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The Elim Evangel

AND
FOURSQUARE REVIVALIST

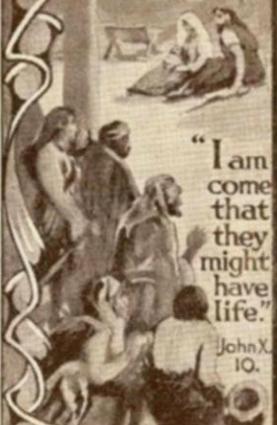
Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

Vol. XIII., No. 32

AUGUST 5, 1932

Twopence

SAVIOUR

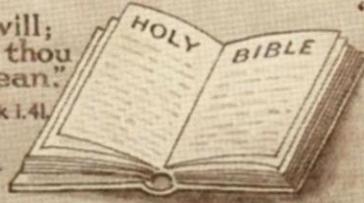


"I am come that they might have life."
John X. 10.

HEALER



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



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

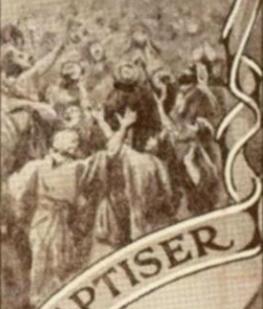


Principal GEORGE JEFFREYS
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COMING KING



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



BAPTISER



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XIII.

August 5, 1932

No. 32

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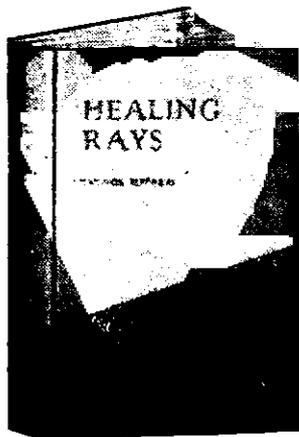
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Editor of the *Christian Scotsman*

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PLYMOUTH. July 31 to Aug. 7. Elim Tabernacle, Rendle Street. Speakers include Pastors R. J. Jones, J.P., and W. Field and Pastor and Mrs. W. G. Channon. Convener: Pastor J. Lees. Sundays, 11 and 6.30. Monday, 11, 3 and 7. Tuesday, Thursday and Friday, 7.30. Wednesday 3 and 7.30.

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BRAFORD. July 31 to Aug. 4. Westgate Hall, Westgate. Speakers include Pastors W. L. Kemp, A. S. Thorne and J. C. Kennedy. Convener: Pastor H. W. Fardell. Sunday, 10.45, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday and Thursday, 7.30.

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SOUTHPORT, Stoneycroft, Berkdale, Southport.

For particulars apply to the Superintendent at the respective addresses

This space is reserved for local announcements

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 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. XIII., No. 32

AUGUST 5, 1932

Fridays, Twopence

The Miraculous Word

By DOUGLAS B. GRAY

THE Bible is one of the greatest miracles of the ages, second only to the greatest of all miracles—the revelation of God through Jesus Christ. Its inspiration both was and is of a miraculous order. Its very origin was entrusted to men over whose being the Spirit of God definitely and wholly presided, it is the “living Word” even of the present time, because that same Spirit presides over the thought of believers who read it. The Scriptures of both the Old and New Testaments bear

AN AUTHORITATIVE MESSAGE

from God to man, addressed to all races and nations. They reveal the Christ and light the way to His presence. Truly they are a light to the world, and wherever men have studied their pages, light has spread and progress has been assured.

Despite differences of longitude and latitude there are universal heart-longings and soul-needs to which the Bible alone can minister effectively. The book contains a message for all, for it holds a key which will unlock the door that opens on a better day. Listen to the following:

Of childhood it says, “Of such is the kingdom of heaven.”

Of marriage it says, “For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh.”

Of old age it says, “The hoary head is a crown of glory, if it be found in the way of righteousness.”

To the homesick and lonely it says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”

To the blind it says, “Receive thy sight.”

To the paralytic it says, “Take up thy bed and walk.”

To repentant shame it says, “Neither do I condemn thee, go and sin no more.”

The Bible deals with humanity on a world scale. There is something in its truths that speaks with the same winsomeness of appeal to the people of all ages and all lands. It was the message of the first century, it is the message of the twentieth century. There is a spaciousness about the Bible that knows neither east nor west, and that matches humanity. Through-

out all ages the Word of God has withstood the bitterest assaults and criticisms, but despite these it stands to-day as the only record of the beginning of the world, and of the history of the life and death of the Man of Calvary, and to its banner daily thousands are still flocking. Does not history record how Pharaohs, Herods, kings, and great and powerful potentates of temporal realms commanded that it be utterly destroyed and banished from their empires?—yet to-day it is the world’s best seller. The Word of God liveth and abideth for ever. Its pages are read by high and low, young and old, on rolling seas or desert sands, in crowded cities and on village greens. Who but God can measure its cumulative influence?

Is the Bible true? is a question asked by many in this modern day of thinking. Yes, indeed, says the child of God, and rightly so, because the experience of the new birth alone is sufficient to the believer to trust God’s Word. Can the veracity of the Bible, however, be demonstrated in the light of modern science and research, and will it bear scholarly interrogation? The answer is emphatically, Yes. Listen to the testimonies of but

A FEW LEADING ARCHÆOLOGISTS:

Dr. D. S. Fisher, of Harvard: “No excavation I know of in Palestine has done anything thus far but confirm in a remarkable way the statement of Holy Writ, and I have no fear that any excavation ever will.”

Dr. Sayce of Oxford: “A sceptical attitude toward the Words of the Old and New Testament is to-day usually the mark of ignorance or of semi-knowledge.”

Dr. R. Dick Wilson of Princeton: “I have come to the conviction that no one knows enough to assail the truthfulness of the Old Testament.”

Sir William Ramsay: “The longer I study the New Testament the more I am convinced of its absolute trustworthiness. The Christian religion is not founded on falsehood, nor on misapprehension of facts, nor on legend, nor half forgotten and exaggerated tales. Christianity is a religion of truth. It is founded on truth, absolute and perfect truth.”

Dr. Melvin Grove Kyle, who, with ten other arch-

æologists and a corps of native workmen, has uncovered a mound in Palestine containing ten buried cities, one above the other, writes from Jerusalem as follows in the *New York Times* of August 19, 1930

"These excavations give the world, in a remarkable way, a history of the culture in Palestine that it is possible to read alongside of Biblical history, as the supreme test of its trustworthiness. Only real events leave anything which can be dug out of the ground

"The first city dates from 2,000 B.C., perhaps earlier, which is Abraham's time in Scripture

"There was only one city in the early bronze age, but in the middle bronze age, about 1900 to 1600 B.C., there were six different cities, one above the other.

"In the later bronze age, 1600 to 1200 B.C., there was a city destroyed by Othniel (Joshua xv 17) At the time of the Israelites and the Canaanite conquests in the early iron age there is evidence of terrific warfare, shewn in a great layer of ashes

"Naturally the Israelites, in coming to Canaan after forty years of nomadic life in the wilderness, built a very poor city. This city in turn was destroyed about 900 B.C.

"The last city on the mound was the city of the kings of Judah, destroyed by Nebuchadnezzar, as is conclusively testified to by the discovery of stamped jar handles which served as tax receipts from King Jehoiakim, who reigned a few years before Nebuchadnezzar's destruction of the city.

"In modern times Nebuchadnezzar stands as a symbol of military ruthlessness, although in fact his destruction was less terrible than any of the other of these ten burnings. The Israelites, for example, destroyed the city at the time of the conquest of Canaan so thoroughly that they destroyed all traces of it, but Nebuchadnezzar left walls five feet high."

Whilst these are but a few scientific verifications of the

AUTHENTICITY OF THE HOLY SCRIPTURES,

there is abundance of facts proving the integrity of God's Word along supernatural lines. It has often been reiterated, and rightly so, that the Christian religion is essentially a religion of the miraculous. Therefore its ministry must of necessity be a ministry of signs. Can such claims be vindicated?

What does this glorious Foursquare Gospel movement represent? Are not the gifts accompanying the outpouring of the Holy Spirit sufficient to convince men of a faithful God, and moreover of a Saviour who died for their sins, but who now is risen and glorified? That Christ is alive, and all that was said in the Scriptures concerning Him has been fulfilled, cannot be gainsaid in the light of such manifestations.

What is the verdict of history, the voice of the ages, concerning the Word? The miraculous Word sheds its penetrating rays along the avenues of prophetic truth, illuminating the sacred pages with its predictions of past and future world history. No student of the Word of God can afford to dispense with the study of the prophetic scriptures, for apathy and indifference to them minimises the effective handling of the Sword of the Spirit. Let not inability to comprehend prophetic truths be a hiding place for refusal to know what the Scriptures saith,

but "study to shew thyself approved, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Space or time will not permit at this juncture to deal with such a vast subject. Much of the miraculous prophetic Word is now secular history. God's dealings with Israel and Judah and the keeping of His covenants are sufficient to attest that God is a God that neither slumbers or sleeps, but keeps His word, and His faithfulness endures throughout all generations. His purposes are being carried out, whether we fail to recognize such happenings or not. The signs of the times are so convincing of the

NEAR RETURN OF OUR LORD.

The events in our national life and the international crisis are without doubt indicative of the near coming of the King of kings and Lord of lords

It is said that if a miracle is "an event apparently transcending the power of ordinary natural agencies; an event not attributable to known natural powers; anything that inspires wonder and admiration," then surely the inspiration and preservation of the Bible is a miracle of the highest order, and its supernatural properties cannot be overthrown by any group of atheist popinjays "with a handful of money, and no conception of the magnitude of the force they are attacking," who may choose to sally forth as destructive agents in the interests of the Devil's kingdom.

The miraculous Word will carry out its programme and the Church of Jesus Christ will hear ere long the call of the King

How McCheyne Prayed

Dr John Timothy Stone tells of a visit which he paid to the old church of Robert Murray McCheyne, in Scotland. The old sexton shewed him round. Taking him into the study, he pointed to a chair and said to Dr Stone, "Sit there, that is where the master use to sit." Then said he, "Now put your elbows on the table." When this was done he said, "Now bow your head upon your hands." This done he said, "Now let the tears flow, that is the way the master used to do." Then taking him up into the pulpit, he said to the Doctor, "Stand there behind the pulpit." The visitor obeyed. "Now," said the sexton, "lean your elbows on the pulpit and put your face in your hands." This having been done, he said, "Now let the tears flow, that is what the master used to do." Then the old man added a testimony which gripped the heart of his hearer. With tearful eyes and trembling voice he said, "He called down the power of God upon Scotland, and it is with us still."

Isaiah II. 1-4 A WARLESS WORLD

It is when the mountain (in Scripture, symbol for the kingdom) of the Lord's house shall be established on Mount Zion, with the returned Lord Himself reigning personally as Prince of Peace, that there will be no more clashes between the Chinese Dragon and the Russian Bear, and no need of visits between Premiers of Britain and Presidents of the United States to discuss disarmament.

Striking Conversions

Infidel Literature Overruled by God

The following is the account of the conversion of Mr E. W. Hill, Preston Park, Brighton, written by himself—ED

WHEN one meets friends and hears their conversion story, our heart just leaps for joy as we remember that God works in mysterious ways His wonders to perform

The writer was brought to the realisation of deep soul-need, which found its satisfaction in the story of the Cross, by an infidel book, *The Age of Reason*, by Tom Paine. Years have elapsed since then, and in spite of wrestlings and disappointments one has seen the result of the call of the lowly Nazarene, the once despised and rejected of men, yet now triumphant Lord

HOW DID IT COME ABOUT?

First, at an open-air meeting one Sunday evening, there was much resentment in my heart—the things they sang about and the things they talked about seemed not to fit the realities of life. They had been singing about heaven, when earth was so near and so intensely real, so I challenged the leader to give me a map of this glorious land, and the name of the one who had surveyed its geography. How patiently they dealt with me, how calmly they refused to make a show of my folly, but this is a story in itself. How lovingly they linked their arms in mine, and made me feel myself, though an enemy and hater of the truths of Christianity, yet one of the same Race. They treated me as a friend. What made me stop at that open-air meeting, with hat pulled down, and hating mankind in general for the way it treated its own?

I had been arrested by the sight of an old school chum, whose mind I knew was as keen as a needle, standing on the raised platform, and with earnestness giving out a hymn. He quickly recognised me, and without caring whether I wanted to receive it or not, presented me with a hymn book. He knew well that I could neither sing those hymns nor even care to read them (so I thought). But the heart of man is strange, and the promptings are oft stifled, lest their expression should reveal the true man. Early in life I had moved through the slums of Lambeth (London), taking the necessities of life to the sick and poor, taking to school bunches of tickets that poor boys might obtain a dinner, seeing the children's boots sold for drink, men fighting with razors, a woman with her throat cut asking me the way to the hospital, old people living the last of their days, unwanted, in surroundings that would cause any decent self-respecting dog to leave and seek better, men fighting with hammers,

DRUNKENNESS AND SQUALOR.

In these surroundings I grew up to hate God (if I thought He existed). My people, did they know? They did not. My mother was a saint of God, and my grandmother too. Did they know I contemplated suicide? Yes, it was easy to contemplate suicide

then, even at the age of fourteen. I hid the dark broodings of my heart, I learned as many another lad to fight and box, and I enjoyed it, for it gave vent to the blackness within. "VICIOUS?"—No! At least none would say so. There was Someone whom I did not know, watching from His heaven, whom I had laughed to scorn. But let me quickly tell of the most glorious event in my life,

Sunday after Sunday passed, and there was a question I asked the leader of that open-air band: "Did God forgive *all* sin?" "Assuredly," he said. "Then," said I, "you do not know the Book you use, there is a sin He will *not* forgive." How I longed to hear him say God *would* forgive that. This kind brother then said, "Come next week, and I will give you some passages of Scripture to refer to." I did, but oh, the disappointment, for I failed to understand their meaning. With a Bible in my hand, in my bedroom at the top of the house, I sought to understand these texts, but they seemed disjointed and unintelligible—the Book was still a blank book to me. Again the Sabbath even, again I was

FOUND ON THE KERB

to listen—not to jcer now, for I was arrested. These people seemed to have something that I had not. The leader put a pointed question to me: "Why do you keep coming if it is all a fable?" Why? Oh, the wrestling with truth, a desire for truth, yet a fear of its consequence. "Would you like to be a Christian?" I was asked, and I was face to face with the truth at last. I searched my heart, and I knew. Yes, I longed to be a Christian in the highest and best sense, like my mother and grandmother, but not like these canting pulpit preachers, whose stipend was of more account than a human being whose life was so dark and unloved. "Yes," I said, "but I couldn't." "Do you believe Christ died for sinners?" I fought with the question, but something compelled me to admit the truth. "He will keep you," said the leader, "if you trust Him." Back to my bedroom I went, the Bible on one side of me, and Tom Paine's *Age of Reason* on the other. That book was given me by a one-time Plymouth brother, then an infidel. What he is now, I know not, but if these lines fall across his path, and he is unsaved, may he know that the book given to keep me on the downward path, Jehovah God used to turn my steps heavenward.

Which should it be—the Bible or *The Age of Reason*? The Bible! surely it was fable. I put it on one side, and commenced again to read Tom Paine. "Blasphemy against the Holy Ghost." My mind was playing tricks, I will read on and not be afraid. Again! "Blasphemy against the Holy Ghost"—was I *about* to commit the unpardonable sin? I tried to strengthen myself with such thoughts

as the triumph of mind over matter, etc I would again read Tom Paine, but I could not.

AGAIN THAT VOICE.

"Blasphemy against the Holy Ghost" The words seem to burn themselves in my mind, and to be printed all over the book. I took that book and hurled it over to the other side of the room, and taking the Bible, opened it at the story of the Crucifixion in Matthew's Gospel, and foolishly thought, "Yes, perhaps!" But God is full of mercy and compassion for our weakness and folly I demanded of God to know whether it was true On my knees I implored Him to manifest Himself to me. I wanted to know Him and the power of His salvation Maybe I was two hours or more on my knees Hard and callous I thought myself, but now weeping like a

school-girl. I was twenty-two years of age. What I saw, and what I heard is not for pen to tell. Psalm xlii was my experience, and Psalm li. "I believe," I repeated on my bed, through the night. He answered by a peace that defies description Did I sing? I sang for a week In the workshop, in the street, in the tram, in the night. Did I make a noise? I don't think so. It was in my heart My heart sang—

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee,

Did things go wrong? They did, but my heart sang, and sang, and sang Mind over matter? Oh, no! it was not, it was God moving in His own mysterious way His wonders to perform. Now my joy is to preach a Gospel that can save and keep

Recent Research in Bible Lands.

Jericho

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

ONE of the greatest miracles of faith in the Old Testament times was the fall of Jericho "By faith the walls of Jericho fell down [collapsed] after they had been compassed about for seven days" (Heb. xi 30) And the faith also of Rahab in connection therewith is worthy of the honourable mention it has received, for it was more than that of many of the Israelites "I know," she says, "that the Eternal has given you this country, and how the terror of you has fallen upon us, till all the natives are quivering because of you, for we have heard how the Eternal dried up the Red Sea before you when you left Egypt, and how you treated the two Amorite kings, on the east of the Jordan, Sihon and Og, whom you wiped off the earth As soon as we heard it our hearts quivered [melted], and everyone became utterly spiritised because of you, for the Eternal your God is God in heaven above, and in the earth below" (Josh ii 10, 11) And her faith was greatly rewarded in all her family being saved

It was at Jericho too that Joshua saw "the Captain of the Lord's Host" (Josh v. 14) who promised him, "I am putting Jericho into your hands, with its king, and all its fighting men" (Josh vi 2)

It was a great test to their faith to have to march round the town once a day for six days, and on the seventh day seven times, and then to raise a mighty shout—

THE SHOUT OF FAITH

—and the walls of the city fell down flat, and every man could march straight before him It seemed difficult at first to understand how every man could do so, but much light has been thrown upon it by the discoveries of the Marston Expedition within the last two years A recent issue of the *Illustrated London News* says in regard to discoveries made on the site of the Jericho of Joshua's times, that Bible students will note with supreme interest that the discoveries seem to agree almost entirely with the Biblical description of Jericho. There are the surrounding walls, houses against or upon the walls, the

traces of destruction, and of fire The traces of intense fire are plain to see, including reddened masses of brick, cracked stones, charred timbers, and ashes. Houses alongside the wall are found burned to the ground, their roofs fallen upon the domestic pottery within, and lastly, the subsequent Israelitish occupation in the second phase of the early iron age about 970 B C, seemed all accordant with

THE BIBLICAL ACCOUNT.

As to main facts there remains no room for doubt When Jericho of the age of Joshua was overwhelmed, its walls fell outwards down the steep slope of the mound making it really possible to the attackers to enter the city, as the Bible says, "straight before them"

Those who are wise above what is written—Modernists who imagine they are competent to contradict even contemporary records, say that the expression, "the walls fell down flat" is merely literary hyperbole

But Professor Garstang's excavations prove that the wall not only actually fell down, but fell outwards in the manner most convenient for a besieging force to enter the city The cause of the collapse is now believed to have been an earthquake, which is not unlikely, as we know that God has often used this means in the past for the deliverance of His people and for the punishment of the ungodly, as for instance with Korah, Dathan and Abiram, when the earth opened her mouth and swallowed them up with their possessions.

Earthquakes were used to rend the rocks at the Crucifixion, and at the Resurrection there was also "a great earthquake" (Matt. xxviii 2)

An earthquake was used for the deliverance of Paul and Silas from the Philippian prison (Acts xvi 26), and there will be many earthquakes in the day of the Lord's judgment (Rev vi 12; xi 13, 19, xvi. 18).

Awakening Silences

IN the most vocal age the world has ever known it takes much stamina to believe in the silences. Radio, press, and speech with endless news and discussion may mislead us into thinking that this is the only way that influence may be exerted. We know that in the past silences were fruitful in things that have outlived the years but perhaps, we think, they no longer produce

THE OLD RESULTS,

and unless something is always being said or visibly done many suppose that no progress is made and no real history is being enacted. Many people cannot stand silence at all. It frightens them and reduces them to zero. They are panic-stricken and impoverished when a stretch of it comes in—the quiet evening, the still hours, a passage in the day when nothing *seems* to be doing.

And yet the silences have all their ancient force in the life of the soul. One of our poets has told us of his fever and fretfulness and incapacity until he learned to be "unaffrighted by the silence round him." He had to learn to hold his conviction and pursue his task even when unsupported by others, and when he had endured past the border experience of loneliness and isolation and cold, all went well. We sing the hymn of Isaac Watts,

Cold mountains and the midnight air,
Witnessed the fervour of Thy prayer,

but our own passages of experience which are the equivalent we are apt to shun and evade, as not believing that the warmth and fervour still come that way.

But the silences, little as we suspect it, sometimes have more power to put us broad awake and startle us than all the speech and all the company. The noise of the world does not necessarily keep us awake. Paradoxical as it is, the incessant din has a rhythm which acts as a sort of opiate. When the machinery stops it often gets our attention more than when it is going. The engines of a great steamship stop in the middle of the night at sea, and one by one the passengers wake up and ask, "What has happened?" They had been soothed by the steady rhythm of the engines, but are awakened when they stop. They paid no attention to them while they were going, but were keenly aware of them when they ceased.

One of the most poignant cries in the whole history of the human soul is that of

SAUL ON THE MOUNTAINS

of Gilboa, "God is departed from me and answereth me no more, neither by prophets nor by dreams." Time was when God spoke daily, so regularly that it seemed as if He would never cease. Samuel was nearly always at hand with his care and prayer and solicitude and interest, so that Saul felt quite free to disregard Him. He was sure to come again. But Saul had paltered with God's kind approaches so long, taken his own way so steadily, disregarded

God's will so frequently, that at length the only possibility of his listening to God was when God ceased to speak. Then he was startled, shaken, laid hold of, brought to his senses—but too late. Every bit of his being was now wide-awake, and the silences did what he would not allow the speech to do.

But it is not too late with us. We can learn to utilize the silences even if they are not our first choice. We need no longer let them go to waste, and we need not organize our lives so as always to escape them. But at first blush silence seems very lonely. We get too dependent on other people, and often God wishes a word with us alone as we do with our dearest friends. "I will woo them into the wilderness," one of the prophets says for God when He cannot get a word with His people alone and undistracted by the world. We need to cherish our insights when we are not supported by the agreement of others, or we may soon be found throwing away all.

OUR FINEST VISITATIONS.

Very beautiful are those ministries which are unaffrighted, even though they have no immediate response in the shape of popularity or notice. Such a one was that of the quiet young Wesleyan preacher of Birmingham, Percy Ainsworth. Unsoured and undismayed by the lack of any vogue he yet went straight on, never fevered or repining or resorting to any nostrum in order to be heard. And then, while still in the thirties, his life came as quietly to an end. From time to time the people who had not much noticed him spoke wonderingly to each other about the things in general not going quite so well. Then quite a long time afterward one who had often spoken to a friend about some strange deficit in their common life and was now speaking of it again, wondering why, said suddenly, "I believe it must be Percy Ainsworth." The withdrawal of his presence and voice had slowly awakened them to the worth of what they had had. Then his influence bloomed and expanded and he took his place among the forces of our time. This was an awakening silence.

Sometimes the long cessation of letters from a certain quarter will awaken us to the worth and personality of a friend more poignantly than his former unregarded regularity, which we treated almost as a matter of right. His traits became more vivid, things he said are now sharply etched. What can have caused the silence? What does it mean?

Perhaps there is no rebuke so sharp as silence, so shame-begetting. In reply to our intrusion, our

INSULT OR UNKINDNESS,

someone says nothing. We think what they might have said. We find ourselves saying it for them. Everything in us starts into awareness. "Answerest thou me nothing?" said Pilate. What could this mean? When the Lord Jesus said nothing but wrote on the ground, a situation which hitherto had always led to endless discussion now threw every man back

upon himself, making him say and think things he never would have otherwise.

Sometimes some great truth which we have paltered with, delayed about treated with little attention, some truth which has been with us so long that we think it will always return automatically, is slowly withdrawn from our sight. Little by little things, in some inscrutable way, cease to go as well. There is a chill in the air. The dark comes on earlier. The silence grows ominous. Something is missing. These times, though they are not to our liking and no man could prefer them, we may come to treat as perhaps our most resourceful times. Instead of mere negative periods we can learn to regard them as God trying to get our attention. There is always a scarcity of men who have learned to be "unaffrighted by the silence round them."

Or again, some one who has been active in Christian service but has somehow dropped out has it slowly forced on him that he is now no longer asked or counted upon to do this or that. He misses it, and does not intend the rest of his life shall be spent like this. The foolish man takes all these intimations dully as "the way of the world," and

lets it go at that. The vital man says to such an experience, "I will not let thee go until thou bless me." When a man who has always had

BOOKS ON THE TABLE

finds himself quite away from them, he is often driven now to take up with and get meat out of books he slighted when the table was covered with more than he could glance at. Departed popularity, the loss of favour, some failure of responses to come in as they used to do—a hundred other forms of silence may be to us, if we can forsake our pride, the breeding ground of richer spiritual life.

Paul, who probably loved to argue as well as any man who ever lived, passed into three years of silence which have piqued the spiritual curiosity of the world ever since, and his words ring and reveal and warm because of the silences behind them. He never felt that God's great purpose in Christ was dependent on his ceaseless talk. He was at ease under the silences. When nothing new is coming in it may well be that something old, and only half noticed, but directly from God Himself, is just ready to resume its power and sway over us.

The Place Called Calvary

E E HEWITT

HOWARD E SMITH.

1 O Thou bleed-ing Lamb of God, Thou the path of death hast trod,
2 Flowing here the crim-son tide, Fount of bless-ing deep and wide,
3 O the cru-el pain He bore, When the crown of thorns He wore,
4 Come, oh, come, for He'll re-ceive All who on His name be-lieve.

Pour-ing out Thy life for me, At the place call'd Cal-va-ry
Sa-viour, wash a-way my sin, Bring Thy cleansing pow'r with-in
Sin-ner, come, for you and me. Je-sus died on Cal-va-ry
Find sal-va-tion full and free At the place call'd Cal-va-ry

CHORUS

Won-der-ful place call'd Cal-va-ry, Won-der-ful place call'd Cal-va-ry,
call'd Cal-va-ry, call'd Cal-va-ry,

Love, re-deem-ing love, I see, At the place call'd Cal-va-ry

Bible Study Helps

AN EXHORTATION TO PRAISE. (Psalm ciii.)

I. What are we Exhorted to do?

- 1 Bless the Lord (vv 1, 2, 20-22)
- 2 Bless His holy Name (v 1)

II. Who is Exhorted?

- 1 O my soul (vv 1, 2, 22)
- 2 His angels (v 20)
- 3 All His hosts (v 21)
- 4 His ministers (v 21)
- 5 All His works (v 22)

III. How to Praise Him?

- 1 All that is within me (v 1)
- 2 With my whole heart (Psalm ix 1)

IV. Why Praise Him?

- 1 Benefits (v 2)
- 2 Forgiveness (vv 3, 12, I John 1 7, Acts xiii 39)
- 3 Healing (v 3, Heb xiii 8)
- 4 Redemption (v 4, Psalm cvii 2, I Peter 1 18, 19)
- 5 Blessings (v 4, 1c)
- 6 Satisfaction (v 5, Psalm xxxvi 8, John iv 14)
- 7 Renewal (v 5, II Cor v 17, Isaiah xl 31, Titus iii 5)
- 8 Protection (v 6, John x 27-29, Psalm cv 14, 37-45, lxxx 8)
- 9 Revelation (v 7)
- 10 Mercy (vv 8-11, 17)
- 11 Grace (v 8, John 1 17, Titus iii 4, 5)
- 12 Compassion (vv 13, 14)
- 13 Righteousness (v 17, II Cor v 21)
- 14 Preparation (v 19, John xiv 1-3, Heb xi 16)
- 15 Power (v 19, John xvii 2, Matt xxviii 18)

FIVE SPIRITUAL SENSES

- 1 Look (Isaiah xlv 22, Heb xii 2)
- 2 Taste (Psalm xxxiv 8, I Pet ii 3, 7)
- 3 Hear (Jer xxii 29, Rom x 17)
- 4 Feel (Acts xvii 27, Jer xxix 13)
- 5 Touch (Matt xiv 36, Mark vi 56)

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, August 7th. Matt vi 1-18

"Thy Father which seeth in secret Himself shall reward thee openly" (verse 4)

It is a good thing to remember that our Father seeth in secret. As I write I am in a small cabin on board ship. An hotel bedroom has been described as the loneliest place on earth. So I can understand a cabin on board ship could likewise be described. It is indeed a secret place. The door is bolted. No one can get in. Yet how restless to know our Heavenly Father seeth in secret! He knows all about the lonely places. Those lonely places lose their loneliness because He seeth. Your lonely place may not be a cabin. It may be a shop-assistant's bedroom, or a lonely apartment in a large city, or a farm kitchen away from the busy crowd, or a quiet office in a large building. Naturally you would be lonely. But you remember your Father seeth the secret place. The memory of that keeps us walking in the ways of righteousness even when out of the sight of men. It also turns the secret place into a room where we listen-in to heaven.

Monday, August 8th. Matt vi 19-34

"Seek ye first the kingdom of God" (verse 33)

We frequently talk about these words. But these words are useless if they simply result in talk. We must not simply talk about seeking first the kingdom of God, we must do it. Marvelous sermons have been woven out of this sentence. But putting these words into sermons is not sufficient. We must put them into life. We must live them out. Ambition is not enough. Action is essential. Let us do it. Don't simply talk about it. Do it! Seek first God's kingdom to-day. Put the Lord first in everything. Make the Lord the head of the business, the head of the home, the head of the heart, and the head of the pocket. Do all to the glory of God.

Tuesday, August 9th. Matt vii 1-14

"Ask, and it shall be given you" (verse 7)

This is a blessed promise. Help me to believe it. Help me to believe that Thou art ready to give for the mere asking. Help me however to understand that I must ask aright. And help me to understand that I cannot ask aright unless Thy Holy Spirit inspires me. Only He knows what I need. Only he knows for what I should ask. What do I need to-day? Make my greatest need clear to me. Then inspire me to ask for the supply of that need along the line of Thy perfect will. The riches of heaven are more than sufficient for the needs of man. I will take my needs

Meditations by PERCY G PARKER.

and I will unpack them before God. I will trust the Biggest Heart of Eternity to meet the needs of my little heart. As the ocean finds no difficulty in filling the child's bucket, so Thou dost find no difficulty in filling my small heart.

Wednesday, August 10th. Matt vii 15-29

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven" (verse 21)

Lip crowning is not sufficient. We must crown Christ with lip and heart. Only the surrender of the life justifies us in calling Christ Lord with the lip. It is a sad thing that there are vast political and semi-religious movements which will crown Christ with their creed and deny Him with their conduct. Crowds of those who follow in the procession with streaming banners asserting "Crown Him Lord of all," will yet finish up their day drunk! Professions and processions do not write our names in the Lamb's book of life. The Lordship of Christ starts with the heart. When the heart has truly crowned Him then we are justified in calling Jesus, Lord. Heaven only recognises the language of the heart.

Thursday, August 11th. Matt viii 1-17

"Lord, if Thou wilt, Thou canst make me clean" (verse 2)

Notice this leper knew that if he were to be healed it must be Jesus' will, not his own. We hear the psychologists talking about the power of mind over matter. No doubt within a very narrow sphere there is some truth in this. But what power of mind had this leper over matter? If he could have willed himself into health how gladly he would have done it. But it was impossible. But he knew the will of Christ could do it. The will that willed the world into existence could will cleansing into a helpless leper. The Lord willed—and it was done. First there is God's will! then His word! then the miracle! What is our need to-day? Let us ask the Lord to will to meet our need. We need nothing more. His will. His word. His miracle.

Friday, August 12th. Matt viiii 18-34

"Master, I will follow Thee whithersoever Thou goest" (verse 19)

But he had not counted the cost! So Jesus counted it for him. The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head. The Lord never makes it too easy to follow Him. The way of the Christian is the way of the Cross. There are joys in the Christian life—but there are also sacrifices. The

Christian will walk upon golden streets in glory, but he sometimes has very stony ones down here. There are compensations—glorious compensations—but it costs something to be a Christian. A pastor of a mission in an address said in my hearing, "Last night I was called up at two o'clock in the morning." I said to him afterwards, "I suppose that does not often happen." Quite frequently," he replied, "it does." Yet he worked all day to earn his daily bread, and gave his leisure time to a large mission work! It costs to follow Christ. But it is worth it!

Saturday, August 13th. Matt ix 1-13

"Son, be of good cheer, thy sins be forgiven thee" (verse 2)

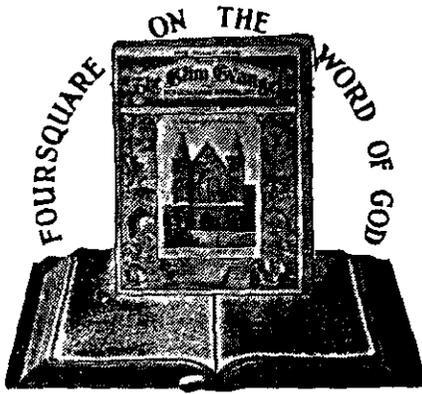
The only true happiness we ever find in connection with sin is when it is forgiven. The misery of sin finds its contrast in the joy of forgiveness. The Lord finds no delight in sin. He finds no delight in the misery of sin. But He finds infinite delight in the forgiveness of sin. Think of that canary you once possessed. Remember how it was taken sick, and ceased to sing. What intense delight you felt when it commenced to sing again. There is far sadder delight to the Lord when the soul that has been sick with sin enters into the joy of forgiveness and commences its song once more. Let us be of good cheer to-day. The word of forgiveness has been spoken to us. Our sins are forgiven. When God forgives He forgets. The sin has gone, the song has come.

Called by His Name

A man who lived in Portland, Maine, left by his will a trust fund of £20,000 to be used to pay for the education of Portland residents of his own family names, which are Rackleff, Miller, and Nelson. They must shew signs of genius, and must be recommended by a teacher or distinguished attorney. That bequest will constitute a splendid monument to the testator, a monument of life, which will outlast all memorials of marble, granite, or bronze.

Quite similarly does Christ honour and bless all those who are called by His Name. They have been adopted into His family, they are proud to take His Name upon them, and seek above all things to do honour to it.

All such persons Christ endows with blessed and magnificent potentialities. He provides for them the best of teachers and puts them under the most fruitful discipline. Nothing that boundless resources can do to develop them is left undone. They are the favoured of all men.



EDITORIAL

Abandonment.

HERE are vital words to ponder. They are taken from the *New Zealand Evangel*

"How eagerly, when first we truly realised our desperate need of the Lord Jesus in His Saviourhood, did we cast ourselves on Him, embracing, oh so gladly, the gift of salvation with all that it included of the witness of sonship, forgiveness, peace, and joy. Possibly many of my readers went on to know Him more fully, seeking to be brought into those deeper reaches of the mighty river of the grace of God, where 'holiness unto the Lord' was your cry and quest, and where you were filled with the Holy Spirit. There was joy in your abandonment then. The years slipped by, yet you loved the One who loved you and gave Himself for you. But, alas, that utterness of devotion to Him gave place to a love of ease, a little self-indulgence, a resting on your experience, perhaps even to actual transgression, bringing in its train barrenness and pain. Why? There came one morning when you failed to take up the daily cross, when the Tempter beguiled you, and you did eat of that which had been (in the exceeding wisdom of God) forbidden you. You pandered to the world in some questionable pleasure, to the flesh in some unlawful indulgence, some covetousness or pride. In a word, you began to live again, you had ceased to be His disciple. The remedy? Very obvious—back to the Cross, and

lay down your life afresh. Aye, though you 'lie in dust life's glory dead,' and there seems to be a stripping like His at Calvary—put to shame, so to speak; a scourging as His in the judgment hall; a death like His on the tree, you shall find that 'from the ground there blossoms red, life that shall endless be.' But you must positively abandon everything."

Let God Rule.

A VERY fine illustration occurs in *The King's Business*. It is so very suitable for these days that we gladly reproduce it.

Oliver Cromwell's secretary was dispatched to the Continent on some important business. He stayed one night at a seaport town, and tossed on his bed, unable to sleep.

According to old custom, a servant slept in his room, and on this occasion, soundly enough. The secretary at length awakened the man, who asked how it was his master could not rest.

"I am so afraid something will go wrong with the embassy," was the reply.

"Master," said the valet, "may I ask you a question or two?"

"To be sure," answered the envoy.

"Did God rule the world before we were born?"

"Most assuredly He did."

"And will He rule it after we are dead?"

"Certainly He will."

"Then, master, why not let Him rule the present, too?"

The secretary's faith was stirred, peace was the result, and in a few minutes both he and his servant were in a sound sleep.

Beloved in Jesus, your heart has been aching within you. You were busy at work for the Master, many depended upon you. You seemed almost to be the mainspring of the machinery. But sickness comes, and you lie helpless on the couch, and unbelief creeps in. Dear friend, let God rule the present. He sent your affliction. He sits by the refiner till He can see His own image formed in you, and there is some gracious purpose to

be accomplished in the present dispensation. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

A Comfortable Seat.

At Bangor—the Brighton of Ireland—there is a fine open-air stand on the sea front. Seats are so arranged on the sloping shore that the speaker can be distinctly seen and heard as he proclaims the Gospel from a roomy platform.

We were especially attracted by one seat. On the back of it were painted in white letters the words, "My help cometh from the Lord." The actual seat is very comfortable, and in addition it stands out as a symbol of the deepest spiritual truth. In times of depression, in times when money is so scarce and work is so uncertain there is a danger that the throngs of humanity will become tired, restless, worried, prostrate. But, thank God, there is a comfortable seat of faith. We can find relief and refreshment in the fact that "our help cometh from the Lord." Other things and persons may fail us, but He will never fail. Night by night we can soothe ourselves to sleep with the glad thought, "My help cometh from the Lord." And in the morning when we awaken, and the problems of the new day begin to surge around us, we can again find rest and strength in the same promise, "My help cometh from the Lord."

Before we can know real work we must know real rest. We must rest in Christ while we work for Christ.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

Man's ruin by sin is complete, and God's perfect remedy in Christ is as complete; sin has abounded; grace has much more abounded.

“More Than Conquerors”

A Sermon by Pastor J. ROBINSON (Elim Tabernacle, Canning Town).

In all these things we are more than conquerors through Him that loved us—Romans viii. 37.

ONE of Holy Scripture's greatest charms for the Christian, is that its teachings are so practical. Broadly speaking, there is never a circumstance of life, but we may read in the Scripture of one who lived victoriously in circumstances morally similar. The increase of culture and social development have in no way affected the great moral and spiritual questions which every son of man has to face sooner or later. Life remains, in its essentials, much the same as it ever has been. The two verses preceding our text were not spoken of conditions peculiar to Rome. They have their counterpart today, and the

HEROES OF THE MISSION FIELD

have often to face persecutions as literal as those of the early years of Church history

But blessed be God, with whom is such power, “in all these things we are more than conquerors!” Note the reality of the Christian's experience—not an easy Gospel of escape from all tribulation, for we must be frank, and admit that this is quite impossible—but we are conquerors in these things! Living in the midst of wickedness, yet triumphing over it! How we yearn for such a life of constant victory! But is it really possible for *me*? Let the Word of God supply the answer in two passages which are very precious to many of us

(1) Acts xiii. 1 mentions one of the teachers of the Antioch Church “Manaen, who had been brought up with Herod the tetrarch,” or, as the marginal reading has it, “Herod's foster-brother” Here, surely, is a message expressly recorded for those whose home circumstances are in every way against them. However ungodly the home may be, it can never be so bad as the palace home in which the young Manaen was reared. The one who stood to him in the relationship of father was the monstrous Herod the Great,

“THE NERO OF JUDEA,”

who slew the babes of Bethlehem (Matt. ii. 16), who ruthlessly poisoned or assassinated all who stood in his way, whose very death-bed was marked by infamous crime, and who died cursed by everyone who had ever called him friend. And this man acted as “father” to the future Christian teacher! But with Manaen were two other children—Archelaus (Matt. ii. 22), an even greater monster than his father, and Herod Antipas (Herod the tetrarch), who was denounced by John the Baptist (Matt. xiv. 4) for adultery, and who murdered John at the request of Salome the same Herod who mocked our Lord when Pilate sent Him to him for judgment (Luke xxiii. 11).

Could any good thing come from such a vile home, and from family fellowship with such people? Yea, “in all these things we are more than conquerors!” Hallelujah! Long years after, this same Manaen is

found as a teacher of the Church at Antioch! Oh, the miracle which grace has wrought in lives which seemed foredoomed to sin and shame! Who can despair, when God could bring a Christian teacher from such a place! Evil environment has a terrible influence on a young life, but mighty is our God, to the pulling down of Satan's strongholds! We are not told just how and when

MANAEN BECAME A CHRISTIAN.

But these things are written for our learning, that we might have hope. In very truth, a Christian dare not despair of any!

(2) But we have an even more striking example of the keeping power of God, in Philippians iv. 22, “All the saints salute you, chiefly they which are of Cæsar's household”

Christians in Cæsar's household?—Impossible! Christians living in the very house of Nero Cæsar, who has been called “the world's greatest brute”? Yes, even here, where sin held high carnival, and vice stalked unashamed, even in this place, which had echoed to the drunken frenzy of Cæsar's orgies; amongst the ten thousand slaves who attended at these vile feasts with no power whatever to protest or to evade—for a slave, remember, had no rights whatever, he was merely a *thing*—even here the saints dwelt! The prince of this world numbered among his domestics servants of the Prince of Peace! Does not the contrast strike one forcibly?—Where God is not expected, there is He! And shall I then be in despair because it seems that all men are against me? What matter the vileness and the filth around? Let me be a saint in Cæsar's household, for “in all these things we are more than conquerors through Him” There lies the secret! If the love of Christ be a burning passion in our lives; if the will of Christ be our sole instructor, then the power of Christ will be our sure defence, as Luther found when he wrote—

A safe stronghold our God is still,
A trusty shield and weapon
He'll help us clear from all the ill
That hath us now o'ertaken
The ancient prince of hell
Hath risen with purpose fell
Strong mail of craft and power
He weareth in this hour,
On earth is not his fellow

With force of arms we nothing can,
Full soon were we down-ridden,
But for us fights the proper Man,
Whom God Himself hath bidden
Ask ye Who is this same?
Christ Jesus is His Name,
The Lord Sabaoth's Son,
He and no other one,
Shall conquer in the battle

—Carlyle's translation

Concise Comments & Interesting Items

Alternating optimism and fear characterise our nation at the present time. Geneva, Lausanne, and Ottawa have become symbols of national and international hope. It remains to be seen to what extent those hopes will be realised.

Meanwhile a prayer issued by George Washington in connection with the United States is one that we could well adopt for ourselves at the present time. His prayer was as follows:

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection, that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another, and for their fellow citizens of the United States at large. And finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen."

The evils of smoking can be stressed by bringing together a comment and an illustration. One writes, "In these days when it is difficult to make ends meet, something might be gained, possibly in health and influence as well as in pocket, by cutting down expenditure upon smoking. Ministers especially might seriously consider this. A correspondent, who is a fine Methodist worker and by no means narrow-minded tells me with what relief they will see

the departure of their third minister, of whom he says, 'I scarcely ever meet him but he has a big, black pipe in his mouth,' and adds, 'We never had a minister of whom we have seen so little.'"

We are glad to say that such a comment is not applicable to our Foursquare ministers. A smoking minister would not be tolerated among us. We welcome ministers who are on fire, but not one who smokes. The illustration drawn from another source is as follows:

"The girls of Knox College, U.S.A., recently voted for a smoking room, 103 to 5. We know not what a day may bring forth. 'What are you crying about, little girl?' 'Mother is smoking cigarettes.' 'Well, never mind, it isn't you that is doing wrong.' 'No, but they are my cigarettes.'"

The Union meetings of the three great Methodist Churches take place from September 20th to September 24th of this year.

According to published figures this United Church will possess 5,000 ministers, 50,000 local preachers, 1,000,000 members, 1,250,000 Sunday school scholars, 200,000 Sunday school teachers, a community of about 4,000,000, and some 20,000 church buildings.

One says, "In eight weeks' time we shall be one great Methodist Church. But the question is, Will the gain recompense the pain?"

We pray that it may, but we have our doubts.

A blind lady named Mrs. Croad, is the subject of a remarkable contribution from the pen of Mr. Avary H. Forbes in the "Christian." An extract is as follows:

"Like many blind persons, Mrs. Croad could tell the colour of cloth, leather,

wood, paper, etc., with the greatest accuracy, but this power in her case extended to articles of fancy glass, china, and enamel ware, where the colours were burnt in under the surface. This power was not dependent on touch. The day she was brought into Mr. Westlake's house at Swindon (where she stayed for some seven months) she pointed to the walls, and then wrote on her slate the colours on the paper (which was a "lively" one), and her descriptions were perfectly correct. Her explanation of this phenomenon was as follows—'Colours are known by their degrees of heat, smoothness or roughness—white being cold, black, hot or raised, red, very hot and smooth, blue, hot and grating, edging my teeth, brown, very grating' and so on.

"Her sense of touch was equally marvellous in the case of photographs. If we finger a photograph, we cannot feel any lines or inequalities any more than we can on a sheet of glass. But Mrs. Croad could, and she could at once tell whether it was a landscape, a portrait or a group, and, if the latter, she could identify any of her friends in it whom she had once known personally."

Field Marshal Lord Plumer has just died. He was a very popular leader. All sorts of people have written to Lady Plumer sending their warm-hearted sympathy. She is realising how well loved and trusted he was. It is said that he was the only General who said "Please," and "Thank you," to his troops. We hesitate to believe that he is the only General to do this, but the statement is sufficient to make us watchful along these lines. A "please" and a "thank you," especially to the poor and the down, is a real way of reminding others of Jesus.



Miss Doris E. Coombes.

Healed of Tubercular Arthritis AT BIRMINGHAM CAMPAIGN

Before leaving school at the age of fourteen I felt my left arm very painful. My friends at home noticed that I was getting thinner. I was taken to the doctor and my arm was X-rayed. It was found I was suffering from Tubercular Arthritis at the elbow joint. My arm was then put in a plaster case. I had three cases in all. I was sent to a sanatorium where I had sunray treatment, but there was no improvement. At this time I chanced to see a poster announcing that Principal George Jeffreys was holding a Revival and Healing Campaign in Birmingham. I went to the meetings, was prayed for and anointed in the name of the Lord. I realized His touch. I was healed. I have now been at my work again for the last seven months. I went to the doctor, and he told me I need not come back for another year. This did not sound as if there was any tuberculosis in my body. I have gained in weight. I never forget it is the Lord Jesus who has done this for me.

—DORIS E. COOMBES (Sparkhill)

Is Armageddon Near?

By Dr. GERALD B. WINROD

And He gathered them together into a place called in the Hebrew tongue Armageddon —Rev xvi 16

WE have had occasion of late to learn what "keeping face" means to the Oriental. Japan, by strong-arm methods, took Manchuria from China recently, and the Chinese not being sufficiently skilful in arms to cope with the situation surrendered their rich "garden spot of the Orient" with scarcely a struggle. But even a more powerful weapon than armies, in the hands of the Chinese, was their ability to put a boycott on Japanese goods. This they did. As the embargo on Japan's products began to threaten Japan with

ECONOMIC DISASTER

the Japanese made a haughty gesture against Shanghai, thinking to bluff China. But to their amazement they soon found that it was not going to be so easy to handle the Chinese in that thickly settled and better developed part of the Empire. Shanghai was not Manchuria. A terrific crash was the result.

But Japan had made her threats and now she had "her foot in it." Her national pride was at stake. At whatever cost she must continue her assault, having made the start. We were soon reminded of what pride means in Oriental lands where they call it "face." Japan had made her boasts, and now to "keep face" she dared not turn back to her Emperor and admit defeat. So her "face" drove her on. In turn China's "face" was at stake, and in a short time the Orient was blazing with a war of "face."

When these recent reports about "keeping face" began appearing in the newspapers I was reminded of the

MODERNISTIC POSTMILLENNIALISTS

who have been preaching that "day by day in every way we are getting better and better." I thought of the war clouds hovering over central Europe, the vicious Bolshevism of Russia, the heartless Fascism of Italy, the powerful Hitlerism of Germany, the world-wide financial collapse, the Gandhi uprising in India, the teeming millions wrapped in heathenism, the seven million hungry men in America, the moral collapse of the world, and finally the war between Japan and China and its awful possibilities. As I contemplated these things I wondered just how the modernists hoped to "keep face." Their philosophy seems to have hit the rocks.

In New York City there is a prominent modernist preacher by the name of Dr. John Holmes. In a sermon preached Sunday, February 14th, he predicted "dark days ahead" and the soon "collapse of our society, a long period of dark ages, and then a slow and painful beginning anew." Then he tried to "keep face" with these words, "But whatever the prospect ahead, I hold unshaken faith in man's ultimate destiny. And meanwhile we must fight on

undaunted for the right, trusting in God for that final victory which we ourselves perhaps shall never see, but which will be the achievement of our children or our children's children." There is

MISERY IN THESE WORDS.

This statement entirely lacks the element of hope, and yet, in view of what is taking place in the world before our eyes, it is the inevitable conclusion to which the postmillennialist is driven. It sounds like dull pessimism to me. Yet, we who unfold the prophecies and teach the soon coming of Christ, are frequently called pessimists. But we deny the allegation. Our philosophy is not that of pessimism. We are justly optimistic, having chart and compass, knowing the prophetic seas on which we are sailing. The storm is approaching, the black clouds of war and tribulation are gathering, but beyond Antichrist, Armageddon and Catastrophe, the harbour is in sight. We are possessed of a "blessed Hope." These "perilous times" which have come and are coming upon the earth speak of the soon return of Jesus Christ.

Armageddon will precede His coming. Armageddon seems to be near at hand. Idealists and postmillennialists have pinned their hopes largely on the League of Nations, but the Japanese invasion of the last few months has shewn how utterly helpless the League is, as far as the curbing of war is concerned. Why? Because war is rooted in human lust and not in armaments. We must go to the Bible for the best explanation of the origin of war ever given. James iv 1, "From whence come wars? Come they not of your lusts." Exactly—

LUST FOR POWER'

Lust for gold! Wars will come to an end when lust is burned out of human nature and not until then. Prophetic students know that this will not come to pass until the Golden Age is ushered in following the personal return of Christ. The final great war is yet ahead of us, but by putting our ears to the ground we may hear the rumble of its horses' hoofs. We may read the "handwriting on the wall." The final, bloody chapter of human history is yet to be written.

Turn now with me to Revelation xix 17-19, "And I saw an angel standing in the sun, and he cried with a loud voice saying to all the fowls that fly in the midst of heaven, Come. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army."

We have been reading a part of John's description of Armageddon. Notice those "fowls that fly." How terrible, how powerful, how destructive they

must be ' These fowls are to destroy kings, captains, mighty men, horses, everything. Fowls flying ' John did not know we were going to call those fowls by the name of

AIRPLANES

when he saw them in the Patmos vision. The fowls here undoubtedly mean destructive air machines with which the next war will be fought. Not a war leader of any nation will dispute that the next world war will be a struggle of the air. "Fowls that fly"

One shudders as he informs himself in regard to the possibilities of infernal air devices already produced by scientific minds, capable of raining destruction from the skies. Machines already in existence stagger the most fantastic imagination. With the unfolding of the new air consciousness our scientific achievements in this direction are almost unbelievable. In the next war Mars will live in the clouds, he will wear wings, control robots, drop bombs on cities and thrust death-rays against governments like lightnings.

A military expert says, "By turning a switch at this desk in New York, I could dispatch a robot-manned airplane and drop two thousand pounds of dynamite over the White House. Without rising from his chair any army general could send enough planes from Long Island flying fields to destroy Philadelphia with high-explosive bombs automatically set to explode over a given area. The next war will be synccopated, reaching a speed of one hundred and forty or

TWO HUNDRED MILES AN HOUR.

Even this record may be exceeded. Great Britain is experimenting with planes that have attained a speed of three hundred and fifty miles per hour. Fifty planes flying low over Washington, spraying poison gas, would kill every living thing in half an hour, including the general staff and the members of both houses of Congress. They could drop at the same time enough incendiary bombs to burn up what was left of the city."

Think of this kind of knowledge being at the fingertips of men who are dominated by unregenerate, depraved natures and actuated by selfish desires.

The future air machines will not have human pilots. They will be driven by mechanical men, robots, possessing radio brains, guided by radio instruments, controlled by a human pilot in another plane perhaps ten miles away. We are told that "the next war will strike like lightning." Bombs will be timed and dropped automatically. There will be mechanical instruments, mechanical eyes, mechanical lips and ears, and mechanical guns. Already science knows exactly how to build, direct and control inexpensive planes, keeping them in the air by use of radio instruments. This is what is meant by the term "mechanical pilot." A plane can be made to fly in a given direction until it reaches its objectives, then miles away an operator can touch a button and cause it to drop its cargo of high explosives.

THE NEW GAS.

The new poison gas far exceeds anything used during the World War in its destructive properties.

The cracking of future gas bombs will make the bombs of the last war seem like firecrackers. The sickly, sweetish odour of the new gas will result in wholesale slaughter. Tens of thousands will meet death in its most horrible form from the gas of the future. If this seems like a fantastic nightmare, take time to inform yourself concerning recent scientific developments in these realms. "Fowls that fly"

The planet will be torn and shaken like a reed in the wind. Nature will be seized with convulsions. "War, famine, pestilence, earthquakes!" The earth will groan in travail as the new age is being born. A great earthquake is coming, one that will make the world to seem to be falling to pieces. Revelation xvi 18 "And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Men will seek death but will not be able to find it. Satan's power will be short and his wrath will be great. He will make his final, great attempt to gain permanent control of the earth. Men, energised by demon intelligences, literally demonised, will do his bidding. We read in Revelation xvi 10, 11, that men "gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

It is altogether probable that the teeming millions of the Orient, ruled over by some Red Napoleon, will

SWEEP ACROSS THE EAST

to do battle against the Western world, which will at that time be under the leadership of that demonic, spectacular personage, the Antichrist. The two opposing forces will be brought to face each other in Palestine. Japan, Russia, China and India will play the principal parts in the great Eastern drama. Here we see millions of man-power. And remember the Orient is being awakened and stirred to life and action. Speaking of China, Napoleon once said, "There sleeps a lion, let it sleep." But Japan has insisted upon twisting the lion's tail and the result is that China's war forces are being stimulated into action, united and solidified. China is awakening.

While Japan dislikes Bolshevism, yet it has just been disclosed that a secret treaty was negotiated between her and the Soviets before the conquest of Manchuria. She seems to be able to work with the Russians. Some gigantic war lord could arise to-morrow in the East, unite the forces and sweep across Russia, down into Europe, and finally meet in Palestine, to fight it out against the forces of Antichrist. This would be Armageddon.

But what shall we say of the death-rays which will be used in the next war? One scientist estimates that it will be possible to mow down an army of one hundred thousand men with his ray, as you would cut grass with a sickle. An European statesman is quoted as saying the day will come when it will be possible to flash

A DEATH-RAY ACROSS THE ATLANTIC.

Put such an instrument in the hands of some modern superman like say, Mussolini, and he could lash half

the world into subjection within twenty-four hours. Just such a Superman is coming, and the number of his name will be 666. He will be the Antichrist. Possibly he is living to-day.

Armageddon will be a war of superphysical devices. Supernatural agencies will be brought into use. The beast will be bringing fire down from the heavens, says Revelation, counterfeiting Elijah's fire at Mount Carmel, and this antichristian fire no doubt refers to a powerful death ray. The final clash will be under the direct control of demons.

Jesus Christ has enemies. In that day He will have enemies in physical bodies. The destructive agencies of war will be so powerful, so superhuman, so terrible that the demon-obsessed brains of men will actually think to make war against Him as He descends in the clouds. The battle-line of Armageddon, will be drawn, but before the war is ended, both sides will pause, look into the heavens and sure enough, there will be Christ descending with His translated saints. They will suddenly turn, unite their forces—O how they hate Him—and will actually

THINK TO DESTROY HIM

with their powerful death-rays. Flash, flash, flash!

Under demon power, the war leaders feel certain they can burn Him up!

But we read that Christ possessed a more powerful ray. He fights and conquers. We read, "And out of His mouth goeth a sharp sword, that with it He should smite the nations" (Rev. xix 15). And in the next verse He is called "KING OF KINGS AND LORD OF LORDS," He is spoken of as riding a white horse, and in Jewish symbolism this means coming with great earthly power.

This will mark the fulfilment of that great pre-millennial Psalm (Psalm cx), wherein we read, "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Jesus Christ has enemies, but in that day they shall become His footstool.

ANONYMOUS GIFTS

We acknowledge with gratitude to God the following anonymous gifts to His work as follows

To the Work in General Bradford, 10/-, Littlehampton, 4/-, Three Eastbourne Crusaders, 16/6

Foreign Missions Sparkhill (Birmingham), 10/-

Children's Bible Educator

We are giving a prize every month for the best answers

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

Solutions should arrive by first post Monday August 8th

JUMBLED TEXT WORDS. The jumbled words given below are the chief words of a verse in the 16th chapter of I Corinthians which describes the circumstances of the Four-square Gospel in regard to God's help and the world's opposition. There are 15 words in the whole verse, and the 7 words

given are in the order that they come in the verse. Write out the whole verse, and give its number in the chapter

TREAG RODI LACTUFFEE DOPEEN EM MYNA
SERIESDARVA

WORD SELECTION PUZZLE SOLUTION, JULY 22nd.

Answer: Matthew xvi 26

Correct solutions were received from: Iris Astill, Mary Brunt, Joyce Gummer, Reggie Hartley, Lilys Hale, George Hesling, Joan Hill, Mary Hurst, Monty Mountjoy, Beatrice Paul, Birdie Pike, Alice Potter, Nellie Rabbage, Patty Rogers, Dennis Wilkinson, Alfred Yardley



A happy group of workers, taken at the annual outing of the Elim Publishing Company to Clacton-on-Sea, shewing some of the workers who are behind the weekly issue of the "Elim Evangel" and also the ever-growing stream of Foursquare literature which spreads forth to all parts of the world, bearing the news of God's wonderful love and wonderful works

FRESH ADVANCE ON MANY FRONTS

Many Converts and Baptisms—Churches New and Old Rejoice in Service

TWENTY BAPTISMS

Bradford (Pastor H W Fardell) Every seat was occupied and many people were standing on the occasion of the recent baptismal service when twenty believers were immersed by Pastor R Tweed, the Divisional Superintendent

Pastor Fardell convened and Pastors A S Thorne (Birmingham) and A E Thorne (Keighley) assisted in the service

At the close of Pastor Tweed's message on Following in His Steps, eight souls surrendered to the claims of the Saviour, and quite a large number of people signified their desire to be baptised at the next opportunity

Thank God for His continued blessing on the assembly meeting at Freemason's Hall, Westgate, especially for the saving of eight more souls on two recent Sundays

It was a joy to have Miss D Chung visit the church here on the occasion of the World Crusade night Twenty-seven new boxes were issued on that occasion

NINETEEN BAPTISMS.

Brighton (Pastor W Barton) Much blessing is being experienced at Elim Tabernacle, Union Street, and the Word going forth with no uncertain sound is bearing fruit At almost every Sunday evening Gospel service souls are saved, and on a recent Sunday seven decisions were made to accept the Saviour's precious gift of salvation

A baptismal service was held last Thursday in which members of Preston and Hove also joined, and nineteen saints passed through the waters of baptism Pastor Barton conducted the meeting and immersed the candidates Pastor Hill of Preston and Miss Edwards of Hove both took part in the service, the latter delivering a message on Baptism which resulted in the salvation of a soul and the decision of eight persons to be baptised at the next opportunity afforded

The assembly has recently enjoyed the ministry in word and song of Pastor Barton's sisters, who have been on a visit to the town, and great blessing was experienced on each occasion

Prayer has been answered by increased numbers in the church, and the younger members of the assembly, both Crusaders and Cadets, have been much encouraged to active service

LEVITICAL STUDIES.

Hornsey (Miss Hawes) The blessing of the Lord is upon His people meeting at Zion Tabernacle, Duncombe Road The meetings of late have been more blessed than ever, and the hall is a real Bethel to those who come up seeking a blessing at Jesus' feet

Miss Hawes has just concluded a series of studies in Leviticus, which have proved

a real source of inspiration, many finding enlightenment in this wonderful book, through its careful and clear exposition by His faithful servant, under the aid of the Holy Spirit

The best meetings, as all will testify, are the breaking-of-bread services, when on Sunday mornings the saints assemble to remember the Lord's death "till He come" The power of God mightily overshadows the meeting as they are shut in with Him, and He reveals His face Praise God for such times of refreshing

The Sunday School anniversary meetings were a great success The Lord working through the little ones in a wonderful way The teachers and Superintendent were amply rewarded for their labours by the children's splendid efforts in song, recitation, and action

OPENING OF NEW HALL

Annaghanoon (Mr Hall) Pedestrians and motorists passing along the main road which threads through the town of Annaghanoon cast inquisitive glances at the throng of people gathered around a new building Something to do with the great Eucharistic Congress," they may have mused A sound of singing being borne on the air— It does not sound like the chanting of matins What's that?" "Blotted out, blotted out, all blotted out Ah! it's those Elim people Quite right It being Saturday afternoon, Elim folk had come from the different Irish centres to see

the new Elim Tabernacle being opened Principal P G Parker had come to officiate, and had a hearty welcome from the country folk After the singing of choruses the doors were opened by the Principal, and after a short pause, so that God himself might have the precedence, between 300 and 400 people filed in, singing enthusiastically, "Praise God from whom all blessings flow" A short service was held inside The pastors, from the different assemblies gave promises to the Annaghanoon church from the Word of God all of which were most suitable for the special occasion A brief resume of the cardinal truths of the Foursquare Gospel was given by Mr Parker, and the doubts of many dispelled In the evening the building was again crowded to capacity The spiritual fervour was intense, and the first address by Pastor Kemp on the question of the lawyer, "Who is my neighbour?" was much appreciated A glorious message was that given by Principal Parker to close the day, entitled, Christ in the Midst It was a solemn time, when we believe tears flowed freely, and all assembled determined to put Christ in the midst as never before, and most glorious thing of all, several souls professed salvation Mr Parker remained for some days to conduct a campaign, and to good numbers the Word of God was expounded in its profound simplicity

The saints desire to place on record their thanks to God for such a comfortable and spacious church The older



Opening of New Elim Hall, Annaghanoon.

saints can remember the days when the meetings were held in a mud-wall cottage. Then they moved to a wooden hall, and now a step further has been made towards extending the kingdom of our Lord and Saviour Jesus Christ. God also set His seal on the labours of Mr Hall, the pastor-in-charge, by saving three souls in the last service in the old hall, for which we rejoice.

REVIVAL CONTINUES.

Dundee (Pastor J McGillivray) On Saturday night, notwithstanding somewhat showery weather the many new converts, who united with a very large number of adherents of the Elim Foursquare Gospel Alliance gathered during the great revival, held a most impressive open-air service in Albert Square. Pastor J McGillivray opened the proceedings with prayer, and led the whole-hearted singing of beautiful choruses. Mr J S Rungay's testimony as to his experience before conversion, when associated with Sir Harry Lauder over thirty years ago, as contrasted with voluntary active service in the sphere of home mission enterprise, held the earnest attention of all present.

Mr E Scrymgeour made appropriate reference to his many years familiarity with the open-air stance under other circumstances, stating that he had become convinced of the impossibility of mass salvation either for time or eternity. Thereafter Pastor McGillivray delivered a telling address, taking for his text Pilate's words, "Behold the Man." He commended the Gospel of the Lord Jesus Christ with whose leadership and saving power they could never be disappointed. The Pastor's appeal for those who would henceforth enter into allegiance with Christ with heart, soul, and mind, resulted in recruits being obtained for service under the banner of the Cross.

So great was the enthusiasm that many of those present remained rejoicing together long after the meeting had concluded.

Regular services are now being held on Tuesdays, Thursdays, and Sundays in the Y M C A, Large Hall, which is invariably filled with over 800 to its utmost capacity—unmistakable proof that Dundee has been added to the long list of revival centres that will ever be a witness to the fourfold Gospel preached by the Elim Alliance. Signs and wonders are following the preaching of the Word. Over the week-end there were more than forty decisions for Christ.

Springfield and Writtle. A series of tent campaigns is being conducted in and around Chelmsford, with a view to adding to the number who already travel from these places to Elim Tabernacle, Mildmay Road. The campaign at Springfield did not show great results, but a very good commencement has been made at Writtle, and souls have professed salvation nearly every night. Pray for these and other campaigns.

Ingatestone, Essex. As a result of the revival campaign which was conducted in this town by Pastor J Woodhead of Chelmsford, assisted by Evangelist G

Dunk, an assembly has been established, and weekly services are being conducted in the Drill Hall, Fryerning Lane.

CHILDREN'S ANNIVERSARY.

Chelmsford (Pastor J Woodhead) A very happy week-end was spent at Elim Tabernacle, Mildmay Road, recently on the occasion of the fifth Sunday school anniversary. Pastor J C N Eaton of Colchester was the special speaker for the three services on the Sunday. His ministry was greatly appreciated. Everyone was delighted with the singing of the young people under the able leadership of Mrs Woodhead, who had given untiring labour in training them, but was well repaid by the gratifying success of the anniversary. The services were continued on the Monday, when special singing was rendered by the young people, an account of the young people's section of the assembly and its activities being given by the Sunday School Superintendent, Mr Springett. An address was then delivered by Pastor J Woodhead. A grand finale to the anniversary was witnessed when the congregation requested that a favourite song be repeated. The young people sang with all their might, the strain being then taken up by the whole assembly in volumes of praise to the Redeemer, who had so wonderfully blessed these services.

The Tabernacle was beautifully decorated with flowers for the occasion.

SIXTY-EIGHT BAPTISMS.

Halifax (Pastor J C Kennedy) Recently at Lee Mount Baptist Chapel the second great baptismal service was held in connection with the Foursquare assembly in Halifax. The critics who scoffed and said that Foursquare effort was mere emotionalism, and would not last, are confounded, for only three months have elapsed between the two baptismal services. The first time about 150 were immersed, and this time 68 obeyed the Master's command, and followed Him through the waters.

This time, as on the previous occasion, the Rev Mr Tallontire kindly lent the chapel, and also officiated in the service. Praise God for every minister of the Gospel, of whatever denomination, with a Foursquare heart.

The service commenced at 7.30, but the people began assembling at 5.30, anxious to secure good seats.

The choruses and hymns were sung as only born-again people can sing. The Crusaders, who were grouped above and around the platform, excelled in their solo piece, "Lay up treasure in heaven." Even a stranger could not help realising that they knew what it meant to lay up treasure in heaven.

The message was taken from the eighth chapter of Acts, and it was clear

that Pastor Kennedy was endowed with power from on high. The Holy Spirit did His work, and when the appeal was given fourteen precious souls experienced the new birth.

The baptismal ceremony was deeply impressive. The sisters went first, clad in white, then the brethren. Families were baptised together.

It was a wonderful and never-to-be-forgotten day, and as the saints turned homewards, the glory of God just filled every soul, a sweet fragrance lingering, for Jesus had been there.

The Foursquare assembly meeting at Hanover School, Hanover Street, is indeed as a "light upon a hill." Many and varied are the criticisms made, but the saints stand firm, planted on the Rock Christ Jesus, and so continue to flourish.

During the last two months nearly eighty have been saved, and forty have received the Baptism in the Holy Ghost.

Many miraculous cases of healing have taken place. One brother was gloriously healed, after suffering with double rupture for twenty years. Another one who had been a victim of bronchial asthma for twenty years has been set free. A sister with a blind eye, now rejoices in having two good eyes.

Many are being healed gradually, but none the less surely, and all praise and glory is given to Him who was "wounded for our transgressions, and bruised for our iniquities, and by whose stripes we are healed!"

If heaven has no books, it has the men who wrote the good ones.

The love of truth is the love of realities, the determination to rest upon facts, not semblances.

The affections of the heart and the conduct of the life are governed by faith.

Sonship does not exempt from temptation. Temptation does not invalidate sonship.

The good man dies to live. Death to him is a dead thing; it died in the death of Jesus.

It is the business of a preacher of the Gospel to preach faith and live morality.

The best way to make men good subjects to the King, is to make them good servants of God.



Pastor
J Woodhead

Studies in The Acts

By P N CORRY

Acts xviii, 1-11

The Position of Corinth

Before studying this lesson please turn to the maps at the end of your Bible and notice the unique position of this city. In the twentieth century of steam and electrical power it may not seem much, but in that of sails and of oars it was very well placed. The winter gales even on the blue Mediterranean can do tremendous harm, especially at the junction with the Adriatic Sea about the coast of southern Greece. The rough outline of that coast was not caused by ripples but by raging breakers, great waves of the sea smashing themselves upon the coast. Trade of the first century avoided that crossing whenever possible, and it was here that the position of Corinth came into importance. The bay of Athens on one side, the gulf of Corinth on the other with only a narrow strip of land between, suggested a canal even in the days of Cæsar, although it was centuries before his dream became a fact. Until that waterway was built ships were either unloaded at the eastern port of Corinth, Cenchrea and loaded again at the western port of Lachæum, or the boats themselves were taken overland on rollers. There was a path prepared for such traffic called the Diolkos. Anything was safer than the dreaded rocks of Cape Malea and the dangerous currents round those southern headlands.

Corinth, the centre of shipping, the port of Europe the counterpart of Port Said, the seat of Roman government and Greek sport, had a delightful climate, and its position was undoubtedly the cause of its prosperity.

The Population of Corinth.

The population of this busy centre of commerce numbered in Paul's day about 600,000. Greeks in great numbers came there, the Roman colonists were also

numerous, besides the great multitudes of all kinds and conditions of folk attracted by business, labour and pleasure. Added to these were the Jews who had followed the trade, and also at this time those Jews who had been expelled from Rome (Acts xviii 2). The worship of Corinth at this time was given to Aphrodite, the goddess of love, or rather lust. This worship came from the East via Babylon and Egypt, and thousands of courtesans were in the temples of the city. The ill-fame of the city may be judged from this that all over Greece the nickname of a wanton or man of pleasure was "a Corinthian". Read Romans i 21-32 and I Corinthians v 10, and remember that they are descriptions of Corinth. Do not, however, suppose that all were such. The hardheaded business man and the Jewish banker were to be found in large numbers. The vigour of trade as well as the vice of pleasure were mingled in this city, and schools of Greek learning and philosophy flourished. Such was Corinth the city of trade, of learning, and of pleasure.

The Presentation of the Gospel.

Paul came to Corinth alone and in the home of Aquila found not only a refuge, but work. On the arrival of his companions he at once testifies in the synagogue with the usual result. The house of Crispus now became the new centre from which the light shone but it is evident from verses 9-11 that he intended to move on to the next place soon. The Lord Jesus interferes with his plans, and as a result Paul remains in the city for one year and six months. The psalmist says that the STEPS of a good man are ordered by the Lord (Psalm xxxvii 23), and as one preacher has said, "So are the STOPS". This one certainly was one of the stops that

the Lord ordained to result in a church of unusual strength being formed in this city. Paul himself says he was hindered in continuing his journey to Rome (Rom i 10-12 xv 22 23), but that later on, having "no more place in these parts," he was allowed to move on. He stopped for a purpose not to mark time. Roland Allen rightly says that strategic cities not only contain railway stations but prisons. When the Lord causes us to stop in any place like Corinth—it is not the spirit of the gaoil that we must cultivate, but that of the railway station, so that from that place may radiate new lines to all the district round about. I Cor xvi 5-9 shews us Paul's constant habit of mind, and when doors ceased to open or fresh avenues ceased to present themselves, then he moved out to find them.

How did Paul present the Gospel to these pleasure-loving, hardheaded men of the world? I Corinthians ii 1-5 supplies the answer. He did not meet philosophy with persuasive words, he did not supply signs to a giddy crowd, nor make a show of worldly wisdom to the cultured Greeks, but he preached Christ crucified. His message came in demonstration of the Spirit and of power that their faith might be built upon a solid foundation and not upon shifting sands. The result was a church of which Paul was proud (I Cor i 4-9). In our day many speak very disdainfully of Corinth. They would almost say that Paul disowned it, but the introduction to his letter tells us a very different story. True, there were mistakes, errors, excesses, but they were all traceable to a very large view of Christian liberty and freedom. Paul's letter is not written as a curb, but as a corrective, so that they might understand that the liberty they had received should not become licence.

The space given in the Acts to the history of the founding of this church is not great, but I Corinthians supplies the rest so that it is possible to be quite conversant with this church in all phases of its growth, in its mistakes as well as its triumphs. Read it therefore with the two letters, and thus be warned by their failures, while growing into the liberty and fullness of their birthright.

THE DAY OF ATONEMENT (Lev. xvi.)

By Rev G H LUNN, MA

DR SCOFIELD'S note on Atonement is helpful in the study of the great truths which belong to the sacrificial and redemptive work of Christ. He writes

"The Biblical use and meaning of the word must be sharply distinguished from its use in theology. In theology it is a term which covers the whole sacrificial and redemptive work of Christ."

In the Old Testament Atonement is the English word used to translate the Hebrew words which mean "cover," "coverings," or "to cover." The Levitical offerings did not "take away" the sin, they only covered. See Hebrews x 4.

On this great day, the only work done in all Israel was that of the high priest, He moves through the

scene in solitude, offering the sacrifices, burning the incense, sprinkling the blood, and confessing upon the head of the scapegoat the sins of all Israel. He lays aside his robes of glory and of beauty, and he is clothed in the simple white linen. The twofold aspect of Redemption is symbolized in the two offerings. One goat is slain, for without shedding of blood there is no remission, the other is set free, bearing upon his head the sins that have been confessed, that they may be carried away into the land of forgetfulness. They were thus an anticipation of Calvary but nothing more. They could never take away our sins. Only the Lamb of God bears them away for ever.

"As far as the east is from the west, so far hath He removed our transgressions from us."

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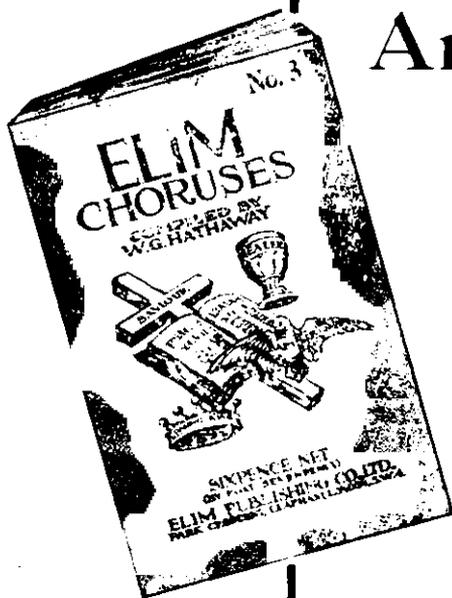
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