, and every letter in the curl is used in the text. You need not draw the square. Write out the complete verse, and give its number in the chapter.

H R E I L T O O R F D
I T
T R A E N I D I
P E S H
W I T T H W S
S H R Y L E
O R E H T
E T E R B E I L
N I H
S P I S D T R A O

Solutions should arrive by first post, Monday, Sept 28th.

SOLUTION TO BIBLE CHARADE, SEPT. 11th.

Answer Onesimus

Correct solutions were received from:

Dorothy Barton, Stafford Burdett, Stella Cliff, Gladys Finch, Hazel Greenwood, Joan Hill, Violet Hinton, Mary Hurst, Daphne Kevho, Mary Noble, Elsie Welbourne, D E Wills, Alfred Yardley, Mabel Young

Concise Comments & Interesting Items

Three hundred pianos were recently burned by the Strand Piano Company, at their Woodchester Mills. Most of them had never been sold. The grand pianos were made to grace Victorian drawing rooms, but they missed their chance. The "baby" grand and the upright took their place, and gradually through years of neglect the "grands" had become tuneless and worm-eaten,

and finished up in a bonfire

These pianos missed their chance and failed in the plan for which they were made. Many lives are like that. Capable of bringing forth beautiful music unto God. But when the call to become Christ's is heard, it is rejected—and they become fitted only for destruction

At Jerusalem there has been established

a chair for the study of the international law of peace

One paper says

"There is a picturesque rightness about the establishment at Jerusalem, through the unflinching generosity of Sir Montague Burton, of a chair for the study of the international law of peace. A bitter irony has made the worldly Jerusalem in the past far more often a centre of

strife than of peace That is no reason why it should always be so, or why to a happier age the old city should not bear effectively the witness for which even in the darkest ages her name still stood "

We know that finally peace will go forth from Jerusalem, for the Prince of Peace—the Lord Jesus Christ—will reign there

Sir Hall Caine, the great writer, has just died From our standpoint we are interested to know that he had in preparation a "Life of Christ" For this he had accumulated material amounting to the huge total of nearly four million words The life is unfinished It is estimated that the author needed six weeks of unbroken health to finish it Others we understand will now make the finishing touches Hall Caine was deeply loved by the Isle-of-Man folk, amidst whom he dwelt We do not wonder at it, for we cannot see how anyone could write a life of Christ without having his own life beautified thereby

What an amazing life a half-crown would have! How interesting it would

be for us to get the history of such a coin This has been done with a dollar bill in America The information to hand is as follows

In order to get a line on the life and adventures of a dollar bit' the Waukegan Chamber of Commerce started out a new bill some time ago, with a circular attached requesting every person handling the bill to make a memorandum of its use Here is the history for fourteen days changing hands for service

Five times for salary Five times for tobacco Five times for cigarettes Three times for candy Twice for men's furnishings Twice for shaves Once for automobile accessories Once for bacon Once for washing powder Once for garters Once for tooth paste

The dollar was spent twenty-seven times, but it never got into church

Regarding the weather the Rev Herbert Lockyer suggestively writes in the "Christian Herald"

GOD AND THE WEATHER

There are those who affirm that Satan has a good deal to do with the weather hence the storm he produced in order

to destroy the sleeping Christ, but which our Lord overcame and stilled Others tell us that sunshine and storms, earthquakes and similar eruptions, are governed by iron laws God cannot alter or modify Therefore, it is useless and unscientific to pray about such a matter as the weather But surely God is mightier than the laws of His enacting and the forces of His creating Elyah could pray about the rain, and it rained, or rained not, according to the will of God and the prayer of His servant

The forces of nature are in the hands of God This is why He could cause the rain to descend in Noah's day, and the hailstones to fall upon Israel's foes, whereby more were slain than by the sword

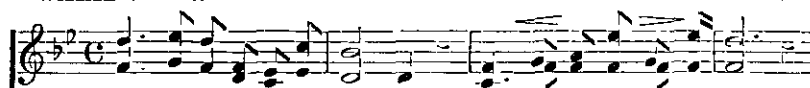
And in permitting this season's seemingly disastrous weather may God not be striving to call attention to Himself as the Creator of the ends of the earth? May He not be allowing the storms, rains and floods as a mild judgment for our gross materialism and appalling indifference regarding spiritual things?

But it may be that what we deem so calamitous is being graciously overruled for our ultimate good

Sweet the Moments

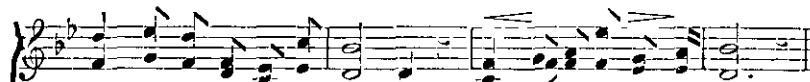
WILLIAM SHIRLBY.

H P DANES



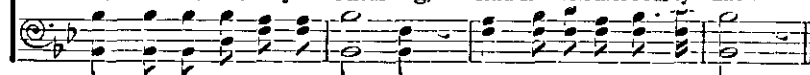
1 Sweet the moments, rich in bless-ing,
2 Here I sit, in wonder view-ing,
3 Here it is I find my hea-ven,
4 Love and grief my heart di-vid-ing,
5 May I still en-joy this bless-ing,

Which be fore the cross I spend,
Mercy's streams in streams of blood,
While up-on the Lamb I gaze,
With my tears His feet I'll bathe;
In all need to Je-sus go,

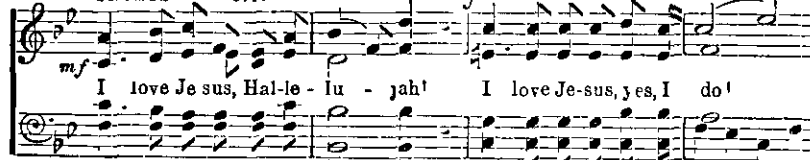


Life and health and peace possess-ing,
Precious drops my soul be-dew-ing,
Love I much? I've much for-giv-en,
Con-stand still in faith a-bid-ing
Prove His death each day more heal-ing,

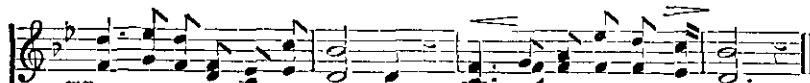
From the sin-ner's dy-ing Friend,
Plead and claim my peace with God
I'm a mir-a-cle of grace!
Life de-liv-ing from His death
And Himself more ful-ly know



CHORUS



I love Je-sus, Hal-le-lu-jah! I love Je-sus, yes, I do!



I love Je-sus, He's my Sa-voir, Je-sus smiles and loves me too

Bible Study Helps

FAITH IN GOD

- 1 Faith in God **Defined** (Heb xi 1, 6)
- 2 Faith in God **Obtained** (Rom x 17, Eph ii 8)
- 3 Faith in God **Exercised** (Gal vi 15, ii 20, I John v 4)

MOTIVES FOR HOLINESS

- 1 The character of God our Father (Lev xi 44, I Pet i 15, 16)
- 2 The indwelling of the Holy Spirit (Eph ii 21, I Cor vi 19)
- 3 The return of Christ (I John iii 3)
- 4 The influence of our lives upon others (John xvii 19)

OUR SEVENFOLD JUSTIFICATION

- 1 By God (Rom viii 23)
- 2 By Christ (Gal ii 17)
- 3 By the Holy Ghost (I Cor vi 11)
- 4 By grace (Rom iii 24)
- 5 By the blood (Rom v 9)
- 6 By faith (Rom v 1)
- 7 By works (James ii 24)

JOHN X. 9 ANALYSED

- "I am the door"—
- The **simplicity** of the gospel
- "By me"—
- The **exclusiveness** of the gospel
- "If any man enter in"—
- The **universality** of the gospel
- "He shall be saved"—
- The **certainty** of the gospel
- "And shall go in and out"—
- The **liberty** of the gospel
- "And find pasture"—
- The **satisfaction** of the gospel

THREE PRAYERS OF PAUL

- 1 For sight (Eph i 15)
- 2 For might (Eph iii 14)
- 3 For light (Col i 9)

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Sept 27th. Col iii 1-11

"Seek those things above, where Christ sitteth" (verse 3)

Others seek earthly things. Their ambitions are earthly and fleshly. They seek to satisfy their appetites with material provision. They live on thrills, adventures, excitement, intoxication, novels and newspapers. The things of eternity are shelved for later years. They are out to enjoy life—so they say. But life at last mocks them. Life at last withdraws itself from them, and leaves them with shrivelled, godless souls with which to face the realities of eternity. We are glad that through God's mercy our outlook is different. Our eyes are up unto Christ. We deal with things that are temporarily invisible, but eternally visible. To please Christ, to worship Him, and to lay up for ourselves treasure in heaven, constitute our main joy in life.

Monday, Sept. 28th Col iii 12-25

"Even as Christ forgave you, so also do ye" (verse 13)

Our attitude to others is to be similar to Christ's attitude to us. As He did, and does, unto us, so are we to do unto others. Among other things we are to be longsuffering toward others, even as Christ was longsuffering toward us. Criticism of other people's faults flashes like lightning into our hearts, and usually is immediately followed by thunders of condemnation. Yet the Lord was and is gentle, patient, and longsuffering toward us. He could shame us constantly with righteous criticism and rebuke. Yet He bears with us. He meets our faults with His perfections. He meets our impatience with His gentleness. He seeks to smooth our impetuosity with His longsuffering. He meets our waywardness with His forgiveness. Thus He meets us and thus wishes us to meet others. His gentleness has made us great—let us help others toward greatness by our gentleness. The gentle spirit of forgiveness is far nobler than the loud spirit of rebuke.

Tuesday, Sept 29th Col iv 1-18

"Masters, give unto your servants that which is just and equal" (verse 1)

The Word of God is very practical. The Book that deals with prayer also deals with wages. The Word of God is not only spiritual but it is socialistic in the highest sense of the word. We are to consider others. Christianity is a practical matter that has to do with the shop and the home as well as with the church. The Christian must be just not only to God but also to man. It is better to be just than generous. No one should be generous until he is just. A hundred pounds given to a

Meditations by PERCY G PARKER

special church appeal has no value in the sight of God if it should have been used in essential decorations upon the dwellings of the poor which you own. Servants will sometimes unrighteously grumble over the way they are dealt with. We should guard against their complaints being just.

Wednesday, Sept 30th. Prov xvii 1-17

A wicked doer giveth heed to false lips" (verse 4)

Some would rather believe a lie than the truth. Anything that has to do with the truth of God they hum and ah about, but anything that has to do with gossip and rumour they immediately accept. Some characters are largely moulded by hearsay. Their lives are largely formed by the mass of untrustworthy press reports. Wicked people like sponges absorb into themselves the lies and errors that abound. The righteous, however, only give heed to true lips. They are slow to hear, and slower still to accept. A true man is only made by truth. Whatsoever things are true, let us give heed to such things and then our lives will be increasingly like the One who said, "I am the Truth."

Thursday, Oct 1st Prov xviii 10-24

"A man's gift maketh room for him" (verse 16)

This would seem to be used in the sense that position can be acquired by giving money for it. Many have thus gained positions. Titles are in some cases directly or indirectly bought with money. But the statement is true in a spiritual sense. A man who is really gifted by the Holy Spirit will have scope given to him for the use of that gift. There are many open doors for those who have the evangelistic gift, and those who have the teaching gift—yea, for any who are really gifted by the Holy Spirit. Some seek opportunities for service who have no gifts. By pressure they may get occasional openings, but the only openings for service worth while are those given to us by God because He has previously gifted us to fill the positions.

Friday, Oct. 2nd Prov xx 1-13

"Most men will proclaim every one his own goodness" (verse 6)

There are two extremes to be avoided. First, that of talking overmuch about our own shortcomings and, secondly, talking too much about our successes. Occasionally we can help others by telling them of the wickedness God has saved us from, and of the daily victories which He enables us to get. But on the whole it is better to talk to God alone about these things. Unto God we can confess everything and rejoice in every-

thing. He understands us, and will keep us balanced. But unto men let us talk about Christ—His love, wisdom and power. They will soon be able to judge for themselves whether His love, wisdom and power are being reproduced in us.

Saturday, Oct 3rd Prov xxii 1-16

"The rich and poor meet together, the Lord is the Maker of them all" (verse 22)

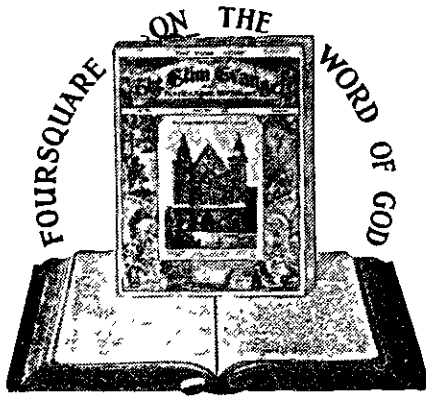
The meeting together of rich and poor is beautifully exhibited in every Christian service—or at least it should be beautifully exhibited. Social position does not count in the sight of God. He does not count our titles and our jewels. He looks upon the heart. Well-dressed people may easily give less to God than the poorly clad. Priceless worship can arise from poorly clad bodies. There will be no rich and poor in heaven. The less of such distinction we have down here the better. Character not money is the basis of judgment. In the church the poor should love the rich, and the rich love the poor, and both together should lift their hearts in gratitude to God who has promised through Christ to supply the needs of us all.

Humility

A Christian minister once said that he never was of use until he learned that God did not mean that he should be a great man. Half the power for good which men possess is wasted because they think they can do nothing unless they can do something conspicuous, because they are not willing to do "what they can" as Christ said of the woman who anointed Him with spikenard. "She hath done what she could" is, literally translated, "She hath done what she hath." And elsewhere we are told that "if there be first a willing spirit it is accepted according to that which a man hath, and not according to that which he hath not."

We are to be held responsible at God's bar for nothing more than He gave us, and all who are faithful in the employment of the talents which He has bestowed shall receive the same reward at His hands. He only accounted for five talents who had received five, while he who had received but two was equally honoured, because he had done "what he had." Humility never takes into account the apparent greatness of what has to be done, but is eagerly desirous of doing what it can for love's sake. Such humility is the root of obedience, it is the source of service, it is the fountain of joy—the purest joy of life. It is Divine. Blessed are the poor in spirit, for theirs is the kingdom of heaven."

The approval of God is like a medicine to dry bones. What is the disapproval of man when we have the gracious approval of God? We need no approval but God's, and it is better that we have no other, lest it be a hindrance to us.



EDITORIAL

Beneath the Ice.

THE amazing voyage of the *Nautilus* toward the North Pole has thrilled us all. No doubt the majority thought a submarine could never reach the Pole, and looked upon the expedition as unduly daring. True, the submarine never reached the Pole, but according to reports wonderful results have been obtained, and this mechanical diver of the seas has enabled its occupants to look upon "things never before seen by human eye."

This adventure round the North Pole reminds us of Sir Ernest Shackleton's adventures around the South Pole. We give an extract from this as it appeared in the *Sunday School Times* of America.

When Sir Ernest Shackleton returned from his explorations around the South Pole, agents of the press met him and asked for a message. He refused to give one. "But I should like to acknowledge that down there amid the snow and ice of the Antarctic we were often conscious of the guidance and protection of One who is more than human," said he. "And if we acknowledged this to each other in those days of hardship and peril, it is only fitting that we should do so now that He has brought us safely home again." Sir Ernest has told his thrilling experiences amid the ice and snow of those uninhabited wastes, in his book entitled "South." Hear what he says: "When I look back upon those days with all their anxiety and peril, I cannot doubt that our party was divinely guided both over the snowfields and across the storm-swept sea. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia, it seemed to me often that we were not three but four. I said nothing to my companions on the point, but afterward

Worsley said to me, 'Boss, I had a curious feeling on the march that there was Another Person with us.'"

Autumn Opportunities.

THE days of autumn are upon us. They are days of opportunity—especially evangelistically. Last year was fruitful in results at this time. The Young Life Campaign began its harvesting for Christ amidst the youth of London. This year we trust that other evangelistic movements will be greatly blessed as well as our own. Let us especially pray that Principal Jeffreys and the revival party will be in the very centre of a great downpour of blessing. The Crystal Palace is an end and a beginning—an end of summer activity, and the beginning of autumn evangelism. But while praying for great movements, let us "shine, shine, just where we are."

Infidelity's Impotence.

THE *Wonderful Word*, an issue edited by Dr. Leon Tucker of America, publishes a few paragraphs which are worthy of reproduction on this side of the Atlantic. The title given to the article from which we quote is, "What Infidelity has Never Done." The extract is as follows:

"It never raised a man or woman from sin. It never took a drunkard from the gutter, a gambler from his cards, or the fallen from a life of shame. It never found a man coarse and brutal in life and character, and made of him a kind husband and father.

"It never went into heathen lands among the morally depraved, and lifted them out of their degradation to a high state of civilization. It has never written down native languages, translated literature, or prepared textbooks or planted schools, or established seminaries and colleges. It has never founded hospitals for the sick, or homes for the helpless.

"What discoveries has it made? What improvements has it introduced? Has it added anything to human happiness? Does it bring

any ray of comfort to the chamber of death? The religion of Jesus Christ has done this, and more too. 'The tree is known by its fruit' (Matt. xii. 33)."

Until these questions can be answered we are going to stick to Christianity.

East and West.

THE love of God constitutes the world one. Distinctions, barriers, and castes break down before the worldwide message of the Gospel.

Rudyard Kipling wrote:

O! East is East and West is West,
And never the twain shall meet,
Till earth and sky stand presently
At God's great judgment seat.

But a missionary, with a world-heart, beautifully replied to this:

But Christ is Christ and rest is rest,
And love, true love must greet,
In East and West hearts crave for rest,
And so the twain shall meet,—
The East still East, the West still West,
At Christ's nail-pierced feet.

A Safe Rule

Take this rule—whatever impairs the tenderness of your conscience, obscures your sense of God, or takes the relish off spiritual things, that thing is sin to you, however innocent it may be in itself.

If you would be free from fears and doubts concerning your future happiness, commit your soul to Jesus Christ in a full faith in His power and will to save you. If you do this seriously and constantly, He will take you under His conduct, He will guide you by His Holy Spirit into the way of truth, and give you strength to walk in it. He will dispose of the events of God's providence to your spiritual advantage, and at last receive you to Himself.

Divine Healing Psychology

A Sermon by Pastor Len J. JONES (Elim Tabernacle, East Ham)

IT is the prayer of faith that saves the sick. The prayer of resignation may be pregnant with consecration, and prayer of other kinds is acceptable to the Lord, but when it comes to the sick being healed, it must be the prayer of faith.

The Lord does not offer healing for our long prayers, neither does He promise great things for our loud prayers, but

TO HIM THAT BELIEVETH

all things are possible. If long prayers were the condition, we would pray all night. If loud prayers were the condition, we would pray until we were hoarse. If we could buy an answer, we would pay for it. It is possible to do all these things and remain the same, but it is not possible to believe and remain the same.

Faith will be rewarded when other things fail. Is it any wonder that faith is opposed by the world, the flesh and the Devil, when forms and ceremonies go on without being contested?

The Word of God defines faith as "the substance of things hoped for, the evidence of things not seen" (Heb xi 1). Surely it is believing that what God has promised, He is able also to perform. It is not conditional upon long prayers, loud prayers, or prayers at all. It is that inward realisation of the veracity of the Word of God, and confidence in its promises—such confidence that we act upon them.

Someone has said that faith is an act. This may be true, but the statement has not helped us very much, for we immediately ask just what is meant by that. Rather would we say that as we act it inspires faith to operate, and that operation of faith brings the answer. We may not feel like acting, but surely we have learned by this time how treacherous feelings are. We act because of our persuasion that the Word of God is true, therefore our actions are inspired by the Word of God, and not by our feelings—surely this is not so terribly wrong after all.

THE PRODIGAL SON

may not have felt very much like returning and facing the situation at home, but he was convinced it was the right thing to do, so he did it. We may not feel very much like acting after we are prayed for, but we are convinced because we reason according to the Word of God that it is the right thing to do, so we do it. Just waver for a moment, and you sink back to the old order of things, where you want to see or feel before you believe. This first step when a person is prayed for is of vital importance.

We can pray and leave it with the Lord if we choose. This is by far the easier plan to adopt, but the statement can be boldly made that this does not savour so much of faith, and therefore does not bring the same results.

If we are going to be healed, or see others healed, we need to be heart and soul in it, with one aim in view. It is just the same in spiritual things as in natural things. If a person is going to do well

in his examinations he must work, and work hard. If a person is going to do well in business, he must put his best foot foremost. This is the general order in the natural realm, and so it is in the spiritual realm.

No student of the Word of God will disagree that wonderful things are promised to those who believe. In John's Gospel alone this word *believe* occurs ninety-eight times. In every chapter but three we find this word, and in one chapter it occurs as many as ten times. Very well, let us put away all the Devil's substitutes, and embrace the Lord's conditions. Let us welcome everything that savours of faith, and reject everything that

SAVOURS OF UNBELIEF.

There is a scripture that tells us, "As thy days, so shall thy strength be" (Deut xxxiii 25). Could we not read here that as we step out on God so will our strength be, and associate with it another scripture in Psalm lxxi 16, "I will go in the strength of the Lord God"? It was Dr A B Simpson who said, "He stepped out in the Lord's strength and walked all day, not in his own strength, but in the strength of the Lord".

Dangers present themselves in connection with such a bold procedure, but we have faced danger before. We were told many things before we stepped into this movement, but we faced them because of confidence in the Word of God, and here we are. Dangers were suggested by others when we were interested in the Baptism of the Holy Ghost, but we had confidence in the scripture, "He will baptise you with the Holy Ghost". Confidence in this and other scriptures urged us on, and now we are glad. Dangers have been present too in other ventures of faith. Yes, we have faced danger before, but with our two feet on the Word of God there is nothing to fear.

There are two instances in the Scriptures where people ventured in this way. In Acts iii 6 we read that Peter said at the Beautiful Gate, "Silver and gold have I none, but such as I have give I thee. In the Name of Jesus Christ of Nazareth rise up and walk." After he said that, he took the man by the right hand and lifted him up. Notice he lifted him up *before he was healed*. It was then his ankle-bones received strength, and he walked and

LEAPED AND PRAISED GOD

A bold step it certainly was, but no greater in the category of boldness than the healing was remarkable in the category of the miraculous.

The other instance is in Luke xvii 11-19. Here we read of the ten lepers who were healed. Jesus told them to go and shew themselves to the priests. This was evidently before they were healed, for the 14th verse tells us, "As they went, they were cleansed."

The following testimony was given by a Mrs Louis

S Johnson of Laurel, Ontario, Canada This testimony is taken from among many in a book recently published—*Miracles*, by Dr Charles S Price "At this time the evangelist obeyed the command in God's Word, James v 14, and offered prayer for the healing of my body, after which, I sat upon the bench. Someone offered to get my crutch, as the time had come to leave the building, but I said, 'No, I do not need any crutch to-night. Then my husband went to lift me up, but I said no again. Oh, I just knew that Jesus would not fail me, if I trusted Him fully. (Anyone not knowing what I suffered, could not realise what it meant for me even to make an effort to move, for any extra moving meant additional pain, and would probably necessitate me going to bed for days or weeks.)

"However, I had come to the place where I believed the Word absolutely, praise God, believing too that the present time, was the time to trust Him completely, and to depend on Him alone to enable me to walk.

"To this day, I do not know how I rose to my feet, but

JESUS GAVE ME THE FAITH

to try, and then He did the rest. Up to that very moment, the pain was just as severe (many times during the meeting I could not keep the tears back, for the pain was so hard to bear), but the very instant I was on my feet, I had not an ache or a pain. 'Glory to His precious Name!' My poor twisted limb became straight, and both limbs received power to walk immediately, and I walked alone, with Jesus, unaided by any earthly help whatever."

Charles E Robinson in his wonderful book, *Praying to Change Things*, under the heading of "Judging according to appearance," writes, "After praying for a man or woman who could not walk, with that bright smile and that wonderful faith-inspiring voice, the evangelist would say, 'Now get up, in Jesus' Name!'" Usually the sufferers had, up to

that moment, so far as could be seen, felt no touch at all, nor any evidence that God had done anything for them, but when, in obedience to the command of the woman praying the prayer of faith, they would make a move as if to rise, then, in the split second of time occupied by their effort, the power of our wonderful God came in, and, like the man at the Beautiful Gate of the Temple, whose feet and ankle-bones received strength, their whole bodies would be invigorated and they could get up. They judged righteous judgment.

"But we came to one man who could not walk. Prayer was offered for him, just as for the others, and the same command to rise was given in the same way, but the man, instead of making a movement to get up, judging righteously that, now that prayer had been offered he could do so, sat quite still, saying, 'Why, Sister, I can't.' So of course, sure enough, he could not. He had been guilty of the sin of judging according to the appearance."

A few mornings ago at home a child of God awoke, feeling ever so bad. She was really sick, and she knew it. Instead of waiting to feel before she believed, she decided to

DO THE BELIEVING FIRST.

As far as her feelings were concerned, she had no more desire to get up than the prodigal son desired to face the situation at home. Because she reasoned according to the Word of God, she was convinced as to what she should do, irrespective of feelings. So, with an effort and a struggle, and without the slightest improvement or suggestion of recovery, she decided to get up when she was still bad, and "immediately the ankle-bones received strength." Although the sickness had been threatening for two or three days, and was getting worse as time went on, this act of faith brought deliverance and all the day long she was praising and rejoicing for what had been done.

IS THERE ANOTHER GOSPEL?

By JAMES SALTER, FR G.S.

THAT during the Great Tribulation a different gospel will be preached, and that salvation will then be by works, are statements commonly made, in certain Christian circles. These statements have also found expression in some biblical works. This "Tribulation Gospel" is variously styled "The Gospel of the Kingdom," "The Everlasting Gospel," and "The Gospel of the Pre-Christian or Mosaic Dispensation." We have frequently met these statements in our study of

THE LORD'S TEACHING

upon the Sheep and the Goats, and as we have reason to believe they express the sentiments of a not inconsiderable body of the Lord's people, we will look into the subject.

Is there another Gospel? "The Gospel of Jesus Christ, the Son of God" (Mark 1:1) is called "The Gospel of the Kingdom of God," in verse 14 of the

same chapter, while in the next verse it is called "The Gospel." Thus three expressions are used in one chapter for the same Gospel. In Matthew 14:23 we read that Jesus taught and preached "The Gospel of the Kingdom."

The beginning of the Gospel. The Evangelist Mark begins "The Gospel of Jesus Christ" with the story of John the Baptist. Let us follow this gospel, beginning with, "In those days came John the Baptist preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand" (Matt 3:1, 2). After John was put into prison (Matt 14:12), we read, "From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand" (verse 17). Now compare this with Mark 1:14, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Did Jesus preach two gospels? or are we to believe that the

Holy Spirit uses these two terms synonymously? We believe this latter to be true

The same Gospel Now let us proceed to the last chapter of Mark's Gospel there we hear the resurrected Jesus commanding His disciples to "go into all the world and preach the gospel to every creature" (the same gospel) "And they went forth and preached everywhere, the Lord working with them."

Paul's Gospel Paul called the Gospel, "The Gospel of the Grace of God" (Acts xx 29) "The Gospel of Jesus Christ, the Son of God" (Rom 1 1-3), "The Gospel of Christ" (Rom. 1 16) Now Mark went with Paul and Barnabas preaching this gospel He was their minister (Acts xiii 5, xv 37) And Paul said Mark's ministry was profitable to him (II Tim iv 11) So we judge they ministered

THE SAME GOSPEL.

Paul handed on this same gospel to Timothy, who in turn was exhorted to commit it to faithful men

Peter's Gospel Though Peter may have had the "Gospel of the circumcision," and Paul the "Gospel of the uncircumcision," Peter declares himself one with Paul in his preaching—"But we believed that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts xv 11)

The Everlasting Gospel "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people" It is bewildering to be told that this is a gospel for the tribulation period only, and especially for the latter 3½ years of that epoch it seems all the more confusing when those who teach this almost invariably belong to the otherwise truthful group who strongly contend that the adjective "everlasting" means "eternal"

The Tribulation Gospel Will the people who live on the earth during the time of the Great Tribulation hear the gospel we hear, or will they have a different one? Let the Word of God answer the question We will confine ourselves to texts referring only to that period "And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev xii 17) "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God" (Rev. xx 4) There will be those who "die in the Lord" during the Great Tribulation (Rev xiv 13) Finally the Scripture, which for us

SETTLES THE QUESTION

"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (II Thess 1 7, 8) Thus when Christ comes to earth at the close of the Great Tribulation, those people will be punished because when they had a chance they refused the same gospel that Jesus, the apostles, Paul, Peter, Timothy and the Church of this day preach—the one and the only gospel "The Gospel of our Lord Jesus Christ"

The Mosaic or pre-Christian Gospel (salvation by works) How were people saved, or justified previous to the death of the Lord Jesus? Let us begin with the first people born into this world of them we read, "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous [just], God testifying to his gifts, and through it he being dead yet speaketh" (Heb xi 4) Enoch pleased (or satisfied) God by his faith Of Noah we read he found grace (Gen vi 8), and was justified by faith (Gen vi 9, vii 1, Heb xi 7, I Peter ii 5) Abraham was justified by faith Abraham believed God and it was counted to him for righteousness (Rom iv 3) The Patriarchs Isaac, Jacob, and Joseph lived and died by faith (Heb xi 20)

Moses' Gospel—the Law To this economy we are referred for a gospel of works for justification Let us search and see if this be so 'The Holy Spirit asks, "Wherefore then serveth the law?" and answers "It was added because of transgressions till the Seed should come to whom the promise was made (Gal iii 19) The purpose of the Law was to reveal the sinfulness of sin, but it could never remove sin The people under the Law were shut up (kept in custody) unto the faith which should afterwards be revealed (Gal iii 24) The Law was intended to bring men to Christ Frequently damaged by its friends and despised by its enemies, the Law is usually set in contradistinction to grace Here we shall do well to remember that

The Law was a Divine institution, and that all God's works are honourable and glorious We can have no sympathy with Luther's spirit of "a bundle of chaff," an epithet applied by him to the Epistle of James The weakness of the Law was the fact that it had

HUMAN FLESH

to deal with Paul said, "The Law slew me" Yet—

The Mercy of God was fundamental even in the Mosaic economy, and like all God's actions toward men, it was founded in grace. We believe a survey of its salient features will verify this statement.

1 *Moses—the giver of the Law* In Exodus xxxiii 12-19, we find the words "grace" and "gracious" seven times In these verses we read that

(a) *Moses sought and found grace in the sight of God* Also in Exodus xxxiv 9 Then

(b) *"Moses chose reproach for Christ's sake"* (Heb xi 26)

(c) *Moses was born, lived and acted in faith* (Heb xi 23-29)

2 *The Mercy Seat* was, as its name implies, established in grace In Exodus xxv, 3, God said, "Let them make Me a sanctuary, that I may dwell in the midst of them" The first thing God sought was communion or fellowship but how could it be accomplished Only in mercy There is not fellowship of equality Sin must be judged Justice must be met Blood had to be shed and placed on the golden Mercyseat

3 *The Ministry of Glory* as established in the Tabernacle was distinctly one of grace This is fully exemplified in God's choice of Aaron as high priest

During the forty days that Moses was on the Mount of Sinai, he received this command, "And take thou unto thee Aaron, thy brother and his sons with him, from among the children of Israel, that he may minister unto Me, in the priest's office" (Exodus xxviii 1)

In Exodus xxxii we read that Moses delayed to come down from the mount and Aaron made the golden calf Now the making of

THE GOLDEN CALF

was contemporary with God choosing Aaron to be high priest God knew all about Aaron's guilt, yet He chose him to minister before Him in the Holiest of All No fitness, no worthiness, no justifying works are here revealed Grace and grace alone solves the problem, and appoints and accepts Aaron's ministry

The Multitude were in Grace, for we read that not only Moses but also "thy people" found grace (Exodus xxxiii 16 And again in Jeremiah xxxi 2, "Israel found grace in the wilderness" Also, "Yea, I have loved thee with an everlasting love, therefore with cords of loving kindness (merciful kindness) have I drawn thee"

Finally, God in mercy put Moses' tables of stone, Aaron's rod, and the pot of manna inside the Ark where they were covered by gold and blood, typifying righteousness by atonement Thus man and his works were covered by mercy and grace It was the best and most merciful thing God could do The most casual glance at that sublime ninth chapter of Nehemiah will for ever banish from our minds the idea of salvation by works, so far as Israel were concerned, and leave us looking at, and loving a God with a heart as embracing as the compass

The foregoing will assist us to see that instead of Israel being saved by works, they were only kept from destruction by mercy Jesus asked, "Did not Moses give you the Law, yet none of you keepeth the Law" (John vii 19) Paul sums up

ISRAEL'S FAILURE

when he says, "Israel hath not attained to the law of righteousness because . he sought it by the works of the Law" (Rom ix 32) Hear Paul again, "We who are Jews by nature and not sinners of the Gentiles, knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the Law for *by the works of the Law shall no flesh be justified*" (Gal ii 15, 16)

This leaves us free to consider the case of the nations styled *the Sheep and the Goats* We shall take it for granted that it is prophetic of a scene in the Millennial reign of Christ Jesus That the sheep enter into eternal life, and into the kingdom prepared for them from the foundation of the world The sheep are called Righteous, or Just. How did they become righteous? for naturally "there is none righteous, no nor one" It could not be by the works of the Law The Word of God has already settled that issue There is only one answer "Be it known unto you, men and brethren, that through this man [Jesus] is announced unto you the remis-

sion of sins, and in Him all that believe are justified from all things, from which ye could not be justified in the Law of Moses" (Acts xiii 38, 39)

They are also called *Blessed* by the Lord Jesus, and the Word of God says, "*Blessed* are they whose iniquities are forgiven and whose sins are covered *Blessed* is the man to whom the Lord will not impute sin" (Rom ix 7, 8) Unquestionably the sheep were saved by grace and justified by faith. Hear the testimony of others who were saved in the same way, at the same time and from among the same people "Salvation to our God which sitteth upon the Throne and unto the Lamb," and again, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb Therefore are they before the throne" (Rev vii 9-17)

Dr Gibson, writing on the subject of the Sheep and Goats in the *Expositors' Library*, says, "There are those who, looking at this conversation in the most superficial way, find in it the doctrine of

SALVATION BY WORKS,

and imagine that they are warranted on the strength of this passage to set aside all that is written in other parts of the scripture as to the necessity of change of heart, to dismiss from their minds all concern about creed or worship, about doctrine, etc Be kind to the poor—that will do instead of everything else"

In answer to such perversion of our Lord's language it should surely be enough to call attention to the fact that all is made to turn upon the treatment of Christ by the one class and by the other Kindness to the poor comes in, not as in itself the ground of division, but as furnishing the evidence or manifestation of that devotion to God as revealed in Christ, which forms the real ground of acceptance, and the want of which is the sole ground of condemnation. True it is that Christ identifies Himself with His people, and accepts the kindness done to the poorest of them as done to Himself, but there is obviously implied, what is elsewhere in a similar connection clearly expressed, that the kindness must be done "*in the name of a disciple*" In other words, love to Christ must be the motive of the deed of charity, else it is worthless as a test of discipleship The more carefully the whole passage is read, the more manifest will it be that the great question which determines the separation is this, How have you treated Christ? It is only to bring out more clearly the real answer to this question that the other is added, "How have you treated Christ's poor?" For according to each man's treatment of these will have been

HIS TREATMENT OF CHRIST

Himself It is the same principle applied to the unseen Christ as the apostle applies to the invisible God "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Philanthropy can never take the place of faith What would God do with past sins, even if He accepted present works? We believe in a Gospel of Work, but it is that work which Jesus declared in John vi 29: "This is the work of God, that ye

believe in Him whom He hath sent" Amid the thunders of the Great Tribulation, when the earth is quaking, signs and wonders are visible in earth and heaven, blood and fire and vapour of smoke, when the sun is darkened, and the moon is turned into blood, *then* "it shall come to pass that whosoever shall call upon the Name of the Lord shall be saved" (Joel 11, Acts 11)

There is only one door into life and Jesus said "I am the door" He is "the Way, the Truth, and the Life, no man cometh unto the Father but by Me" Except a man be born again he cannot see the kingdom of God" The Lord will give grace and

glory and no man will attain to the second only on the grounds of the first "It is of faith that it might be by grace."

This is the Everlasting Gospel, the only Gospel, and the Holy Spirit says, "But though we or an angel from heaven preach any other Gospel than that which we have preached, let him be accursed" (Gal 1 8, 9) We submit these things to our readers for their prayerful consideration

We believe enough has here been written to disprove such statements as "The ground of the selection of the sheep and the rejection of the goats in the parable is based upon works, not faith"

What do you Cultivate in your Garden?

By BETTY TETCHNER

WHAT a pleasure it is to see a beautiful, healthy, well-kept garden with the smile of the sun upon it, and the buzzing of busy bees, and singing of happy birds sounding pleasantly to the ear Such a garden is full of life, vitality and attraction It is there because someone has put into that plot of ground his strength, his thought, and his interest

But what different types of gardens we come across as we

WANDER THROUGH THE COUNTRYSIDE

or even as we go to and fro in our towns Some of them hardly deserve the name of "garden", they are mere patches of ground with hedges or walls around them, full of weeds, stones and weak-looking uncut grass Other gardens we see appear to have had a little time spent upon them—enough to cultivate a few hardy annuals—but they find the ground will not respond to the finer and more delicate flowers! Why? Because it has not been enriched sufficiently Enough time has not been spent in freeing the ground from weeds, nor has there been any watering done other than that done by the rain falling upon the plot

Do you realise that God has given *you* a garden? I wonder under what category your garden comes Is it a field—nothing but weeds and stones and grass? Or perhaps you have cultivated some flowers, but have let the hedge grow too high, not having bothered to cut it, and so people cannot see and enjoy your flowers Or you may possibly not have a tall hedge, and you may have a few flowers, but they do not attract, because of the briars and weeds which intermingle with the cultivated plants Such a garden could not be said to be well-cultivated

How splendid it is if your garden has had the time spent upon it and the patience that is necessary to call forth its very best response by labouring to

GET RID OF THE WEEDS;

by protecting the young seedlings from worms and insects; and by giving the extra watering that is necessary to the plants What a message of beauty, inspiration and joy such a garden must give out to the passers-by

Yes, God has given every one of us a garden It is the garden of our life What message does your life give out to the world? Is it like the beautiful, well-cultivated garden, a message of joy, peace and love? I trust the beauty and inspiration of your garden is not hidden by tall uncut hedges of unnecessary reserve, and fear of witnessing to the world, or that there are any prickly briars and nettles in your garden, sharp and wounding to the touch, and stinging the one who dares to come near them

The Master-Gardener wishes to co-operate with us in making our gardens things of beauty and joy, for all our gardens once were just patches of waste ground, but He came down to earth to shew us an example of a rich, pure, and fragrant garden His garden was the only perfect one the world has ever seen There were no backbiting thorns or nettles there There were no unlovely weeds of selfishness and unholy desire in His garden, for

THE LIFE OF JESUS CHRIST

our Saviour tells to the world a message of hope, a message of untarnished, unselfish love—a message from God the Father Himself—and such a garden as was His life is an example to us of what He wants us to aim at, in the gardens of our lives

How was Jesus's garden cultivated? He kept it well watered, and enriched by constant communion with His Father, and by getting alone in prayer to Him Has He not told us too that if we pray to the Father in secret we shall be rewarded openly? It is not the rain of other people's prayers that we need so much for our gardens, though that helps a great deal, but what is most needed is the watering of our gardens by our own private intercessions and prayers to our Father in heaven Surely then, and only then, will our blossoms be the best, our blooms the most fragrant, and our fruit the finest and most abundant

Jesus has told us that we are to be witnesses unto Him Let us then cut down our hedges and shew to the world what He has done in our gardens, for He will plant there the flowers of peace and joy in Himself He will make our gardens pure, whole-

some, fragrant, and fruitful, if we will only let Him have full and complete control *in every part*

THE TOOLS HE WILL USE

must needs be of His own Divine choosing, sharp they may be, for He will find it necessary to cut out of our gardens many things He sees there which will not do credit to Him as a perfect Gardener, and many of our plants which are already there will need much pruning and dressing before they are what He wants to see there, but as we respond to His

loving hand our gardens will become things of beauty; pure and fresh and lovely in His holy eyes and in the eyes of the world

Let us then co-operate with Him in making our gardens those that will tell of His love and draw others to Himself

Fill me with the knowledge of Thy glorious will,
All Thine own good pleasure in Thy child fulfil
Like a watered garden full of fragrance rare
Lingering in Thy presence let my life appear

Glad Harvests from All-round Efforts

MISS JARDINE'S TESTIMONY.

Watford (Pastor J Naylor) The saints are rejoicing over the blessings the Master has been pouring forth at the Elm Hall, St Alban's Road, through the faithful ministry of Miss Snell. On a recent Sunday night, before the Gospel message, Miss Jardine gave her testimony to a fairly big gathering who listened with wonder, praising the Lord for His wonderful healing power. During the Gospel message which followed two precious souls yielded to Christ. Then followed the breaking-of-bread service, when a glorious time was spent. The sick were prayed for and many testified to receiving His touch.

Mission (Branch of the Shaftesbury Society), where the Foursquare Gospel message was presented to the enjoyment of all. Praise God for these seasons of refreshing.

WAYFARERS HEAR

Southampton (Pastor H T D Stoneham) The work at Elm Tabernacle, Park Road, Freemantle, is pro-

attended, which goes to show the hungering after spiritual food.

Our workers, especially the Crusaders, are very eager for the open-air meetings, held just off the busy Market-Square on Saturday evenings, where hundreds of people congregate for their marketing. The little company of people offer something to be given away if only they will accept it. Some listen with intentness, and only God knows when the message of His love in song and speech finds a resting-place in someone's aching heart. God bless the open-air work, and may the Gospel enter into many hearts and lives of the many hundreds who hear. There have been seven decisions for Christ in the past fortnight.

STEADY PROGRESS

Bermondsey (Pastor W F South) The newly arrived Divisional Superintendent, Pastor Joseph Smith, received a real London welcome upon paying his first visit to the Elm Hall Upper Grange Road. His message, comparing the glory of man with the glory of God, was much appreciated. Hearts were refreshed and saints encouraged to press ahead. A number of new members were received into fellowship at the close of the address. It was certainly an encouragement to see those who were willing publicly to identify themselves with those who stood for the full Gospel of the Lord Jesus Christ. The service ended on a note of praise as the congregation sang heartily, "Conquerors and overcomers now are we, through the Blood."

A splendid response has already been made in connection with the Building Fund, and further improvements in the Church building are now contemplated.

God's blessing is also being shown on all sections of the Church. The open-air work is being well-maintained. Good work and steady progress are being accomplished in the Sunday School, whilst the afternoon meetings for women are also proving a source of help, definite conversions taking place as an outcome.

The Crusaders recently conducted a service at the Bermondsey Christian



Elm Tabernacle, Southampton

ceeding along full Gospel lines and we are glad to say good results have been seen, as backsliders and sinners have wept their way back to Calvary. The prayer meetings on Tuesday evenings prove to be one of the secrets of success, while the faithful meet to open their hearts in fellowship to God, and to help one another along life's way.

The Tuesday evening Bible study is a source of inspiration to those who listen to the great truths being expounded by the Pastor and these meetings are well

TENT CAMPAIGN.

Banbridge The Lord greatly blessed an effort put forth by Evangelist W J Martin, in a six weeks' special campaign held in the Gospel Tent in Banbridge. The Word went forth in mighty power. From the first meeting the people were gripped by the Holy Spirit, and deep conviction was felt throughout the campaign. Several precious souls were brought to the knowledge of sins forgiven, backsliders returned to God, and saints were greatly blessed.

OPEN-AIR FRUITS.

Swansea (Pastor H W Fardell) How God honours the open-air work! People who would not enter the door of a place of worship often linger at an open-air service. The Swansea people just love "open-air." They will listen most attentively to the preaching, and one can often see the lips of those in the crowd following some old-fashioned hymn.

Several have been led back to God, and many turned up at the indoor services at the Capitol Hall, Portland St as a result of our efforts in this direction. Recently at one of the largest gatherings thirty new members received the right hand of fellowship. The Lord is continuing to bless the work in this centre.



By Pastor P N CORRY

Sunday, October 4th, 1931.

READING. Luke xix 28-48.

ASSES

MEMORY TEXT: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem behold, thy King cometh unto thee He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"—Zech ix 9

TEACHER'S NOTES.

On previous occasions the Lord had entered Jerusalem on foot, but for this entry He came as David of old and as the Judges of Israel did—riding on an ass. In the first place try and get the children of your class to look upon the ass, not as the animal of derision or of comedy, but as it is viewed in Scripture, an animal of esteem. Take your concordance, and in a very little while as you follow the word through Scripture, you will see that the ass was of much value not only as a beast of burden, but also that it vied with the horse in favour as a riding animal. Abraham on the way to the mount of vision made use of the ass, and Moses led his wife back to Egypt seated on an ass. The Judges of Israel rode on white asses, and many wealthy and famous prophets owned and used asses as riding animals (see Gen xxii 3, Ex iv 20, Judg. 10, II Kings iv 22, Num xxii 21, 22, etc.)

The Prophecy

Not a few scriptures speak of this entry of the Lord into Jerusalem, and if you will read Psalm cxviii 21-29, with the events of these last days of the Lord's earthly ministry in view, you will see that not only were the words of welcome mentioned that the people used, but the Lord's own reply to those scribes and priests, who demanded to know why He drove the money-changers and traders sternly from the Temple, was given. One prophecy in Zech ix 9 tells us plainly, "Behold thy King cometh unto thee, He is just and having salvation, lowly, and riding upon an ass and upon a colt the foal of an ass." The Dutch translation of this passage brings out four facts regarding the one who was to come riding on an ass. They are as follows:

He is thy King
He is just
He is a Saviour
He is lowly

You will, I am sure, be able to work up those four points into a very fine Sunday School lesson

The Ass.

Now join the two disciples who went to find the ass, and watch them as they go to this village near Jerusalem, until they come to a place at the entrance to the village where two ways met (Mark xi 4). There they found the donkey and her colt, just as the Lord had said, and at once they begin to untether them. In answer to the owner's question, the reply that the Lord had told them to give is repeated, and at once they were at liberty to take what the Lord required. According to the law of Moses, not only was the redemption of the first-born son a necessity, but we read, "Every firstborn of an ass thou shalt redeem with a lamb, and if thou wilt not redeem it, then thou shalt break its neck, and all the firstborn of man among thy children thou shalt redeem" (Exod xiii 13). Life had either to be redeemed or forfeited, no matter if it was the eldest son and heir of the house, or the humble ass working in the field. When speaking of this subject it is good to remember that redemption was not only from something, but always had a purpose in view. Israel were redeemed from Egypt and from bondage, to be a special people for the Lord's own possession, and in the same way children of God now, in this dispensation of the grace of God, are redeemed from the curse of the law and from all iniquity, that they might be a peculiar people, zealous of good works (1st II 14). They are redeemed by His blood out of every kindred and tongue and people and nation, and now are made kings and priests unto God (Rev v 9-10). In the same way this colt, the foal of an ass, was not only redeemed by the death of a lamb, but now consecrated to the service of the King of kings, and used in His service. Saved by the shedding of blood, it was now separated for the service of the King. "The Lord hath need of him" was the answer that proved sufficient. Yet another very wonderful thing can be told about this ass—that it needed no "breaking in" before it was ridden by the Lord Jesus. Through shouting crowds and excited multitudes who were waving palm branches, spreading brightly coloured clothes and acting in a way that would frighten any ordinary mule, when He was holding the reins there was no trouble. The following story was told in the "Foursquare Revivalist" in 1928, but I think it will stand repetition here.

One of the most notorious characters in the neighbourhood was a retired jockey. An indefatigable mission worker had set his heart on winning the man, but even he was surprised when on a certain Palm Sunday the jockey appeared at the mission service. The lesson that evening was the story of the

entry into Jerusalem, and in reading of Jesus, "meek and riding upon an ass," the mission worker vaguely wondered what impression it would make on the jockey, and whether a better contact would not have been secured by reading of the driving of Jehu. At the close of the service the jockey stayed behind, and with unmistakable eagerness began to comment upon the story to which he had listened.

"Lumme, guvnor, what a jockey 'e'd 'a' made!"

"A jockey? How? Who?"

"Why, 'im as you was readin' abaht—Jesus. I wish I'd known 'im. I reckon 'e'd 'a' bin a Derby winner."

The mission worker was still puzzled, and explained that he failed to see the connection between the Derby and Christ's quiet riding of an ass.

"Ah, but guvnor, yer don't see," persisted the jockey. "You're thinkin' 'o' them seaside donkeys. It couldn't 'a' bin like that. I know what 'e' was a-ridin'. It was a Syrian moke. Now, I know summat abaht Syrian mokes. When my old guvnor give up 'is stud, 'e brought over to this country a drove o' them beasts, an' it was my job to break 'em in. Now, I reckon I knows summat abaht 'orseflesh, but I had to give them animals best. Now, what was you a-readin' just now? Didn't Jesus sit on one as nobody 'ad ever ridden afore? And wasn't all them youngsters runnin' in front, wavin' their blessed palms an' kickin' up a dickens of a row? And yet Jesus was 'oldin' 'im in, as meek as anythin'."

The jockey paused and the mission worker was too bewildered to speak, so the commentator continued.

"What I want to know is, what did Jesus say to 'im? Us jockeys speak to our 'orses with our 'ands and knees. I'd give a lot to know what that moke 'eard when Jesus was on 'is back. Lumme, guvnor, what a jockey 'e'd 'a' made!"

By this time many comments were rising to the lips of the mission worker, but the jockey again made the only one that mattered.

"I say, guvnor, if 'e could do that with a bit of 'orseflesh, I reckon 'e could do summat with me."

Many of us were like unbroken donkeys waiting where two ways met, the good and the evil, the selfish and the consecrated, the pure and the vile. It is only as we let Christ take possession and control, that the unbroken spirit becomes meek and serviceable to the King of kings. Who holds the reins in your life? None have greater right than the Lord Jesus Christ, because we are His by redemption price, and none but He can ride us successfully. Let Him take over the reins.

God causes us to promise in times of peace what He exacts from us in times of war. He enables us to make our abandonments in joy, but He requires the fulfilment of them in the midst of much bitterness.

Salesmanship in Soul-winning

AS we were driving and talking, by and by, in a little lull of the talk, my friend said very quietly "Gordon, do you know what I have been doing lately?" And I said "No" "Well," he said, "it's been the delight of my life," and I could see the gleam of light in his eyes. And I said, "Tell me what it is that has been such a pleasure to you" And he said "Well, I will" He said that when he was at home—he travelled much—he would think about the young men whom he knew who were not Christians. Splendid men, some of them, full of power, club-men, some of them, but who

DID NOT KNOW JESUS PERSONALLY.

And he would think "Now, there's such a man. I wonder what's his easy side of approach" And he would think about him, then pray about him, and then make an opportunity to ask him up to his home for dinner some evening. His position in the city would make any young man feel honoured with

such an invitation. He said to me "We have a pleasant time at the dinner-table with the family, and, afterwards, a bit of music and so on. Then," with a quiet smile he said, "I ask him into my library corner, my little study den, and by and by we come to close quarters. I tell him what I'm thinking about. I tell him what a friend Jesus is, and how it helps to have Him in all of one's life, as a Friend and Master. Then I ask him softly if he won't let Jesus be his Friend." He said "I try to be as tactful as though I were selling a contract of cars. Gordon, it's been the delight of my life to have man after man accept Jesus in my library corner." I was telling this story one night to some people in this State, and as the audience was dismissed, I saw a man coming up the aisle toward the pulpit, apparently to meet me. He gripped my hand. I can feel that grip now. And he half blurted out "I'm one of those fellows! And there are a lot of us that are thanking God with full hearts for that man's library room."—S D Gordon

Labels v. Libels

ONE day I heard a wireless address on "Labels v. Libels." The minister warned his hearers not to be too ready to put labels on other persons, as they might not be true. A label on a bottle tells us what is in the bottle, whether it is good to use, or poisonous, and for what purpose it is to be used. So if we put labels on other persons we give them a name shewing what we think of them and what we think they are. Sometimes we call people stingy, or selfish, or lazy, when we really do not understand them or know all about them. If we did, perhaps we should find that our label was not true or fair, that there was some reason why they acted as they did. Then we should realise that our name for them was not a label, but a libel.

The preacher read part of the first chapter of John's Gospel. He shewed that Nathanael at first put a label on the Lord Jesus that was really a libel. He said, "Can any good thing come out of Nazareth?" Philip answered, "Come and see." When Nathanael saw the Lord and got acquainted with Him, he changed his label at once. He said, "Rabbi, Thou art the Son of God, Thou art the King of Israel."

This set me to thinking of the different labels given in the Bible to the Lord Jesus by various ones.

The prophet Isaiah said, "A virgin shall conceive, and bear a Son, and shall call His name Immanuel," or, God with us. So at His birth He was given the name of Jesus, or Jehovah the Saviour, "for He shall save His people from their sins" (Matt 1:21).

The angels announced Him to the shepherds thus, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 11:11).

When John the Baptist saw Him, he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:36). John also "bare record that this is the Son of God," "whose shoe's latchet I am not worthy to unloose" (John 1:34, 27).

One of those who heard John speak and followed the Lord Jesus was Andrew. He told his brother, Simon Peter, "We have found the Messiah," and he "brought him to Jesus" (John 1:41, 42).

Simon Peter learned for himself what the Lord was

When others left Him, Peter would not go, but said, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (John 6:68, 69).

Peter, in his first epistle, calls Him the "Holy One," and the "Shepherd and Bishop of your souls" (1 Peter 1:15, 25).

In his second epistle he speaks of Him several times as "our Lord and Saviour Jesus Christ." He had been with the Lord and knew what He was, so he does not call Him simply Jesus, as many do to-day, but always gives Him His title.

When Peter, John and James were with the Lord on the Mount of Transfiguration, they heard a voice from heaven saying, "This is My beloved Son, hear Him" (Luke 9:35).

When Nicodemus came to the Lord by night, he said, "Rabbi, we know that Thou art a Teacher come from God, for no man can do these miracles that Thou doest, except God be with him" (John 3:2).

The woman of Samaria, in John 4, said, "Come, see a Man which told me all things that ever I did, is not this the Christ?"

When they came and saw, they said unto the woman, "Now we believe, not because of thy saying for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42).

Martha's testimony to Him was, "Lord, I believe that Thou art the Christ, the Son of God, which should come into the world" (John 11:27).

The Apostle John, in the first chapter of his Gospel, speaks of the Lord as the Word, which was with God, and which was God, from the beginning, the Creator of all things, and the Life which was the Light of men. The Apostle Paul gives the same testimony in Heb 1.

When the disciples told Thomas they had seen the Lord, after His resurrection, he would not believe. When Thomas saw the Lord for himself, he said, "My Lord and my God."

What is your label for the Lord Jesus? What think ye of Christ?—M E H

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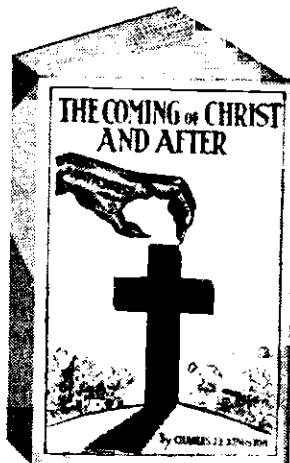
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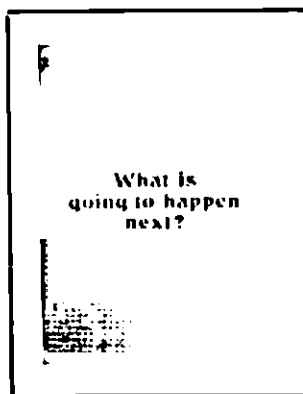


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