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REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 30

JULY 28, 1933

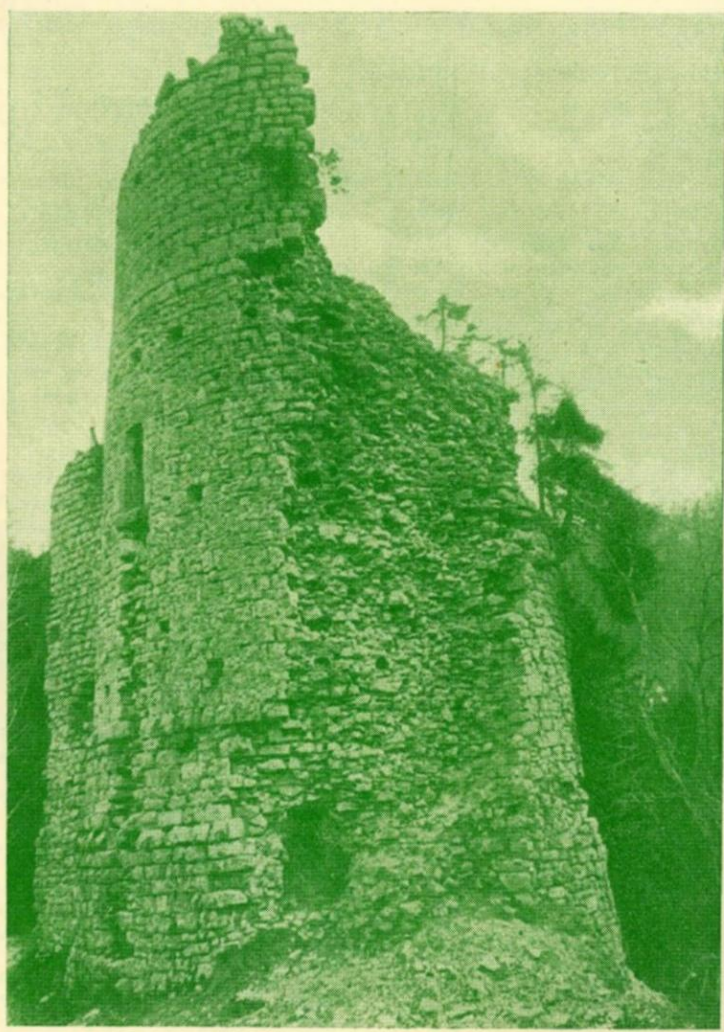
Twopence

SAVIOUR



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

HEALER





RUINS OF THE

[ERGUEL CASTLE

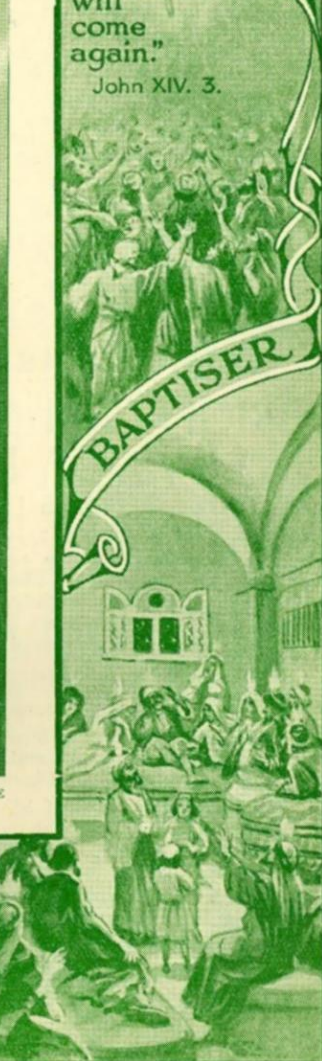
"They shall perish: but Thou remainest"—*Heb. i. 11.*

COMING KING

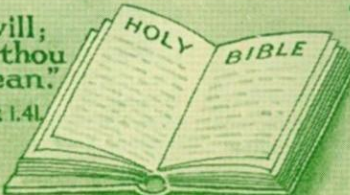


"I will come again."
John XIV. 3.

BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIV.

July 28, 1933

No. 30

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4

Telephone Nos. Publishing Dept.: Macaulay 2981.

Headquarters and Editorial Offices: Tulse Hill, 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

ELIM SUMMER CONVENTIONS

BRIGHTON August Bank Holiday Monday (7th) in the

DOMES at 3 and 6.30 p.m.

Speakers - **PRINCIPAL GEORGE JEFFREYS** and Revival Party; ● **ELIM CRUSADER CHOIR** conducted by Mr. Douglas B. Gray.

The Convention will be continued by other speakers from 8th to 13th inclusive in Elm Tabernacle, Union Street, The Lanes (near G.P.O.), nightly, except Friday, at 7.30. Sunday at 11 and 6.30. Convener: Pastor James McWhirter. August 14-26. Summer Bible School conducted by Pastor P. N. Corry.

KENSINGTON. August 6 and 7. Kensington Temple, Kensington Park Road. Sunday, 11 and 6.30. Monday, 11, 3, and 6.30. Speaker: Pastor J. T. Bradley.

EAST HAM. August 6 and 7. Elim Tabernacle, Central Park Road. Sunday, 11 and 6.30. Monday, 11, 3, and 6.30. Speaker: Pastor W. G. Channon.

PLYMOUTH. August 6-10. Elim Tabernacle, Rendle Street. Speaker: Pastor J. Smith. Convener: Pastor S. Gorman. Sunday, 11 and 6.30. Monday, 11, 3 and 7.30. Tuesday, Wednesday, Thursday, 7.30.

HULL. August 6-10. Elim Hall, Mason Street. Speaker: Pastor E. C. W. Boulton. Convener: Pastor F. G. Cloke. Sunday and Monday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30.

Continued on cover iii.

COME TO THE GREAT Foursquare Rally

at the

CRYSTAL PALACE

LONDON

SATURDAY, 2nd SEPTEMBER

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys, meetings for those seeking the Baptism of the Holy Spirit, Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, Open-Air Meetings, Special Singing by various Choirs, Lectures on the Tabernacle, Palestine Customs, etc., to be concluded by

One Great United Meeting

at 6.30 p.m., in the Centre Transept,

at which

Principal **GEORGE JEFFREYS**

will minister the Word

Further particulars in next week's *Evangel*

ELIM SUMMER HOLIDAY HOMES

Take your holiday in an atmosphere of spiritual joy.—See Editorial in last week's *Evangel*.

The following will be present this summer at the various holiday homes:

BRIGHTON Pastors J. McWhirter and R. E. Darragh.

HOVE. Pastor P. N. Corry. Miss Ching.

SOUTHPORT. Mrs. Saxon Walshaw.

GLOSSOP. Pastor L. Knipe, Mrs. E. J. G. Titterington.

ELIM WOODLANDS: Pastor J. Smith. Miss Barbour.

BRIGHTON. Elim Guest House, 45, Sussex Square, has been re-opened for the season. Situated in healthiest and best part of Brighton. Near sea and overlooking beautiful gardens. Spiritual fellowship and home comforts. Apply to Miss Wylie at above.

HOVE. Elim Holiday Home. Five minutes from sea and station. Between Hove and Brighton churches. Apply to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

SOUTHPORT. Elim Holiday Home in the Garden City. Special features: Bibles readings, bathing, picnics. Apply to Miss Bagshaw, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

GLOSSOP. Elim Home for spiritual and physical refreshment; situated near the Derbyshire hills and Yorkshire moors. Those desiring help concerning Divine healing and the baptism of the Holy Spirit are specially invited. Moderate terms. Apply to Superintendent, Beth-Rapha, Glossop, Derbyshire.

ELIM WOODLANDS. Elim Elim Bible College is open to visitors to enjoy its natural charms and spiritual opportunities. Apply to Superintendent, Elim Woodlands, Clarence Road, Road, Clapham Park, London, S.W.4.

ELIM REST HOUSE. Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Nurse Bath, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

ELIM CAMP, Brighton Downs. Camps for boys and girls in August. Young people, do not miss your opportunity, but apply to Camp Secretary, Conquest House, Link Lane, Wainlington, Surrey.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 30

JULY 28, 1933

Fridays, Twopence

The Light of the World

A Sermon by Pastor P. Le TISSIER (City Temple, Glasgow)

Then spake Jesus again unto them, saying, I am the Light of the World: he that followeth Me shall not walk in darkness, but shall have the light of life.—John viii. 12.

OUR text introduces the oldest wonder in the world. It is used in the Scriptures as a symbol of the excellencies of Christ.

The truth of the Trinity is enshrined in the formational unity and distribution of light. The three rays and separate hues known as the actinic, luminiferous, and calorific, have been merged as by angelic handicraft into one pure thread of perfectly white light. Bring your prism and pass through it that gleaming white ray, and behold it break forth into colourful yellow, red and blue tints. It can therefore be scientifically demonstrated that there is both unity and multiplicity in light. Light in its constituent parts is essentially one substance with three properties, each of these in their functions essential to the well-being of man. From the red ray we get heat; the healing and vivifying properties emanate from the blue ray; the yellow gives illumination. One ray cannot exist without the others. It is, therefore, not unscientific and unreasonable to believe that embodied and embodied in the Oneness of the Godhead is that mystical Trinity of Persons whom we worship and adore.

Centuries before the scientist analysed the formation of light, the Holy Spirit said, "God is Light, and in Him is no darkness at all." We stand back amazed and marvel at the beauty and accuracy of Holy Writ. No human spirit or faculty ever inspired such a statement, which has now received the corroboration of scientific research. It is reported to be an authentic fact that the great Webster was once asked how he reconciled the doctrine of the Trinity with human reason and logic, to which he replied, "Do you understand the arithmetic of heaven?" We confess that this great subject trans-

cends human reason. There are many things in this wonderful world that defy analysis. The song of God's feathered choristers; the priceless gem that holds in its translucent bosom the rainbow; the mystery of that little bundle of life with cheeks as soft as the unblown petals of a rosebud.

We are not left, however, without evidences in the Scriptures, by type, shadow, and symbol, that God is One, yet Three. In the spotlight of New Testament truth all the fogs and mists of doubt disappear. Here the Trinity in unity and the Unity in trinity are spoken of in clear and unmistakable terms. On Jordan's banks, the oral utterance of the Father descended from the vicinity of the throne, the Second Person stood on *terra firma*, and the Third as with the magic wings of a dove spanned the distance between the two. A Divine unity of the Three is also denoted in

THE BAPTISMAL FORMULA:

"In the name [not names] of the Father, and of the Son, and of the Holy Ghost." The phraseology of the apostolic benediction embodies a Trinity in unity: "The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all."

As each ray of light has its distinctive mission, and all are reciprocal in their functioning, so the Divine Trinity in the scheme of redemption did not work independently. Their Divine co-operation and reciprocal relationship in the work of redemption is proved by the writer to the Hebrews: "How much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God" (Heb. ix. 14). Unutterable love drew salvation's plan (John iii. 16). The voluntary, substitutionary death of Christ made it possible (I. John ii. 2). The blest Holy Spirit illumines the mind, and leads into the way of life everlasting. It is the province of the Spirit to change and transform the hearts and lives of men.

Our Lord contrasts solar light with spiritual light,



Pastor
P. Le Tissier.

thus furnishing an apt symbol of His personal excellencies and glories. Light is

THE PUREST ELEMENT

of God's world; beautiful emblem of the purity of His Son. There is in light no impurity, and it is free from foreign elements. Its inherent properties repel defilement. Water may become impure, and even the immaculate snow may become sullied and soiled by the foot of the traveller. But man's hand cannot soil or tarnish light. Before its lustrous purity the last lingering shadows flee. Radiant light will penetrate the sordid slums of our large cities, and enter the brothels and alleys reeking with pestilential odours and clammy vapours. But it remains pure, unsullied, and untainted. Glorious emblem of the impeccability of the Son of God. Coming into contact with sin and sickness, disease and death, but Himself free from its foul contagion and infection. Holy, harmless, undefiled, and separate from sinners. He is without peer. In God's spiritual world He is the incomparable Christ. In every single act, in His filial devotion to the Father, in His unimpeachable character, He is altogether lovely, towering above the mist of the centuries, the isolated One, in the miracle of His holy, sinless manhood. Others have lived exemplary lives, and shone with a rare radiance in some spiritual excellence. But none have lived such a life as He. There were no imperfections nor want of proportion, no lack of equipoise and balance.

There have been imperfections in the saintliest and holiest.

ABRAHAM, THE COLUMBUS OF FAITH.

in the hour of darkness, equivocates. Moses the meek strikes the rock in a paroxysm of anger. Elijah the dauntless hides under a juniper in abject fear. David the seraphic indulges in sensual sin. Peter, the rock, the indomitable, denies his Lord before a saucy damsel. Job, the patriarch of patience, is insubmissive and rebellious. But Christ was tempted in all points, yet without sin. In spirit, soul, and body, absolutely pure and intrinsically holy. Judas said, I have betrayed innocent blood. Listen to the verdict of the Gentile procurator-fiscal who condemned Him: "I find no fault in Him." He was acquitted by a Gentile, the Roman centurion, the colonel of the regiment of executioners, who cried, "Surely this was a righteous man." Heaven and earth and hell proclaimed His sinlessness. Three worlds testified that He was the Holy One of God. Take the wings of the morning and fly away to the gates of solid pearl, and what dost thou hear? The sweet cadences of the voices of heaven's innumerable hosts. They sing but one song, a thrice repeated ascription of holiness attributed to the Lord of glory seated on the sapphire throne.

Light is noted for its brilliance. When a summer day is bright and shining, it is simply a clear unobstructed shining of light. The Apostle Paul, in his sevenfold description of the excellencies of Christ, tells us of His ascendancy over angels. He is the brightness of His Father's glory. The perfect representation of God. God hath revealed Himself in His Son. A constellation embodying all the Divine attributes and prerogatives peculiar to Godhead alone. Some-

one has pointed out that the Greek for *brightness* means *effulgence*. Brightness may be effected and reflected, as when municipal buildings are floodlighted during civic celebrations. The image in Daniel had a brightness that was excellent, but possessed no indwelling effulgence. On the mount our Lord paid as it were a transient visit to His native heaven, where His Deity was unveiled in all its majesty and splendour. His face

SHONE AS THE SUN

and His raiment became white as the light. In His body, more resplendent than all the suns and systems of the present eternal spaces, dwelt the supernatural shekinah glory of God. The outshining of His effulgent glory, inherent in His nature and percolating through every pore, glorified this transcendent scene. It was this light that unhorsed Saul of Tarsus on the Damascus road. A light whose brightness quenched the glory of the burning lord of the day. Precious emblem of the Deity of our Lord. Before His dazzling, indescribable glory all other constellations fade. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

Embodying every Divine perfection and prerogative, His irrepressible Deity flashes forth in miracles of healing and wondrous works of power. Conscious nature recognising her Lord, blushed crimson in His presence at the beginning of miracles. He could subdue a wild, shaggy, intractable creature, and ride into His capital as though seated on a sumptuous and splendid saddle, amid the tumultuous acclamations of the populace. He could walk upon the sea as though it were a solidified pavement, could wrap Himself in a garment of invisibility, and hush an angry sea as easily as a mother rocking her child to sleep. Master of density, gravity and motion; Sovereign of the sea, the earth, the sky.

Light is beatific. It is the loveliest element in God's world. There is beauty and loveliness in the light and colour which bathes hill, valley, and dale. Light's variegated rays are the pencil with which

GOD PAINTS THE PRIMROSE

in the meadow, and tints the bluebell in the cool copse. It laughs upon the cornfields mellowing in the sunshine, and implants a shy kiss on the blushing clover bloom, and earth's vernal wealth of flowers. "O Lord, how manifold are Thy works, in wisdom hast Thou made them all. The whole earth is full of Thy glory." In the fairest charms of light we see the fairer features of the Lord of light, the Prince of glory. Our souls cry out, "Thou art fairer than the children of men, the chief among ten thousand, the altogether lovely One." The incarnation of all that is pure and good and lovely. The embodiment of all that is gracious, benign, and beautiful. Altogether lovely in His matchless ministry, healing the sick, feeding the hungry, relieving the oppressed, and adorning dark, shadowy lives with the garment of His salvation. Lovelier than lovely light, He wends His way through the tortuous windings and labyrinths of His lone pilgrimage.

Altogether lovely in the final and awful contest in the olive garden. A pale sickly moon refusing to shine; no light of hope penetrating the rayless gloom. The melancholy sounds of the babbling Kedron borne along upon the damp night air, in weird echoes of protest. The winds moaning and lamenting, as the rebellious fiend spreads his dusky wings for the final onslaught. There under the ghostly shadows, in the unspeakable horror of that moment, big beads of blood rolling down His face, the Saviour breathes a prayer mingled with agony and acquiescence: "Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

Our Lord's whole life was one of calm resignation. But His very meekness invested Him with majesty. He laid down His life for others. How passing strange that men can be so apathetic, so unmoved and indifferent before the claims of this wondrous Being. Praying with His last expiring breath for His foes; never one bright bow in the scudding clouds above His sacred head; yet was He the Dayspring of Salvation from on high to every one that believeth. How dreary for the soul without Christ, perpetual winter, no warmth, no glow, no sunshine.

Open your heart to receive Him, for unto you that fear His Name shall the Sun of Righteousness arise with

HEALING IN HIS WINGS.

The freeness of light furnishes our fourth analogy: Light is free. Light smiles upon the emaciated frame of the sick man, and visits with cheer the slave in Siberian exile. It climbs the Alps and the Pyrenees, and also ascends the scaffold and the cross. It gilds with glory the palaces of the noble, and carves its way through the tiny aperture into the dungeon, and the fissure in the ruin. It illumines the Indian's hut, the African's kraal, and the Laplander's dug-out. The slant-eyed Oriental enjoys its beneficence, and bathes in its life-giving rays. It is the property of the Indian in his warpaint, and the Eskimo in his moccasins. The wealth of the multi-millionaire cannot purchase this commodity. It is not subject to copyright or monopoly. Blessed, glorious emblem of the freeness of the Gospel story, the story of Him who cognisant of every man's need, offers salvation full and free, without money and without price. The Gospel is free to the untutored savage, to the Hottentot, and the heathen from afar.

The glorious Gospel is adapted to meet man's need from A to Z. The Gospel of "whosoever" embraces all in whose veins courses the blood of the first Adam. It was this light of Gospel justification that burst like a new revelation upon Martin Luther, and that blazed with such regenerating influence upon the guilty conscience of Bunyan, setting his gleeful feet on the pilgrim pathway leading from the City of Destruction to the city of light. It pierced the darkened mind of Whitefield, and illumined the restless, turbulent spirit of Hedley Vickers, the saintly soldier. "In its beneficent radiance Edwards found "inward peace and sweet delight." This glorious Gospel is the evangel of the free, higher than the highest heavens, deeper than the deepest seas, the wonder of angels, the study of eternity,

THE SALVATION OF SINNERS.

We observe, lastly, that light is self-revealing. It dissipates the darkness and pursues the shadows. Light is a powerful pursuer of the night. Sin is a dark cloud, a night cloud. Its evil effects darken and blacken lives and homes, towns, cities, and hamlets. The whole world is lying under the pall of sin. One scarcely dares to consider the teeming millions in the world's gay cities who will seek dark places, loving darkness better than light, because their deeds are evil. There is sin on the land, in the sea, and in the air. Its hot breath withered the fair flowers in Eden, and brought forth thorns and thistles from the ground. Look at the cemeteries and graveyards "where heaves the turf in many a mouldering heap." What meaneth this? It is the spoiling and defiling work of sin. Sin, when it is finished, bringeth forth death. The golden lettering fades on the obelisks and sepulchral monuments, but mark you, the sinister hand of sin has cast its seed broadcast.

Listen to the clash of arms, the shouts of war, the din of battle. Witness the banners of the nations dipped in blood, and the air heavy with the sulphurous fumes of ruthless cannon and the smell of carnage. Whence came this strife, this bitterness, this hatred? Benign nature has cast a crimson mantle over the fields of Flanders, as though to dim the memory of those dark days when the grim reaper worked overtime. Notwithstanding, whenever there is strife and discord, and nations striving for the mastery, it is the result of sin in the heart and envy in the community.

Is there no ray of light to illumine this gross darkness? Yonder is a roseate

GLOW IN THE EASTERN SKY.

'Tis the advent of the Dayspring from on high. As the night gathers her forces and opposes the day and overcomes it, and the morning giant with his solar spear pierces the heart of midnight and scatters the guerrilla bands of twilight that would fain defend their ebon ruler, till at last invested with its mantle of glory, and stretching its sceptre over the globe from east to west, the victorious sun is hailed as king by the adoration of flower, singing bird, joyous insect, and man, so in the spiritual world there obtains a corresponding victory. The light of heaven is at last to disperse the gloom of earth. 'Tis the advent of the Sun of Righteousness, who comes with healing in His wings.

Yes, in all the appalling darkness and seeming irretrievable gloom of this dark rayless world, there is a shaft of light to pierce the night. Christ Jesus came into the world to save sinners. For what other reason did He come into this world than to illumine the darkness, and to save us from the power of sin. The effulgence shed from His cross not only reveals the imminent perils of life's trackless moorland, but as the sun is identified by its own light, so Christ on the cross reveals Himself in

HIS REDEMPTIVE DEATH.

As the light from His Cross falls upon you, do you cry, "Behold, I am black." In His cross is a ray

of light to pierce your darkest night. He comes with healing in His wings. Put your trust and confidence in His redeeming death. He that followeth Him shall not walk in darkness, but shall have the light of life.

It is related of a devout Christian minister that he whispered in his last moments, "I move into the light." Hobbs, the infidel, when dying, expressed himself in these terms: "I am taking a fearful leap into the dark." Death without preparation must indeed be a horror. To face the King of Terrors—and Terror of Kings without having first made peace

with the King of kings, is a thought sufficient to curdle the blood in any man's veins. But consolation awaits the Christian. The morning cometh, a morning without clouds; present light is only like a star; the pathway of the just shineth brighter and brighter unto the perfect day.

O come, Thou Dayspring, come and cheer
Our spirits by Thine advent here;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

The Power of Light

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

"IF thine eye be single, thy whole body shall be full of light, having no part dark." Our blessed Exemplar demonstrated on the Mount of Transfiguration the truth of this saying, when He was transfigured, so that His face did shine as the Sun, and His garments became as white as the light.

The light that then became visible to those apostles, was always shining within, even as it is now shining within all the sons of light and children of the day (II. Cor. iii. 18; I. Thess. v. 5). We have much to learn concerning the powers of light. Real science, which is the handmaid of Divinity—in opposition to pseudo-science or science falsely so called—is teaching us much of the hidden wonders of the universe in regard to light. We have now for years been familiar with the X-ray, which penetrates through the flesh of the body, and photographs the bones, and through the leather of a purse, shewing the coins inside. These X-rays have been of great use to surgeons in locating bullets, or any foreign body in the organism.

But this discovery, great and useful as it is, has been outshone by the later discovery of

THE ULTRA-RED RAY,

which penetrates fog, and darkness, so that photographs can be taken without ordinary light. It has lately been used to detect a fraud on the Inland Revenue, which had been going on for years. But the wonders of light do not end here, for it has been discovered that by intercepting a ray of light doors can be opened. A child can do this. By standing in a beam of light a door is opened in front of him, and closes automatically when he passes out of the light. What a remarkable illustration this is, of walking in the light. As long as we walk in the light the door of heaven is open to us. When we slip back into the darkness, it closes. We are no longer in tune with the Infinite when we walk in darkness, nor can any message of ours reach heaven. But if our lives are lived in the light, as God Himself is in the light, we have communion with one another, and the Flood of Jesus, His Son, purifies us from all sin (I. John i. 5-7). But the wonders of light do not end here, for there are powers in light of which we have been hitherto ignorant. A new discovery has been made, which proves the fact that the very need

of it may be made the cause of supply. The oncoming of a fog or darkness, will automatically cause certain lights to become illuminant.

So the deep feeling of our need of light, is the cause of supply, when our God-created longing is directed toward God; for God is Light, and He Himself is the

SUPPLY OF ALL OUR NEED.

If we have Christ within us who is the Light of the world, then we ourselves become lights shining in a dark place, and He can say of us, "Ye are the light of the world."

Light travels at the rate of 186,000 miles a second, the same speed as that of wireless signals; about a million times that of sound. When a speaker broadcasts from London his voice takes longer to travel three feet from his mouth to the microphone than it does to travel a further 560 miles to Berlin or Milan as an electric wave. Wireless listeners in Australia hear the broadcast message sooner than the listener at the back of the Royal Albert Hall, for they hear it one-fifteenth part of a second after its utterance.

We see all around us the powers of darkness. Against these we have continually to wage warfare (see *The Universe Around Us*, by Sir J. Jeans). Ours is no struggle against enemies of flesh and blood, but against all the various powers of evil, that hold sway in the darkness around us. And the contest becomes a thousand times more difficult, when the Prince of darkness and his ministers transform or disguise themselves, as angels of light. But the place of safety is in God, who is light. And if we live and walk in love, we live and walk in the light. The Light shines in the darkness, and the darkness cannot overpower it, but has to flee before it, as all nature teaches us.

If we live and walk in the light, therefore, we shall be more than conquerors; and this means that we live in love, for he who loves his brother, is always in the light, and there is nothing within him to cause him to stumble; while he who hates his brother, is in the darkness, and is living in the darkness, and does not know where he is going, because the darkness has blinded his eyes (I. John ii. 10, 11, *XXth Cent. N.T.*).

Heart Talks on Vital Themes

Taking or Making?

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

DO we have to *make* our own plan for our lives? Or do we have to *take* God's plan for our lives? If we are wise we shall certainly not seek to make our own plan, but we shall eagerly stretch forth our hand to take God's plan.

1. *We can make a plan for our own lives.*

It is natural for us to seek our own plan. At first our parents plan for us. Then as we grow older we plan our lives in co-operation with them. Then as we grow older still,

THE TEMPTATION COMES

to us to throw off the advice of parents and simply to plan for ourselves. We have various plans, but practically every plan includes money-making, in order that we may be free to indulge our own desires. "To make a way for oneself" has become a common phrase, which in some form or other is frequently repeated by youthful lips.

2. *God has a plan for our lives.*

In heaven God has His earthly plan for our lives. He has a daily plan, a yearly plan, a lifelong plan. Notice how in Ephesians iv. 3 we are told to endeavour to *keep* the unity of the Spirit. We are not told to *make* the unity of the Spirit. The unity has already been made by Him. We are simply to keep it. Study through the lives of the heroes of Scripture, and one sees that God had His own plan for each one of them. There was a plan for Adam. There was a plan for Noah. There was a plan for Moses. There was a plan for David. There was a plan for John the Baptist. There was a plan for Paul. And there was a plan for the Lord Jesus. When the Lord Jesus said, "I delight to do Thy will, O God," He was in effect saying, "I delight to fit perfectly in with Thy plan." There was a pattern in the mount for Moses' Tabernacle, but there was a pattern in heaven for Moses' life. So with every one of us. God has got His perfect plan. Every part of our life is perfectly marked out on the heavenly chart. What God wishes us to be, where He wishes us to go, what He wishes us to say, is clearly mapped out on

THE PLAN ABOVE.

3. *It is an easy thing to mix up God's plan with our own.*

Only One who walked this earth had His earthly plan perfectly identical with the heavenly plan. That was the Lord Jesus. The chart on earth was a perfect reproduction of the chart in heaven. Had the heavenly plan been exchanged with the earthly plan not the slightest difference would have been noticed. They were both perfect, and therefore identical. But if our earthly plan were exchanged with the heavenly plan an amazing contrast would be noticed. If God's plan for us came down to earth we should see a

marvellous pattern without spot, or blot, or tangle, or zigzagging or any such thing. But if our plan were sent up to heaven what an amazing confusion of human lines and Divine lines would be seen! Give a child a valuable piece of lace and a reel of cotton. In a few minutes the strands of cotton will have been sadly intertwined with the beautiful lace. So if our earthly pattern were examined in heaven it would appear an almost impossible mingling of the cotton of self-will and the perfect lace of God's will.

Even the finest saints have mixed up their plan with God's. Adam did, Jonah did. Moses did. Paul did. Luther did. Muller did. Spurgeon did. Yes, all have done it.

4. *The ideal is to TAKE God's plan.*

Moses learned to do that. So did Joshua. So did Paul, and John, and Peter, and myriads of others. When

PAUL

said, "For to me to live is Christ," in effect he was simply saying, "For to me to live is God's plan." When he said, "I live, yet not I, but Christ liveth in me," he was simply saying, "I have exchanged my plan for God's plan."

It was the same thought of the hymn writer, only expressed in another way, when he wrote:

My heart is fixed, eternal God,
Fixed on Thee, fixed on Thee;
And my immortal choice is made,
Christ for me, Christ for me!
He is my Prophet, Priest and King.
Who did for me salvation bring,
And while I've breath I mean to sing,
Christ for me, Christ for me!

Let others boast of heaps of gold,
Christ for me, Christ for me;
His riches never can be told,
Christ for me, Christ for me;
Your gold will waste and wear away,
Your honours perish in a day;
My portion never can decay,
Christ for me, Christ for me.

In pining sickness, or in health,
Christ for me, Christ for me;
In deepest poverty or wealth,
Christ for me, Christ for me;
And in that all-important day,
When I the summons must obey,
And pass from this dark world away,
Christ for me, Christ for me.

What a tremendous revolution takes place in a man's life when he says, "I will take God's plan

FOR MY WHOLE LIFE.

I will take His plan for the next hour, His plan for the next week, His plan for the next year, yea, His plan for the whole of my days." The first thing in

the morning, look up into God's face and say, "Lord, I take Thy plan for this day." Then keep your promise to the Lord steadily before you throughout the hours; believe that He will express His plan through you: then at eventide you will be in the enjoyment of a peace and power and song of victory which will saturate your whole life with joy.

5. In the life of taking God's plan we can easily become discouraged.

The very things we think are necessary to success may be negated in God's thought. We may think success in business is essential; the Lord may see that business trials necessitating continual prayer and patience are the best way to beautify our life. We may think abounding health is necessary to success, but our heavenly Father may see, even as He did with Jacob, that a limp in some part of the body is the finest way to keep us from spiritual side-tracking.

We may think that God's plan for our lives should never cross the battlefields of persecution. Yet if the Father led the Son through the valley that led to Calvary why should we expect a pathway of roses?

Again, we may think we should be sheltered from temptation. But why should we be protected? Our Lord was

TEMPTED IN ALL POINTS

like as we are—yet without sin. If temptation were permitted to fall upon the Son of God why should it not likewise fall on the sons of God?

Also we may expect that immediately we take God's plan a wide and fruitful scope for service will open before us. But why should it? If the Son of God lived in obscurity for thirty years, if Paul lived in obscurity for a period of three years, if Hudson Taylor plodded away in a London back street for four years when all the time he was longing to get back to China, why should we not be disciplined and trained in some lonely isle until we are prepared to sail forth with a full cargo of Bible knowledge and Holy Ghost power?

Once more, we may expect an immediate display of spectacular gifts, of tongues, of prophecy, of signs and wonders. Instead we may have no such remarkable manifestation. Then the question marks will appear, and we shall begin to ask if this is really God's plan, and if it is, why does He leave us without the blessings so manifestly enjoyed by others.

And so there will come natural discouragements of various descriptions.

The powers of darkness as well as the discipline of light will tempt us to draw back from the moment-by-moment taking of God's will.

Yet if we persevere, if we look for faith to keep us faithful, if we open our hearts to the streams of God's grace, then the life of taking God's plan will be one of indescribable happiness. Once tried we shall

NEVER WISH TO TURN

from it. Remember, God always has His plan! Then take it.

A beautiful illustration is recalled to my memory of God's plan. It is in connection with Moody and

Sankey's mighty missions in England. If these two evangelists had not been ready to take God's plan, then those missions would never have been held.

When they came over to Liverpool they found no welcome. The reason was a tragic one. The three friends who had invited them over had died.

Mr. Moody then revealed his absolute willingness to take God's plan. He said to Mr. Sankey, "God seems to have closed the doors. We will not open any ourselves. If He opens the door we will go in; otherwise we will return to America."

Just then Mr. Moody discovered an unopened letter in his pocket. It was a letter from Mr. Bennett, Secretary of the Young Men's Christian Association at York, England. Mr. Moody had received that letter while still in New York, America. For some unaccountable reason (only explained by the power of God) Mr. Moody had not opened that letter—in fact he had forgotten its existence until it was provisionally found just at

THE VITAL MOMENT.

In that letter Mr. Bennett said that he had heard of Mr. Moody's work amongst young men and hoped that if ever he came to England he would come and speak to the Young Men's Christian Association in York.

It was the only door open for Mr. Moody and he went through it. From York Mr. Moody's work spread all over the world!

God had His plan. Moody refused to push through his own plan. He cast himself upon God. He was ready to go back or forward, just as God willed. God's plan was forward.

God always has His plan, not only for Moody, but for each one of us. Shall we take it?—and ever take it?

There seems to be only one suitable way in which to close this talk. It is by giving part of Dr. A. B. Simpson's famous hymn:

I clasp the hand of Love Divine,
I claim the gracious promise mine,
And add to His my countersign,
"I take—He undertakes."

I simply take Him at His word,
I praise Him that my prayer is heard,
And claim my answer from the Lord,
"I take—He undertakes."

I take Thee, blessed Lord,
I give myself to Thee,
And Thou, according to Thy Word,
Dost undertake for me.

Plan-making is a hard and frequently disappointing task. But plan-taking keeps the heart filled with the peace that passeth all understanding.

Nothing can take the place of your own personal acquaintance with the Lord Jesus.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:
Eastbourne Building Fund (per Pastor E. O. Steward), £2.
Foreign Missionary Fund: Croydon, £1; Islington (designated), £3 10/-; East Ham, 10/-; Hammersmith sister, 10/-.

FAMILY ALTAR



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

Sunday, July 30th. Luke vii. 18-35.
 "He that is least in the kingdom of God is greater than he" (verse 28).

There are various dispensational explanations of these words. But we accept the simplest of them all. We believe it means that the one who has died and gone to heaven, even though he has the lowest place in heaven, is yet greater than the highest upon earth. No place on earth—not even the highest—can compare with any place in heaven—not even the lowest. Heaven is worth having. Heaven is a magnificent place of indescribable beauty. Every part of us will be perfect. No need of handkerchiefs to wipe away our tears. No need of spectacles to intensify our sight. No need of medicine to relieve our pain. No need of effort to increase our love. No speedy motors will imperil the streets of glory. No smoke will mar its vision. No odours will challenge its fragrance. The way to that place is the blood-sprinkled way of Calvary. But when we are once there the shadow-Gethsemanes and the shadow-Calvarys which come to man on earth will be passed for ever.

Monday, July 31st. Luke vii. 36-50.
 "He frankly forgave them both" (verse 42).

How does God forgive? He frankly forgives! When He forgives it is a perfect forgiveness. There is no holding back, there is no hidden resentment, there is no qualified forgiveness. No—He frankly forgives us. Would that we forgive others in the same way. As God has frankly forgiven us so let us frankly forgive others. But it takes the grace of God to forgive frankly. If we are to forgive as God forgives, then we must be filled with the Spirit of God. Filled with God it will be easy for us to forgive as He forgives. Then there will be no modification in our forgiveness. It will not be a vague, flimsy kind of thing. It will be a glad, full-hearted, never-raking-up-again forgiveness. Maybe there is someone whom we can frankly forgive this morning.

Tuesday, August 1st. Luke viii. 1-15.
 "They on the rock are they, which, when they hear, receive the Word with joy: and these have no root" (verse 13).

It is good to build on a rock. But it is bad to sow seed on a rock. Let us build on the rock—the Rock, Christ Jesus. But let us see to it that our hearts are not rocky. The thin layer of rocky soil may cause the seed to sprout quickly and shoot up. But of what use is it if in a few hours it is scorched by the sun? The power of God can beat the rock into soil-like sand. Some tomato growers grow their fruit in sand—it is simply

a form of soil. Our rocky hearts can become productive soil. "My heart is hard," says some despondent heart. My brother, my sister, God can make it soft. Take away my hardness, Lord, and grant that Thy Word may dwell deep that it may grow high.

Wed., August 2nd. Luke viii. 16-25.
 "But as they sailed He fell asleep" (verse 23).

There seem to us to be times when the Lord is asleep. The storm comes and there seems to be no power to quell it. We cry for help—and no help comes. We get more and more anxious. With tears in our eyes and an awful tug at our heart we ask the Lord to help us. But He seems asleep. Demand notes lie on the table, overdue accounts are sadly stored away, the birthday gifts we usually send to our friends are unsent. Illness enters the home and stays. Domestic difficulties arise. Solid losses occur in business. We look for help, we cry for help—no help comes. Is the Lord asleep? No, no. As Son of man He slept. As Son of God He knew all. At the critical moment He spoke, and there was a great calm. The calm was all the greater because the storm had been so fierce. If you at the present moment see the storm, remember the Lord sees the calm. Wait for it. It will come.

Thursday, August 3rd. Luke viii. 26-39.
 "There met Him out of the city a certain man" (verse 27).

He was a terrible man—abominable in every way. Demons had filled his soul and stripped his body. He knew no sleep between white sheets in a comfy home. No, his bedroom was the dark caves of dead men's bones. Yet, he was somebody's son! A loving mother had smiled over his infant days. But he had become one of the tragic ruins of our ruined race. But he met the Saviour of the race! Hell's demons were brought face to face with Heaven's Deliverer. The Deliverer won. Christ triumphed. The man who had lost his manhood regained it in the presence of Christ. The whole race is in measure as this man. The majority would ridicule the thought. Yet it is true. Can you bring some hell-bound sinner into the presence of the Great Deliverer to-day? Try! Pray about it! Carry a tract with you. Make a practice of giving at least one tract away every day.

Friday, August 4th. Luke viii. 40-56.
 "And Jesus said, Somebody hath touched Me" (verse 46).

Yes, Lord, I have touched Thee. I came amidst the throng. I heard Thy

words. I felt the tug of Thy love. I have touched Thee. There was no one else to help me. No one else could heal my soul and heal my body. So I came to Thee and touched Thee. The crowd would have jostled me back. My own family would have laughed me to inactivity. But there was an irresistible yearning in my heart. I knew I was so needy, so empty. Earth's comforters had fled, earth's physicians had failed. I heard of Thee. I felt no one else could meet my case. So I touched Thee, and I have found Thee ten thousand times better to me than my highest dreams. Yes, I am glad I touched Thee. I will touch Thee again this morning.

Saturday, August 5th. Luke ix. 1-11.
 "He received them" (verse 11).

A reception by the Lord Jesus! How beautiful! He received them, and He healed those that had need of healing. The needy found all they needed in Christ Jesus. This needy world will have this marvellous experience in the future. To Him shall the gathering of the people be. But we may have that experience to-day. Whatever our need we can gather to Him. Parents! gather your children together—gather every member of the household, and sit in the presence of Jesus. He is willing. He is able. He is waiting. To gaze into an earthly face sometimes brings strength and calm in the midst of affliction and distress. Even a strong earthly face helps. Then how much more are we helped by gazing into the face of the Lord Jesus. Especially when we remember that behind that face is the power of the Arm that made and moves the universe.

The Inward Man

By H. Proctor, F.R.S.L.

Open Thou my inward eye,
 That I may see God most high;
 Open Thou mine inward ear,
 That Thy loving voice I hear.

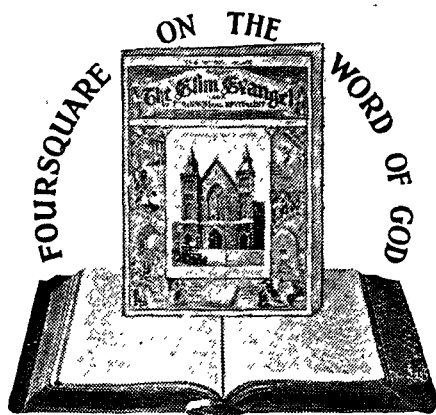
Let me see Thee as Thou art,
 Fill with Thine own love my heart;
 Let me walk with Thee in white,
 Make Thy service my delight.

Fill me with Thy love and power,
 Living for Thee hour by hour;
 Knowing all Thy blessed will,
 All Thy Word in me fulfil.

Let my inward man be filled
 With Thy resurrection life;
 Let my outward man be thrilled
 With the peace that ends all strife.

Quicken every inward sense,
 That I may give evidence
 Of the wonders that I see,
 And bring glory unto Thee.

It is not wealth or station alone hath power to bless,
 For worlds of costly splendour could not buy happiness;
 'Tis words of heartfelt sympathy, and smiles so kindly given,
 'Tis love towards each other that makes this world like heaven.



EDITORIAL

A Working Gospel.

THANK God we have a gospel that works. It is not a gospel of words only. It is a gospel of works and experience. A writer says:

A religion

That *does* nothing;
That *gives* nothing;
That *costs* nothing;
That *suffers* nothing;
Is worth nothing.

We quite agree. But the gospel of Jesus Christ reverses all these thoughts. The gospel of the Lord Jesus Christ does something—it makes a rebel against God into a son of God. Likewise Christianity gives something. It gives eternal life—a life lived in the power of a resurrected Christ. Christianity also costs something. A Christian denies himself and takes up his cross daily and follows Christ. In addition an outspoken Christian suffers. He knows what it is to be persecuted for righteousness sake. Yet the united opinion of those who have responded to Christ is that the blessings of being a Christian are priceless—that the possession of the whole world would be as valueless as dust in comparison with the possession of Christ. It pays to be a Christian.

What is the Use of Being Saved?

"It cannot make the slightest difference to one's life." How often one hears these words!

To these sad questioners, I say, "Have you ever seen a flower which has been hidden away from the sun? It is stunted and pale, and instead of being a thing of beauty, has become an object for pity. But once let the rays of the glorious sun touch that flower, and what happens? The whole flower changes; the leaves and petals unfold; the colour brightens; and all beholders exclaim, 'How beautiful!'"

So it is with the love of God. Let Him once touch our hearts with the Holy Spirit, and our drab, grey lives change. Joy and certainty take the place of gloom and doubt, and the sun of God's glorious love shines on us, and, radiating through us, sheds its life-giving rays on all around us.—*M.E.W.*

How to Recruit & Train Teachers

By JENNIE E. STEWART

IT is not hard to find young girls who think it would be nice to have a little class, but it is not always easy to find girls who can be given a class off-hand without any training. I know one superintendent who provides herself with trained teachers in the following way. She picks out a woman with

YEARS OF EXPERIENCE

in teaching Primary children, but who has, to use her own expression, "served her day." This woman no longer feels that she has the strength to undertake the responsibility of a regular class. She is willing, however, to study the latest methods.

So she is appointed supervisor of teachers. Every once in a while the superintendent goes before the older girls' classes and asks for volunteers who think they would like to learn to teach children. She usually gets anywhere from four to seven.

These girls are provided with a book of brief instruction prepared by the superintendent and the supervisor from the best ideas they have been able to glean for new teachers. Five of the most important points are marked with an "A," the next five important points with a "B," and so on. The girls are asked to study the "A" points thoroughly; then to meet at the home of the supervisor the following Saturday evening. Those who come are taken through a discussion of these points. There is also a discussion of the Sunday school lesson for the next day for those classes demanding substitute or assistant teachers.

On the following day the classes needing substitute teachers are given teachers from this group. The others are allowed to sit in classes with experienced teachers and observe their teaching. Those who have classes are observed by the supervisor, their work being carefully noted, so that if any criticism is due she may give it at the next meeting. Usually the most capable girls become fairly good teachers after a few weeks of this sort of training; and if they are faithful, they keep on studying methods until in time they become really good teachers. Those who shew, by the way they neglect to come to training class and to study the methods book and lessons, that they are

NOT DEPENDABLE

are gradually weeded out before they are even tried with a class.

Of course, teachers will move away, and get married, and otherwise create vacancies from time to time. When the available supply of teachers has been used up and all the supplies and assistants in training are busy, the superintendent recruits another group.

The true knights of Pentecost only seek a place of service; they care little about its being a place of honour. They aspire after travail rather than applause. If they can be but acceptable with God, they ask nothing more.

Noah's Ark and its Message

A Sermon by C. H. SPURGEON

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.—Genesis vii. 15.

WHILE I shall preach to you this evening, you must understand that the ark was a real thing—that it was really made to float upon the waters, and carry in it Noah and his family, and “two and two of all flesh.” This is a fact, not a myth. The ark, which saved from the floods of water, is a beautiful picture of Jesus Christ as the means of salvation, by whom multitudes of all flesh are preserved, and saved from perishing in the floods of eternal perdition.

First then, I shall remark that there is but one means of salvation.

The ark of gopher wood in the one case, and the Person of Christ in the other case, set forth the one only means that was ever planned or provided by God. The whole world was drowned except those happy saved ones found in the ark. The mightiest beast and the tiniest insect, the stately elephant and the loathsome reptile, the fleet horse and the creeping snail, the graceful antelope and the ugly toad—every living substance that was upon the face of the ground was involved in one common doom, save those only who were preserved alive in the ark. The noblest animals, endowed with the finest instincts, were all drowned, despite their power of swimming (if they were not fish), save those only who were sheltered in the ark. The strongest-winged fowls that ever cut the air were all wearied in their flights, and fell into the water, save those only that were housed in the ark. The proudest tenants of the forests, those that ranged fearlessly in the broad light of day, or those that prowled stealthily under the cover of night, the strongest, the mightiest, all were swallowed up in the vast abyss, save those only that were commanded of God to hide themselves within the shelter of the ark.

Even so, there is only one way of salvation for all men living under heaven. There is only one name whereby they can be saved. Wouldst thou be saved, rich man? There is no way but that whereby the poverty-stricken pauper is also to be saved. Wouldst thou be delivered, O man of intelligence? Thou shalt be

SAVED IN THE SAME WAY

as the most ignorant. “There is none other name under heaven given among men whereby we must be saved” but Jesus Christ, and Him crucified. There

were not two arks, so there are not two Saviours, but one Saviour. There was no other means of salvation except the ark; so there is no plan of deliverance except by Jesus Christ, the Saviour of sinners.

Second, I must direct your attention to the size of the ark; for this may be comforting to you.

If you read Genesis vi, 15 you will find that the ark was of immense size. “The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.” It is an old objection of infidels that there was not room enough in it for all kinds of creatures that lived on the face of the earth; but we know, on Divine authority, that if there had not been room enough in it for all the different kinds of creatures which were then alive, they would have been drowned; yet of every kind some were safely housed, so that room enough was found for them all.

I use this idea, without stopping to expound it further, to trace its analogy as a beautiful picture of the plan of salvation. Oh, what a capacious plan! The ark was a great ark, which held all kinds of creatures, and our Christ is a great Refuge, who saves all kinds of sinners. The ark was an immense vessel; in it floated a multitude of animals which were saved; Christ's salvation is an immense salvation, and in it there shall be delivered a multitude which no man can number.

Third, note that the ark was a safe refuge.

Noah was commanded to make an ark of gopher wood; and, lest there should be any leakage in it he was commanded to “pitch it within and without with pitch.” The ark had

NO HARBOUR TO GO TO,

and we never read that Noah called up Shem, Ham, and Japheth to work at the pumps; nor yet that they had any, for there was not a leak in her. No doubt there were storms during that year; but we do not hear that the ship was ever in danger of being wrecked. Though the world was inundated and ruined, that one ark sailed triumphantly above the waters. The ark was safe, and all who were in her were safe, too.

Now, sinner, the Christ I preach to you is such a Refuge as that. His Gospel has no flaw in it. As the ark never sank, and the elements never prevailed against it, so Christ never failed. He cannot fail; all the principalities and powers are subject unto Him. Those who are in Christ are sheltered from every storm; they shall never perish, neither shall any pluck them out of His hands. If you once come unto Jesus, and trust in Him, there is no fear of your sinking. There will be storms, tempests will beat around you—these you will be sure to have, but you will be too high up ever to strike on the rocks. If you are once aboard the good ship of salvation, you will



C. H. Spurgeon.

be lifted up too high above the floods to be swallowed in the quicksands. With cheerful heart, I "commend you to God, and to the word of His grace."

CHRIST WILL PRESERVE YOU.

Now I go to another fact. The creatures in the ark, of course, wanted light; but it is a singular thing that there was only one window in the ark. In the sixteenth verse of the sixth chapter we read, "A window shalt thou make to the ark." I have often wondered how all the creatures could see through one window; but I have not wondered what was meant by it, for I think it is easy to point the moral. There is only one window whereby Christians ever get their light. All who come to Christ, and receive salvation by Him, are illuminated in one way. That one window of the ark may fitly represent to us the ministry of the Holy Ghost. There is only one light which lighteneth every man who cometh into the world. If he be lightened at all, Christ is the Light, and it is the Holy Spirit of truth by whom Christ is revealed. Thus we discern sin, and righteousness, and judgment. No other conviction is of any real value. As we are brought under the teaching of the Spirit, we perceive our guilt and misery, and our redemption and refuge in Christ. There is no other means of our seeing except through the one window made to the ark, the window of the Holy Spirit. Have we looked through that, and proved its light? Have we seen the clear blue sky above us? Or have we known that, when our eye of faith was dim, and we could see nothing at all, still our Master was at the helm, to preserve us through all darkness and difficulties?

I want you to notice that there was only

ONE DOOR TO THE ARK.

It is said, "And the door of the ark shalt thou set in the side thereof." And there is only one Door into the ark of our salvation, and that is Christ, and "he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber."

There was only one door to the ark. Some animals, like the giraffe, whose heads are higher than those of other animals, might have to bow their necks to go in by the same entrance as the waddling ducks which naturally stoop, even as they enter a barn; and so the lofty ones of this world must bend their stiff necks and bow their proud heads if they would enter into salvation by Christ. The swift horse and the slow-paced snail must enter by one door; so, too, the scribes and Pharisees must come in the same way as the publicans and harlots, or be for ever excluded. There is only one way of salvation, and there is only one means of getting into it. "Believe on the Lord Jesus Christ, and thou shalt be saved"; but "he that believeth not," whosoever he may be, must "be damned." He that cometh in by the door shall be saved; and Jesus saith, "I am the Door."

This brings me to notice, in the last place, the different kinds of animals that entered into the ark. Listen to the statement: "Of every clean beast thou shalt take to thee by sevens, the male and his female; and of the beasts that are not clean by two, the male with his female."

This great ark was meant to save both clean and

unclean beasts. In like manner, the great salvation of our Lord Jesus Christ is intended for sinners of all kinds, the clean and the unclean. There are some people in the world whom we may well reckon in the former class. They are in every way respectable; their conduct in society is beyond reproach, their practice has been ever akin to piety; their zeal for the law of God has been truly commendable, so that Christ Himself might have looked on them and loved them, although He would have tenderly and pitifully admonished them, as He said to the young man who came to Him: "One thing thou lackest." Aye, but the desolations of the flood are so universal that there is

NO ESCAPE EXCEPT IN THE ARK.

The clean beasts must go into the ark to be saved; and there is not a soul among you so good, nor a character so clean, but you have need of Christ, whether you know your need or not.

But, then, the unclean beasts went in likewise. Here is the opposite class. Are there not some of you (we know there are such) whose education from early childhood has been vicious—certainly not virtuous? From your earliest recollections you have gone into the paths of open profanity; you have dived into the kennel, and have steeped yourselves up to the very lips in the gall of bitterness. You have been drunkards, swearers, sabbath-breakers, and injurious. You have indulged in all kinds of iniquities. You are just the sort of person we should liken to unclean beasts. Aye! then the ark was built on purpose for you, too. The most moral man will stand no better when he comes before God than you may. He must be saved just as you are. You must both be saved by one common salvation, or not at all. There is but one Saviour for all who are saved; there is but one redemption for every one of you who really is redeemed. There is but one ark for the clean and the unclean.

Now, dear reader, I do not care about asking you who you are, or what you are; that has nothing to do with me. What I ask you is, Are you in the ark, or are you not? You are saying, perhaps, "Sir, I do not care for you; why should you inquire about my condition?" But there will be a day when you will be like those who spake to Noah, and said, "Go along, old greybeard; build your ark on the dry land, like a fool as you are; build your ark on the hillside, where the waters cannot come. As for us, we shall eat and drink; and if to-morrow we die, what will it matter? for we have eaten and drunk the merrier while we have had the opportunity." In vain did Noah warn them that the waters would surely come; they did but laugh at him. Ah, but how different their tune when the rain fell, and "the same day all the fountains of the great deep were broken up!" They doubtless changed their notes when the clouds began to empty themselves in fury, when the very earth did crack, and its bowels were dissolved, and the mighty fluid gushed up to devour them all. Did they think Noah was a fool, when the last man stood on

THE LAST MOUNTAIN-TOP,

and cried in vain for help? I saw some time ago, a master-picture, which I think time will never erase

from my memory. It was a picture of a man who had been climbing up to the top of the last mountain, and the floods were coming around him. He had his old father on his back; his wife was clasping him around the waist, and he had one arm around her; she held one child at her breast, and with her other hand she grasped another. In the picture, one child was represented as just letting go, the wife dropping, and the father clinging to a tree on the top of the hill; the branches were breaking, and it was being torn up by the roots. Such a scene of agony I never saw depicted before; yet such a scene was likely enough to have been real when the waters entirely covered

the earth. They had climbed up to the top of the last hill; and now they sank. False hopes gave place to fell despair; and so it will be with you unless you take shelter in the ark.

Do you ask me, "How can we do that?" You look anxious, some of you. Harken, then, while I finish, as I have often done before, with the simple statement which contains our authority to preach, and your admonition to believe. Jesus said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

Founding a Missionary Bethel

The House of Prayer and Good News—Extracts from a journal by Miss MARION PAINT, (Elim Missionary in Calcutta, India)

ON June 1st, 1933, a little assembly of people, who are seeking the fulness of the Lord, met together at 15, Beniapukur Road, Calcutta, in a service of prayer and praise for the ceremony of laying the foundation stone of a building named the "House of Prayer and Good News." About sixty people were present, including four ministers from various churches.

The service began with the reading of the hundred and twenty-seventh Psalm, after which Rev. M. Moses led in prayer, which was followed by the hymn, "The Church's one foundation is Jesus Christ her Lord." Brother Brown, a faithful servant of the Lord, of the good old age of 65, then led us to the throne of grace. Miss Paint, now in charge of the little assembly, then read portions from various parts of the Scriptures, included in which were verses from the 2nd chapter of the first epistle of Peter, and the 3rd chapter of the first Epistle of Paul to the Corinthians.

Miss Paint then asked Mr. R. Chandra, M.A., M.L.C., to lay

THE FOUNDATION STONE.

Mr. Chandra, before laying the stone, gave a short message, the purport of which was that we were assembled there, not only for the consecration of the building, but that each day and every moment of our lives be a continual consecration, if the Word of God was to be fruitful in this world. He concluded his message with a prayer, and then laid the stone on the north-east corner of the proposed building. The stone was placed on an open Bible, which was enclosed in a glass case, signifying that the building had its foundation in Christ, who is the living Word of God. The silver trowel which was used on the occasion bore the following inscription: "House of Prayer and Good News. Foundation laid in the Name of Jesus our Lord. 1st June, 1933." Miss Leach, of the C.E.Z.M.S., followed with a very inspiring and cheerful message, and by quoting from the Scriptures she convinced us that the foundation of Christ's Church is sure, and that the gates of hell shall not prevail against it (Matt. xvi. 18).

At the close of the message Miss Paint led in prayer, when with

UNCTION OF THE HOLY SPIRIT

she poured forth her heart earnestly beseeching that every kind of prejudice, including racial prejudices may be put away from among us for good, and the Lord make us like the floor of the house, even if that meant being trodden upon, so that every form of selfishness or self-seeking be wholly absent, and that Christ and Christ alone be seen in this house.

"We love the place, O Lord, Wherein thy servants meet" was then sung. Rev. M. Sarkar of the Methodist Mission then offered the closing prayer of thanksgiving, which struck a chord in the heart of everyone. Very fittingly we all rose to sing the Doxology.

This House is being built through the ministry of Sisters Ewens and Paint of the Foursquare Gospel Alliance, London, who have been the means of making a few believers in this city hungry for the Baptism of the Holy Spirit in this day of the Latter Rain, in preparation for the Lord's speedy return. A Christian family of this little assembly has undertaken the construction of this "House of Prayer and Good News," as at present their services have had to be held in borrowed buildings.

"O that the presence and glory of the Lord may indeed fill the house, and His praise and Holy Name be continually found in it."

Where there is much light there is much shade.

If you are willing to be an underground pipe with one end open to the fountain above and the other to the empty cistern of this world's need, God will pour streams of blessing through you that may refresh thousands of precious souls.

Resolve to cultivate a cheerful spirit, a smiling countenance, and a soothing voice. The sweet smile, the subdued speech, the hopeful mind are earth's most potent conquerors, and he who cultivates them becomes a master among men.

Concise Comments & Interesting Items

The immense wealth of Palestine has not been realised by the majority of us. There is one small area in Palestine which in itself is worth a fabulous sum. For that small area alone Antichrist will be ready to make practically any covenant with the Jews, and just as ready to break that covenant in order that the wealth may become unconditionally his. We refer to the Dead Sea. The Dead Sea is very much on the map—it is lifeless waters chemically redolent with untold riches. Consider the following statement:

"Dr. Thos. H. Norton, editor of 'Chemicals,' computes the chemical value of the Dead Sea at two hundred and fifty-three billion pounds sterling" (£253,000,000,000,000). This will surely be a great prize for Rosh (Russia) when she thinks "an evil thought" and comes down to that land to "take a spoil" (Ezekiel xxxviii. 10-12).

New Fascist Calendar. We take this from the "Pentecostal Evangel": "Ralph C. Norton writes in the Sunday School Times, 'A Fascist law decrees that all Government documents shall now be stamped with two dates, the one for international convenience, the other marking the revival of the Roman Empire; so that this year appears as 1933 (Gregorian) and A. 11 (Fascist). Does this new method of reckoning time from

the institution of Fascism indicate in Mussolini's conception a new era? Is this the beginning of the day when Daniel vii. 25 shall be fulfilled, "And he shall speak great words against the most High, and shall wear out the saints of the most High and think to change times and laws"?"

On the question of worldly dancing there seems to be a strange conflict of opinion amongst Christian people. The following incident should help to settle many minds:

A young lady who was converted asked her pastor if she could not dance, as she felt sure it was all right. He said, "Go, if you feel that you can serve your Master, and if you can while there ask your partner if he is a Christian." The girl was sure she could, so went to the dance.

But she found it very difficult to ask her partner about his soul. However, she felt that she must keep her word, so late in the evening she said to him, "Are you a Christian?" "No," he said in a very surprised tone, "are you?" "Yes," she replied slowly. "Then what in the world are you doing here?" was his question.

This is the attitude of the worldly toward what Christians should do.

Oswald J. Smith, the American prophetic writer, says:

The warning that was uttered in the House of Commons by General E. A. Ross the other day is worthy of the most serious consideration.

"Two aeroplanes," he says, "can today carry enough poison gas to wipe out the entire population of London. Two pounds of thermite can destroy the city of Ottawa by fire.

"The safest place in the next war will be in the front line trenches. Civilians, women and children of an industrial centre, will be snuffed out like flies by poison gasses, against which masks are not the slightest protection.

"There is a gas to-day which creeps through the skin, with a hundred times the effect of strychnine. Another kills with one sniff. Still another tortured goats so that they dashed their brains out against a stone wall, to escape the frenzy of pain.

"In the World War Germany never had more than 38 aeroplanes with which to raid London. To-day Hitler could mobilize 1,000 aeroplanes. Modern aeroplanes have a cruising range between 1,000 to 2,000 kilometres, and carry loads as high as 3,000 and 4,000 kilograms.

"The bombs we used in the last war weighed only 20 to 50 pounds. The French Goliath aeroplanes now carry bombs of 500 kilos and super bombs are made weighing from 1,000 to 1,800 kilos."

The Privilege of Death

By Rev. J. P. GOODENOUGH

THE other day I came across the phrase, "The privilege of death." It struck me as both remarkable and beautiful. Not having read or heard of it before, to me it had the freshness of novelty, while at the same time there seemed to emerge a beauty of thought not easy to express.

I remembered that Henry Drummond, in his never-to-be-forgotten *Natural Law in the Spiritual World*, has a chapter on Death, where he wrote that "every avenue of approach to this subject is darkened by impenetrable gloom." I was conscious also that

THE GREAT APOSTLE

referred to those who "through fear of death are all their lifetime subject to bondage." Doubtless there are many to-day who, if the truth were told, would have to confess that they personally understand and sympathise with such.

It is certainly true that even to devout souls the prospect of passing from this world to the next is so solemn and mysterious as to be a subject for prayer and meditation rather than utterance. John Bunyan quaintly described the mixed emotions of heaven-bound pilgrims in the "swellings of Jordan." In the *Pilgrim's Progress* he wrote, "I further saw that betwixt them and the gate was a river, but there was no bridge to go over and the river was very

deep. At the sight, therefore, of this river the pilgrims were much stunned, but the men that went with them said, 'You must go through, or you cannot come to the gate.' . . . Then they addressed themselves to the water, and, entering, Christian began to sink, and crying out to his friend Hopeful he said, 'I sink in deep waters, the billows go over my head, all His waves go over me.' Then said the other, 'Be of good cheer, brother, I feel the bottom and it is good.'"

To regard death as a privilege is undoubtedly the Christian viewpoint. To all who believe in the Gospel of the grace of God it is a privilege, for to them death will once and for all end the limitations associated with a physical body. "Here we see as in a mirror, darkly; there

FACE TO FACE

Here we know in part, there we shall know even as we are known." For the believer death ends pain and mystery and ignorance, therefore it must be a privilege.

It should, however, be emphasised that death is only a privilege to those who die in the faith of the Gospel—one of the manifold privileges secured by the covenant of grace. Smart men of the world are very illogical in their attitude towards death. I have

noticed that agnostics and materialists are often very uncomfortable at funerals. The reason is not far to seek—there is a “skeleton in the cupboard.” In their inmost hearts they know that sooner or later they must die, but with strange perversity of spirit they do not prepare for the last journey. Haunted whether they wake or sleep by the thought of death, to them it is by no means a privilege to die. The skeleton must be kept locked up as far as possible. If an occasional glimpse is caught of it, let it be as fleeting as possible!

The late Dr. Barnardo, of happy memory, was called on one occasion to visit one of his boys on his death-bed. He read the 23rd Psalm to the dying lad. On coming to the words, “Though I walk through the valley of the shadow of death, I will fear no evil,” the Doctor stopped, and, looking tenderly at the boy, remarked, “You know, my dear boy, the shadow of a lion can't hurt you, so now you are only in the valley of the shadow of death, because you die believing in the Lord Jesus Christ, who has washed away your sins.”

“The sting of death is sin.” The consciousness of unrepented sin makes the prospect of death

A DISTASTEFUL SUBJECT

to the unrepentant sinner, but to those who believe

in the Cross of Calvary death is a privilege. It was such to an old writer who thus expressed himself:

Slowly—slowly, darkening,
The evening hours roll on;
And soon behind the cloud-land
Will sink my setting sun.

Around my path life's mysteries
Their deepening shadows throw;
And as I gaze and ponder,
They dark and darker grow.

Yet still amid the darkness
I feel that light is near;
And in the awful silence
God's voice I seem to hear

The great, unending future,
I cannot pierce its shroud,
But I nothing doubt or tremble—
God's bow is 'in the cloud.

To Him I yield my spirit;
On Him I lay my load;
Fear ends with Death, beyond it
I nothing see but—God!

Thus moving towards the darkness,
I calmly wait His call,
Seeing, fearing nothing:
Hoping, trusting,—all!

Speak, Lord, in the Stillness

E. MAY GRIMES.
Slow

H. GREEN.

1. Speak, Lord, in the still - ness While I wait on Thee;
2. Speak, O bless - ed Mas - ter, In this qui - et hour;
3. For the words Thou speak - est, "They are life" in - deed;
4. Sa - ti - ate my be - ing, With Thy ful - ness fill;

Hushed my heart to list - en In ex - pect - an - cy.
Let me see Thy face, Lord, Feel Thy touch of power.
Liv - ing bread from hea - ven, Now my spi - rit feed!
As the dew de - scend - ing, Let Thy speech dis - til.

5 All to Thee is yielded.
I am not my own:
Blissful, glad surrend - er—
I am Thine alone!

6 Speak, Thy servant heareth!
Be not silent, Lord;
Waits my soul upon Thee,
For the quickening word!

7 Fill me with the knowledge
Of Thy glorious will;
All Thine own good pleasure
In Thy child fulfil.

8 Like "a watered garden,"
Full of fragrance rare,
Lingering in Thy presence,
Let my life appear.

From "Hymns of Consecration and Faith." by permission.

Bible Study Helps

THE POWER OF CHRIST.
Matthew xxviii. 18.

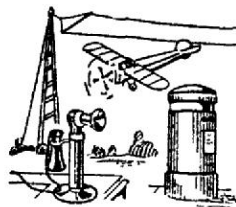
- Manifestations of His Power:
1. Cleansing a leper (Mark i. 40-45)—power over disability.
 2. Consoling a widow (Luke vii. 11-15)—power over death.
 3. Calling a publican to salvation (Luke xix 1-10)—power over dignity.
 4. Casting out demons (Mark iv. 1-20)—power over demons.
 5. Converting dying thief (Luke xxiii. 40-43)—power over degradation.
 6. Curing a woman of blood issue (Mark v. 25-34)—power over disease.
 7. Commanding tempestuous waves (Mark iv. 37-39)—power over opposing disturbances.

ANSWERS TO PRAYER.
Isaiah lxxv. 24.

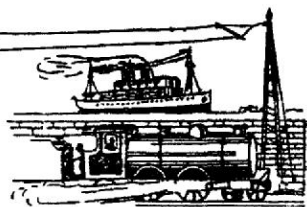
- They may be:
1. Direct (Gen. xxiv. 12-18; II. Kings vi. 17).
 2. Different from expectation (John xi. 3, 21, 44).
 3. Delayed (Romans xv. 22; Acts x. 4; Daniel x. 13).
 4. Denied (Deut. iii. 26).

I. PETER ii. 24 ANALYZED.

1. Who?—"His own self."
2. What?—"Bare our sins."
3. Where?—"In His own body."
4. When?—"On the tree."
5. How?—"That we being dead to sins"
6. Why?—"Might live unto righteousness."
7. Result?—"By whose stripes ye were healed."



PROGRESS GOOD ON ALL FRONTS



Earnest and Faithful Witness in Summer Activities

Energetic evangelism is the policy of every Elim church and every Elim worker. There is such a thing as settling down to the teaching of the saints until they become like fat sheep in a meadow, while little thought may be given to the perishing multitudes outside. The aim of every local church should be to care for the sheep within the fold, and also to seek for the straying ones outside. When the Church loses her vision of evangelism, then she has lost her first love, and fails in her God-given mission. We rejoice in the reports of both Bible study and evangelism in the Foursquare churches.

FIFTY-SIX BAPTISMS.

Birmingham, Graham Street (Pastor W. Barton). A recent Sunday will remain in the memories of the saints at Graham Street as a day of singular blessing. It was the occasion of a baptismal service. God was in the midst of His people to bless and to work in old-time power. Long before the service was timed to commence, the Tabernacle was full and seats had to be put down the aisles.

Mr. Barton preached the Gospel in the power of the Holy Ghost, shewing the awful calamity of sin, and the glorious remedy. God graciously set His seal to the ministry of His Word, after which fifty-six believers were baptised by the Pastor in the Name of the Father, the Son, and the Holy Ghost. As each candidate went into the water Mr Barton gave them a promise from God's Word.

It was a joy to all hearts to hear the Pastor say, on more than one occasion,

"We are now to baptise man and wife."

One seeker received the baptism in the Holy Ghost, and another was healed of a complaint of forty-six years' standing as they followed the Lord in obedience through the waters. Truly cups were full and running over.

The people here nightly rejoice as they see the Foursquare Gospel thus demonstrated. Souls have been saved, bodies healed, saints filled with the Holy Ghost, and in our hearts is the blessed hope of the coming King.

GRACIOUS HEALING.

Canning Town (Pastor H. W. Fielding). The following is a recent testimony of healing in this East London centre:

"I wish to testify to having experienced the wonderful healing power of God. A few days ago I fell downstairs, and the injuries received seemed as though I should have to spend some time in bed. I could not put my foot to the

ground, as it had doubled up under me in the fall, thus causing great pain. I had to be carried to bed.

"A request for prayer was sent to Pastor Fielding, who prayed for me, and, praise God, He answered. By the following morning I could stand on it, and was able to do my shopping as usual. Surely the usual question asked, 'Does God answer prayer?' is most assuredly answered in the affirmative. The above is one of many proofs that He is able. To Him be all the glory."—(Mrs.) E. Saddington.

THE SPIRIT'S MINISTRY.

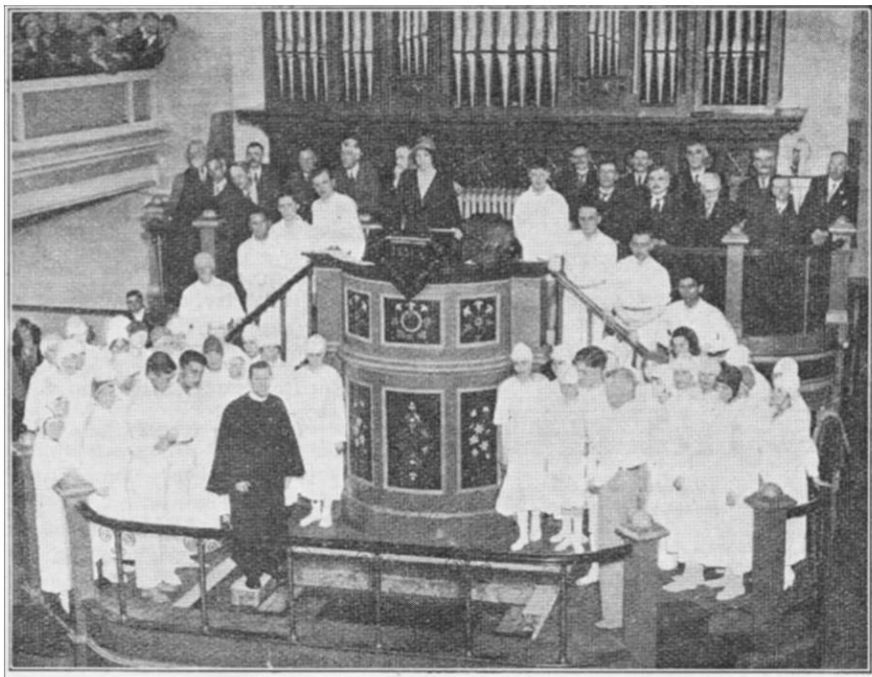
Bangor, Co. Down (Pastor F. J. Flemming). Those who were privileged to attend the series of special services conducted by the pastor at Elim Hall, Southwell Road, will not easily forget them. Led by the Holy Spirit he addressed the congregation every night during Whit-week on The Ministry of the Holy Spirit, leading from Calvary to Pentecost. In words glowing with Pentecostal fire he painted pictures of our privileges as sons of God. The presence of God was manifested with signs following. The people feasted right royally upon the bread of life, and drank in the stream of living water. Edified and uplifted they are praising the Lord for His many blessings.

The impressions made during these special services are reflected in the deeper spiritual atmosphere of all the meetings since then, the general aim of all being a movement towards God, a sincere desire to live nearer to Him, to learn more of Him, and to yield their lives to Him for service.

The breaking-of-bread services on Sunday mornings are blessed times, attendances being larger than formerly, and showers of blessing continue to fall.

The Gospel meeting on Sunday evening is also being increasingly attended, great blessing being derived therefrom, whilst the prayer meetings and Bible studies during the week continue with profit to all.

Millisle, Co. Down. One cannot fail to be impressed by the deeply spiritual atmosphere of this assembly, so recently formed. Here one finds a spirit of reverence in the presence of God, yet the spirit of the meetings is always bright and inspiring. That the saints, young



Baptismal Candidates at Birmingham ready to follow in the steps of the Master.

and old, gather together to praise and worship God in spirit and in truth is apparent. There is a unity and love manifested amongst them, each to the other. To a remarkable degree they seem to have absorbed the peace of God which passeth understanding.

Sunday mornings are wonderful times, spent in the very Holy of holies. Following upon the breaking-of-bread, testimony after testimony from young and old alike is given to the wonderful saving, keeping power of Christ. A wonderfully complete liberty is here, and one feels they indeed "walk with Him and talk with Him." Yes, God is here. His presence manifest in spiritual gifts to edification.

All other services are well-attended, and much blessing is being experienced as the Word is proclaimed.

A special feature, shewing zeal for God, is the open-air meetings held on Sunday evenings before and after the Gospel service. Large numbers are drawn together by this effort in the Master's service, to extend the Kingdom and to win souls for Jesus.

TWENTY-EIGHT BAPTISMS.

Birmingham, Sparkbrook (Pastor R. Tweed). The saints are rejoicing in the wealth of blessings received through the faithful and inspiring ministry of Pastor and Mrs. Tweed.

A baptismal service was recently held, when ten brethren and eighteen sisters, obeying the command of the Lord and following His example, passed through the waters of baptism.

A "Birmingham Evening Despatch" reporter states that "the service, in spite of the heat, was carried through with swing and fervour." There was, indeed, a heat wave, but, praise God, heat and weather conditions were all forgotten in the waves of glory and blessing which swept over the meeting.

An appropriate message was given by Pastor Newsham, based upon Galatians iv. 22-31.

Then followed the immersion of the candidates by Pastor R. Tweed. Each one before entering the water gave a brief but convincing testimony of the saving and keeping power of Jesus, and a precious promise from God's own Word was read out to each by the Rev. Lampard. A further extract from the report

which appeared in the "Birmingham Evening Despatch" is as follows:

"The eagerness and unquestioning faith of the subjects were impressive, as were the sincerity and power of Pastor Tweed."

A time of what can only be adequately described as "heaven upon earth" is experienced at the breaking-of-bread services, when the Lord lavishly bestows a foretaste of "good things to come."

At the Sunday evening Gospel services, which are both bright and hearty, the Word is preached with mighty convicting power, and many souls are each week accepting the Saviour.

The weekly Bible study and prayer meeting are proving both edifying and uplifting. Sunday school and Bible classes have recently been commenced and the Lord is wonderfully working in this direction. Each Sunday shews a numerical increase. God is answering prayer in a wonderful way, and truly blessing every department of the work, including the open-air meetings which are held every Sunday evening.

POWERS OF PENTECOST.

Ipswich (Evangelist A. Chuter). We are grateful to be able to report a continuance of the Lord's blessing at the Garden Hall. Each passing week gives evidence of the Lord's presence in the midst. The Pastor's ministry, backed up by a holy zeal to extend God's Kingdom, is bearing fruit. Souls have been won to Christ, backsliders have returned to their first love, and bodies have been touched

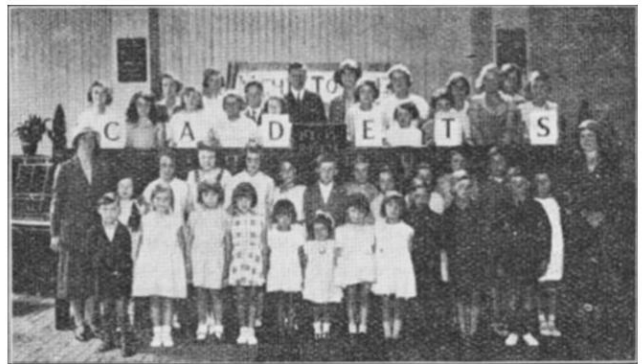
by Divine power. On a recent Sunday the saints were much blessed by the visit of Miss Joan Holman, the well-known Gospel singer of Eastbourne. Miss Holman's singing created a profound impression, and her rendering of "When I survey the wondrous Cross" at the Sunday morning breaking-of-bread service, was in itself a deep message from the Lord. Our sister also gave a message from God's Word at this service.

A good congregation gathered to hear Miss Holman in the evening Gospel service, and none were disappointed. A number of pieces rendered were greatly appreciated, and brought conviction to unsaved and blessing to God's people.

On a further Sunday evening the Gospel service was taken by a number of the brethren. A noteworthy part of this service was the testimony of a brother who had been wonderfully saved from a life of drunkenness and gambling, thus proving to the sceptics that Christ is able to save from the "guttermost" to the uttermost. This service was appreciated and enjoyed by all present.

A considerable improvement in the appearance of the meeting hall has recently taken place, due to the untiring energies of the Pastor. The platform has been transformed into a rostrum worthy of the house of God, by the addition of rails and curtains, etc., and a text over the reading desk. Other improvements have also been made. Numbers attending the services are increasing, and it is clear that progress is being made in the endeavour to extend the kingdom of God

**An
Interesting
group
of
Ipswich
Cadets.**



Children's Bible Educator

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

PILGRIM POSERS.

1. Atheists and unbelievers say that all living creatures, including man, merely happened to come into existence out of one original substance. But God's Word denies this, and states that each kind was specially created by Him in the beginning.

How many times can you find the words "after his kind," or "after their kind," in the account of creation in the first chapter of Genesis? Write also the numbers of the verses in which these expressions occur.

2. Nothing like these phrases occurs, however, in the account of the creation of man himself (Gen. i. 26-28). He was created

separately, after his earthly home was complete and stocked with all things necessary to his happiness.

Select and write down from the verses, Genesis i. 26-28, one phrase of six words, and another phrase of nine words, which shew that man's being is of no animal kind, but is like God's being only.

Answers should arrive by first post Monday, July 31st.

SOLUTION OF CROSSWORD, JULY 14th.

Answer: Romans vi. 23.

Clues across: 1. Lord; 2. Wages; 9. Through; 10. Death.

Clues down: 1. Life; 3. God; 4. Sin; 5. Christ; 6. Eternal; 7. The Gift; 8. Jesus.

Correct solutions were received from: David Allen; Joan Bradford; May Conning; M. Irene Dennison; Henry Feasey; Amy Gale; Joyce Gummer; Dilys Hale; Mary Noble; Barbara Purcell; Patty Rogers; Kezia Sheldon; Winnie Stares; Dorothy Stone; Dennis Wilkinson; Alfred Yardley.

Book Review

Samuel Chadwick, by Norman G. Dunning. (Obtainable from the Elim Publishing Co., Ltd., 5/- net, by post 5/6).

MAYBE a few need to have the Rev. Samuel Chadwick introduced to them. But the vast majority know him very well as the late beloved principal of Cliff College. Cliff College was and is probably the most evangelical and evangelistic centre in the Methodist Church. Mr. Chadwick has been described as the greatest Methodist of the last century. We do not necessarily feel free to endorse such a superlative, but we are quite happy in saying that this account of his life introduces us to one of the most striking and powerful characters of which it has been our joy to read. Mr. Dunning shews how the youth of no educational advantages rose to be the spiritual educator of hundreds of young evangelists, who are now scattered throughout the world.

The Rt. Hon. D. Lloyd George writes a foreword

to the book, and the great Welsh political orator pays a weighty tribute to this English pulpit orator. He says, "I have, I think, heard most of the great preachers who have been famous during my lifetime—giants of the pulpit whose names and memories are regretfully honoured in an age that finds a difficulty in producing men worthy to wear their dropped mantles—but I never saw a man so hold his audience as Samuel Chadwick did that evening."

The book is full of touching and educational descriptions. One laughs and weeps over its intensely human pages. But finally the life merges into the life of Christ. Samuel Chadwick vanishes and the Christ whose abounding grace made such a life possible fills our vision. Every Christian will enjoy this book, but it is especially profitable for the young Christian worker, just stepping out into a life of service for Christ. It would make a fine birthday or Christmas present.

An Unheeded Warning

A GAY cavalcade they made—the handsome King James, first of his name of Scotland, his beautiful wife Joan, and their retinue, as they sped toward the Fifth of Forth to hold carnival in the large monastery of Perth.

Those were troublous times, when men loved fighting and bloodshed. But James and his companions were fearless and light-hearted as they that day approached the ferry.

Suddenly from out the gathering darkness there appeared a strange and gaunt figure with uplifted hands. "Halt!" cried the foremost rider. "Who goes there?"

As they drew near they found a Highland woman standing in their pathway.

Above the clamouring of the horsemen before and the moaning of the waves behind, her shrill voice rang out, "Go back! go back!" In answer to their questions she refused all explanations, save to the King himself. Thinking she had news of some conspiracy, he rode towards her, and in answer to her inquiries, the woman waved her hand towards the restless waves, and cried

"King, if you once cross those waters you will never return alive." The King laughed aloud at the warning, turning it into a jest, and shaking the woman's hand from his bridle, cried, "Forward!"

And so they passed the ferry, and reached their destination. The woman's warning was forgotten, and King James was the merriest of a merry party. The days passed by until the last was reached, and that had drawn to its close, for the clock was about to strike the midnight hour.

The king had taken his harp, and running his fingers across the strings, he started the last song, when there came a loud and peremptory knocking at the outer door.

The king paused in his song, greatly annoyed by the interruption; and demanded to know who was there.

It proved to be the strange woman of the ferry. She sought an audience with his majesty, for she had news of great importance for the king's ear alone.

"To-morrow I will see her, but not to-night," was the king's answer to her entreaties.

So she was turned away, and driven forth into the night, wringing her hands as she went, and crying, "To-morrow I shall not see his face."

The queen trembled with fear at this strange incident, and the king, now far from at ease, himself closed the festivities, and the party broke up for the night.

"To-morrow!" Ah, how treacherous, how illusive is that word. It seems to dance before the eyes, and hold out bright prospects. But how often it has proved a will-o'-the-wisp, luring men to destruction. "To-morrow I will see her," said the king, and that fateful word was the sealing of his doom.

The wild winds howled outside the monastery of the Black Friars of Perth, and strange forebodings filled the hearts of the king's party within. The queen's chambermaids were preparing her sleeping couch, when one of them drew aside a curtain and looked forth into the black night. To the dismay of the company she announced the fact that the courtyard beneath was lurid with the flare of torches. Presently the clash of steel and the shoutings of armed men, told only too truly that assassins were upon the king's track.

"Close the bolts," cried the startled monarch. But, alas! he found when it was too late that there had been traitors within as well as without; for the bolts had all been wrenched from the doors, and he was without protection.

One hour afterwards sixteen mortal wounds in the king's breast spoke plainly of the folly of treating warnings with scorn, and putting off the seeking of safety until "to-morrow."

"The prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished." The prudent take God's salvation to-day, the simple hope to find it "to-morrow." Be not of the latter class, but turn to God's beloved Son at once; there is salvation in none other, for His is the only Name given under heaven among men whereby we must be saved.

Classified Advertisements

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TO LET, two large, pleasant, unfurnished rooms; no other lodgers; electric light; no children taken; rent 13/6 per week. Miss N. Jones, "Crawford Villa," 9, Brackenbury Road, W.6. B1421

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EARNEST Christian required from September to January (probably permanent), look after house and girl of 7 whilst parents are at business, good home and small wage. Lincolnshire. Box 279, Elm Evangelist Office. B1436

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ELIM Crusader desires situation as housemaid or parlourmaid, 25 years age, private or boarding house, go anywhere; Foursquare home preferred, fond of children, free any time. Box 278, "Elm Evangelist" Office. B1433

PROFESSIONAL.

OLD COLWYN, North Wales—DELIGHTFUL FOR HOLIDAYS. For furnished houses, apartments, or houses for sale, write E. Wynn Jones, House & Estate Agent, 2, Station Road, OLD COLWYN; mention "Elm Evangelist." B1369

MARRIAGES.

MARTIN BLOW—On July 1st, at Rossington Methodist Church, by Pastor T. E. Francis. Pastor William James Martin to Eva Annie Blow.

TETCHNER, WALKER—On June 24th, at Holme Lane Congregational Church, Ludford, by Pastors T. Tetchner and H. W. Fardell, Pastor John Tetchner (Guernsey) to Larinia Walker.

SADDINGTON DOWST—On June 24th, at Elm Tabernacle, Central Park Road East Ham, by Pastor H. T. D. Stoneham, Robert David Saddington to Doris Grace Dowst (both Elm Crusaders).

WITH CHRIST.

RUTH—On July 4th, Miss K. Ruth (member of Elm Church, Plymouth) funeral conducted by Evangelist H. Palliser.

WATCH THESE DATES

ELIM WOODLANDS. Open every Saturday. Attractive grounds. Tea and meetings. Tickets in advance, 1/-, at London churches. 1/3 at door.

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

WORTHING. July 29 at 7.15 Elm Tabernacle, Grosvenor Road, South Coast Rally. Speakers include Pastors J. McWhirter and W. L. Kemp. Convener Pastor H. W. Greenway.

BOURNEMOUTH. Commencing August 6 British Legion Hall, Wimborne Road, Winton. Evangelistic Campaign by Pastor H. W. Fielding.

LONDONERS, Please Note. Outings to Brighton Camp and Hove by coach are being arranged every week in August starting from Elm Woodlands and picking up at Stanley Road, Croydon. Further particulars from Miss Barbour, Elm Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Elm Summer Conventions (continued)

GRIMSBY. August 6-10 Elm Hall, Tunnard Street. Speakers: Pastor and Mrs. R. Tweed. Convener: Pastor J. Kelly. Sunday, 11, 3, and 6.30. Monday, 11, 3, and 7.30. Tuesday, Wednesday and Thursday, 7.30.

PORTSMOUTH. Aug. 6—10 Elm Tabernacle, Arundel Street. Sunday, 11 and 6.30. Monday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastor and Mrs. H. T. D. Stoncham. Convener: Pastor W. Fielding.

ROMSEY. Aug. 6—8. Speakers include Pastor J. Lees and Evangelist G. S. Hillman.

WIMBORNE. August 6 and 7. Elm Church, Leigh Road. Speaker: Pastor R. Knox. Convener: Pastor J. Dyke.

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