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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 38

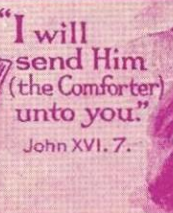
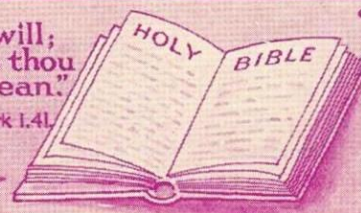
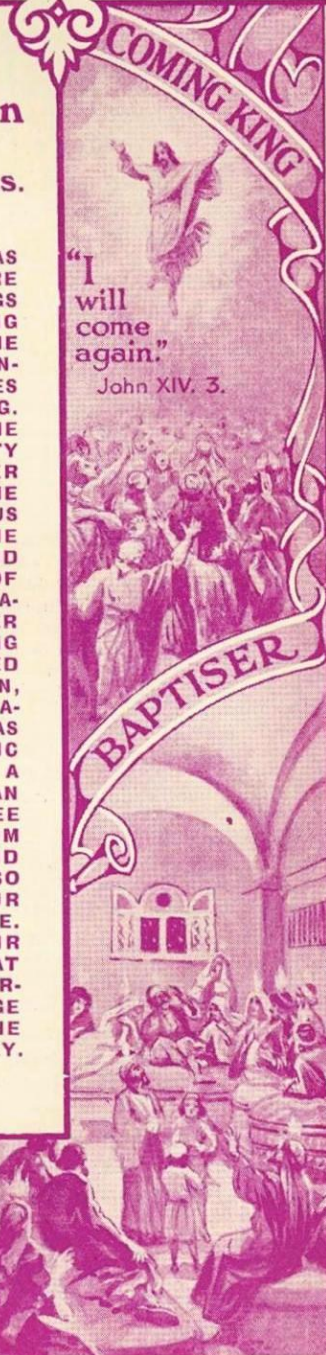
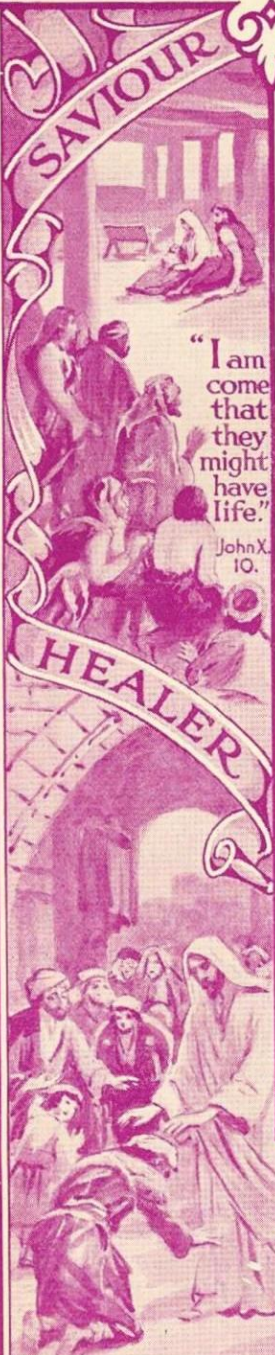
SEPTEMBER 22, 1933

Twopence

LATE NEWS.

Glorious Revival. Fetters Broken OVER ONE THOUSAND CONVERSIONS. CONVERTS BEING BAPTISED. MIRACULOUS HEALINGS. PRINCIPAL JEFFREYS OPENS NEW CHURCH.

THE WORDS: "MY CHAINS FELL OFF, MY HEART WAS FREE; I ROSE, WENT FORTH, AND FOLLOWED THEE," ARE BEING SUNG WITH SUCH POWER AT THE REVIVAL MEETINGS IN THE CITY OF HULL THAT THE FULL-THROATED SINGING OF THE VAST CROWDS IS HEARD SOME DISTANCE FROM THE BIG FOURSQUARE GOSPEL TENT. THE PEOPLE ARE UNDOUBTEDLY EXPRESSING THEIR HEARTFELT TESTIMONIES OF DELIVERANCE FROM FETTERS OF ALL KINDS, IN SONG. THE REVIVAL FIRE THAT HAS BROKEN OUT UNDER THE MINISTRY OF PRINCIPAL GEORGE JEFFREYS AND PARTY CONTINUES TO BURN WITH GREATER INTENSITY. OVER ONE THOUSAND CONVERTS HAVE BEEN REGISTERED; THE MINISTRY IS BEING CONFIRMED BY THE MIRACULOUS SIGNS PROMISED IN MARK XVI. MANY WHO A SHORT TIME AGO WERE SUFFERING IN CHAINS OF SICKNESS AND DISEASE ARE NOW RADIANT WITH JOY BECAUSE OF DELIVERANCE. AMONGST THOSE WHO HAVE BEEN MIRACULOUSLY HEALED ARE THE FOLLOWING: A BROTHER DELIVERED FROM CHRONIC ASTHMA OF LONG STANDING NOW BREATHES FREELY, ANOTHER BROTHER HEALED OF THROAT INFLAMMATION OF FORTY YEARS' DURATION, ANOTHER HEALED OF DEAFNESS, ANOTHER OF RHEUMATISM; A BROTHER WITH SWOLLEN AND STIFF JOINTS WAS SUDDENLY LIBERATED IN HIS SEAT IN THE PUBLIC MEETING; A SISTER TESTIFIES TO THE HEALING OF A TUMOUR OF FOUR YEARS' STANDING, ANOTHER OF AN ULCERATED STOMACH AFTER SUFFERING FOR THREE YEARS; ANOTHER TESTIFIES TO DELIVERANCE FROM INTERNAL TROUBLE WHICH CAUSED INCASSANT PAIN, AND YET ANOTHER HEALED OF A DISCHARGING EAR; AND SO THE TESTIMONIES OF HEALINGS AND DELIVERANCES POUR IN FROM GRATEFUL HEARTS IN EVERY STATION OF LIFE. LARGE NUMBERS OF CONVERTS ARE FOLLOWING THEIR LORD THROUGH THE WATERS OF BAPTISM AND THE GREAT TENT IS PACKED FOR COMMUNION SERVICES. ON SATURDAY, SEPTEMBER 16TH, THE PRINCIPAL OPENS THE LARGE NEW ELIM CHURCH IN THE CITY, AND CONDUCTS THE CLOSING SERVICES IN THE TENT ON THE SUNDAY. READERS, PRAY ON.



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

General Headquarters: 29, Clarence Road, Clapham Park, London, S.W.4
 Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIV.

September 22, 1933

No. 38

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WATCH THESE DATES

ASHFORD, Kent. October 1. In the Adult School, Torrington Road; commencement of Foursquare Gospel services by Pastor Robert Smith.

CHELMSFORD. October 5. Elim Tabernacle, Mildmay Road. Special meeting at 7.30 p.m. Speaker: Pastor E. C. W. Boulton.

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

INGATESTONE. October 4. Opening of new Elim Tabernacle, and Monthly Convention at 3 and 7. Speakers: Pastor E. C. W. Boulton and others.

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

LETCHWORTH. October 7. Elim Tabernacle, Norton Way. Visit of London Crusader Choir, 7.30 p.m.

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

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. 38

SEPTEMBER 22, 1933

Fridays, Twopence

Why I Believe in Divine Healing

By THOMAS G. ATTEBERRY

WHILE the doctrine of healing for the body through faith in Jesus has been believed and taught by men in all ages, it is now being emphasised more than at any other time since the days of the apostles. Divine healing, as taught in the Scriptures, is not to be confounded with the many counterfeits that are in the world to-day. Neither should it be rejected because of the false shepherds, who profess to be God's ministers of healing and are not—men who are ignorant of the Scriptures, and of how to pray the prayer of faith, and who are either insane on this subject, or wilful deceivers of the people.

Let us examine some reasons for believing in Divine healing.

1. From the testimony of God.

While the children of Israel were encamped by the waters of Marah, God appeared unto them, and in an everlasting covenant with them, declared Himself to be: "Jehovah, thy Healer." In Exodus xv. 26, He says: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." It is plainly taught in the New Testament that sickness does not come from God, and as the original will allow that this clause, "I will put none of these diseases upon thee, which I have brought upon the Egyptians," may with equal accuracy be translated in the permissive sense, a correct translation, and one that harmonises with other portions of Scripture, would be: "I will permit none of the diseases to be put upon thee, which I have permitted to be put upon the Egyptians, for I am the Lord that healeth thee." In this passage

GOD DECLARES HIMSELF

to be the Healer of His people, and states the conditions under which they may expect healing.

Again, in Exodus xxiii. 25, He says: "And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness

away from the midst of thee." God is not only the Healer of His people, but in this passage He goes still further, and declares Himself willing to take sickness away from their midst, so that there may be no need for healing.

2. From the testimony of Jesus Christ.

In Christ's commission to His disciples, as recorded in Mark xvi. 15-18, He says: "Go ye into all the world, and preach the Gospel to every creature. . . . And these signs shall follow them that believe; in My Name shall they cast out devils. . . . They shall lay hands on the sick, and they shall recover." The promises given in this passage were not for the apostles alone, but for "them that believe," and includes Christ's faithful followers in the nineteenth century as well as those in the first century.

Again, He says in Luke x. 9, "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." These words are found in Christ's commission to the seventy, which He called and sent forth to preach the Gospel. They were not apostles, but were simply men called by the Lord to assist Him in His work, and it cannot be proved from the Scriptures that He gave them any more authority to perform miracles than He is willing to give to His servants to-day.

Again, the Lord says in John xiv. 12, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall be do also; and

GREATER WORKS

than these shall he do; because I go unto My Father." Matthew tells us that Jesus healed "all manner of sickness and all manner of disease among the people"; and in the passage quoted above, Christ Himself says: "He that believeth on Me, the works that I do shall he do also." If the Lord meant anything at all by these words, He must have meant exactly what He said. And this promise is for the believer in all ages.

3. From the testimony of inspired men.

(i) Moses. He believed in God's readiness to heal,

and in Deuteronomy vii. 15 says: "And the Lord will take away from thee all sickness."

(ii) David. In many of his Psalms David sings of God's willingness to heal. In Psalm ciii. 2, 3, he says: "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases." And again, in Psalm cvii. 17, 19, 20, he says: "Fools because of their transgression, and because of their iniquities, are afflicted. Then they cry unto the Lord in their trouble and He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions."

(iii) Isaiah. In the fifty-third chapter of his prophecy and the fourth verse, Isaiah says: "Surely, He hath borne our griefs, [Heb. *sicknesses*] and carried our sorrows."

4. *From the experience of the apostles and the early Christians.*

When Christ called His twelve apostles, He sent them forth, not only to preach the Gospel, but to heal the sick. We read in Mark iii. 14, 15, "And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." The following passages show how they carried out their commission: Mark vi. 13, "And they cast out many devils, and anointed with oil many that were sick, and healed them." Also Luke ix. 6, "And they departed, and went through the towns, preaching the Gospel, and healing everywhere." The following passage will show that

THE TWELVE APOSTLES

had the same power to heal after Christ ascended into heaven, that they possessed while He was with them. Acts v. 16, "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." It is objected by some who are ignorant of the teaching of the Scriptures on this subject, that the gifts of healing were only for the twelve apostles. Paul was not one of the twelve, yet he possessed these gifts. We read in Acts xxviii. 8, 9, "And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed." The Scriptures clearly teach that not only the twelve apostles possessed the gifts of healings, but many others as well. The seventy appointed by Christ held no office whatever in the Church, yet He gave unto them the gifts of healing. He thus commissions them in Luke x. 9, "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

Not only the seventy and those that filled the apostolic office in the Church possessed the gifts of healing, but others also. Philip, appointed by the apostles to fill the office of deacon in the Church, received these gifts. We read in Acts viii. 5-7, "Then

Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." This was not Philip the apostle, for the first verse of the eighth chapter of Acts states that the apostles remained in Jerusalem.

5. *From the testimony of Scripture that Christ came to bear our sicknesses as well as our sins.*

After His baptism by John, Jesus returned to Nazareth, where He had been brought up, and in the synagogue, on the Sabbath day, He began His address to the people with the following declaration, as found in Luke iv. 18, 19: "The Spirit of the Lord is upon Me, because He hath

ANOINTED ME TO PREACH

the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In this passage He distinctly states that He was anointed by the Lord to heal the sick, as well as to take away sin. Again we read in Isaiah liii. 4: "Surely, He hath borne our griefs [Heb. *sicknesses*] and carried our sorrows." In Matthew viii. 16, 17 we are told how this prophecy was fulfilled: "And when the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." These passages clearly teach that Christ's mission in the world was to take away our sicknesses as well as our sins.

6. *From the works of Christ, which prove that it is God's will to heal all that are sick.*

Christ's mission in the world was to do the will of the Father. He says in John vi. 38: "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." He forgave sin because it was God's will. He went about doing good, raising the dead, casting out demons and healing the sick, in accordance with the will of God.

We read in Matthew iv. 23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." No one ever applied to Christ in vain for healing when He was in the flesh. In many places in the Scriptures we are told that He "healed all that were sick." When the multitudes sought Him for healing, He did not say to some: "It is the Father's will that you should be made whole," and to others, "You are glorifying God in your sickness"; but He healed them all. In all ages God has declared Himself to be

THE UNCHANGING ONE.

Under the same conditions He deals with His children

in the same way in every age. We read in Hebrews xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever." Then, if God never changes, and Jesus Christ is the same to-day, it must still be His will to heal all that are sick.

7. *From the testimony of Scripture that all sickness is the work of Satan, and that Christ's mission in the world was to destroy Satan's work.*

When the woman who was "bowed together" came to Jesus and was healed, He said her affliction was the work of the Devil. And when the ruler of the synagogue became indignant because He had healed on the sabbath day, Jesus said: "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke xiii. 16). Peter, in the house of Cornelius, in summing up the work of Christ said (Acts x. 38): "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him." Here the inspired apostle distinctly states that all the sick that Christ healed were oppressed of the Devil. We read in I. John iii. 8, "For this purpose the Son of God was manifested, that He might destroy the works of the Devil." Then, if all sickness is Satan's work, and if Christ's mission in the world was to destroy that work, He must still be the Healer; for He must reign until He has put all enemies under His feet.

8. *From the testimony of Scripture that God has given to His Church the gifts of healing.*

Paul, in speaking of the return of our Lord into heaven, says in Ephesians iv. 8. "Wherefore, He saith, When He ascended upon high, He led captivity captive and gave gifts unto men." In I. Corinthians xii. he enumerates the nine gifts that were given to the Church. It is stated that these

NINE GIFTS,

including the gifts of healing, are "in the Holy Spirit." Then, so long as He remains in the Church, the gifts of healing must remain. And the Spirit's mission in the world is to carry on the Lord's work until He shall come again. If these gifts are not exercised in every age, that does not prove that they do not exist, but rather that the faith to exercise them is lacking in God's servants. Paul tells us, in I. Corinthians xiii. 8, that the time will come when some of these gifts shall "vanish away." When that time shall be he does not say. It cannot be proved from Scripture that these gifts will be taken away from the Church until the need for which they were given shall have ceased to exist. The science of medicine can never take the place of God as our Healer, any more than can civilisation take His place as our Saviour.

9. *From the promise given that the prayer of faith shall save the sick,*

We read in James v. 14, 15: "Is any sick among you? let him call for the elders of the church; and

let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The promise in this passage is unlimited. It includes all sickness, and it assures us that

THE PRAYER OF FAITH

will always prevail for the healing of the sick. Those who claim this promise must believe that it is always God's will to heal them that are sick. If they do not, they cannot pray the prayer of faith. If there is a question in their minds that what they are asking may not be in accordance with God's will, their prayer is not a prayer of faith, and they should not expect to receive anything from the Lord in answer to that prayer. If we would receive answers to our prayers, there must be a sure word of God on which our faith may rest. If there is not, we pray in vain. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James i. 6, 7).

10. *From the testimony of the healed in this age.*

I have seen and now know a great many persons who have been healed of divers diseases through faith in Jesus. In my own experience I have seen sight restored to the blind, hearing to the deaf, and the lame made to walk. I have known large numbers to be healed of cancer and consumption, and of almost every other disease. Many of these persons have, on oath, testified to the healing of their bodies through faith in Jesus, and their word cannot be doubted. They are to-day living witnesses to what God is willing to do for them that walk uprightly before Him, in answer to the prayer of faith. From my experience I can testify that God is just as willing to heal all that are sick to-day as He was nineteen hundred years ago. Greater numbers are seeking Him to-day for healing than have ever sought Him at any time in the history of the Church. "And ye shall seek Me, and find Me, when ye shall seek Me with all your heart" (Jer. xxix. 13).

GOD'S WAYS OF HEALING.

1. *By the direct prayer of faith offered by the one desiring to be healed.*

The Scriptures clearly teach, as has been shown, that it is God's will to heal all that are sick. We read in I. John v. 14, 15, "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Then, with this assurance, given by the Apostle John, anyone who is abiding in Christ, and who is in need of healing, may pray the prayer of faith that will prevail with God.

2. *By two faithful disciples praying in perfect agreement.*

We read in Matthew xviii. 19, "That if two of you shall agree on earth as touching any thing they

shall ask, it shall be done for them of My Father which is in heaven." These are

THE LORD'S OWN WORDS,

and they assure us that any two disciples of His who are walking uprightly before Him may unite together in claiming His promises, and in answer to their prayer receive from Him the things asked for.

3. *By the anointing of the elders and the prayer of faith.*

We read in James v. 14, 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." It is the duty of elders who are living in such relationship with God that they can pray the prayer of faith, to anoint the sick with oil, and claim this promise of healing.

Moment by Moment

D. W. WHITTLE

MAY WHITTLE MOODY.

1. Dy-ing with Je-sus, by death rack-ed mine: Lav-ing with Je-sus, a
2. Ne-ver a til- al that He is not there, Ne-ver a bur-den that
3. Ne-ver a lea- tache, and ne-ver a groan, Ne-ver a tear drop and
4. Ne-ver a weak-ness that He doth not feel, Ne-ver a sick-ness that

new life di-vine; I look-ing to Je-sus till glo-ry doth shine, Mo-ment by
He doth not bear, Ne-ver a sor-row that He doth not share, Mo-ment by
ne-ver a mean; Ne-ver a dan-ger but there on the throne, Mo-ment by
He can-not heal. Mo-ment by mo-ment, in woe or in weal, Je-sus, my

CHORUS.

mo-ment, O Lord, I am Thine
mo-ment, I'm un-der His care.
mo-ment He thinks of His own.
Sa-viour, a-bides with me still. } Mo-ment by mo-ment I'm kept in His love;

Mo-ment by mo-ment I've life from a-love; Look-ing to Je-sus till

glo-ry doth shine; Mo-ment by mo-ment, O Lord, I am Thine.

Bible Study Helps

SPENDING.

1. The Israelites spent money for bread that did not satisfy (Isa. lv. 1-3).
2. The woman spent "all that she had" and was nothing bettered (Mark v. 25-34).
3. The prodigal son spent his portion in sinful pleasures and came to want (Luke xv. 13-16).
4. The Athenians spent their time in foolish arguing about religion (Acts xvii. 21-25, R.V.).
5. But the widow of Zidon spent her provisions for God's prophet and found great gain (I. Kings xvii. 10-16).
6. The favourite sister poured out the "precious ointment" and was commended (Matt. xxvi. 6-13).
7. The poor widow cast in all her living and her gift was noticed by the Lord (Luke xxi. 1-4).
8. The apostle Paul gladly spent himself for the salvation of men and will yet rejoice (II. Cor. xii. 15; I. Thess. ii. 19).

PREPARE TO MEET GOD.

Amos iv. 12.

Everyone must meet God. There are but two ways to meet Him. We can meet Him now, in this life, in repentance and service and be prepared to meet Him at Christ's Judgment Seat; or we can neglect Him now, and have to meet Him at the Great Judgment unprepared. **We must meet God.**

1. Why Prepare to Meet God?

1. Because life is short and uncertain.
2. Death is certain.
3. Judgment is coming.
4. Eternity is long.

11. How to Prepare to Meet God.

1. By repentance (there is no substitute for repentance).
2. By continually serving God (service after conversion is necessary to consistent Christian living).

Heart Talks on Vital Themes

Prepared Places

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

THIS subject has come to me in the midst of conducive circumstances. During the past week we have been preparing a place for God. It has been hard work, but it has been worth it. It is always worth while to prepare a place for God. Years ago He gave us a workshop. We called it the press room. In this room we set up our printing press and stereo plant, and printed our Bible studies. It was the room, under God, which made possible the Christian Workers' Bible Correspondence School. But times have changed. That press room is no longer necessary. Others have taken the responsibility of printing the Bible studies. In addition, the foundations of the room were giving way. Time had rotted foundations that were only of wood. But in that large room there was still good material—material too valuable to destroy. Also we require a prayer room—a room where visitors to our home can get away for quiet prayer, where they can be anointed with oil in the Name of the Lord, and where they can seek for the baptism in the Holy Ghost. So we have been working. We have pulled down the old place and are building another—we are

BUILDING A PRAYER ROOM,

a prayer room for God. It is a place where we trust God will manifest His presence. We are preparing a place for God. The activities of these days have suggested the heading for this "talk"—Prepared Places.

We are reminded, in the first place, that

1. THE BIBLE GIVES US A NUMBER OF INSTANCES OF GOD PREPARING PLACES FOR MAN.

He prepared the *world*. The world was made for man. It was made a delightful place for the habitation of God's highest form of creation. In it likewise were placed latent possibilities exactly to suit the conditions that would arise if man sinned. God also prepared the *garden of Eden*. It was a garden of gardens—a delightful area in the midst of a garden world. The whole earth was a garden, but this garden was the garden of the inner shrine; it was the holy of holies. It was precisely suited for the joys and testings that came to our first parents. God also prepared the *ark*. When sin entered the world, and doom was announced God prepared an ark in order that the faithful might float in safety over the waters of judgment. Time passed, and God prepared a *great fish* to swallow Jonah, in order that Jonah, the prophet of God, might become a wonderful type of the Son of God. The Psalmist tells us of another preparation. God prepared a *table* in the wilderness, in the very presence of the Psalmist's enemies.

Still later, God prepared the most wonderful place of all. He prepared *Calvary* in order that that place might be a

PLACE OF FORGIVENESS

for the race that had gone astray. Fifty-three days

later He prepared another place—the *Upper Room*—in order that in that place the Holy Spirit might be poured out on the day of Pentecost. Many other places have been prepared by God. He prepared the *promised land* for Israel. That land is still promised to them: they will yet inhabit the whole area promised to Abraham. John xiv. tells us of another prepared place—*heaven*. In Revelation we get mystical glimpses into that wonderful place that our Saviour has gone to prepare. God has found some of His highest delight in preparing places for man.

But now we pass on to the second thought :

2. THE BIBLE GIVES US A NUMBER OF INSTANCES OF MAN PREPARING A PLACE FOR GOD.

Moses prepared the *tabernacle*. The preparation pleased God, and He filled it with His own glory. Solomon prepared the *temple*, and once more God filled the prepared place. The disciples prepared the *upper room*, that therein the Lord might partake of the passover with His disciples and there institute the Lord's supper. The Shunamite woman prepared the *prophet's chamber* for Elisha, and in preparing for the prophet of God she prepared for God Himself. Several times in Scripture we are told of those who prepared their *hearts* unto the Lord. Simon (not Simon Peter) prepared a *supper*, to which he invited the Lord.

Now we pass on to our third thought :

3. GOD STILL PREPARES PLACES FOR US—PLACES WHERE HE CAN BLESS US.

Many can look back over their lives and remember the place, which God prepared, where they were convicted of sin. Then they can remember the

PLACE WHERE GOD SAVED THEM.

Later on they can remember another place where they entered into deeper blessing. Some can remember the place where they received the baptism in the Holy Ghost. Still others can remember the place where they received the blessing of healing. It does us good to look back on prepared places. What a variety of scenes are recalled to our thought! I can visualise the Baptist church in West Bromwich where God saved me. I can visualise a small room where I received my call to service. I can recall the same room where God baptised me with His Spirit. I can remember the room where I believe God healed me for another span of service. To some, Keswick has been God's prepared place of blessing. Others found their place of blessing at Swanwick. Still others can say the place of greatest blessing to them was the Royal Albert Hall, London. Another will say, For me it was the Crystal Palace; while others will tell us that some quiet mission hall was the spot where the Lord Jesus met them. There are many sacred places on earth that God has prepared for us. To some it is

a prepared place of service; a Sunday school class, a Bible class, a church. God has been wonderfully good to us. He has prepared places of blessing—sometimes places of blessed discipline, for which we shall ever praise Him.

Finally :

4. LET US PREPARE PLACES FOR GOD.

George Muller prepared a place for God when he built the orphan homes on Ashley Downs. He built those homes in order, primarily, that he might prove to the world that God

STILL ANSWERS PRAYER;

and secondarily, in order that thousands of destitute boys and girls might be led to Jesus Christ. Pandita Ramabai built homes in India in order that down-trodden and sin-marred Indian girls might be sheltered from a cruel world, and brought into the arms of a loving Saviour. Principal George Jeffreys prepared a place for God when he obtained Elim Woodlands for a Bible College for Christian workers. It was not enough to establish Churches, it was necessary to train young men to shepherd those Churches. So Elim Woodlands became a prepared place for God. In that place many workers have been trained for a full Gospel ministry, and many visitors to the College have also been richly blessed therein. Some in the College likewise prepared a place for God when they made a little prayer room away at the top of the building, with a skylight only—looking heavenwards and indicating the reason for the room. In that prepared prayer room God has manifested Himself, and many have been blessed. A few weeks ago a friend told me how in building his house he had an extra room built, in order that the Lord's ministers might abide with him and rest. Such a room was a place for God. Away out in America a few praying people in 1904 prepared a place for God. The churches were dry. There were no floods of revival. So a little company of black and white people commenced to pray. They could not pray with freedom in their own church, so they found a small hall. They called it Asuza Street Mission Hall, and there they prayed and prayed and prayed until God poured out a vast

BLESSING THAT OVERFLOWED

to the end of the earth. It was a prepared place for God. God did not fail them. He filled the prepared place.

What can we do? We can prepare places for God. We can prepare our hearts for God. We can open our hearts to be temples for the Holy Ghost. We can, through grace, so completely open our hearts that we shall be filled with His glory. We can prepare our homes for God. We can clear out of our homes all that offends. We can get rid of doubtful pictures, doubtful books, doubtful gramophone records, doubtful music, doubtful habits, doubtful jokes; we can get rid of all that offends the holiness of God, and give Him a home which will be like the home in Bethany—a home where Jesus delights to dwell. We can prepare our churches for God. We can cleanse our churches of doubtful methods of money-raising, of

secular pleasures, of godless gossip, and of other evil matters, until the Lord of glory will come to His temple.

Many a minister has walked up and down in his church praying for God's blessing until that blessing has come and driven out the evils of indifference and compromise.

Robert Middleton tells us how he went as vicar to a Church that was utterly worldly. He determined that even if he emptied it he would stand for righteousness and spirituality in God's house. There was much opposition. Some left: but Mr. Middleton went on. He cleansed the Church. He prepared a place for God. God filled the prepared place, and a

REVIVAL BROKE OUT

that filled the Church and brought hundreds into the Kingdom.

Prepare your places for God. He is holy and demands holiness. He is spirit and demands spirituality. But He that inhabits eternity loves to dwell in prepared places on earth. Make your heart, your home, your church an habitation for God through the Spirit. It is our duty and privilege to prepare the place. It is God's delight to fill it.

The Joy of the Second Mile

"Whosoever shall compel thee to go a mile, go with him twain."—Matt. v.-41.

If you'd know the joy of the "second mile,"
And would feel the peace of the Saviour's smile,
Then do a bit more than you meant to do
For the friend in trouble, now needing you.

It will mean, no doubt, that you must forgo
Some longed-for pleasure for self, I know;
But the Master notes, with a loving smile,
The sacrifice of that "second mile."

It's a long, long road, and it's all uphill;
The way is rough, and the wind blows chill;
But you'll know, my friend, it has been worth while
When you've shared the joy of the "second mile."

You'll step out bravely at first, and raise
Both heart and voice in a song of praise;
But it takes some grit to surmount the stile
And go singing on through the "second mile!"

But it's there you'll learn what it means to be
All alone in the Master's company;
For I tell you, friend, when you have no other,
"He sticketh closer than a brother."

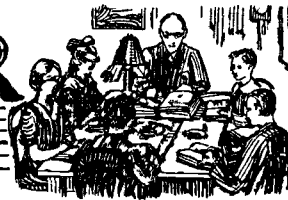
Friends oft forsake, and even disown!
They'll leave you to journey on alone;
But I know you'll find, as you climb the hill,
That His comradeship grows sweeter still.

He knew what it was to be left awhile,
And to traverse alone that "second mile":
Yes, "and a little bit farther" He went for you,
Then go a bit farther for Jesus—do!

If the way is rough, and you suffer loss,
Then look straight ahead—to Calvary's Cross,
And remember, 'twas in Gethsemane
That Jesus "prayed through" to victory.

—Phoebe Hadley.

FAMILY ALTAR



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

Sunday, September 24th. Luke xxiv. 1-12.

"Very early in the morning" (ver. 24).

It is good for us to seek the risen Lord very early in the morning. We need not seek Him as the women did. They expected to find a dead Lord. But we can seek a living Lord. We know the Lord Jesus lives. The tomb has been shattered, and life has been revealed. Nothing will help us more throughout the day than to freshen in our memory, first thing in the morning, the glorious fact that Christ has risen. Early in the morning get an interview with the risen Saviour. Early in the morning tell Him your hopes and fears. If He could rise from the dead He can surely deal with your case. Don't lie in bed and sleep because you fear that which will face you when you are awake; but wake up early in the morning, get an early interview, and the shadows of your life will vanish before the sunlight of His presence. Early prayer destroys day-long care.

Monday, September 25th. Luke xxiv. 13-24.

"And it came to pass" (verse 15).

Unexpected things are always coming to pass. We know not what strange things will come to pass before we have completed the journey of each day. It is good that things come to pass which make us laugh. How funny baby is as she prattles away! How playful pussy is with mother's ball of wool! How fine it is of Uncle Ned to drop in to tea and fill us with laughter with his bright talk! But sorrow likewise comes to pass. Loved ones fall ill; a loved boy fails in his important examination; the day's takings in the shop are smaller than ever. Yes, things come to pass—all kinds of things come to pass. But if it comes to pass that Jesus walks with us, then the happiest thing of all has taken place. And, listen, He is ready to walk with us every day. If you let His companionship come to pass, then something else will come to pass. Can you guess what that is? It is a burning heart!

Tuesday, September 26th. Luke xxiv. 25-35.

"He made as though He would have gone further" (verse 28).

The Lord Jesus never forces His presence upon us. If we do not want Him, then He will let us alone. But if we ask Him to abide with us, then He will gladly do it. The finest home is the one where Jesus has the chief place. If He comes into the home there are some things that will have to go out, but it is better to lose our doubtful pleasures than lose the undoubted pleasure of His presence. Lord Jesus, abide with us to-day. Do

not pass us by. Our home is open to Thee. Come in and sup with us. Be present at our meals. Be present at our family gatherings. Be present from morning to night. Be present in the kitchen when I am peeling potatoes. Be present in the drawing room when the family are chatting and singing together. Let us know Thee better. Let us trust Thee more. Let us share our home life with Thee.

Wednesday, September 27th. Luke xxiv. 36-53.

"And were continually in the temple praising and blessing God" (verse 53).

The Early Church loved to praise God. Their praises were not subdued ones either. They brought into the worship of God ecstatic praise that startled Jerusalem into attention. Who were those strange people who sang so lustily? Who were those unusual worshippers whose faces shone with the joy of the Lord? Were they Jews? Yes, they were Jews; but Jews who had discovered that Jesus was the Messiah, and had found their all in all in Him. It makes a wonderful difference to know Jesus as Lord and Saviour, especially if one has received the baptism of the Holy Ghost in addition. It unlocks the heart and unlocks the lips. No mournful singing for such people. No long faces. No downcast head. Lift up the head and rejoice! Open the mouth and sing! Praise the Lord continually! Christian people should never let dust settle on the piano.

Thursday, September 28th. Lamentations i. 1-12.

"Jerusalem hath grievously sinned; therefore she is removed" (verse 8).

Sin never pays. Sin has its wages, but those wages do not satisfy. No one is the richer through sin. Apparently sinners, at times, prosper. Money seems to be turned into the hands of the wicked. But even money can make us poorer. Ill-gotten wealth robs the soul of true riches. Sin brings disaster to every life and every nation that dabbles in it. Jerusalem sinned and was removed. Ruins, instead of riches, covered the site of the once blessed city. Sin removes men from the presence of God. Sin removes men from a contented home and a satisfied conscience. Destruction and misery are the rewards of iniquity. Shun sin as you would a serpent. Be not entangled in the meshes of evil speaking, evil thinking, and evil doing. Do the right at all costs. It will pay in the end.

Friday, September 29th. Lamentations iii. 22-39.

"The Lord is good unto them that wait for Him" (verse 25).

But we must wait for Him! If we are to experience the Lord's goodness, we must not only wait upon Him in prayer, but we must wait for Him in faith. Prayer changes things. Faith accomplishes things. Even prayer without faith is dead. Israel had to wait for God. Israel had to wait for the movement of the glory cloud. It was only as they daily waited for the leading of God that they got daily experiences of the love of God. Pray! Yes, but wait also. Do not get impatient. God's hand will work when the exact moment comes. God's goodness is always revealed to the patient. Cast thy burden on the Lord—then patiently wait, and in due time the goodness of the Lord will be seen.

Saturday, September 30th. Lamentations iii. 40-58.

"Let us search and try our ways, and turn again to the Lord" (verse 40).

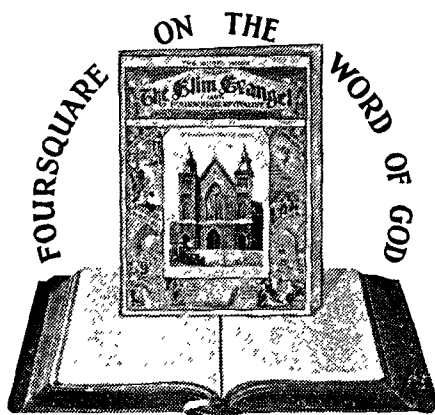
Constant turning to the Lord is a constant safeguard. Almost unknowingly we turn from Him. We begin to act alone. We begin to make plans without consulting our heavenly Guide. We begin to spend money without asking His advice. We plan our holidays without prayer. We decide that things are too small to talk to God about them. To cultivate the habit of constantly turning to God, is to save ourselves from the temptation to turn away from God. Turn to the Lord this morning. Examine your life and see if there is anything which you have been doing apart from Him. If so, turn again to Him. Nothing is too little and nothing too large for His attention. Perfect peace is the outcome of perfect trust. It is the constant look at the Lord which will save us from the constant weight of our load.

THE REASON WHY.

A minister observing a man on the road breaking stones, and kneeling to get at his work better, remarked: "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." "Perhaps, master, you do not work on your knees." was the reply.

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants and nothingness and then fills it with Himself. This is the fulness of New Testament privilege for every Christian.

The woman of Samaria asked for the water offered her to ease the cares of life's short day; but the Lord Jesus, in love for her soul, after He drew out the confession of her life's deeds, gave unto her the water of life, which abode within her, not only for a season to satisfy her heart thirst, but will abide and be an ever-increasing supply of satisfaction throughout the ages of eternity. That water of life was Himself.—P.E.M.



EDITORIAL

Overflowing.

GLORIOUS revival has broken out in the city of Hull. Principal George Jeffreys and his Revival Party are ministering under the anointing of the Spirit of God and the revival tent has been overflowing—overflowing with enthusiasm for Christ, with full-throated praises to God, and also with those who have crowded to see and hear the old-time Gospel demonstrated by miraculous evidences as in New Testament days. But not only has the tent overflowed; hearts once darkened by sin are now overflowing with the joy of salvation and are flooded with the glorious beams of the Light of the World. We cannot but praise God for these gracious tokens of His presence and power and for the hearts and lives changed by the transforming power of the Lord Jesus Christ.

Jesus Christ—First and Last

H. J. Heinz, world-famous as the head of the great preserving and pickling firm of Pittsburgh, known for its "57 Varieties," gave the following striking testimony in the opening paragraph of his will:

"Looking forward to the time when my earthly career shall end, I desire to set forth at the very beginning of this will, as the most important item in it, a confession of my faith in Jesus Christ as my Saviour.

"I also desire to bear witness to the fact that throughout my life, in which were the usual joys and sorrows, I have been wonderfully sustained by my faith in God through Jesus Christ. . . . To it I attribute any success I may have attained during my life."

No time for the Devil

In the closing examination of a theological seminary, the professor gave the students a paper containing two subjects, "The Holy Spirit," and "The Devil," and told them to write for half-an-hour on each of the subjects.

One of the students wrote steadily for an hour on the Holy Spirit, and wrote at the bottom of his manuscript, "I have no time for the Devil."

An Epitaph

In Bunhill Fields Cemetery there is the following epitaph on the tomb of an infant: "In memory of Westfield Lilley, son of Westfield and Sarah Lilley, who died June 2nd, 1798, aged one year and ten months.

"Bold Infidelity, turn pail and die,
Under this stone an *Infant's* ashes lie.

Say,—Is it *Lost* or *Saved*?

If Death's by *sin*, it sinned, for it lies here;
If Heaven's by *works*, in Heaven it can't appear.
Ah, reason, how deprav'd!
Revere the Bible! (sacred page) the *knot's* unty'd;
It *died* through Adam's *sin*; it *lives*, for Jesus
died."

"As a Sheep . . ."

Mrs. Soltan tells the story that many years ago she was staying on a large ranch in Tasmania, at the time of sheep shearing. One lovely summer morning, drawn by the sound of bleatings, she found her way to the shearing shed.

The outer part was full of sheep all bleating as if in great distress. "I passed on into the further division where a skilled shearer was rapidly removing the whole, beautiful white fleece from sheep after sheep," she says. "I stood watching while he finished the work on one sheep, and let it out by a door to the field, while an assistant brought in another bleating pitifully.

"To my surprise its bleating and struggling ceased as the shearer laid his hand upon its head. It lay silent and passive, while he turned it from side to side to do his work quickly and easily.

"Tears were in my eyes as Isaiah's words came to my mind with great force, and I repeated softly to myself, 'He was oppressed and He was afflicted, yet He opened not His mouth . . . and as a sheep before her shearers is dumb, so He openeth not His mouth.'"

Saved by the Lamb

A gentleman who was travelling in Norway went to see the church which was in a certain town. As he looked up at the tower, he was surprised to see the carved figure of a lamb near the top. He asked why it was placed in that position, and was told the following story: When the church was being built a workman fell from the high scaffold. The men working with him saw him fall, and were greatly frightened. They rushed down to the ground expecting to find him dashed to pieces. But, to their surprise and joy, he was very little hurt. How had he escaped? A flock of sheep were passing by the church at the time of his fall, and he fell among, and right on the top of a lamb. The lamb was crushed to death, but the man was saved. The lamb carved on the tower stood for the wonderful way in which this man's life was saved. If they put the carved figure of a lamb high up where all could see, should we not honour the Lamb of God who was wounded and crucified to take away our sins, and give us eternal life?

Jehovah, the Keeper of His People (Psa. cxxi.)

By Rev. ALVA J. McCLAIN

THERE are but two real differences between the Revised and Authorised Versions of this Psalm. The American Revised Version puts "Jehovah" for "Lord" throughout the Psalm. It also retains the word "keep" or "keeper" throughout the Psalm instead of changing to the word "preserve" in the last two verses as the Authorised Version does. It is the same Hebrew word throughout.

This blessed Psalm pictures Jehovah as the Keeper of His people. No less than six times in the short compass of the eight verses, the Psalmist speaks of Jehovah as the One who "keeps" His people.

"He that *keepeth* Israel will neither slumber nor sleep."

"He that *keepeth* thee will not slumber."

"Jehovah is thy *keeper*."

"He will *keep* thee from all evil."

"He will *keep* thy soul."

"Jehovah will *keep* thy going out and thy coming in."

The Psalm has four rather natural divisions with two verses in each division. Verses 1, 2 contain a question and its answer. In the Authorised Version verse one appears as a simple assertion: "I will lift up mine eyes unto the hills, from whence cometh my help." There is apparently a suggestion here that the help of the Psalmist came from hills. Yet this seems to sound a false note, for the hills of Palestine, "the high places," had always been associated with idolatrous worship. It was on the "hills" that the pagan nations had erected their

ALTARS DEDICATED TO FALSE GODS.

To the "hills" the Israelites went when they forsook the true God and strayed into idolatry. David, who is thought by some to have been the writer of Psalm cxxi., would never have said, "I will lift up mine eyes unto the hills from whence cometh my help."

But let us read verse one in the form of a question, as it may properly be read: "I will lift up mine eyes unto the hills. From whence shall my help come?" Does it come from the hills? No! Now the answer is in the second verse, "My help cometh from Jehovah, who made heaven and earth."

Verses one and two are really a soliloquy. The Psalmist feels the need of help, and so he muses within himself, "I will lift up mine eyes unto the hills," those hills where the altars to the false gods were standing. Then he stops and this question flashes into his mind, Whence cometh my help? Have these gods of the heathen ever helped me? Then comes the answer, his great declaration of faith, "My help cometh from Jehovah, who made heaven and earth."

There is a lesson here for us. Sometimes in the midst of our human needs we are tempted to lift up our eyes unto the hills and seek help from false gods. At such times we should stop, like the Psalmist, and ask, Whence cometh my help? Who was it that helped us in the years that are past? Have we ever

received any help from the false gods, from the world, from the flesh, and the adversary? Not once! Then let us answer with the Psalmist, "My help cometh from Jehovah, who made heaven and earth."

There is no room left in this Psalm for that Pantheistic nature-worship which the carnal mind loves so well. The Psalm repudiates it. The writer is not one of those who worship God in nature, in the forests, and the hills. He says in effect, "Why should I look to the hills for help when I may have the help of that God who created the heaven, the earth, and all its hills?" The writers of the Bible never indeed lost sight of the immanence of God. To them, God is omnipresent as a living God in His universe; He fills heaven and earth, but they never get Him tangled up in the world which He has created, as some of our modern thinkers have done. The God of the Bible is always separate and distinct from His creation, never confused with it.

THE WATCHFULNESS OF JEHOVAH.

Verses 3, 4 speak of Jehovah's watchfulness. "He will not suffer thy foot to be moved; He that *keepeth* thee will not slumber. Behold, He that *keepeth* Israel will neither slumber nor sleep." In the hills and ravines of Palestine, the traveller's path often lay along the edge of a dizzy precipice where a single slip of the foot meant no mere inconvenience and a few bruises, but perhaps complete and lasting disaster, even death itself. It was undoubtedly this thought primarily that was in the writer's mind when he wrote, "Jehovah will not suffer thy foot to be moved."

But the thought goes deeper than this. The Psalmist had in mind more than mere physical danger. He is thinking of soul danger. This is evident from the seventh verse, where he says that Jehovah "will keep thy soul." From this standpoint what a wonderful promise there is in verse three: "He will not suffer thy foot to be moved." There are times in our lives when the path grows exceedingly difficult and slippery. We are like the writer of the seventy-third Psalm when he said, "As for me, my feet were almost gone, my steps had well-nigh slipped; for I was envious at the arrogant." "Feet almost gone!" "Steps well-nigh slipped!" We can remember times in our lives when we were just like that, but somehow, praise God, we were kept from disaster, we did not go crashing down to perdition. Jehovah made good His promise, "He will not suffer thy foot to be moved."

And this wonderful God who keeps our feet from slipping—does He ever relax His watchfulness? The answer is, No. "He that *keepeth* thee will not slumber." The 121st Psalm is

A "SONG OF ASCENTS."

It is very probable that the Psalm was composed to be sung by pilgrim Israelites on their way to Jerusalem to keep the feasts. At night they would pitch their camp in some solitary, desolate place, and to guard against the dangers of wild beasts and robbers

a watch would be set over the camp. For the watcher the night was long, dreary, and lonesome, and sometimes he fell asleep, thus exposing the camp to danger. But, says the Psalmist, Jehovah who keepeth thee, will not slumber. We are safe with such a Keeper. The pilgrim child of God may lie down at night and sleep soundly in the knowledge that his "Keeper" never sleeps. The policeman may slumber on his beat; the sentinel may slumber at his post; the pilot may grow weary at the helm; even a mother may fall asleep at the side of her sick child; but Jehovah is never exhausted; He is never weary; His eyes are never closed to the need of His own children.

Good things will bear repetition. The truth of the Lord's keeping power and watchfulness is so rich, so consoling, that the writer feels it should be repeated. And so he says, "He that keepeth Israel will neither slumber nor sleep." In this repetition a new thought is introduced. The God "that keepeth thee" is the same God that "keepeth Israel." Let the reader go back in thought to the Father of this race, the man who first bore the name of "Israel." It will be found that when Jacob had, by fraud, obtained from Isaac the blessing that was intended for Esau, he was compelled to flee for his life. At nightfall he took a stone and, placing it for a pillow, he lay down to sleep. As he slept he dreamed, and saw a ladder which reached from earth to heaven with angels ascending and descending. Above the ladder stood Jehovah and said, "Behold, I am with thee and will keep thee whithersoever thou goest." Jehovah made good that promise. He kept Israel the man, and He also kept Israel the nation. In Egypt, through the Red Sea, in the wilderness, in spite of their sins, He preserved them as a nation. To-day they are scattered over the whole earth, but Jehovah is still keeping His promise and will some day bring them back unto their own land. The preservation of Israel as a nation is the standing miracle of the ages. How blessed, then, it is to know that the very God who was able to keep the nation of Israel down through the centuries, is the same God who "keepeth thee."

THE NEARNESS OF JEHOVAH.

Verses 5, 6 speak of the nearness of our Keeper. "Jehovah is thy keeper: Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." Here, the Psalmist names the One who keeps us. Verses 3, 4 speak of Him with the pronoun "He." But in verse 5 we read His name. "Jehovah is thy keeper."

And who is Jehovah? Let us go to the seventeenth chapter of the Gospel according to John. A Man is praying here as no other man ever prayed. He is talking to the Father about a little group of disciples whom, He says, "Thou hast given me." He is saying, "While I was with them I kept them . . . and I guarded them." "I kept them," says Jesus Christ. "Jehovah is thy keeper," says the Psalmist. Then Jesus is Jehovah. Of course it must be true. Does any one suppose that a merely human Jesus could ever keep a sinner? Only God is able to do that. If Jesus is able to keep me (and I know He can), then He must be God. It cannot be otherwise. The

Jews of His day fully understood this. Our Lord came to them and said, "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." When He had finished speaking the Jews took up stones to stone Him for blasphemy. Among other things they knew that the 121st Psalm of their Scriptures declared that "Jehovah is thy keeper." They understood perfectly that Christ's claim of power to keep the human soul was equivalent to a claim to be Jehovah.

Paul was a Jew, learned in the Scriptures of the Old Testament. As a Jew he knew that Jehovah alone was able to keep the soul of a sinner. And yet we find him writing of Jesus Christ, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." This declaration in the mouth of Paul, the Jew, was nothing less than a declaration of his belief in the Deity of Jesus.

But now the Psalmist goes on to speak of the nearness of Jehovah—Jesus, our Keeper. How near is He to His people? "He is thy shade upon thy right hand." Have you ever, when a child, tried to run away from your shadow? Do what you will, go where you may, your shade is always at your side. If we belong to Jehovah-Jesus, we can no more escape from Him than a man can escape from his shadow.

"JEHOVAH IS THY SHADE."

But He is not a mere useless shadow which follows you about and never protects. The Lord is a "shade" that protects you so that "the sun shall not smite thee by day, nor the moon by night." The readers of the book of Isaiah will remember that in the 32nd chapter there is a prophecy of Jesus Christ which declares that He will be to us just this kind of a protection: "Behold . . . a Man shall be as a hiding place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shadow of a great Rock in a weary land."

Someone may ask, Do you believe that God literally protects us at the present time from the "sun by day and the moon by night"? I am very sure that He does protect the Christian from physical disaster, and that He will continue to do so just as long as He has work for us to do here in this world. But we must not forget that this Psalm is like many others; it looks far into the coming Messianic age when our Lord shall reign in person upon the earth. In that blessed age the words of this 121st Psalm shall be fulfilled in the most absolute manner. In that day, we are told, "There shall be a pavilion for a shade in the daytime from the heat, and for a refuge, and for a covert from storm and from rain" (Isaiah iv. 6). And again, "They shall not hunger nor thirst, neither shall the heat nor sun smite them" (Isaiah xiv. 10). I do not intend this study to enter into a lengthy discussion regarding the interpretation of these prophecies. It will be sufficient to point out that the world in which we dwell at present is, as the Philosophers would say, a "precarious" place, where not even the child of God always escapes the lightning, the earthquake, the flood and the storm.

But in that blessed age which is yet to come, the world is no longer a precarious world. The world at last will be safe for human life. Whatsoever else may be taught by these passages, of this much we are certain.

SECURITY FOR EVER.

Verses 7, 8 promise that we shall be kept from all evil, and kept for evermore. "Jehovah will keep thee from all evil; He will keep thy soul. Jehovah will keep thy going out and thy coming in from this time forth and for evermore." When lawyers draw up an important legal document, they generally conclude it with a sweeping statement which includes any and all unforeseen emergencies. It would seem that God does likewise in the 121st Psalm. In previous verses the writer has specified by name certain evils from which Jehovah will keep us. In the slippery path He will keep our feet. From the smiting sun by day we shall be kept. From the moon by night we shall be protected. But there may be other evils not included within these statements, and lest we should suppose there is no promise for these the Psalmist declares, "Jehovah will keep thee from all evil." It would seem that the Apostle Paul follows this same model in his great passage in Romans viii. 38, 39. In this passage the apostle searches death and life, height and depth, things present and things to come, but finds nothing that shall be able to separate us from the love of God. And, lest he may have overlooked something in his enumeration, he concludes the statement by declaring that there is no "other creation" which shall be able to separate us from the love of God which is in Christ Jesus our Lord.

But now, lest someone should think that the keeping-promise of this Psalm is merely physical, we are told further that "He will keep thy soul." After all, this is the heart of it all. What avail is it that my body is kept if the soul be lost? The soul is the important thing. "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell." Thank God, our Lord is able to keep not only the body, but

THE WHOLE MAN.

This is the subject of the Apostle's prayer in I. Thess. v. 23: "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."

Finally, someone may ask, How long will the keeping of Jehovah last? Will the Lord at some time in future ages relax His watchfulness and turn us over to ourselves? No! "Jehovah will keep thy going out and thy coming in from this time forth and for evermore." When we go out in the morning to labour, the Lord will keep us. When we come in at night to rest, He will also keep us. When we go out in the morning to begin life, full of hope and enthusiasm, Jehovah will keep us. When we come in at the evening of life, sometimes broken and weary, it is the same. And all this reminds us of the word which was spoken by our Lord in the days of His flesh, "I am the Door; by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture."

God's Promises

By GEORGE D. WATSON

WE live on promises. To say that we cannot accept promises, that we cannot trust in a bare promise, cannot depend on it, cannot transact business on it, is to go in the face of universal experience.

A promise implies the coming of some good to us, that we are not just in possession of. A promise does not refer to anything evil coming to us: that is a threat. It is a statement we take for the time being of what we are hoping for—something good we are hoping for. It is the basis upon which rests all governmental business and domestic life, and all the affairs of this life are carried on on nothing but promises. Marriage and currency are promises, as also are treaties of peace between nations. A cheque is a promise, and all the business and affairs of this world are carried on by promises. The world lived four thousand years on the

PROMISED MESSIAH,

so that from the Fall until the day Jesus was born was a great arch of promise, and on that arch the world hung. The promises extend from the beginning until the present, and from the present to the future; and when the Lord calls on us to get saved on a promise we simply do it as we do every other thing

—on business principles. God's promise is a projection from Himself that we may take hold of: we cannot take hold of the abstract Deity. An infant can take hold of the moon as easily as a man's mind can grasp the infinite God. Now, how can souls be brought into contact with the Divine nature? Why, God lets down these promises, and by believing on them we are brought up into fellowship with the Divine nature. A promise is like a rope thrown to a man overboard, by which he can be drawn aboard the vessel; so by promises we are brought up by the Divine Spirit into fellowship with the Divine nature.

God unbosoms Himself to us in His promises. We only live a minute at a time, but God lives in eternity, the eternal past and future. "He inhabiteth eternity." Now, inasmuch as you live only a minute at a time, God says, I will give you a promise that extends into to-morrow, so that by taking hold of God's promises you

GET THE SUBSTANCE

of what will come to-morrow. When I believe God's Word I get the benefit of what took place two thousand years ago, and will get the benefit of what is to come, and I virtually spread myself over the whole duration of ages by simply believing God's promises.

There are, it is said, over thirty-two thousand promises in God's Book, and they touch every phase of human experience. Promises of pardon that will bring you forgiveness this moment, for cleansing from all sin, for keeping, correcting, guiding, healing, perplexities, business life, time and eternity, for the young, middle-aged, old, fatherless and widows, war and peace, for home and abroad, poverty and wealth, sickness and health, death, for daily bread and raiment, for homes on earth and mansions in the sky.

God has floored the earth with promises and roofed the sky with promises. We are born on a promise and God meets us with a promise. "When thy father and mother forsake thee, then the Lord will take thee up." And when we lay us down to die we will lay our head on a pillow of promises like this—"Be thou faithful unto death and I will

give thee a crown of life." And as we soar to God's throne we are accompanied by a promise of a place in the first resurrection. They touch life at every pore. Now God, if He can, has exhausted Himself in promises to us. All these promises are in Christ, and not one fulfilled out of Christ. Jesus is the depository and repository; every gift of God is in Christ Jesus.

God's promises are God's government bonds. The government has issued bonds to pay the national debt, and people buy these bonds, and these bonds are held and the very existence of the government upholds these bonds. So all God's promises are bonds, all paid for. They have coupons, and every time you cut off a coupon you get a blessing, and the coupons never are exhausted. Jesus stands at the back of these promises, they are all given through Him.

The Untroubled Heart

By LORAINÉ BUSBY

LET not your heart be troubled." These comforting words were spoken through the Master's own lips to His beloved apostles whom He had gathered about Him in the passover chamber. Let not your heart be troubled! His hour was almost come, the hour of untold suffering. The terrible crucifixion was just ahead. Yet His mind fastened not to the thought that soon He would be marred more than any man. His thoughts were not confused by any forebodings of ill or shame which He should shortly be

CALLED UPON TO ENDURE.

He was not there to mourn, to weep, or to think upon His own self. He was there to comfort, cheer, and bless His own, and to bring God's sunshine into a sorrowing world.

"Let not your heart be troubled!" Master, how can You speak thus at such a time! Do You not see the gathering clouds of trouble? Do You not see the approaching cross? Can You not even now feel the nails cruelly piercing Your hands and feet? How can You speak of an untroubled heart when Yours is breaking, not only with the fulness of Your own unreciprocated love, but also with the crushing weight of the world's sin? Can You not already feel the pangs of that dark moment when God shall turn His face from You, because hanging on the cross You are become a curse? And then, too, Your side pierced that the world may sing:

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

Let not your heart be troubled, John! I must die for your sin, that the love of God might be shed abroad in your heart by the Holy Spirit. Let not

your heart be troubled, Peter! Say not that I must not go to the cross, for the Son of man must be

OBEDIENT UNTO DEATH,

even the death of the cross, that your poor, impetuous, struggling soul may have an Advocate with the Father, an Intercessor to pray for you that your faith fail not. Let not your heart be troubled, James! I must suffer that you shall have power, for by My stripes are ye healed. Let not your heart be troubled, Thomas! For if I give not My life a ransom for you, you will never find that peace and revelation of Me that will bring your doubting mind and heart into rest.

But Master, how can we find peace and rest in this world of trouble and distress? How can we ever possess an untroubled heart?

"Ye believe in God, believe also in Me." Believe in God, who by the word of His mouth framed the worlds. God—Jehovah, the Mighty One, the Beginning and End of all things. God the Father of our Lord Jesus Christ. God! "Ye believe in God."

But—but life is short and death is upon us all. "Ye believe in God." But—life is frail, and we must worry and work to provide food and shelter. "Let not your heart be troubled, ye believe in God."

Yes, but people are hard, unloving, reckless and cruel, rushing to and fro. I am so confused. "Ye believe in God."

But look, they form themselves into unions. They strive to be great and strong. I cannot keep up with them. "Ye believe in God." They forge together, counsel, do business, make war, and shake nations. "Ye believe in God."

But we are so few, and the whole world is arrayed against those who would walk in faith. But, "Ye believe in God."

Nature is merciless, coming with ice and snow, heat and storm, upon poor and rich, high and low. But, "Ye believe in God."

Well, there are evil spirits, principalities and powers, spiritual wickedness even in the high places, seeking continually our destruction, warring upon us until our soul is in tumult. But,

"YE BELIEVE IN GOD."

God is almighty, hanging the earth upon nothing, holding the destiny of worlds in the hollow of His hand—God!

I am come to be your Forerunner, to open up a way unto God. "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." There is rest and peace in simply believing God.

But if you would know the joy of an untroubled heart it is not sufficient that you simply believe in God. "Ye believe in God, believe also in Me," Philip saith, "Lord, shew us the Father, and it sufficeth us."

Philip, have I been so long with you and yet hast thou not known Me? He that hath seen Me hath seen the Father. And how sayest thou, Shew us the

Father? Is it not enough that I came out of the bosom of the Father? If you knew Me, Philip, you would also

KNOW THE FATHER,

for I and the Father are One. How can you say, Shew us a sign, a vision, a dream, a revelation? God hath spoken in these last days by His Son. Ye believe in God, believe also in Me. Let not your heart be troubled.

There seemed to be a new light in the face of Jesus, a new warmth in His heart's expression as He turned and said, "Peace I leave with you, My peace I give unto you."

O Christ, You are so soon to leave this passover chamber, and be clothed upon with agony and pain, until the shadows of death close about Your life and engulf it in their depths. Can You thus leave peace?

Yes, for I am the Prince of Peace. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Concise Comments & Interesting Items

Extraordinary courage and sacrifice is being exhibited in the Japanese Navy. One of the latest inventions is a torpedo which has room within it for a human pilot. These torpedoes, which are to be sent out from submarines, can be directed by the human pilot within. They are thus practically sure to hit their mark, but the pilot will surely lose his life. Four hundred young officers were needed for these positions. Applications were completely voluntary; but no less than 5,000 applied for these posts which meant certain death. Their one consolation is that in sacrificing their own lives they help to protect and establish their own country. There is a greater call—the call of the mission field. The purpose is to hasten the day when the will of God shall be done on earth even as in heaven. Death—not certain death—threatens those who thus go forth in the Saviour's Name. Maybe some readers of these "Comments" are willing to go forth carrying, not a destructive weapon, but the saving Word of life.

Greater persecution is threatened against the Jews in Germany. It is reported that the Government contemplates withdrawing the dole for unemployed persons of the Jewish race. It is estimated that there are about 100,000 unemployed Jews in Germany. It is further stated that:

"The Jewish synagogue community in Germany, which formerly, like all other religious communities, was entitled to levy a church tax on all Jews in Germany, and thus had funds at its disposal, has lost this right under recent legislation and has now no source of income. It will, therefore, not be able to support the Jewish unemployed, so that, if this decree is issued, as there is every probability that it will be, the Jews will be simply starved into leaving

Germany. The irony of the situation is that Jewish employers and Jewish workers who are still in employment will, of course, continue to contribute to the unemployment insurance."

The "Jewish Hope" supplies interesting information regarding the Jews in America:

"DO YOU KNOW—"

That a Jew financed the first expedition of Columbus when he discovered America?

That it was a Jew who provided the maps and astronomical tables which Columbus used on his first voyage?

That a Jew invented the quadrant and sextant by which he was able to sail the high seas?

That five Jews joined him in his great adventure, one of whom was the first to set foot on American soil?

That a Jew was the first to receive a message from Columbus, announcing that he had discovered a new world?

That the first Jewish colony was established in New York in 1654?

That that colony has now become the largest Jewish community in the world, or in history—nearly 2,000,000?

That America has now the largest Jewish population of any country in the world—4,500,000?

That many Jews are dissatisfied with the ancient faith and are drifting into atheism and unbelief?

That thousands of Jews to-day are seeking spiritual satisfaction in modern cults, and are open to consider the claims of Christ?"

Justification by faith is a topic that children of God love to speak about. Some will remember the striking sugges-

tion that "justified" means "just-as-if-I'd never sinned." Now the "Christian Herald" supplies the following interesting story:

"A saintly missionary had daily prayers and the reading of the Word in his home. One day, when the portion was Romans v., his little daughter said: 'Daddy, it's my turn to read first today.' She began to read: 'Therefore being just . . .' She stopped and looked up at her father, saying 'she couldn't read the word.' Her father said, 'We are in no hurry; try again.' She started off, then stopped at the same word two or three more times. Then, all at once, with her little face beaming, she read, 'Therefore being just fitted by faith, we have peace with God through our Lord Jesus Christ.'"

Sir Arthur Wauchope, the High Commissioner for Palestine, is reported as saying: "We have no unemployment and debts." He further stated:

"Many local industries enjoy a marked degree of prosperity; there is considerable activity in the building trade; and in spite of large remissions of taxation, revenue has been maintained to the previous level owing chiefly to a considerable increase in the receipts from import duties. The progress made in so short a period is truly remarkable. From an impoverished Turkish province, with large stretches of malaria-breeding marsh lands and lacking entirely in modern health conditions, Palestine has become a prosperous and progressive country."

It is far better to know that we are bound for heaven, even though the world may call us foolish, than to be thought wise by the world yet be bound for hell.

SIGNS FOLLOWING THE PREACHED WORD

Church and Campaign Converts Gathered In

And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following.—Mark xvi. 20.

MISS SCARTH TESTIFIES.

Islington (Pastor W. G. Hathaway). Yesterday, to-day and for ever, Jesus is the same. Praises ascend unto God for the marvellous miracle manifested in the life of Miss Edith Scarth, of Leeds, who recounted to the church meeting at Elim Tabernacle, Fowler Road, Cross Street, on a recent Wednesday evening, God's wonderful dealings with her. As the people listened to her testimony of how God had graciously saved her and had transformed her diseased body to one pulsating with new life, they were constrained to acknowledge His all-wise leading, bringing her the road of intense suffering that glory might be gotten to the wonderful name of Jesus. Truly His touch has still its ancient power, and we ascribe to Him all the glory.

A series of talks on Spiritual Gifts is being simply explained each Thursday evening, creating in those privileged to attend a greater desire to appropriate these gifts offered at the hand of our bountiful Lord. Pastor Hathaway's faithful ministry under the leading of the blessed Holy Spirit is yielding fruit, and the consciousness of the abiding presence of God is felt at all meetings. Elijah's God still lives, and our eyes watch the typical "little cloud like a man's hand," and we are expecting the promise of "abundance of rain."

AGGRESSIVE EVANGELISM.

Millisle, Co. Down (Pastor F. J. Slemming). In truth the saints meeting in the Elim Hall, Stole Road, can say, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ." The work is making steady progress and is developing in the country round about. The good news of salvation is being proclaimed earnestly under the inspiration of the Holy Spirit, and best of all, souls are being led to Christ. Here, to a marked degree, there is enthusiasm for the work of God, coupled with a strong faith in His power to bless and to save.

The breaking-of-bread services are always times of wonderful blessing. One fully realises here are a company who have knowledge of God, who live in the sunshine of His presence, who have really dedicated their lives to His service, are meet for the Master's use, and are willing to be used according to His will.

The meetings for prayer and Bible study, are being attended in increasing numbers. It is impossible to doubt that the real secret of success is the fervent

prayer offered, in which faith in His promises shines brightly. Prayers are being answered and results are left in the hands of Him who never faileth.

Signs are not wanting, pointing to the necessity of increased space to accommodate all who come to hear the Gospel messages delivered on Sunday evenings by the Pastor. Already the hall is comfortably filled by people eager and willing to learn of Christ and there is often a time of rejoicing when jewels are added to His crown. Continued praise from the depths of all hearts ascends to God for the mighty work done. Under the guidance of the Pastor the people delve deeply into the unsearchable riches of Christ, in the Bible studies on Thursday evenings, with increased interest of mind and profit to their souls.

Open-air work is an abiding feature, productive of much blessing, and is assisting to stimulate interest in the other meetings. Aggressive measures make for progress, and so hasten the coming of our Lord and Master, Jesus Christ.

SUCCESSFUL CAMPAIGN.

Winton, Bournemouth. The month's revival campaign held in the British Legion Hall, Winton, Bournemouth, has just come to a close. Meetings have been held every night, Saturdays excepted. The services were conducted by Pastor H. W. Fielding and blessing has attended the preaching of the Gospel. It has indeed proved to be the power of God unto

salvation in the experience of the converts. Many others who had grown cold and had not attended the house of God for years, have been drawn in and their love rekindled by the Spirit. Also several received a touch of healing. In this latter connection the testimony of the evangelist, given to the glory of God, had the effect of stimulating faith in Jesus, the Healer of the body.

A special feature of the campaign has been the singing of the Winton Elim Crusaders (seen in the accompanying photograph). They rendered two or three items every Sunday and Wednesday evening, with the exception of the first Sunday, and the ministry of song from young lives changed by the old-fashioned Gospel, their talent consecrated to the Master's service, has been a source of blessing and inspiration to many of the congregation.

Although the campaign is over, the spirit of revival is continuing, and regular services have been inaugurated in the British Legion Hall. The hand of God is moving and many are returning. Thanks to Him for answered prayer.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:

The Work in General: Portsmouth, £5.
Foreign Missionary Work: Carlisle reader, £4, Hastings (per Pastor A. C. Coffin), 10 -.



Winton Elim Crusaders.

ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD

A HOLIDAY AT ELIM WOODLANDS

By Mrs. W. G. CHANNON (Nottingham).

Concerning holidays, most of us have learned that they can be a time of all-round enjoyment. On the other hand they can be very disappointing and especially to those of us who have enlisted in the army of the King of kings.

Once again, with the holiday season, came the question, Where shall we go? This problem was settled for many of us when someone suggested we should spend at least a week in Foursquare fellowship at the Elim Bible College. With what joy we looked forward to our holiday; and now that it has gone we can look back upon it with even greater joy.

From the moment the coach deposited us at our destination until we left again for Nottingham, it was a time of rich blessing. Despite the fact that the majority of the party had not previously visited the Bible College, no one felt a stranger. The very atmosphere seemed to welcome us—one could feel the presence of the Unseen One whom our souls love, and in such a happy place all formality was dispelled. It was from Him we received such a spirit of expectancy, and truly our expectation was not cut off. After a brief introduction to the interior we made our way to the grounds. How beautiful they looked bathed in sunshine. The great trees with wide spreading branches offered us a cool shade, and there many were already reclining in real holiday style in comfortable chairs, or sitting on the grass. It was in such a happy position that we listened to one of God's servants, Miss Warburton Booth. How our glad hearts responded to the appeal for prayer on behalf of the great need in foreign fields.

One happy day was spent at Hove. It was a full day, too! Miss Barbour, the Superintendent of the College, kindly arranged a visit to Croydon aerodrome on the way; then on to the Elim Camp on the Brighton Downs, where we had lunch. Tea was prepared at the Hove holiday home where we had the joy of meeting others who were full of the praises of the Lord.

Space will not permit a detailed account of our wonderful week, but we must mention a treat provided by Mr. Douglas Gray. He arranged to let us hear the new Elim gramophone records; so, gathered in the spacious lounge, we listened to the familiar voice of our beloved Principal. There were also solos, duets, and choruses, by the Revival Party and others.

With such a full holiday it would be difficult to say which day afforded most blessing. Many testimonies have since been given by those privileged to join our holiday party. One sister commented on the blessing received at morning prayers; another enjoyed most the quiet times in the prayer room. We were a company with different needs, yet at the close of a holiday spent at Elim Woodlands the testimony of all was as that of one of old: "Then was our mouth filled with laughter, and our tongue with singing: the Lord hath done great things for us; whereof we are glad" (Psalm cxxvi. 2, 3).



Nottingham Crusaders at Elim Woodlands (above), en route (below).

CONSCIENCE IN THE PULPIT

WHEN Paul said "Do the work of an evangelist" he was writing to a pastor. And it is a sad thing when a pastor becomes so obsessed with the idea of the breadth of his message and the complexity of his ministry that his pulpit efforts become a sort of a *de omnibus rebus et cetera rebus* affair, instead of a travail of soul for the unsaved, before whom, by the grace of God, he has been allowed to stand as an evangel in the stead of Christ; and what the Church needs, to use the words of A. C. Dixon, is "more pastors who have an evangelistic conscience, preach an evangelistic Gospel, pursue evangelistic methods and magnify evangelistic experiences."

And so, in his preparation, in his active ministry and in his everyday service, evangelism should be the dominant note of the preacher's life.

In the preparation of his sermon, the thought of what he has really been called to do should be uppermost in his mind. Many a preacher spends more

time on the rhetorical ornamentation of his sermon than he does on trying to make Jesus shine out through all he says. And a preacher like that is always concerned more about what people will think of his sermon than he is about what they will think of the Christ he professes himself called to preach.

This is not so easy to admit, and we are not all of us quite so frank about it as was a certain preacher who came down from his pulpit and a woman said to him, "That was a fine sermon you preached." He replied, "Yes, Madam, the Devil just told me that as I stepped out of the pulpit."

If a preacher really wants souls converted under the preaching of a sermon, the sermon will be constructed with that end in view, and then in his public utterance he will preach as though he expected God to honour the message in the rock-rooted conviction and sound conversion of the man who sits before him to hear the Word of life while he preaches.—*Biederwolf*.

DEATH—AND LIFE

"Two months before the war," related the late Dr. Jowett, "I was at Grindelwald, a little hamlet 4,000 feet up amongst the Alps in Switzerland. I lifted my eyes from the paper on which I had written the words, 'I am the Resurrection and the Life,' when I gazed upon the Eiger, with its mantle of freshly fallen snow, glistening brilliantly in the morning light. I heard the roar of falling waters, much louder after yesterday's rain. The birds were singing blithely. The scents were rising from the meadows like incense from some great altar. Then I turned my eyes away from the mountain, and looked at a house a little way up the road, and I saw that

all the blinds were drawn. Death had paid a visit in the night. Up against the house was a field of newly-cut grass, with all its bonny wild flowers withering away, and I recalled the words of the Psalmist, 'As a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof shall know it no more.' Then I looked at the notebook, and there the words were written, 'I am the Resurrection and the Life.' What a glad message of contrast! Thank God, if there is a power that maketh for death, there is also a power that maketh for life."

What the Hague Guide Said

By TOM M. OLSON

IT was while a group of tourists was being shown the interior of the Royal Palace in the Wood, at the Hague, Holland, that the following incident occurred:

The visitors had seen the magnificent paintings on the walls of the palace ball room, and were ready to leave, when the guide paused at the exit to comment on the panel of the door. The panel was a beautiful picture by Cornelius Brice. It depicted Pallas and Hercules (representing Beauty and Strength) in the act of opening a door for the goddess of Peace to enter. The guide called attention to the singular fact that the picture had been painted there many years before the first peace treaty was signed in the palace. Then, smiling whimsically, he said: "And peace didn't come even after the treaty was signed, nor has it come since, despite all the treaties which have been signed in various places throughout the world."

An Englishwoman who was present asked, "Will the world ever be at peace?" "Yes," said an American, "when the Prince of Peace establishes His kingdom on earth." With that remark the subject was dropped.

The artist had pictured Peace as a beautiful laurel-crowned woman. But peace for the individual and for the world is to be found only in the Man Christ Jesus, who was thorn-crowned at Calvary where He "made peace through the Blood of His cross" (Col. i. 20). "He is our peace" (Eph. ii. 14).

That Man is now on high "crowned with glory and honour" (Heb. ii. 9); but He will come "in power and great glory" to the earth. He will then be crowned with "many diadems." He will execute the righteous judgment of God on His enemies. "Of the increase of His government and peace there shall be no end" (Isa. ix. 7). "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psa. lxxii. 7).

The world's statesmen are feverishly trying to "out-law war," or at least "make war more difficult to declare"; but still war rages. How apparent it is, as the Hague guide said, that the world is not enjoying peace to-day, though Peace Palaces, Peace Treaties, and Peace Conferences abound!

The Psalmist said: "Righteousness and peace have kissed each other" (Psa. lxxxv. 10). Peace abides where righteousness reigns; but where righteousness is wanting peace is lacking. The nations are far from being righteous; and it is true of nations as of persons: "There is no peace, saith my God, to the wicked" (Isa. lvii. 21).

Although the nations of the earth must wait for their enjoyment of lasting peace until the coming of the

King of kings who shall reign in righteousness, individuals may be at "peace with God through our Lord Jesus Christ" to-day. The apostle Paul said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). At Calvary, Jesus Christ the righteous One bore our sins in His own body, and by the shedding of His precious Blood, procured peace.

Now that the mission of the Lord's first advent is accomplished, how appropriate it is to praise God in the words used by the angelic host at the time of His birth:

"Glory to God in the highest
And on earth peace, among men
In whom He is well pleased."

The apostle Peter began his message to Cornelius by reminding him of "the Word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all)" (Acts x. 36). What a manifestation of rich mercy on God's part it was to send a message of peace to Israel after they had despised and rejected His beloved Son, and had delivered Him into the hands of Gentiles to be crucified! God could righteously do so because of the perfect sacrifice of the Lord Jesus Christ for sins.

The apostle Paul informs us that Jesus Christ "came and preached peace to you that were far off (Gentiles) and peace to them that were nigh (Israelites)" (Eph. ii. 17, R.V.). Therefore, reader, whether you are a Jew or a Gentile, the good tidings of peace is being preached to you by Jesus Christ.

The artist whom we mentioned earlier in this article, pictured Pallas and Hercules opening the door of a building for Peace to enter. But if you will, so to speak, open the door of your inmost being to the Lord Jesus Christ, He will enter and then all such things as fear and anguish will give place to peace. You may hear Him say as to the apostles of old: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27). And as you go on in the Divine life it will be your privilege to grow in knowledge of the "God of peace," and to have the "peace of God" keeping your heart and mind through Christ Jesus.

"Oh! soul, are you here without comfort or rest,
Marching down the rough pathway of time?
Make Jesus your friend ere the shadows grow dark;
Oh, accept of this peace so sublime."

Classified Advertisements

REVISED RATES.

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

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PEVENSEY BAY—Near Eastbourne, on sea front. Every convenience, comfort and accommodation. Very healthy, delightful views; sea and country. Terms moderate. Apply McKean, Beachlands, Pevensy Bay, Sussex. B1474

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BIRTH.

RUGG—On September 1st, to Mr & Mrs. Rugg of Cowes Assembly, the gift of a daughter.

MARRIAGES.

DU HEAUME GIBBS—On August 31st, at Elim Church, Vazon, Guernsey, by Pastor J. Tetchner, Edward Du Heaume to Lavinia Alice Gibbs.

KNIFE SPRACKLING—On September 6th, at Elim Tabernacle, Portsmouth, by Pastor L. N. Knipe, William Lionel Knipe to Eva Mary Sprackling, both Elim Crusaders.

WITH CHRIST.

PEARCE—On August 30th, Albert Robert Pearce, age 58, of Grimby. Funeral conducted by Pastor J. Kelly and Mr. G. Stormont.

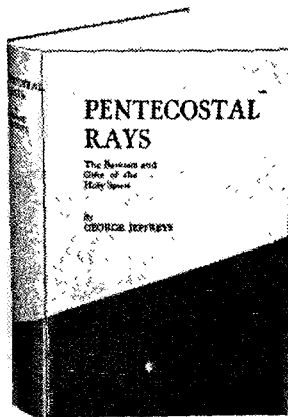
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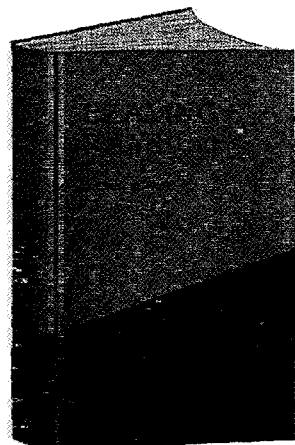
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