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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. 37

SEPTEMBER 11, 1931

Twopence

SEPTEMBER 12th, GREAT DEMONSTRATION AT

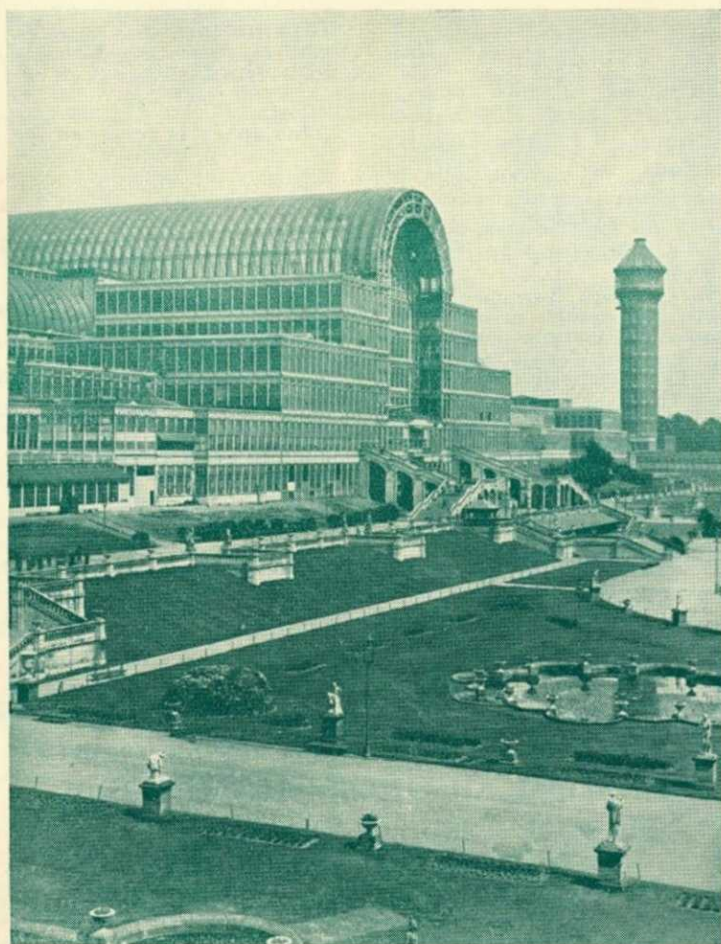


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THE CRYSTAL PALACE.

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER

COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

Vol. XII.

September 11, 1931

No. 37

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Principal George Jeffreys and Revival Party

continue their Revival & Healing Campaign in
the **BIG TENT, SMITHFIELD FAIR GROUND**
(beside Victoria Station), SHEFFIELD

Sundays 3 and 6.30.

Every week-night (except Fridays) 7.30.

Wednesday and Thursday afternoons 3.30.

WATCH THESE DATES

BLACKPOOL. Still proceeding. In the Tent, Waterloo Road (near station and Circus). Revival and Healing Campaign, conducted by Evangelists P. H. Hulbert, P. Le Tissier and C. Johnson. Week-nights (except Fridays) 7.30, Wednesday afternoons 3, Sundays 3 and 6.30.

ELIM WOODLANDS. Every Saturday during the summer. Open to visitors from 3 to 9.30. Meeting at 6. Special speakers. Tickets at the door or from Elim Pastors.

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.

WORTHING. Opening of new Elim Tabernacle by Principal George Jeffreys. Watch this page for date.

This space is reserved for local announcements

Secure your tickets for the
CRYSTAL PALACE
DEMONSTRATION
WITHOUT DELAY
(See note below)

Saturday, September 12th, the Great Foursquare Demonstration at the

CRYSTAL PALACE, London

(the largest exhibition building in the world), conducted by

Principal **GEORGE JEFFREYS**

who has pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

THREE GREAT MEETINGS

11 a.m. Healing Service. 3 p.m. Baptismal Service. 6.30 p.m. Communion Service

If the weather is favourable the Baptismal Service will be held in the grounds.

Special singing by Elim Crusader Choir for half an hour before each meeting.

Every possible accommodation provided Refreshments. Car Parks. Cloak Rooms.

Ticket of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION.—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 12th September. Those who do not secure their tickets in advance will only be admitted on payment of the usual Saturday charge of 1/6 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

CRUSADER CHOIR.—All Elim Crusaders are invited to join the great Elim Choir. Crusaders and Instrumentalists may obtain tickets of admission at the reduced price of 6d. from local Crusader Secretaries or from National Crusader Headquarters.

LONDONERS.—Cheap fares by rail and easy access by 'bus and tram (see back of admission tickets).

DAY VISITORS TO LONDON.—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

OTHER VISITORS.—Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, 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 Ministries, 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. 37

SEPTEMBER 11, 1931

Fridays, Twopence

Reprinted from the "Sheffield Independent" of August 28th, 1931.

Conversions in a Fairground

Crowds Flock to Hear Principal—Strength Restored to Cripples

EXTRAORDINARY things are happening each evening in a big marquee erected three weeks ago on the Sheffield Fair Ground, near the Victoria Station.

Here, on the dusty, smoke-blackened rectangle of ground, usually reserved for Bank Holiday fairs, the authentic spirit of the old revivalist meetings is being caught.

In place of the strident noise of mechanical music there is heard the sound of hymns sung with a fervour and conviction that Sheffield has not known for many a year, the careless crowds of holiday-makers are replaced by hundreds of people who sit with strained attention listening to the words of a dark, slimly built Welshman, who by a question or gesture can command from his audience an instant and ecstatic response.

THE HEALING TOUCH

When the marquee was full last night—crowded with people who stood round the canvas walls—the head of the mission, Principal George Jeffreys, whose eloquence is attracting so many people, and the leader of the meeting, Mr R. E. Darragh, called upon members of the audience who had been cured of sickness at recent "healing services" to put up their hands. Eighty people responded.

"At our meeting on Monday there was a woman who had for years been paralysed in both arms who felt the healing touch and who was cured," said Mr Darragh. "Will that woman put up her hands if she is here?"

A woman sitting on one of the crowded forms half-way down the tent raised both hands above her head, and waved her arms. She had full use of both limbs.

"There is a woman who was crippled with rheumatoid arthritis. She was cured as she sat in her seat

while we prayed," continued Mr Darragh. "Will she, too, put up her hand?"

SONGS FROM THE HEART

Again a hand went up. And hands continued to go up as Mr Darragh enumerated a list of people who had been blind, had been deaf, had been lame, had suffered from disease and sickness.

Then the audience began to sing. How they sang!

They sang the single verse of a hymn over and over again, they sang in sections—the women sang alone, and then the men sang. As they sang one could feel the atmosphere of the meeting become tense and strained.

One could see men and women who had been aloof and a trifle suspicious give themselves over to the influence of song and worship, until the sound of the hymn became a deep, rhythmic volume, and those who sang waved hymn papers to the steady measure of it.

TORRENT OF ELOQUENCE.

Yet it was a well-controlled meeting. The enthusiasm was by no means hysterical. When Principal Jeffreys rose to speak the audience was as quiet and attentive as any audience can be. He preached for about half an hour—a torrent of eloquence, persuasion and appeal.

His voice, with its slight Welsh accent, had an infinite variation of tone, his very gesture was expressive, the sheer fiery urgency of his address held his audience unflinchingly.

The mission claims that during its three weeks' stay in Sheffield it has made more than 1,500 converts, including 141 who responded in the tent last night.

The audiences are now so big that the organisers of the mission are looking for some place more capacious than their marquee.

Sheffield
Independent

**SHEFFIELD
RELIGIOUS
REVIVAL
SCENES**

How to Reach the Crystal Palace

ON page 11 of the cover we print full particulars of the great gatherings on Saturday, and on page 579, the musical programme

The plan at the foot of this page has been prepared to assist visitors to the Demonstration. It shows the various entrances to the Palace grounds.

Private motor cars, as well as 'buses and charabancs, may park along Crystal Palace Parade.

Below we give an outline of the various routes to the Crystal Palace.

BY OMNIBUS

2 (from Finchley, Golders Green, Baker Street, Victoria, Vauxhall, Stockwell, Brixton, Norwood, etc.)

3 (from Camden Town, Piccadilly Circus, Charing Cross, Westminster, Kennington, Brixton, Herne Hill, etc.)

12 (from Oxford Circus, Elephant and Castle, Peckham, Forest Hill, etc.)

49 (from Shepherd's Bush Kensington Battersea, Clapham Junction, Streatham Common, Forest Hill, Lewisham, etc.)

108 (from Clapton, Poplar, Greenwich, Blackheath, Catford, etc.)

109 (from Eltham, Chislehurst, Bromley, Beckenham, etc.)

609 (from Bromley, Beckenham, etc.)

The following routes also pass near the Palace:

75 (from Caterham, Purley, Croydon, Blackheath, etc.)

82 (from East Acton, Elmers End, West Wickham, etc.)

BY TRAMCAR

From City 33, 78, 80 (to Norwood terminus only)

From Croydon 4, 5

BY SOUTHERN RAILWAY

Frequent electric trains from following stations:

Victoria, London Bridge, and Clapham Junction, to Low Level Station.

St Paul's to High Level Station (opposite Main Entrance).

Cheap day tickets from above stations 1/- return (Clapham Junction, 9d).

Cheap day tickets also from all Southern Railway stations in London and the suburban electrified area, including the following: Balham, Banstead, Barnes, Battersea Park, Beckenham Junction, Belmont, Bermondsey South, Brixton, Brockley, Bromley South, Carsnaithon Beeches, Cheam, Clapham and North Stockwell, Coulsdon North, Croydon, Denmark Hill, Dulwich, Elephant and Castle, Forest Hill, Herne Hill, Honor Oak, Honor Oak Park, Kingston, Norbiton, Norbury, New Cross Gate, Nunhead, Orpington, Peckham Rye, Purley, Purley Oaks, Queen's Road (Peckham), Richmond, Selhurst, Streatham Hill, Streatham Common, Surbiton, Sutton, Thornton Heath,ulse Hill, Waddon, Wallington, Wandsworth Common, Waterloo.

See diagram on next page.

FROM RAILWAY TERMINI

The following are the best routes from the main railway stations:

Victoria. 'Bus 2, or Southern Railway (direct)

London Bridge. Southern Railway (direct)

Clapham Junction. Bus 49, or Southern Railway (direct)

Euston. 'Bus 68, 169 to Herne Hill, then 2, 3, or Underground to London Bridge, then Southern Railway

King's Cross and St. Pancras. 'Bus 77, 177 to Whitehall, then 3, 12, or Underground to London Bridge, then Southern Railway

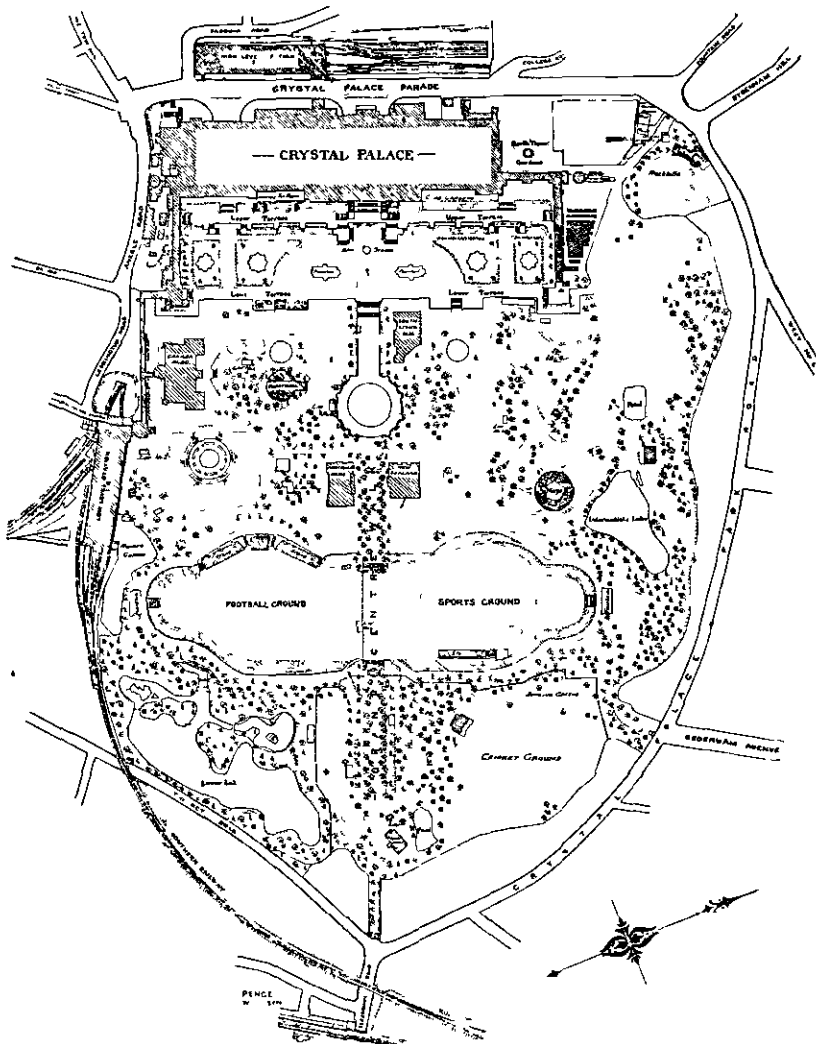
Paddington. 'Bus 7, 15, 36 to Marble Arch, then 2,

Liverpool Street. 'Bus 133, 134 to Brixton Station, then 2, 3, or Underground to Victoria, then Southern Railway

Waterloo. 'Bus 68, 69 to Herne Hill then 2, 3, or Southern Railway (change at Clapham Junction)

Visitors from the south coast should not book to Charing Cross, but to Clapham Junction, Victoria, or London Bridge, from which stations there are frequent trains direct to Crystal Palace station.

PLAN OF CRYSTAL PALACE GROUNDS



You will arrive and should leave by:

MAIN ENTRANCE OR SOUTH ENTRANCE (these entrances are in Crystal Palace Parade) for High Level Station, or 'buses 2, 3, 49, 108

LOW LEVEL ENTRANCE for Low Level Station

PENGE ENTRANCE for Penge West Station, Tram 4, or 'buses 12, 75, 82, 109, 609

(For Tram 5, leave by South Entrance or Low Level Entrance).

THE ORDINARY ADMISSION

to the Crystal Palace on Saturdays is 1/6, but tickets may be obtained from us in advance at 1/- each

Secure yours at once!

Foursquare Festive Strains

Songs of Triumph at the Crystal Palace

WE are reminding the thousands of friends and visitors who will be attending the great Foursquare Gospel Demonstration meetings at the Crystal Palace on September 12th, of the great song and praise services during the day. Once again the Elm Crusaders will render special singing at the following times

IN THE CENTRE TRANSEPT.

The Elm Crusader Choir at 10 30 a.m. and 6 p.m.

ON THE UPPER TERRACE.

The Elm Crusader Choir will sing (weather permitting) at 2 30 p.m. (If weather is unfavourable the singing will take place in the Centre Transept)

IN THE NORTH NAVE (on Platform opposite Theatre)

The London Crusader Choir (50 voices) will render singing from 5 15 to 5 55 p.m.

The united Crusader Choir will be singing some new and inspiring pieces, including "Would Jesus have the sinner die?" to the well-known and beautiful old tune "Sovereignty". Another stirring piece is entitled, "Victory for me, through the precious Blood". Other pieces include "the call to arms," which has a stirring message for the day, the music of which is specially written by Pastor W. G. Hathaway.

The pieces being rendered by the London Crusader Choir will include the following

- "The Lord's my Shepherd"
- "Glorious is Thy Name" (Mozart)
- "Jesus, Thou art everything to me."
- "The old, old story,"
- "Thou art our Light" (Handel).
- "Ho! everyone that thirsteth"

What a message these pieces will carry! Pray much for the ministry in song, that it will carry joy and blessing to the Lord's people, as well as attract and arrest the unsaved who will pass to and fro through the great auditorium throughout the day. Support the services, and

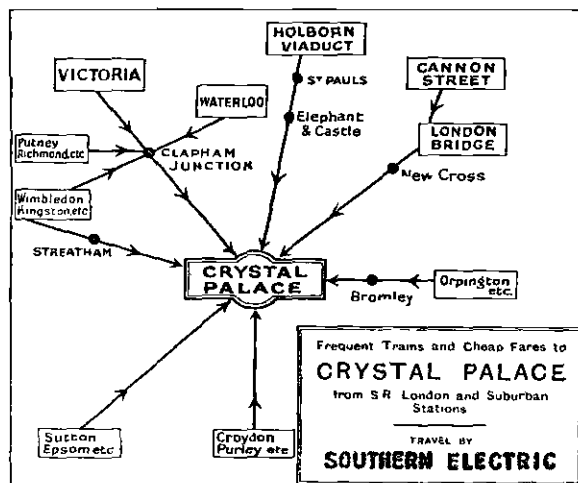
DO NOT MISS ANY SERVICE DURING THE DAY

The Foursquare Orchestra and the Grand Organ will accompany the Elm Crusader Choir

"Serve the Lord with gladness, and come before His presence with singing" (Psalm c. 2)

VISITORS TO THE CRYSTAL PALACE

All Elm members are asked to wear the Foursquare Gospel Testimony badge as a testimony at the Crystal Palace on 12th September



Things Broken

GOD uses most for His glory those people and things which are most perfectly broken. The sacrifices He accepts are broken and contrite hearts. It was the thorough breaking down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual power.

It was when three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth to the consternation of their adversaries.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court, that she obtained favour to rescue her people from death.

It was when Jesus took the five loaves and broke them that the bread was multiplied in the very act of breaking, sufficient to feed five thousand.

It was when Mary broke her beautiful alabaster box, rendering it thenceforth useless, that the pent-up perfume filled the whole house.

It was when Jesus allowed His precious body to

be broken to pieces by thorns and nails and spear that His inner life was poured out like a crystal ocean for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by death, that its inner heart sprouts forth and bears hundreds of other grains.

And thus on and on through all history, and all biography, and all vegetation and all spiritual life, God must have broken things.

Those who are broken in wealth, and broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, broken oftentimes in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Spirit is seizing upon, and using for God's glory. It is "the lame that take the prey," Isaiah tells us. It is the weak that overcome the Devil. God is waiting to take hold of our failures and nothingness and shine through them.

The Sheep and the Goats

A Study in Matthew xxv.

By JAMES SALTER, F.R.G.S

THESE verses contain a picture of an end-time incident. They are prophetic. In them Jesus is replying to the disciples' questions recorded in chapter xxiv verse 3. Thus He continues in the character of the "prophet like unto Moses" (Deut xviii. 15).

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations: and He shall separate them from one another as a shepherd divideth the sheep from the goats, and He shall set the sheep on His right hand, but the goats on the left."

During the latter half of the Great Tribulation will take place the battle for which all battles hitherto have been but

PRACTICE AND PREPARATION;

compared with which the last world-war will appear as but pale and indecisive. Called Armageddon (see Rev. xvi 16, Ezek xxxvii 21, cp Judges vii 22) it will be a war between pro-Israel and anti-Israel armies. Two confederacies of nations appear, one under a King of the North, and the other under a King of the South. The latter appears as the champion of the Jews.

Let us here make a digression of national interest. In Ezek xxxviii. 11-13 we read, "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered a company to take a prey? To carry away silver and gold? To take away cattle and goods, to take away a great spoil?" Who are these pro-Jewish nations who hurl defiance at the northern invader? A study of our Bibles will reveal some interesting details relative to Tarshish. She is a maritime nation, a mining nation, and a strongly pro-Jewish nation. With her are associated "all the young lions thereof." We suggest that it refers primarily to Great Britain, and collectively to the British Commonwealth of Nations. (A personal study of this subject will amply repay the trouble.) These labels fit the British Commonwealth of Nations as they cannot fit any other. Great Britain is the holder of the Mandate for Palestine, and is Palestine's responsible protector. She must be the champion of Jewish interests. We suggest that she will inevitably be forced to withdraw from the League of Nations, and stand alone. We believe that this stand will cause her to adhere more strongly to America, which, while not actually a Bible nation, is in reality, as to origin, one of the young lions.

The formation of the League of Nations is

A PAPAL PROJECT.

The League's first proponent was Benedict XV. The idea originated with the Pope and not with the late President Wilson as is generally supposed. This fact was admitted (*vide The Tablet* of May 2, 1925)

by the Jesuit Father Brampton, when addressing in London the Catholic Council for International Relations. The learned Jesuit proceeded, "However much the nations which have been at war may find themselves politically opposed, in religion they are all united under one head, the Vicar of Christ. What could be more fitting than that such a vast and far-reaching spiritual power should be represented on the League of Nations on terms acceptable to the Holy Father." Continuing, Mr Henry Somerville elaborated to the same conference what the terms acceptable to the Holy Father would be—"It was necessary for the proper functioning of the League that the Pope should not only be admitted to its councils, but admitted *in his proper position and in his proper place as its head*."

In spite of the Versailles fiasco, the old dog-in-the-manger attitude persisted in, and the World Court was to constitute a tribunal of authority on international law, the president, M. de la Torriente Perez, of Cuba, was a Roman Catholic, the vice-presidents, M. Pusta of Esthonia, Count Ginero of Spain, M. Tortoul of Venezuela—all these Roman Catholics—and Lord Robert Cecil of England, a Protestant, and so the first World Court was to be 83 per cent Roman Catholic.

Passing on to the Council of the League, which under the working arrangement had a right to appeal to the World Court for advisory opinions, we find that of this Council, M. Vandevelde of Belgium, M. de Mello Franco of Brazil, Dr. Benes of Czechoslovakia, M. Quero Boule of Spain, M. Sjoborg of Sweden, and M. Guam of Uruguay are all Roman Catholics. Of other faiths we find there are two; namely, Sir Austen Chamberlain of Great Britain, a Protestant, and Viscount Ishii of Japan. Thus we find that the first Council was 75 per cent Roman Catholic.

As is well known, an Italian was President of the Mandates Committee which criticised Great Britain so energetically over

THE TROUBLE IN PALESTINE

between the Jews and the Arabs

The countries so profusely represented in the World Court, Council and Assembly, are typical of the nations to which the words of Lord Macaulay are applicable. "During the last three centuries, to stunt the growth of the human mind has been her [Rome's] chief object. Wherever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, it has been in inverse proportion to her effective power. The loveliest and most fertile provinces have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial under her aegis for sterility and barbarism, have been turned by skill and industry into gardens, and can now boast of a long list of heroes, statesmen and poets."

If Great Britain is the great antitype of ancient Tarshish, then the base at Singapore is necessary to protect India and Australia. It is not without significance that the present British Government, apparently against their wish, have agreed to maintain the Singapore base. Also it is striking that Great Britain is strengthening the Mediterranean fleet and reducing that of the Atlantic. It all shows that the centre of the future conflict is moving towards Palestine. "In the days of the Roman Empire, it was said that all roads led to Rome, but in Biblical language, which describes the future, all events centre around Jerusalem" (Sale Harrison)

Mussolini says, "Rome is to be all that ever she was—the ruling power on earth" Whoever can control the short cut through the Suez Canal into the Red Sea and out into the Indian Ocean may also control the Pacific. If as we suggest, the British Commonwealth of Nations (and probably America) represent Tarshish and the young lions thereof, then she will suffer heavily on sea and land in her

DEFENCE OF THE JEWS.

She is seen challenging the Northern Confederacy of Nations, and later in conflict with the same. She will emerge from the fight a chastened nation, and enter the Millennium as subject to the Lord Jesus, the King of Kings (Psa. lxxii 10)

To return to Armageddon Palestine will be an armed camp, and the centre of more than 200 miles of battle line; with millions of soldiers engaged in legalised murder and butchery. Blood will flow in streams reaching to the horses' bridles, seven months will be claimed burying the dead, and this apart from the work of the scavengers of the air and earth (see Eze. xxxix. 17; and Rev xix 16). Seven years will be spent burning up implements of war. Palestine will be the bone of contention among the nations, and the newly constituted Jewish nation will be thrown into the seven-times-heated furnace of international jealousies, which God will use as their refining crucible. Wrung from them by a time of judgment unparalleled in the world's history, and conscience-stricken like Joseph's brethren, they will be heard bemoaning, "We are verily guilty concerning our Brother, in that we saw the anguish of his soul, when He besought us, and we would not hear, therefore is this Tribulation come upon us" "Thou hast hid Thy face from us, verily Thou art a God that hidest Thyself", and "Why hidest Thou Thyself in times of trouble"—will be much-used expressions in those days. Hosea v 15, will then have a place, "I will go and return to my place, till they acknowledge their offence and seek My face: in their affliction they will seek Me early" Israel will say, "Come, and let us return unto the Lord; for He hath torn, and He will heal us, He hath smitten, and He will bind us up. After two days He will revive us, in the third day He will raise us up and we shall live in His sight" "Take away all iniquity, and receive us graciously"

It will be this appeal that will bring back the Lord Jesus (the Son of man) to earth. Then shall the Lord go forth and fight against those nations, as when He

fought in the day of battle (Zech xiv. 3). "Then shall the Lord Jesus be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ" (II. Thess 1 7, 8) The carnage will be wholesale and bestial (see Rev xix 17, 18, also chapter xiv 14-20, etc) The anti-Jewish armies will be annihilated; the pro-Jewish will be frightfully decimated.

After the Lord has finished fighting, He will begin reigning. In Matthew xxv. 24, for the first time

JESUS ASSUMES THE TITLE

of King. There is something incomparably sublime about the Master's attitude. There He was, sitting on the slopes of Olivet, an outlaw with a price on His head, a refused, persecuted, maligned young man of about thirty-three years of age, knowing that His murder is already planned, His death inevitable, and yet He speaks of Himself as appearing as a King. Yes, He is King of kings, and Judge, and shall return to that very spot, for "His feet shall stand in that day upon the Mount of Olives" (Zech xiv. 4, Acts 1 10-12)

Revelation xix 11-15 tells us that after Christ has smitten the nations, He will shepherd them. This separation of the sheep and goats will be a part of His work as the Chief Shepherd.

As to time, this separation will take place when the Lord returns to earth with the raptured saints to inaugurate His millennial kingdom (Zech xiv 5, Rev xix 11, II Thess vii. 10). It is part of the process of the gathering out of His kingdom all things that offend (Matt xiii 41)

As to place Joel tells us, "I will also gather all nations and will bring them down to the Valley of Jehoshaphat," and again, "Let the nations be wakened and come up to the Valley of Jehoshaphat, for there will I sit to judge all the nations round about" (see Joel ii).

As to people, "It is clear that the Church of the mystery is not included in this judgment, for she is taken out from both Jews and Gentiles, the trial of her service (not her standing) is before another tribunal altogether (II Cor v 10, I Cor. iii 11-15). It is also clear that Israel cannot be in this judgment for of Israel we read, "She shall not be reckoned among the nations" (Numbers xxiii 9)

Who are they then? A friend of ours writing on this subject says they are "those vast masses of heathen who lie outside the pale of Jews and the Church" To us this appears to clash with the

WORDS OF THE LORD JESUS

in Matthew xxiv 14, "And this Gospel of the kingdom shall be preached in all the [habitable] world, for a witness to all nations then shall the end come", and again, "And that repentance and remission of sins should be preached in His Name among all nations, beginning from Jerusalem" (Luke xxiv. 47) Then during the Great Tribulation period there appears to be a special dispensation of the Gospel, for we read, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every

nation and kindred and tongue and people" (Rev. xiv. 7). That this preaching will be faithfully done is amply proved by Revelation vii 9, 10 "After this I beheld, and lo, a great multitude, which no man could number, of all nations, kindreds, people, and tongues stood before the throne and before the Lamb, clothed in white robes and palms in their hands" This innumerable company in heaven had heard and heeded the Gospel of grace, and yet they had come from the same places and out of the same people as those represented by the sheep and goats Thus if the latter were *heathen*, they were so by choice, and not by necessity

When Christ sits upon the throne of His glory, it will be on a greatly depopulated earth The Church will have gone; the innumerable company of Revelation vii 9, and the typical company 144,000 will have gone, hundreds of millions will have been killed by earthquakes, plagues, shipwrecks, fires, wild animals, wars, pestilence, and famine during the Great Tribulation

Thus we believe that the sheep and the goats will be typical of a comparatively small number They will be the male representation of those modern nations whose armies had been destroyed This is amply proven by the scriptural details of the millennial nations, for example—"The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea,

ALL KINGS SHALL FALL DOWN

before Him; all nations shall serve Him" (Psalm lxxii. 10, 11). "And it shall come to pass that every one that is left of *all the nations which came up against Jerusalem* shall even go up from year to year to worship the Lord of Hosts and to keep the Feast of Tabernacles" (Zech. xiv 16)

The coming of the Son of man will inaugurate the period of separation to which all biblical pictures and parables now point Until then wheat and tares will grow together, good and bad fish be in the same net, and sheep and goats in the same field, and so on.

This time is spoken of as "the regeneration" (Matt. xix 28, "the times of restitution of all things," Acts iii 21), and is the preface to the millennial reign of the Lord Jesus, variously called "the kingdom of their Father" (Matt. xiii. 43), "kingdom of My Father" (Matt. xxvi. 29), "kingdom of God" (Mark xiv 25; Luke xxii. 18)

The picture of the sheep and the goats portrays an act, an attitude We would not dogmatise that Christ deals with all the nations here represented in one day by one definitive and decisive act We are open to believe that this act is indicative of a policy, a process, which may involve an indefinite time (within the limits of the Millennium) for its execution That nations and individuals may fall under judgment during the Millennium is amply proven by Scripture

What is the basis of judgment? A writer representative of a class says, "The ground of the selection of the sheep and the rejection of the goats is based in the parable upon works and not upon faith Both come up again for judgment at the Great White Throne."

These are statements both groundless and gratuitous

for there never has been and never will be a time when men enter into life or are born again on the ground of conduct (This will be dealt with in a later article on "Is there another Gospel?")

Jesus said of those who are His, and born again, that they "come not into judgment" (John v. 24). This disposes of the idea of the sheep again finding themselves in the company of the goats at the Great White Throne Let us examine the statement that the

MEASURING LINE FOR JUDGMENT

is the treatment of the "brethren" During the Tribulation the Gospel will be preached probably by the "brethren" (This term may refer primarily to the Jews, but is not restricted to such—see Mark iii 33) It is taught that feeding, giving drink, clothing, giving hospitality, visiting in prison—these are the acts which make a man a sheep or a goat To this teaching we wholeheartedly object, it is scripturally unsound It makes acts, not attitude, creed, not character, the basis of judgment, and is contrary to the whole trend of the Gospel.

Their acts were but fruits indicative of their nature Thus, "Every one that loveth Him that begat, loveth him also that is begotten of Him" (1 John v 1) Their treatment of the brethren did not constitute them sheep or goats, nor did the sentence of the Judge create within them those characters They were sheep or goats before the arrival of the Chief Shepherd He only did the separating The terms *sheep* and *goats*, declare birth, breed, and character—not creed

The sheep are called *righteous* (just), and the Scriptures say, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. iv 5)

Further they are called *blessed* Thus we read, "Blessed are they whose iniquities are forgiven, and whose sins are covered Blessed is the man to whom the Lord will not reckon sin" (Rom. iv 6-8)

THE GOATS

(literally, little kids) are placed on the left side of the Chief Shepherd They are met by the sentence, "Depart from Me, ye cursed" What a contrast to the sheep! We have sought in vain through the usage of this word, through comments and criticism, for a satisfying gleam of hope The wicked were such before the Judge ascended the throne He declared them for what they were, and pronounced upon them a sentence they had already merited As goats and wicked, the King turned these rebels out of His kingdom, and turned them over to the company of their own choosing Through the whole scene, distinction and separation appear to be the keynote—"Come—depart, blessed—cursed, left—right, pleasure—punishment"

And these (goats) shall go away into everlasting punishment, but the righteous into life everlasting Here are two opposites; two extremes; two poles equal duration, opposite direction

The sheep will be the saved earthly subjects of the millennial kingdom, the goats will pass at death into Hades, to be raised at the Great White Throne judgment (Rev. xx 11)

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Sept 13th. Mark xv 33-47

"The veil of the temple was rent" (verse 38)

An open way was made into the immediate presence of God. Suddenly to the priests ministering in the Holy Place, the ark, the mercyseat, and the cherubim became visible. Things invisible suddenly became visible. Yet for them the miraculous rending of the veil meant nothing. It left them amazed—dumbfounded. But to us it means much. The rent veil—the figure of Christ's flesh—shews that there is an open way into the presence of God. Now by faith we dwell inside the veil. Now we are not distanced from God, we are brought nigh. God by the open way invites us near. Come and worship, He says. We gladly respond. Christ has died, the way is open. The Father seeketh men to worship Him. We have been sought and found. Worship to us is not a drudgery, it is a delight. The weather may be unsettled, but our heart is fixed. We will give thanks and praise.

Monday, Sept 14th. Mark xvi 1-8

"At the rising of the sun" (verse 2)

The sun had risen throughout the centuries, but never before had it been more perfectly in harmony with God. The sun rose and the Son rose. After the dark night the material sun rose, filling earth with its light and splendour. After a dark night of weary waiting the Sun of Righteousness arose filling earth and heaven with joy and splendour. Twelve hours passed by and the sun set again and once more it was dark. But the Son of God never went back into the darkness of the grave. He has risen and risen for ever. His light fills heaven—it also fills every humble and contrite heart of earth. He is risen and shines into our hearts. Let us take care that earth-born clouds do not dim the shining.

Tuesday, Sept 15th. Mark xvi 9-20

He said, Go ye into all the world and preach the Gospel to every creature" (verse 15)

Man says, "Stay ye." Christ says, "Go ye." Man says, Leave India, China, Africa, and other places to the worship of Buddha, of Confucius or of idols. Man says, Why disturb their simple delusions? We may not be clever at argument, but we can understand simple language, and we know that our Lord has said, "Go ye, and preach the Gospel to every creature." Therefore we go—therefore we give that others may go—therefore we pray that God will send forth labourers into His harvest. We are glad that the preachers of the Gospel came to us. They changed our midnight to midday. We are under orders to do the same for others. Don't

Meditations by PERCY G PARKER

forget to pray for the missionaries this morning, and then what about putting a thankoffering into the missionary box?

Wednesday, Sept 16th. Psalm lxi 1-8

"Attend unto my prayer" (verse 1)

The customer gives an order "I will attend to it," says the shop assistant. The motor car breaks down "I will attend to it," says the mechanic. Johnny tears his jacket "I will attend to it," says mother. In our busy everyday life we are always attending to matters. Requests come to us from every direction. Unknown multiplicities of requests arise unto God. He attends to every one that is offered in the Name of the Lord Jesus Christ. Billions of heavenly bodies are under His control. He is the high and lofty One that inhabits and rules eternity. Yet we can praise Him because the simplest request of the poorest of His redeemed creatures is not overlooked. God always hears. He never forgets. He attends to our prayers.

Thursday, Sept 17th. Psalm lxi 1-12

"Ye people, pour out your heart before Him" (verse 8)

When we try to contain our own troubles then we are burdened. But when we pour out our heart's needs to God we are lightened. Pouring out our hearts to God should be the habit of our lives. Immediately a troubled thought begins to fill your heart, pour it out before the Lord. The pool that keeps sweet is the one that has a constant outflow. Our lives are kept sweet through the habit of outflowing prayer. The ocean can contain and calm all the agitated rivers. So God can contain and calm our agitated hearts. What is your trouble to-day? Pour it out now before the Lord.

Friday, Sept. 18th. Psalm lxi 1-11

"Early will I seek Thee" (verse 1)

Don't seek to solve your problems until you have sought the presence of the Lord. Don't face up to a family with its medley of temperaments until you have first faced up to God. Don't hurry out to the factory with its unhealthy love for pleasure and passion until you have spent time alone with God. Don't go forth to drive your motor car through the bewildering traffic until you have first sought the blessing of the One who can bless your goings out and your comings in. Always get up a little earlier than active duties demand. Be early enough each morning to spend its first golden minutes with God. Let prayer be the key that unlocks every new-born day.

Saturday, Sept 19th. Psalm lxi 1-13

"The pastures are clothed with flocks" (verse 13)

We get so used to God's mercies that we forget the Giver. What do we see around us? Think a little. Birds are overflowing with song. Flowers send forth their fragrance into the sun-kissed atmosphere. Rabbits scamper about with an amusing mixture of courage and fear. The cows make a pleasant picture for carefree holiday-makers, and give practical pleasure to every meal of the day. The lambs gambol about and make future promises for healthy appetites. Horses lighten the labour of man. The cereal harvests satisfy our hunger, and the fruit harvests gratify our tastes. All around us are the good gifts of God. Surely in view of it all we should say with the Psalmist, "Praise waiteth for Thee, O God."

Dying for Christ's Messenger

Rev John G Paton, the wonderful missionary of the New Hebrides, told an incident of thrilling power just narrated to him by a letter from his son.

The younger Paton had preached on a heathen island, and among the converts was a great chief. But opposition intensified, and a solemn council condemned the missionary to be shot in spite of all the arguments and pleadings of the Christian chief.

The line was drawn up, the missionary set in front, the order to fire given when suddenly the chief threw himself before the missionary and received the fire into his own body.

When the savages saw their chief dying they fled in terror, leaving the unharmed younger Paton with the dying hero. Paton was too astonished to know what to say, but finally cried out, "What did you do that for? Why did you do that?"

With a sweet smile amid his intense agony of body, the chief replied, "Because Jesus died for me and I am glad to die for His messenger!" Repeating it again tenderly with fully satisfied soul, the great chief passed away.

The Crown of Life

By Constance Coote

"Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1 12)

Dost Thou give it, Lord, in the struggle now,

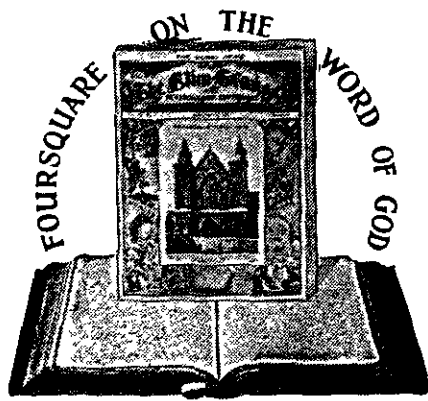
Through the conflict we endure,
Because of the Life that is Thy free gift,
Can we this high prize secure?

Does it come when the choice was hard to make,

Or when hours with pain are rife?
Dost Thou crown us now through what we bear,
With Thy more abundant life?

O hearts that have triumph'd 'mid earthly loss,

O eyes that have smiled through tears,
Rejoice! for He crowns you even now
With His own eternal years



EDITORIAL

The Crystal Palace.

WE remember gazing at Lake Ullswater. What a magnificent stretch of water it was! Nestling amidst the hills of the Lake district it received the heavens above and the mountains around and reproduced them on its glassy surface. But what made that beautiful sheet of water? What was the secret of that natural praise arising unto God? The answer is—drops, just drops. Drops and spots of rain fell from the heavens above. One drop joined another drop, and another drop joined other drops. Then these drops increased a millionfold. Then they began to trickle—then flow. And gradually myriads of drops combined together from many directions, and all met together in the voluminous waters of the lake.

On September 12th the Crystal Palace will be one lake or sea of faces. They will be radiant with joy. They will send back to their Creator-Lord anthems of praise.

It will be a magnificent sight. The great building will echo again and again with Foursquare praises that will reach far above the roof. What will be responsible for that vast gathering? The answer is—drops, or better, ones and twos from different parts of our country and beyond who have got together, and then streamed from all directions to meet in one happy Elim Foursquare family. Rivers of human drops will make a palace of human praise.

Question—Will you be one of the drops?

Getting Ready.

NATHAN COHEN BESKIN is a vivid prophetic writer. He says: "We are on the verge of tremendous events and things are getting worse instead of better. *The most important work now is to get people ready for His coming.*" Before making this utterance he gives the following: "The Devil is anti-God, the false prophet is anti-Holy Ghost and the tribulation period is ante-millennium. The Devil will say he is god, but he is not God, the false prophet will say he is God's revelation but he is not. Now what will take place after the rapture? Just before the rapture, the Antichrist will be revealed, not appear, not come, but he will be revealed. In II Thess. 11:3 we read, 'That day shall not come except that wicked one, the Antichrist shall be revealed.' The word *revealed* is the same as is used in reference to the revelation of Jesus Christ, when the second coming of Christ was revealed to John. Someone asks, How long will it be? I believe the Lord will

shorten the days for the elect's sake, and we shall be caught up to meet Him in the air. We are told that we know neither the day nor the hour when the Son of Man cometh, but we are also told to watch the Fig Tree (the Jew). The Fig Tree has budded and it is blossoming and we are living on the verge of the coming of the Lord."

The Wrong Priest.

THE following story is not new, but its values are ever new, and in giving it again we think it will prove helpful.

"The incident occurred in a city restaurant. The men at one of the tables were conversing on the subject of religion, and the argument grew so lively that it was impossible for those at the nearest tables not to hear. The argument was as to whether salvation was by works or by grace. A Roman Catholic in the party insisted that no man can know he is saved until he dies, and as a final argument he exclaimed: 'Well, all I can say is this. I have placed myself in the hands of my priest, and he is responsible for my salvation.' At this point a gentleman arose from his table, and lifting his hat, said, 'Gentlemen, I believe I am well known in the Law Courts and in this room. I could not help hearing the argument, and I feel bound to say that our Roman Catholic friend is quite logical in what he says. I also have placed myself in the hands of my Priest and He is responsible for my salvation. The mistake our friend has made is that he has chosen the wrong priest. My Priest is the Lord Jesus Christ.'"

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 same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd, Park Crescent, Clapham Park, S W 4.

BIBLE CHARADE.

Syllables four compose my name,
Meeting with Paul did bring me fame—
Syllable one was a famous town,
Where Joseph married a lady brown,
Syllable two and syllable three
Sound like the Latin for "to be",
Syllable four's a tête-à-tête
Where "you" and "I" two letters mate,

With "m" before to fill my name,
Whom Christ did lift from slavery's shame
My whole is in Colossians four,
With three times three o'er which to pore

(Other scriptures to read on the Charade: Genesis xli 45, and the Epistle to Philemon)

Write as your answer the name of the hero of the Charade.

Solutions should arrive first post Monday, September 14th.

SOLUTION TO FRENCH TEXT, AUGUST 28th

Answer: Luke xxiv 49

Prize-winner for August: Mary Hurst, The Bungalow, Kents Oak, Awbriidge, near Romsey, to whom we send a copy of "When God Changes a Man"

Special Mention: Joan Hill, Stella Cliff

The Model Christian

Talk No. III.

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

IN our previous talk we saw that the degree of practical sanctification is according to the measure of the Spirit of Christ. The Spirit of nature of Christ should control our human nature to such an extent of perfection that men and women will see Christ in us. The measure of the beauty of the Lord revealed in us will be according to the measure in which we are

DOMINATED BY THE SPIRIT

of Christ. Is it possible for us to have a clear conception of what this Christ-life will be like? Yes, for the fruit of the Spirit is clearly set out for us in Galatians v 22, 23

But the fruit of the Spirit is

LOVE
JOY
PEACE
LONGSUFFERING
GENTLENESS
GOODNESS
FAITH
MEEKNESS
TEMPERANCE

It will possibly be argued that the context of Galatians indicates that this fruit referred to is the fruit of the Holy Spirit. This, however, occasions no difficulty, for it is the Holy Spirit who regenerates us, and gives to us the nature or Spirit of Christ. The beauty of Christ in us is *the direct* result of the presence of the Spirit of Christ. Or again, the

BEAUTY OF CHRIST

in us is *the indirect* result of the Holy Spirit who imparts to us the Spirit of Christ.

The moment we are born again we receive the Spirit or nature of Christ, and in that nature are contained love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. From the moment of salvation the fruit is there, it is only waiting for a fuller and fuller manifestation. It is not so much a question of waiting for the fruit to grow, as preventing the fruit from being hidden by the leaves of our human nature. Frequently the fruit is not visible for leaves. Leaves may be a beautiful background for the display of fruit, but in the spiritual realm they should never be in the foreground—otherwise the fruit will be hidden, with the result that our lives will exhibit much of self and little of Christ.

But now let us take the fruit of the Spirit in detail and consider that which should be shewing forth from our lives.

First, the fruit of the Spirit is love.

We can take three simple divisions. This love will be exhibited

- (1) Toward God
- (2) Toward the Church
- (3) Toward the World

1 Toward God

When we are filled with the Spirit of Christ we love God as Christ loved Him. The

CHRIST NATURE IN US

will love God even as Christ Himself loved the Father. The Lord expected us so to love. Here are wonderful words: "And I have declared unto them Thy Name, and will declare it that the love wherewith Thou has loved Me may be in them, and I in them" (John xvii 26). Here is a twofold thought. The Father's love for Christ will be in us. We shall love Christ as the Father loved Him. But a further thought is implied by the words, "I in them." If Christ is in us it follows that Christ's love for the Father will be in us. We shall love Christ as the Father loved Him, and we shall love the Father as Christ loved the Father.

Dr S D Gordon gives a good definition of love. He says "Love is the *thoughtful* outgoing of one's whole nature to another." Note that I have italicised the word "thoughtful." I do so because I want to draw attention to it. In a measure I agree with the statement, but looking at it from another standpoint I believe there is a higher and truer definition. It is true that much love is a *thoughtful* outgoing of our nature to another, but the highest love is not a thoughtful outgoing, but a *spontaneous* outgoing of our nature to another. Love loves, simply because it is the nature of love to love. The rose sends forth its fragrance, not because it thinks about it, but because

FRAGRANCE IS WRAPPED UP

in the nature of the rose. The sun sends forth its beams of life-giving light not because it thinks about it, but because life-giving light is an essential feature of the sun. When we are filled with the Spirit of Christ we love God not because we try to love Him, nor because we think we will love Him, but because the nature of Christ within us has ever loved and ever will love God. Something is given to us that loves without an effort. Just as scent gives off its fragrance without an effort, and light shines without an effort, so we love without an effort. When the nature of Christ is given to us love for God is put within us.

The human nature has to learn to love just as many need to learn to play the piano. But some do not need to learn to play the piano, they have a musical ear, and play from intuition, not from notes. So it is with the Spirit of Christ. The Spirit of Christ is love, therefore such love does not need to be cultivated—it is there. This is the reason why so many after conversion are in

AN ECSTASY OF LOVE

to God. The Spirit of Christ fills them, and there is spontaneous love. Human love is increased by thought. We think of God's goodness to us, of His

mercy, His forgiveness, His wisdom, His beauty, and our human nature responds to such love. Our human love is indeed, as S. D. Gordon says, "A thoughtful outgoing of our nature to another." But the love which is the fruit of the Spirit of Christ is a spontaneous love. That nature no more needs to learn to love than a fish needs to learn to swim. Such love is of the same essence and quality wherewith the Son of God has ever loved the Father and the Spirit. It is the love that has ever existed in the triune Godhead imparted to us. It is the eternal love of God shed abroad in our hearts. It is a love which shrinks from grieving the One loved. It is a love which delights to do the will of God. It is love which

DELIGHTS IN COMMUNION

It is this love which inspires the most ecstatic utterances. It is this love which is willing to adopt the phrases of the Song of Solomon

He brought me to the banqueting house, and his banner over me was love" (Cant. ii. 4)

His mouth is most sweet, yea, He is altogether lovely. This is my beloved, and this is my friend (Cant. v. 6)

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned (Cant. viii. 7)

Link together a few selected lines of various hymns and see what exalted language we get. "Love Divine, all loves excelling, joy of heaven, to earth come down", "Thy heart of love, is moving, kindling, drawing mine, I cast me at Thy feet to prove, the bliss, the heaven, of being Thine", "My soul has found a resting place. And I am now, through heavenly grace, At peace with God, at peace with God", "In the shadow of His wings there is joy, glad joy", "O blessed Life, heart, mind, and soul, From self-born aims and wishes free. In all at one with Deity, And loyal to the Lord's control

Such language could be multiplied. It is simply the expression of the Spirit of Christ. It is

GOD'S OWN LOVE

that He has given us, returning back again to Himself

I love Thee, Lord, yet 'tis no love of mine,
That goeth forth to that great heart of Thine,
'Tis Thine own love which Thou hast given me,
Returning back, O loving Lord to Thee

2 Toward the Church

The love of Christ expresses itself not only to God above, but unto the Church around. We love our brethren in Christ. *This is My commandment, that ye love one another as I have loved you.* Christ commanded us to love each other even as He loved us. He knew such love was possible. He knew that when His own were filled with His Spirit that such would be the case. Again such a love, as far as the new nature within us goes, is not a cultivated love but a spontaneous love. Filled with the Spirit of Christ we do not try to love our brethren. There is no need to try—we do love them, for the Spirit of Christ within us is love. Our human love is very

particular. It is thoughtful, and refuses to love others unless there is the constant manifestation in others of that which is lovable. But

DIVINE LOVE NEVER FAILS

In the words of Moffatt's translation "Love is very patient, very kind. Love knows no jealousy. Love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

Such is the love of the Spirit of Christ, and it should always be our aim to raise our human love to the standard of this Divine love. Then when the love of our human nature is lifted to the level of our new nature our life will be one of constant beauty. Analyse the love of Christ, and we find this.

(1) His love revealed itself in a passion for perfection. He yearned that those around Him should be perfect even as His Father in heaven was perfect.

(2) But His love was very patient with imperfection. He did not cast the imperfect away, but with a strong gentleness wooed them toward perfection.

(3) He was ready for any sacrifice—even that of Calvary—in order that the imperfect might become perfect.

Christ's love in us will love like that. We shall be eager that our brethren in Christ will obtain the best. We shall long for their perfection. Consequently there will be no jealousy—no effort to keep others in a lower place and experience than ourselves. We shall be prayerfully

EAGER FOR THEIR PERFECTION.

But we shall be very patient with their imperfections. We shall not move among them with a hard condemning spirit, and we shall be ready to perform any service and suffer any hardship if thereby we can carry them forward from imperfection to perfection.

3 Toward the World

Christ loved us when we did not love Him. Thus we shall love the world. We shall love the world despite her sin and godlessness. We shall not be able to love the world with a love of contentment, but we shall love her with a love of compassion. When the world rejected Christ He did not get angry—He wept. He became angry, righteously angry, with religious hypocrites, but toward sin-broken, sin-cheated humanity. He exhibited grace upon grace, and love upon love. He told them clearly that He came not to condemn the world, but to save it. He mingled with publicans and sinners in order that they might become saints. He hated unloveliness, yet He

LOVED THE UNLOVELY.

He abominated sin, yet He allowed the sins of the whole world to meet in Him. He did not whip men into righteousness, but sought to kiss them into it.

One finely says, "Love forgets itself after deliberately thinking of itself in its love for others." Love gives without expecting reward. Love impoverishes self in order that others may be enriched.

The life of Mrs. Josephine Butler is full of incidents of Christlike love to those around her—especially was this love shewn to those who had almost forgotten the meaning of true love. Here is one incident:

"She had entered a large city hospital only to meet the chaplain leaving a ward with his hands pressed upon his ears to shut out the sound of a torrent of blasphemy and coarse abuse hurled after him by one poor inmate. 'An unseen power urged me to go over to her,' wrote Mrs. Butler. 'Was it possible for anyone to love such a creature? Could she inspire any feeling but one of disgust? Yes, the Lord loved her, loved her still, and it was possible for one who loved Him to love the wretch whom He loved. I do not recollect what I said to her, but it was love which spoke. She gazed at me in astonishment, dropped her torn-up food and flung it aside, she took my hand and held it with a death-grip. She became silent, gentle,

TEARS WELLED FROM EYES

which had been gleaming with fury. The poor soul had been full to the brim of revenge and bitterness

against man, against fate, against God. But now she saw something new and strange; she heard that she was loved, she believed it and was transformed. I loved her. It was not pretence and she knew it.'"

Filled with the Spirit of Christ this will be the form of love that we shall exhibit. Instead of plotting against our enemies we shall pray for them. Instead of overcoming them with force we shall seek to do it with love. "I have no enemies," said one, "I always kill them." We are horrified until we hear the further explanation, "I kill them with kindness." To love the lost will not be an effort if we are filled with the Spirit of Christ, it will be a spontaneous outflow.

The moon receives the sun's bright golden light,
And gives it forth to cheer the darksome night,
So I receive the rays of love Divine,
And with them cheer this weary world of Thine.

'Tis by Thy love that I can love and bless
The foes who seek to blast my happiness;
Can e'en rejoice when, bearing wrong and shame,
Thou deem'st me meet to suffer for Thy Name!

It is this love we need. Praise God, it is this love we can have. If we are saved we have a measure of it—but we need the fulness of the measure. We need to be filled with the fulness of the Spirit of Christ.

TUBERCULAR HIP HEALED

at Principal George Jeffreys' Birmingham Campaign

I suffered for 17½ years with a tubercular hip. During these years I lay in bed six months in hospital, in splints, and when I came out I could not walk without crutches, which I used for five years; then I was able to get about with the aid of a stick. I then injured myself

through falling downstairs. I was so injured that I had to be taken to hospital, where I remained for twelve months; during that time I lay in a plaster-of-paris case. When I came out of hospital I had to use my crutches again. I went to the Revival and Healing Campaign conducted by Principal George Jeffreys in the Bingley Hall, Birmingham, and with many others was prayed for and anointed, and God touched me. I was delivered from all pain. I go to bed and rest, which I could not do previously owing to the trouble. I now enjoy my meals; I have no need for splints, crutches, or stick, I am healed, and I cannot praise the Lord enough for all the blessing He has bestowed upon me.—MRS. POTTER.



MRS. POTTER.



BEFORE BEING HEALED.

Bible Study Helps

NECESSITIES OF A LIFE OF VICTORY.

1. "Work out"—Salvation (Phil. ii. 12). The secret of this is found in the following verse: "It is God that worketh in you."
2. "Come out"—Separation (II. Cor. vi. 17).
3. "Launch out"—Service (Luke v. 4).

WHY PREACH THE SECOND COMING?

1. It leads to preparedness (Luke xii. 40).
2. It centres the mind on heavenly things (Phil. iii. 20; Titus ii. 11-13).
3. It comforts those who mourn (I. Thess. iv. 13).
4. It furnishes a strong incentive for holy living (I. John iii. 3).
5. It creates willingness to suffer for Christ (I. Peter i. 7).

THINGS WE CANNOT DO WITHOUT.

1. Without shedding of blood is no remission (Heb. ix. 22).
2. Without faith it is impossible to please God (Heb. xi. 6).
3. Without works, faith is dead (James ii. 14-26).
4. Without holiness no man shall see the Lord (Heb. xii. 14).
5. Without love we are nothing (I. Cor. xiii. 1-3).
6. Without chastisement we are not sons of God (Heb. xii. 6-8).
7. Without Christ we can do nothing (John xv. 5).

THINGS THAT CONTINUE.

- I.
 1. God's name (Psalm lxxii. 17-19).
 2. God's throne (Heb. i. 8).
 3. God's power (Heb. vii. 25).
 4. God's priesthood (Heb. vii. 24).
 5. God's love (John xiii. 1).
 6. God's presence (Matt. xxviii. 20).
 7. God's faithfulness (II. Tim. ii. 13).
 8. God's word (I. Peter i. 25).
 9. God's character (Heb. xiii. 8).
- II.
 1. Our inheritance (I. Peter i. 4).
 2. Our sonship (Gal. iv. 7).
 3. Our life (John vi. 51).
 4. Our consolation (II. Thess. ii. 16).
 5. Our kingdom (Rev. xxii. 5).
 6. Our King (I. Tim. i. 17).
- III.
 1. The Devil's torment (Rev. xix. 11).
 2. Their torment (Rev. xx. 10).
 3. Their blackness and darkness (Jude 13).
 4. The wrath of God (John iii. 36).

THE THREE R's OF SPIRITUAL EDUCATION.

- I. **Reckon** (Rom. vi. 11).
The Christian must "reckon" that his own resurrection from the old life is as truly a fact as is Christ's resurrection from the dead.
- II. **Rest** (Psalm xxxvii. 7).
If we "reckon" that salvation from sin is ours, we naturally "rest" from the burden of condemnation.
- III. **Rejoice** (Phil. iv. 4).
The fruit of "resting" is "rejoicing."

Elbow Room.

Words and Melody by F. M. LEBMAN.

Har. by MRS. C. LEBMAN MAVS.

1. Twelve hundred miles in length and breadth The foursquare City stands; Its
 2. A sin - ners saved by grace may leave His haunts of sin and shame; And
 3. That foursquare Ci - ty I shall see When done with toil and time; Some-
 4. Sometimes I m'camp'd and crowded here, And long for el - bow room; I

gem - set walls of jas - per shine, Not made with hu - man hands. One
 proud - ly pass thro' yon - der gates By faith in Je - sus' name. A -
 times it seems I al - most hear The bells of glo - ry chime. 'Twill
 want to reach some al - ti - tude Where fair - er flow - ers bloom. This

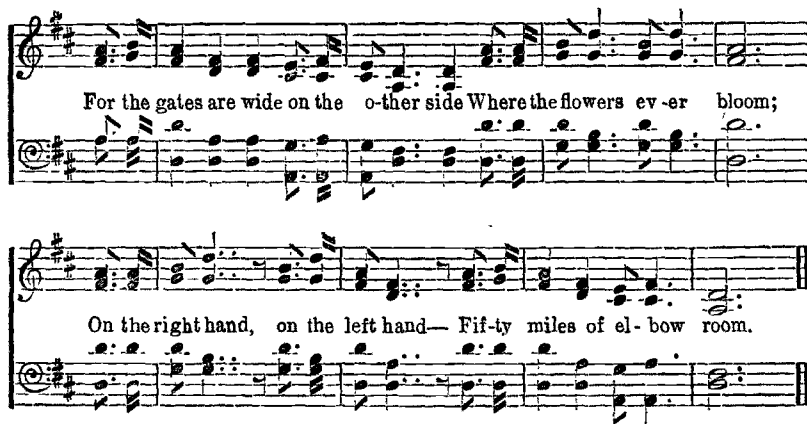
hun - dred miles its gates are wide—A - hun - dant en - trance there— With
 bun - dant will his en - trance be In - to that Ci - ty fair— With
 not be long 'til I shall pass Thro' yon - der gates so fair— With
 will be mine when I shall pass In - to that Ci - ty fair— With

1-4. fif - ty miles of el - bow room On ei - ther side to spare.

REFRAIN.

When the gates swing wide on the o - ther side, Just be - yond the sun - set sea,

There'll be room to spare as we enter there; Room for you and room for me,



For the gates are wide on the o-ther side Where the flowers ev-er bloom;

On the right hand, on the left hand—Fif-ty miles of el-bow room.

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BIBLE STUDY HELPS (contd.)

THE GRACE OF GOD.

1. The believer is saved by grace (Eph. ii. 9).
2. He stands in grace (Rom. v. 2).
3. He is taught by grace (Titus ii. 12).
4. He grows in grace (II. Peter iii. 18).
5. He is strong in grace (II. Tim. ii. 1).
6. He speaks with grace (Col. iv. 6).
7. He dispenses grace (I. Peter iv. 10).

THREE WORDS.

1. "Fear not"—the word of pardon (Isaiah xli. 1).
2. "Fret not"—the word of peace (Psalm xxxvii. 1).
3. "Faint not"—the word of power (II. Cor. iv. 16).



BOUNTIFUL BLESSINGS.

Birmingham, Graham Street (Pastor R. Tweed). The blessing of the Lord which maketh rich and addeth no sorrow, has been the portion of the saints here.

Principal Percy Parker's campaign has been attended with much spiritual profit. On the last evening of his ministry, one hundred new members received the right hand of fellowship from Pastor and Mrs. Tweed.

One Sunday evening when Pastor Tweed gave a soul-stirring address on the Atonement, the power of the Holy Spirit was convicting and convincing of sin, and eighteen precious souls made their way to the feet of Christ.

More than a score of persons have received the Baptism in the Holy Ghost, according to Acts ii. 4.

On Saturday evening, the four centres met for the usual Convention, and welcomed back Pastor and Mrs. Tweed from their holidays. The message, brought by our Pastor, gave us a new impetus to be more like our great Example and High Priest.

We praise God for the ministry of Pastor Hawkins, who faithfully preached during the past two weeks. The Lord honoured His Word with signs following.

On Bank Holiday a company from each assembly, together with their pastors, went for a trip to Stratford-on-Avon, and there, amongst the pleasure seekers, had an open-air meeting, proving to the world that Jesus can and does satisfy.

DIABETES HEALED.

Belfast, Ravenhill Road. The following testimony is from one who has been delivered by the Great Physician: "I praise and thank the Lord Jesus with all my heart for what He has done for me.

"I had been a sufferer from diabetes

for over two years. I had to go to hospital for a short time. When I was coming out my doctor told me I would have diabetes as long as I lived. I seemed to get worse. I began to lose weight dreadfully. I had to leave off work, as I felt so tired and weak. I could not keep from drinking quarts and quarts of water. When I was having my tea I had about eight cups. I could not sleep at nights for drinking. I changed to another doctor, and he told me I was a very bad case, that I might drop dead at any time, and that I could not possibly live very much longer in my state. He said that insulin was the only thing that might keep me alive, so I went again to another hospital, and had insulin injections and was also put on a diet. I was not allowed anything sweet or starchy. I had to inject myself when I came out of hospital. It was very hard to do. Sometimes I had to cry, the pain was so dreadful, and I wished I could do without the injections, but I had been told that if I stopped insulin after taking such large doses, I might take some other worse disease. So I kept on with it for a few months, until one night I came to Jesus, and it was a glad happy night for me. I put all my faith and trust in Him. I fully believed He would cure me, so I stopped the insulin that very night. And now, I am getting better and better every day, and thank the Lord I can eat what I fancy, because I know Jesus will keep me right."

CRUSADERS WIN SOULS.

Hornsey (Pastor J. McAvoy). The power and blessing of the Lord, is still resting upon the saints at Zion Tabernacle, Duncombe Road.

All the meetings are very well attended, and souls are being added to the church. For some time, there were

no evident signs of the effect of the Word, until the recent Crusader open night, when the Lord used the Crusaders' efforts for the extension of His kingdom in saving three precious souls, and restoring two backsliders. Since that time He has continued to bless the ministry of His servants.

Pastor McAvoy's ministry was truly owned and blessed of God, and the signs following were his reward for the faithful ministry of the Word which the Lord enabled him to give.

The ministries of several visiting brethren have truly helped to contribute much to the upbuilding of the church, and now Miss Edwards is proving herself an able exponent of the Word.

The presence of the Lord is mightily felt in the breaking-of-bread meetings; and the open-air meetings are proving a success, and a blessing to many.

The Sunday school recently enjoyed a very beautiful day at Westcliff-on-Sea, on the occasion of their annual treat. Every boy, girl, teacher and parent who attended, proved that the Lord is good to all who put their trust in Him.

YOUTHFUL CAMP JOYS.

The Elim Camp at Waterhall Valley, Brighton Downs, has been an enjoyable and profitable time to the Crusaders and also to the boys who have spent their holidays there. The girls have since been in possession and without doubt the presence of the Lord will be just as real to them. The days were spent in happy rambles, picnics, games, swimming and everything to delight the heart of young people—but the most appreciated times were the prayer time in the morning, and the evening services. How good the Lord is; what wonderful answers to prayer were received; even to the turning aside of the clouds and stopping the rain. Thunderstorms were all around, but they did

not come nigh our camp. As the boys cried unto the Lord, so He answered them. Every boy returned home, determined to go on with God, testifying to blessings received.

The new bungalow was a very welcome addition this year, with its beds and other comforts for camp officers, thus affording more sleeping accommodation for the boys in the large hut.

The kitchen has also been enlarged, so that it will be possible to accept a larger number next year. Praise God from whom all blessings flow.

SPIRITUAL TALENTS BLESSED.

Ganning Town (Pastor A. S. Gaunt). During the period of Pastor Gaunt's ministry we have experienced some most refreshing times at Elim Hall, Bethell Avenue. The Holy Spirit has certainly been working through the efforts of the Lord's servant. The Word of life has been refreshing to the many thirsting souls, as spring waters are to the weary traveller. Many of the saints who have felt the heat of the latter day testing periods, and the persecutions from the enemy of souls, rejoice with thanksgiving for such blessings and encouragements sent to those who are still ready to press on to the journey's end.

The Crusaders have just recently held a short campaign, commencing with an open-air march with a text display and singing, and holding short services in the surrounding by-ways. East Ham Crusaders greatly assisted in this open-air effort. The Sunday and Monday evening services were taken in sole charge by the Crusaders, with the presence of the Lord, there being part-singing, duets, quintette, testimonies, Bible reading, and Crusader preachers. This effort was much appreciated by all that gathered.

INCREASE AND OUTGROWTH.

Eastwood, Essex. The Elim assembly in this place has been blessed under the ministry of Miss Hart; souls have been won to Christ, sick bodies healed, and strangers are coming in. On a recent Sunday the organist, Miss E. Powling, farewelled for missionary work. The assembly presented her with a Bible as a farewell gift, and many hearts were touched as she gave a parting message.

TENT WITNESS.

Westcliff-on-Sea. The tent campaign conducted by Pastor and Mrs. Charles Kingston, assisted by Ex-Sgt. Joslin and others, has proved to be a source of blessing to many. Souls have been saved, backsliders restored, and sick healed. Many holiday-makers from London have testified also to having received a spiritual uplift through the meetings.

A GLORIOUS CONVENTION.

Grimsby. Speakers: Pastor R. J. Jones, J.P., E. C. W. Boulton, T. Tetchner, G. Miles and Mrs. Channon. Con- vener: Pastor H. W. Greenway.

Words fail to express how wonderful was the power and presence of God throughout this whole Convention. God truly opened the windows of heaven upon the people. Many also received healing in their bodies.

On the first Sunday morning the large gathering listened to a message given by Pastor G. Miles on Psalm xxxvii. Another impressive message was given, in the afternoon, by Mrs. Channon, who spoke of Mary, who called our Lord "Rabboni—my great Master!" This message was an encouragement to the saints not only to own Christ as Saviour but as Lord.

Every seat was filled for the evening service, and Pastor Miles and Mrs. Channon unfolded the Word with power.

On Bank Holiday God's people again gathered for a rich time of blessing, feasting upon the finest of the wheat. For the afternoon's message Pastor T. Tetchner spoke on the River of God's Love, which flows from the heart of our Lord—waters to swim in, and channels of blessing to thirsty hearts.

Worldlings marvelled when the hall was full of praising people on Bank Holiday evening. How happy they were, singing with vigour, "For the conquering Saviour shall break every chain, and give us the victory again and again." God did not fail His people, and Pastor Miles urged all to "Have Faith in God." Mr. Tetchner followed with testimony of having been remarkably healed of appendicitis.

The presence of the Lord was felt in a real way on Tuesday evening. Mrs. Greenway sang, after which Pastor E. C. W. Boulton spoke from God's Word on Luke ii. 25, when all realised that they were called to service as ambassadors for God. Pastor T. Tetchner spoke on "Witnessing for God."

Throughout the week the tide of God's blessing rose higher and higher through the ministries of Mrs. Channon, Rev. R. J. Jones, J.P., and Pastor G. Miles, Sunday morning, August 9th, again witnessed a large gathering of saints, singing of their interest in the bleeding Lamb, and rejoicing in God their Saviour. Rev. R. J. Jones, J.P., told of the Shepherd and that He had given every child of His a message and a mission, to tell the world they had found the Christ, and by a Christlike life bring many in to the fold.

"God's Jewels," was the title of Pastor Miles' address at the afternoon service. He told how our Lord chastens those whom He loves, thus making His people beautiful diamonds.

Pastor R. J. Jones, J.P., gave the closing message for the Convention on the Sunday evening. At the close of the service one sister gave her heart to the Saviour.

This service was followed by a hal- lowed time around the Lord's table.

Preceding the Convention a whole week was devoted to special prayer. God's people were drawn nearer to Him, as He was exalted in the midst. A brother was healed of internal trouble during prayer, and others have testified to being gloriously healed.

FRONTIER CHRISTIANS.

San Diego, Cal., U.S.A. Pastor G. H. Thomas, who is at present prevented by passport difficulties from re-entering Mexico, writes:

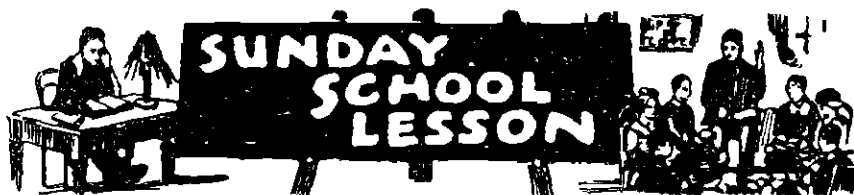
Since closing the Bible School for the summer vacation we have visited some of the distant assemblies along the Mexican border of California State, located in districts not previously visited by us. The first of these was practically a new work, but was in a flourishing condition with over a hundred members. They had built their own church, a good adobe building with plastered walls. Our first meeting there was on a Saturday night, so we did not expect many of the people to be present; but to our surprise the church was filled. Whether they knew of our arrival or not, we do not know, but nearly all the members had turned out for that service.

Sunday morning at ten o'clock saw the next service, and again the church was filled, and it was good to note how gladly those Mexicans listened to the preached Word. The service over, we had lunch together, in true Mexican style, the food being placed on a long table and we all gathered round. There were no seats, so we ate standing, everybody helping himself, using his fingers in the absence of knives and forks.

That evening witnessed another splendid service, when every seat was occupied, the children sitting on the floor; there was also a goodly number of interested onlookers outside, listening through the open windows. At this service three believers passed through the waters of baptism, two souls came to the altar for salvation, and one backslider was restored.

From here we moved on to another distant assembly, where the District Conference was to be held. Arriving here in the afternoon, we found it exceedingly hot, and were glad of the opportunity to bathe and cool off in a nearby river. The brethren at this place are very poor, and were conducting their services in a dilapidated old building which had an earthen floor, and a roof which let in the rain. Another building had been rented for the special meetings; this too was nothing to boast about, but it was larger and more inviting to the unsaved than the former place. The native workers had come from their distant assemblies to be present at the Conference, some coming from over a 100 miles away. It was a joy to meet them, and listen to their reports of the work in their respective fields. On account of the heat and the number of Christians present, one end of the wooden building had been taken down to make more room and give more air. From the very first night of the services a keen interest was shewn on the part of the people, and large numbers gathered round the doors and the end of the building that was open, and stood throughout the entire service.

In the congregation we noticed an American lady, and later, on speaking to her, learned that for thirty years she had been deaf, but that on hearing that these Mexican Christians prayed for the sick, believing that the Lord Jesus was able to heal, she went to their meeting and was prayed for, and her hearing was restored. She had been faithfully attending the services ever since, and



By Pastor P N CORRY

Sunday September 20th, 1931.

READING: John xii. 1-11

MARY'S BOX OF OINTMENT

MEMORY TEXT: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—I. Corinthians xiii. 3.

TEACHER'S NOTES.

After the raising of Lazarus from the dead, and the determined resolve of the Jewish leaders to bring about His death, the Lord Jesus withdrew into the country near the wilderness into a city called Ephraim (John xi 53, 54). Now picture to yourself the gathering thunder clouds that were soon to break upon the Saviour, and you will have the correct setting for this wonderful act of Mary's told in the lesson.

The Jewish leaders had already made up their minds that He was to die (John xi 49-52), but they did not desire that this should take place during one of the feast days, because they feared the uproar that might be caused (Mark xiv 2). Orders had been circulated that if any knew where the Lord was, he was to shew it, that they might come and take Him (John xi 57). The ordinary folk were full of rumours, and the question that occupied the common talk of the bazaars and courts of the Temple was, "What do you think?—that He will not come up to the feast?" The disciples also knew the dangers that beset their path—Thomas was ready to come to Jerusalem and die with Him (John xi 8, 16), Peter was resolved to remain with Him though all others forsook Him. The air was charged with danger, yet in spite of it all, calmly and quietly the Lord comes to Bethany, as though this little village nestling under the brow of Olivet, and only two miles from the storm centre Jerusalem, was hundreds of miles away.

The Supper (John xi 2)

This was a farewell supper. The Lord knew that His hour was at hand, and because of that, He freely offered Himself, and came within their reach. He never tried to evade the Cross, but laid down His life, that He might take it again (John x 17, 18). The miracle of the raising of Lazarus caused the interest of many to be centred on that supper, and they came not for the sake of Jesus only, but that they might see Lazarus also (John xi 9). Note the wonderful guests gathered about that table—Lazarus who had been raised from the dead, Simon who had been the leper, Judas, who would be the execrated betrayer, as well as Martha who was serving, and the disciples who as usual were ready to find fault with anything they did not fully understand.

The Service.

Into this company came Mary with a heart burdened with foreboding of that which she felt was soon to take place. The house was not only surrounded by foes, but there were those within its four walls whose loyalty was not to be depended on. All round were men ready to obey the command, and betray the fact of His presence in Bethany, but of all the company, this woman seems to have been the only one to see that gaping tomb waiting to receive her Lord. She had a pound of ointment of spikenard in an alabaster box—not only very costly, but, as the Greek seems to make clear, it was genuine, unadulterated, and unmixed with other balsam (as the less expensive kinds of spikenard were). In value it was equal to about £10 of our English currency, and translated into the money value of her day was equal to a labourer's wage for twelve months (cf John xii 5 with Matt xx 2), or of sufficient value to feed about 7,500 people (cf John vi 7-10). Usually these alabaster pots had stoppers that would not allow the ointment to flow freely—it was far too precious to be used in that manner, and under ordinary circumstances a drop at a time would be considered to be a lavish use of such a rare and costly perfume. Mary had no such thought, she broke the box of alabaster, anointed the head and feet of the Lord with the ointment, and wiped His feet with her hair. Immediately the smell of this precious perfume filled all the house, and drew everyone's attention to Mary, and what she was doing, and it seems to have also filled all hearts either with condemnation or approval. This genuine spikenard was a sample of the woman.

Her Love was Genuine

This vase of precious ointment was a rare gift for a King, and it seems as though Mary, perceiving the end was so near, carefully sought out that which was of greatest value to bring and honour her Lord, not only as the chief guest but as the honoured benefactor. How many bring flowers to the grave of some loved one, who never thought to offer them during their lifetime. Mary's way it seems to me is the best. Those who truly love the Lord with genuine love will be willing and ready to lay at His feet that which it costs something to part with, and to break the box that contains it so that there can be no receiving of the gift back again.

Her Lowliness was Genuine.

I cannot help but feel that Mary was glad to use her hair (which was her glory) to perform this lowly service of wiping His blessed feet, and wonder what many would feel like who could

not do such a service to the Christ, even if they so desired, because Dame Fashion has decreed that they should be shorn. It was a servant's work that Mary performed with her locks as the mop, but her genuine love did not hesitate to stoop so low. Love for Christ glorifies the meanest task, and in His service there is no work common or unclean.

Her Vision was Genuine

Others only remarked about her wastefulness, her extravagance, her excess, and the sweet fragrance of her love filled them with murmuring, but the Lord knew the truth, and not only commended her love, but decreed that the incident should be for ever a memorial of that love (Mark xiv 9). As King, she anointed Him for burying, as Priest God has anointed Him with power. In your class there may be both characters. Those who are willing to place youth, strength, wealth, and treasures of heart and mind at the service of Christ and those who can only find fault or murmur because what they imagine must be waste has occurred in the service of Christ. Let this day be the occasion when all murmuring shall cease, and many more may offer to the Lord Jesus that which costs them genuine humility and heart devotion. Judas little knew where his mean grumbling would lead and his end is a warning none of us can afford to miss.

(Concluded from page 590)

takes other unconverted Mexicans to the meetings that they might hear of salvation and healing through our Lord Jesus Christ.

Every evening during the Conference, the people came and filled the hall and crowded around outside, and quite a few came to the altar seeking salvation. One evening while the service was in progress it began to rain, and we expected the people who were outside to leave, but instead, they crowded inside and remained until the end, when again some came out to accept Jesus as their Saviour.

A very precious time was spent during one of the morning services when three young men were licensed to preach, two of these being graduates from the Bible School. It is gratifying to know that in these last days before our Lord returns, new assemblies are being established and young men offering themselves to the service of their Lord, that their own people may hear the glad news of a full and free salvation. We would again ask your continued interest in prayer on behalf of the work of spreading the Gospel among the Mexicans and Latin American races.

We gratefully acknowledge the following anonymous gifts: London, WC £1 (Foreign Missionary work), Strat-ham £1, Glasgow 10/- (work in general), Glasgow, £9 (work of the ministry).

Concise Comments & Interesting Items

We gather this from the current report of the Ashley Down Orphanage of which, under God, the late George Muller was the founder

"Without any one having been personally applied to by us for a donation, £2,096,846 18s. 4½d has been received for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund for the five Houses Besides this, articles of clothing, furniture, etc., and of food have been given in great variety for the use of the orphans

"It may also be interesting to the reader to know that the total given for other objects, since the commencement of the work, amounts to £488,759 18s. 7½d, and that which has come in by the sale of Bibles since the commencement amounts to £32,925 12s. 4d, by the sale of tracts and books, £58,792 19s. 6d., and by payments of the children in the day schools, £25,377 18s. 1d. Thus it will be seen that up to the present the living God has sent in answer to prayer, £2,703,228 14s. 4½d

From Weymouth a gift was sent to Ashley Down Orphanage, accompanied by these beautiful lines

'Tis not the duty of the day,
The race you ought to run,
But just the thing you needn't do
That earns the great "Well done!"
The willingness for love to go
Beyond the single mile,
The measure pressed and running o'er
That wins the Master's smile

The weather has caused many people to grumble this year. Such grumbling should never be heard from Christian people. Our attitude should always be,

"This is the day the Lord hath made, we will be glad and rejoice in it." Yet any form of grumbling over the weather seems entirely out of place when we compare our favoured position with others. So terrific and widespread are the floods in China that it is believed 2,000,000 will perish through them. "Vast sheets of brown muddy water stretching as far as the eye can reach with thousands of refugees clustering like flies on the dyke-tops only a foot above the water—this is the terrible story told with heart-breaking monotony by all who have visited the flood-stricken areas in China."

An editor asks, "But what do we really know about weather? What do we really know even about rain?"

"In China at this moment 55,000 square miles—an area about equal to the combined areas of Portugal, Belgium and Switzerland—are under water, and more than 7,000,000 Chinese are destitute."

In the face of this surely we ought not to grumble. Instead of murmuring and sympathising with ourselves let us pray for and sympathise with others far worse off.

The Emperor of Abyssinia, who takes to himself the high-sounding name of the "Conquering Lion of the Tribe of Judah," has decided to free all slaves in his kingdom—about 2,000,000 in all. In thus acting he is doing in material shadow what the real Lion of the Tribe of Judah is doing in spiritual substance.

Scientific facts fill the mind and heart with awe at the immensity of God's handiwork. Annie S. D. Maunder, F.R.A.S., in a striking article in the "News Chronicle," tells us of groups

of multitudes of stars so far away that light coming from them takes untold millions of years to reach us. Consider the following, and once again with the Psalmist we are constrained to ask, "What is man, that Thou art mindful of him?"—

"In different parts of the sky, we find little groups of nebulae, each member of a group of much the same brightness as any other member, but differing from the members of the other groups. Thus in the constellation Virgo, there is a batch of seven nebulae, in Pegasus and Pisces, four each, in Cancer, two, in Perseus, four, in Coma, eight, and in Ursa Major and Leo one each.

"The list seems a random one in point of order, but the order is that of the apparent brightness of the nebulae—that is, of their distance from us.

Thus, light takes six millions of years to come to us from the nebulae in Virgo, 23½ million years from those in Pegasus, and so on in increasing millions of years up to 72 millions from the nebula in Ursa Major, and 105 millions from that in Leo.

"These distances are appalling, but there is another feature characteristic of them that is more startling still, for they are running away from us with great speed, and the farther they get away the faster they go.

"The Virgo cluster is travelling at a speed of 560 miles a second. This is small, however, compared with the rushing of the Cancer cluster at the rate of 3,000 miles a second, and it amounts to loitering when we consider that the Ursa Major nebula is eating up the miles at 7,300 every second, and that the Leo nebula has reached 12,000."

Nothing Short of Miraculous

A NEATLY dressed man, with all the marks of refinement and culture, but bearing the marks of deep sin also, entered one evening the hall of a Gospel mission in Portland, Oregon. His despondent and despairing face tore at the hearts of the workers on the platform as only one other ever had, and this yearning of heart took the form of intense silent prayer as the service progressed.

When the invitation was extended to sinners, he requested prayer. With very little urging, he dropped on his knees and threw himself upon God's mercy. Then he told us his story.

For years he had been a successful real estate and automobile salesman. He had had a college training, and had taught public speaking in an academy in Boston, had lectured on the platform, and had at one time been associated with the Y.M.C.A. But sin had never been dealt with in his life, and it overpowered him, and he went down, down, until he finally en-

tered gangland in a large city and engaged in bootlegging on a large scale. After eight years of deep sin, he brought upon himself the bitter displeasure of the gangs so that they gave him the choice of leaving the city or being riddled with machine-gun bullets. He knew enough about their practices to leave. In the western city he had connected with a ring on the very day of his entering the mission and his new life in Christ.

After arising from his knees he said at once, "This means that I must change jobs, for I can't be a Christian and continue in what I've been doing." He is hoping to pursue a course of training for Christian service. His conversion has been nothing short of miraculous, and his clear-ringing testimonies night after night thrill the hearts of Christian workers with an unspeakable joy.

"Believe on the Lord Jesus Christ and thou shalt be saved"—E. S. G.

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

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

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BRIDLINGTON, Yorks: bright, bracing. Board-residence and apartments; comfortable accommodation for large and small parties; personal supervision. Central, station, sea; pleasant select locality; private garages. Mrs. Kemp, "Elsinore," Trinity Road. B678

BRIGHTON.—Tea Rooms, close West Pier. Teas a speciality; breakfasts, luncheons, suppers; best food, lowest charges. Parties also catered for at short notice. White Owl Café, 69, Preston Street, Brighton. B742

EASTBOURNE.—Board-residence for September. Single 45/., 2 or more, 40/- each. Children according to age. Easy distance Tabernacle. Apartments £1 1s. 6d. per room. Foursquare. Mrs. Weeks, Oak Villa, 4, Desmond Road. B824

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HERNE BAY.—Inexpensive, comfortable, homely apartments, with or without board. Quiet locality, 35 mins. from sea. Near assembly (Foursquare). Open all the year round. Pastor & Mrs. Horton, 3, Minister Drive. B772

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SOUTHPORT.—Homely apartments, well furnished, electric, conveniences. Board-residence, permanent or otherwise, good cooking, moderate terms. Near car route, Lord Street. Stamp reply. Mrs. Bolton, West View, 80, Manchester Road. B817

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LIVING VAN.—To let permanent, free every convenience in private grounds, for one or two persons; must be Pentecostal. Apply, Bro. and Sister Hyde, "Peniel," Seaholme Road, Mablethorpe, Lincolnshire. B812

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Salesman wanted to sell the latest Jenkins Day & Night signs. Applicants must be interested in Elim Foursquare. Apply Box 186, "Elim Evangel" Office. B826

Wanted, capable experienced General, fond of children. Good references. Apply by letter, Mrs. Hufton, 36, Mayfield Road, Moseley, Birmingham. B825

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JOLLIFFE: COOK.—On August 22nd, at Elim Tabernacle, Clapham, by Pastor J. Smith, Alfred George Jolliffe to Ivy Osmond Cook. Both Elim members.

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"Come, ye Sinners, Poor and Wretched."

"He's Coming Soon, O Happy Day."

1d. each, or the 12 post free for 1/-.

"Latter Rain."

"Leave it There."

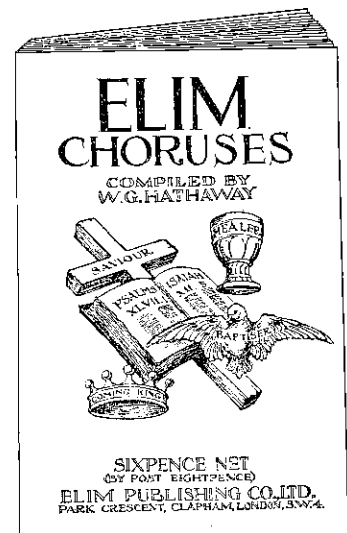
"Look, Ye Saints!"

"Oh, it is Wonderful!"

"All Hail, Immanuel!"

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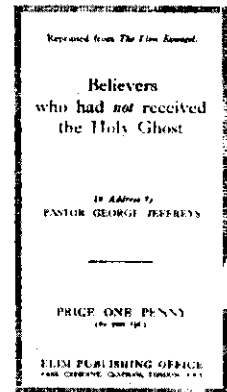
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