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# ALONE WITH GOD (MUSIC)

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# The Eilm Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 11

MARCH 13, 1931

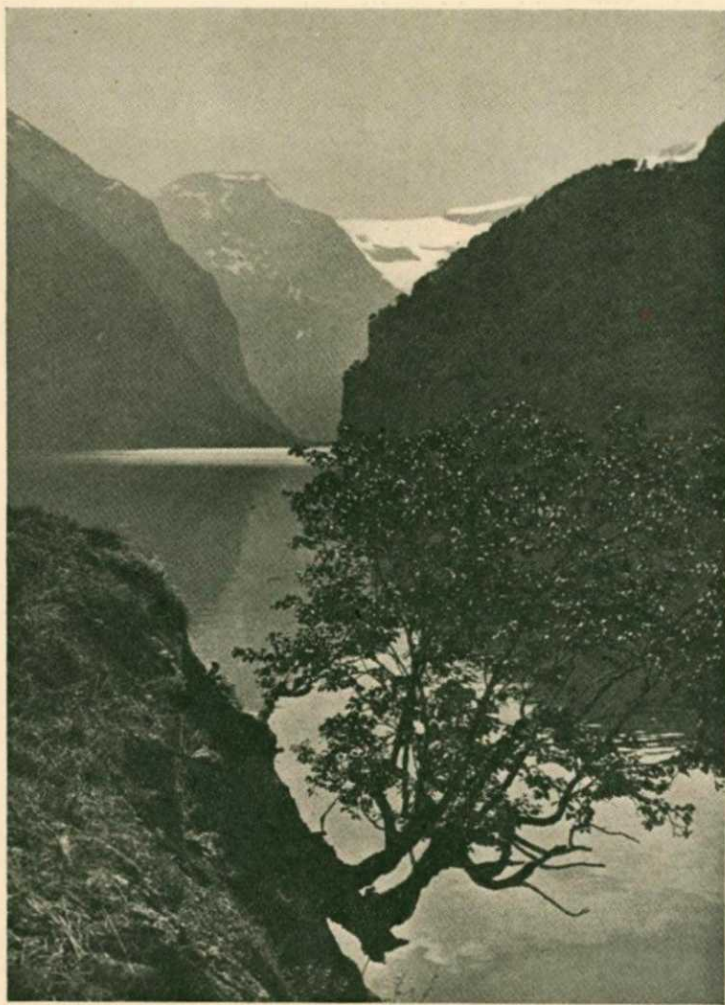
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**SAVIOUR**




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

**HEALER**


"In His hand are the deep places of the earth; the strength of the hills is His also."—Psalm xciv. 4.

**COMING KING**



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

**BAPTISER**



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



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

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

Vol. XII.

March 13, 1931

No. 11

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

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

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

**Manuscripts.**—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, 20, Clarence Rd., Clapham, London, S.W.4. 'Phone: Brixton 2227.

**Printed and published** every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4. 'Phone: Macaulay 2981.

**Telegrams:** Publishing Dept.: "Vicepress, Clapcom-London." Editorial Dept.: "Foursquare, Brixstret-London."

THE ANNUAL

## Foursquare Gospel Demonstration

in the

## Royal Albert Hall

LONDON

EASTER MONDAY

(APRIL 6)

will be conducted by

PRINCIPAL

## GEORGE JEFFREYS

who will preach at the

## 3 Great Gatherings

Morning at 11 o'clock.

**Divine Healing Service:**

The sick will be anointed with oil and prayed for, and requests for prayer dealt with. James v. 14.

Afternoon at 3 o'clock.

**Communion Service:**

Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate. I. Corinthians xi. 26.

Evening at 6.30 o'clock.

**Baptismal Service:**

Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ. Matthew xxviii. 19.

For full particulars, see page 148

## WATCH THESE DATES

**BARKING.** Feb. 26—Mar. 26. Elim Hall, Ripple Road. Five Thursdays at 7.30. Lectures by Principal Parker.

**BATTERSEA.** March 29 at 6.30 p.m. Elim Hall, Plough Road. Visit of London Crusader Choir.

**BIRMINGHAM.** Commencing March 8. Lodge Road Congregational Institute, Hockley. Campaign by Pastors P. H. Hulbert and H. W. Fielding.

**CANNING TOWN.** Feb. 25—Mar. 25. Elim Hall, Bethell Avenue. Five Wednesdays at 7.30. Lectures by Principal Parker.

**CARLISLE.** April 12—16. Elim Tabernacle, West Walls. Campaign by Pastor P. H. Hulbert.

**EALING.** Feb. 24—Mar. 24. Cranmer Hall, Cranmer Ave. Tuesdays at 7.30 (but Monday, Mar. 16 instead of Tuesday, Mar. 17). Lectures by Principal Parker.

**HALSTEAD.** Feb. 15—March 18. Town Hall. Campaign by Pastor and Mrs. Charles Kingston.

**ILFORD.** Commencing March 8. Elim Hall, Serafton Road. Campaign by Pastor P. Le Tissier and Evangelist C. Johnson.

**KENSINGTON, London.** Every Sunday at 3 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College). Mar. 22. Visit of London Crusader Choir, 6 p.m.

This space is reserved for local announcements

**LEIGH-ON-SEA.** April 3-5. Elim Hall, Glendale Gardens, United Elim Convention of Essex Elim Churches. Special speakers.

## LONDON AND PROVINCIAL EASTER CONVENTIONS

See full particulars on page 163.

Principal GEORGE JEFFREYS & Revival Party  
GREAT SUMMER TENT CAMPAIGN

at

## BLACKPOOL

Watch this page for further particulars.



Meditations for Quiet Moments.

# Love's Liberality

By Pastor E. C. W. BOULTON

God who gives with open hand—JAMES 1 5 (*Weymouth*)

**G**OD'S gifts are immeasurably greater than we conceive them to be. The Divine character is perhaps best revealed in those words of John, "God is Love." We cannot arrive at a greater or truer estimate of the Invisible and Eternal than this. It is both exhaustive and comprehensive in its unfolding. And because God is Love, we have the

**TRUTH OF OUR TEXT.**

With what measure God loves, He gives—the greatness of His love determines the greatness of His giving. And so it must always be—the moment we commence to love we begin to give. Immediately love comes to birth within us we are no longer our own.

If we contemplate the munificence of God in the light of the Calvary Gift, we shall at once be impressed with the extent to which He goes in the outpouring of His wealth upon a world so morally, physically, and spiritually bankrupt. With bated breath we listen to the language of Scripture, as it tells of that stupendous sacrifice, that sublime surrender, that blessed bestowal of God Himself. Let the very stars stand still in their courses as we listen to the recital of this wonder of the ages—"God so loved the world that He gave His only begotten Son!" And shall the One who spared not His own beloved Son withhold aught from those who claim His royal bounty? Well might the Apostle be moved to write, "God who giveth liberally." With lavish hand has God dealt out His princely largesse to the poor and the needy. As one has so beautifully expressed this truth, "God rejoices with infinite joy to pour Himself out for the sake of His children. God exists from eternity to eternity by giving Himself away."

**THE FRUITFUL SACRIFICE**

And when we consider that our enrichment was procured at the cost of His impoverishment—that our joy was born of His sorrow and suffering—our life purchased by His death—that our emancipation was the product of His pain—shall we not bow before Him in tear-bedewed worship? Who can fathom such amazing grace? "He who was rich, for our sakes became poor, that we through His poverty might become rich."

"God who gives with open hand!" Consider the greatness and the gentleness of that hand! Think of what it holds! Salvation for the sin-steeped—healing for the helpless—food for the condemned—cleansing for the corrupt—power for the palsied. Yea, all this and more is held in the hand of Infinite Love.

Lover and Giver!  
Both are the same,  
May we be like Him—  
Jesus His Name

No voice speaks with greater authority than the voice of love, no hand gives with greater munificence than

**THE HAND OF LOVE;**

no eye looks with greater compassion than the eye of love. Love is the great reservoir, ever full, yet ever flowing.

This poor perishing world needs the selfless ministry of a Church that is prepared to tread in the train of the lowly Nazarene who "came not to be ministered unto, but to minister, and to give His life a ransom for many"—a church on fire with love's passion to serve and save, and that can stoop to share sorrow's cup.

For love has a hem to its garment,  
That touches the very dust,  
It can reach the stains  
Of the streets and lanes,  
And because it can it must

To share the nature of Christ we must partake of this beneficent spirit—we must acquire the art of giving—possess the joy of bestowing ourselves freely and utterly. To be selfish at once stamps life as un-Christlike—selfishness is at the very antipodes of godliness, the selfish soul cannot walk with Jesus—a process of spiritual shrinkage is going on all the time—a kind of soul atrophy. Our ministry must be one continuous "drink-offering"—a fountain giving of its sparkling wealth moment by moment. No selfish hugging and hoarding of blessing. Believers are men and women of the open heart and the open hand. The Holy Ghost has generated the giving spirit. Out of the inner being flow rivers of living energy—to refresh, to renew, to restore, to regenerate, to re-ignite.

**AS MEMBERS OF THE BODY**

of Christ we are responsible for living the corporate life—contributing to the general growth and well-being of the whole body. We cannot afford to be insular in our sympathies. It is as we give that we live, and the more abundantly that we give, the more abundant is our own life. If we do not give, and give continuously, experience will become like the Dead Sea or like the woman, who had for some time been attending Mr. Moody's meetings, and whose name he was anxious to ascertain—"Oh," said the Christian worker whom he interrogated, "she is what we call a bog." "A bog," said Mr. Moody, "what is a bog?" "Why, it is a low place that all the water in the neighbourhood is continually running into and remaining there until it becomes stagnant. This woman is educated, professedly a Christian, wealthy and widely acquainted. She goes to every religious meeting on the calendar, and seems to be continually running after some new blessing and experience, but she never does anything for others, and so we call her a bog."

O Divine Lover and Giver, teach me how to lay

down my life as a love-offering—a whole burnt-offering for Thee and for Thine! That my life may become a cleansed channel through which Thy life is conveyed to others. Clothe me, O Spirit of Fragrance, that all other lives around me may be sweetened and purified! Blessed Victor of Calvary, conquer me so completely that all my life shall become a healing river poured into the bleeding, gaping sin-wounds all around me!

The glory of life is to love—not to be loved,  
To give, not to get, to serve, not to be served

## Royal Albert Hall

Much prayer is requested that the Easter Monday meetings this year will be the means of bringing many to Christ, and spreading the truth of the Foursquare Gospel

# Susanna Wesley and her Children

WE have all heard of the methodical manner of Mrs Wesley in her home, but few of us have actually read her rules of governing her household, hence it is our purpose to review this week her methods of government, and to shew the esteemed place she held in the hearts of her children.

Nineteen children were born into the home, ten of whom lived beyond infancy. Poverty forbade many servants, hence most of the

### DUTIES OF THE HOUSEHOLD

devolved upon her. As the father spent most of his time in making poetry and sermonising, contenting himself that a poet must "die poor," Susanna often had anxious thoughts about the daily bread of the family and feared her husband would be imprisoned for debt. She says, "Though I could not say I have wanted bread, yet I had so much care to get it, and to pray for it often, as to make it the next degree of wretchedness to having none at all." In addition to this, she conducted a private school for her children.

As the general opinion is that the government of the home was severe, let us first state that the family was generally considered to have more love for each other than any family in the county. The mother was the

### CENTRE OF AFFECTION

John writing with pathetic endearment when her health was poor, expressed the desire to die before she did, that he might avoid the pain of parting. The other children possessed this filial bond. Martha clung to her mother with an almost idolatrous love.

Though the children were taught to "cry softly" at the age of one

year, and children were not allowed to ask servants for food or favour, the rigour of discipline of the household was at regular intervals relaxed, so that the rectory became a scene of hilarious glee.

In 1732, at John's request she wrote him the rules observed in



Susanna Wesley

John Wesley was her fifteenth child

educating her family. These are recorded in his *Journal*. We shall attempt to give you a review of them.

### SOME OF THE GENERAL RULES

were that when three months old, the children should be rocked to sleep and kept rocking till it was time for them to awake. She thought this would bring them to a regular course of sleeping, three hours in the morning and three in the afternoon, afterward two hours until they needed none, at one year they feared the rod, and cried softly. Soon afterward they were con-

finied to three meals a day. These were eaten at a small table beside the family table. They were not permitted to choose their meat, but expected to eat that provided for all. They were not permitted morning and evening to eat of more than one thing. When ill there was no trouble in making them take the most unpleasant medicine even though the stomach would not retain it.

Conquering the will was regarded as

### THE FUNDAMENTAL LAW

in building character. Susanna said, "In order to form the minds of children, the first thing to be done is to conquer the will, and bring them to an obedient temper, a thing which must be done at once." She adds, "When the will of the child is totally subdued, and is brought to revere and stand in awe of parents, then a great many childish follies and inadvertencies may be passed by, but no wilful transgression ought ever to be forgiven without chastisement. Her theory was that conquering the will was the "only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. Self-will is the root of sin and misery. Religion is nothing else than doing the will of God, and not our own. Heaven and hell depend upon this alone. So the parent who studies to subdue it (self-will) in the child,

### WORKS TOGETHER WITH GOD

in renewing and saving a soul, the parent who indulges it does the Devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body for ever."

Concerning the means of grace, they were taught the Lord's prayer should be said, morning and night, and a little later a short extempore prayer was added, or collects or scripture. They were taught to be still at family prayer, and to ask the blessing by signs before they could speak or kneel. The Sabbath was to be distinguished from other days, even before they could speak or walk. Each evening Mrs Wesley took aside one and sometimes two of her children in turn, to converse with them about religious matters, so that she embraced the entire circle within a week.

**THE FAMILY SCHOOL**

was opened and closed with singing. At the close of the school day, the oldest took the youngest that could speak, and the second the next, to whom they read the Psalm for the day and a chapter from the New Testament.

In teaching them to read, it was the custom of the household to set the house in order, so that the day after the child was five years old, all the alphabet might be

learned. Each child was given his task, and none of them permitted to enter the room from nine to twelve and from two till five, when Mrs Wesley was engaged in that eventful day's work. She makes a remarkable statement, "One day was allowed the child to learn its letters, and each of them did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly, for which I then thought them very dull, but since I have observed how long many children are learning the hour-book, I have changed my opinion."

**SAMUEL LEARNED THE ALPHABET**

in a less time, and in an almost incredible time could read the first chapter of Genesis. She says she cannot recall having told him a word twice, and he knew the word wherever he saw it. Within three months all of the children except Kezzy could read well.

Some of the by-laws of the family as given by Susanna Wesley are: Lying was to be prevented by telling the child that if he would con-

cess and promise to make amends, he should not be beaten, no child was to be chidden twice for the same fault, and if they amended, they should never afterward be upbraided with it, every act of obedience, especially when it crossed their own inclinations, was commended and

**FREQUENTLY REWARDED,**

if a child performed an act of obedience, or did anything to please another, though improperly done, the obedience and intention were accepted, and the child directed how to do better, the property of another was inviolably preserved even to a pin or farthing, promises were to be strictly observed, and a gift once bestowed was never to be restored, no girl was to be taught to work until she could read very well, and then she was to be kept at work with good application.

The work of Susanna Wesley is a monument to her. No educator laid down greater laws of mental and moral training much less carried them into effect, producing such glorious results, as were shewn by the Wesley family.

**Annual  
London Easter Convention**  
Good Friday, April 3rd, to Friday,  
April 10th

The greatest Elim Convention of the year is the London Easter Convention. This year we are anticipating larger crowds and a greater outpouring of the Holy Spirit than ever before. Services will be held simultaneously in four buildings:

- Elim Tabernacle, Park Crescent, Clapham
- Elim Tabernacle, Stanley Road, Croydon
- Elim Tabernacle, Central Park Road, East Ham
- Elim Tabernacle, Fowler Road, Islington

**Speakers include:** Pastors J. J. Morgan, J. R. Moore, J. Kelly, R. J. Jones, J. P. T. Tetchner, Lemuel Morris, Pastor and Mrs. George Kingston, Pastor and Mrs. Charles Kingston, Mr. and Mrs. W. L. Bell.

**Times of Services:** Good Friday, 11, 3, and 6:30; Saturday, 7:30 (Clapham and East Ham only); Easter Sunday, 11, 3, and 6:30; Tuesday, Wednesday and Thursday, 7:30; Closing meeting, Welsh Tabernacle, King's Cross, Friday, 7:30 (for particulars of cheap fares, see page 165).

**The Midlands, and  
Scotland, Ireland, and Wales**

**BIRMINGHAM.** April 3-6. Ebenezer Congregational Church, Steelhouse Lane. Good Friday, 11, 3 and 6:30; Saturday, 7:30; Easter Sunday and Monday, 11, 3 and 6:30.

**Speakers include:** Pastors P. N. Corry, L. C. W. Boulton, and P. Le Tissier. Convener: Pastor R. Tweed.

**GLASGOW.** April 5-12. City Temple (opposite King's Theatre). Easter Sunday, 11, 3, and 6:30; Tuesday, Wednesday, Thursday and Saturday, 7:30; Sunday (12th), 11, and 6:30.

**Speakers include.** Pastors R. Mercer, and H. Kitching. Convener: Pastor S. Gorman.

**BELFAST.** April 5-9. Elim Tabernacle, Ravenhill Road. Easter Sunday, 11:30 and 7; Monday and Tuesday, 11:30, 3:30, and 7; Wednesday and Thursday, 8 (Baptismal service, Monday at 3:30).

**Speakers include.** Pastor Phil H. Hubbert. Convener: Pastor J. Smith.

**CARDIFF.** April 3-9. Cory Hall. Good Friday, 11, 3, and 6:30; Easter Sunday, 11, 3 and 6:30; Monday, 11, 3, and 7; Tuesday, Wednesday and Thursday, 7:30.

**Speakers include.** Principal P. G. Parker, Pastor W. Barton, and Miss N. Kennedy. Convener: Pastor A. Longley.

# Discerning of Spirits

**A** STUDY of the Word of God reveals the fact that Satan tries to imitate everything that God does along the line of the supernatural but that is no reason why we should reject God's gifts. In the commercial world we do not refuse the real products because of imitations that are foisted upon an unsuspecting public, we do not discard genuine currency because there are counterfeit notes in circulation. So let us not turn away from the precious gifts of God because Satan has produced the spurious. Did Moses and Aaron become discouraged and refuse to obey God when

## JANNES AND JAMBRES,

the magicians, imitated the supernatural? Not at all. On the contrary, the rod of Aaron swallowed up the rods of the Egyptian sorcerers. And if there is enough power of God in a meeting, when Satan

## Easter Monday

Cheap railway fares from all stations in Great Britain and certain ports in Ireland and on the Continent—see page 165.

comes in the midst, it will dispel the power of the enemy.

Some people would ignore the Devil's work, but the Bible does not do this. It does not hesitate to call things by their right names, and when an evil spirit enters into a person and uses him, it says so. The Word of God is all-inclusive in its scope, and no experience can come to us in our spiritual life that has not its counterpart in the Word. It was written for our instruction, for warning, for reproof, for correction, "that the man of God may be perfect, thoroughly furnished unto all good works," and that the wayfaring man, though a fool, may not err therein.

We read in Job that when the sons of God came together,

## SATAN CAME ALSO

in their midst, and that is not an uncommon experience to-day. Some years ago when the "latter rain" first began to fall, a prayer meeting was in progress at a certain church. The Lord was working, but Satan was working also. The Christian worker who has discernment can distinguish between the false and the true, just as a musician's ear is keen to hear a discordant note. At the back of the building sat a man who had dabbled in spiritualism, and he began to speak in "tongues." The pastor, now of sainted memory, whose ear was ever keen to discern between the false and the true, at once detected the uncanny utterance, and cast out the evil spirit. Immediately the man was delivered and burst forth in praise to God. The atmosphere of the room was completely changed, the hindrance was gone, and the Holy Spirit fell upon waiting souls who burst out

spontaneously in new tongues given by the Holy Ghost.

In I Kings xxii we have an example of where "a lying spirit" was in

## THE MOUTHS OF ALL THE PROPHETS,

"four hundred men" and they gave King Ahab a prophecy that he should go up against the Syrians to battle at Ramoth-Gilead, and that he would be successful. There was just one man, Micaiah, who gave a reverse prophecy, saying that he saw all Israel had lost their master, and for that he was imprisoned.

The Word says that this was a lying spirit that entered into the mouths of these four hundred prophets and the outcome was that King Ahab was slain in battle because he followed the leading of the false prophecy.

Sometimes the false has a semblance of the true, and the untaught would be misled. In the sixteenth of Acts we read that as Paul and Silas "went to prayer" a damsel who possessed a spirit of divination met them, and followed them, proclaiming that they were "servants of the Most High God which shew us the way of salvation." "Oh," says the on-looker, "that is

## THE VOICE OF THE LORD

speaking. What she is telling is the truth." It is true, these men were servants of the Most High God, and they were shewing to the Philippians the way of salvation. What then was the matter? She brought a reproach upon the work by continually reiterating the statement, and Paul recognised that the spirit was not of God, even though the utterance was true. She was a fortune-teller, and it grieved Paul to be thus advertised. He cast out the evil spirit even though it meant imprisonment for him and Silas. A casual observer might have criticised him because she spoke the truth, but Paul discerned that the spirit was not of God. Any spirit that would cast a reflection on the work of God and bring it into reproach, is not the Holy Spirit.

Just as in the prophetic utterance, so there are three sources for the speaking in tongues—the Holy Spirit, an evil spirit, and the flesh, or the physical (soul-life).

A Christian worker was holding a meeting in a Western state, and when the power of God fell, amongst those who received

## THE BAPTISM OF THE HOLY SPIRIT

were three young women who were bubbling over from the "rivers of living water" which poured forth from their innermost being. They had intercession for heathen lands and such a burden for souls that they all felt they had a call to the foreign field. To them it was such a new and wonderful experience that they spoke in tongues continuously in the meeting, but to others in the meeting it was disconcerting and confusing. The leader felt it was not edifying and sought the guidance of the Lord how to deal with the matter. As she inquired of Him, He said to her, "Deal with each one separately." She saw

that to say anything publicly would grieve them and defeat the object she had in mind. So she took them aside privately and in a spirit of love shewed them that their ecstatic indulgences, however exhilarating to them, were not edifying to the congregation, and

**QUOTED THE WORD**

which says, "If the whole church come together and all speak with tongues and there come in those who are unlearned or unbelievers, will they not say that ye are mad?"

They were teachable and profited by the exhortation, and later realised that they were mistaken in thinking they had calls to the foreign field. A burden for souls and for the heathen does not necessarily mean a call to the field, but the spirit of prayer and intercession is one of the marks of a Spirit-filled life.

To-day we have in many places a repetition of the Corinthian Church which needed correction. In I Corinthians xii 7 we read, "But the manifestation of the Spirit is given to every man to profit withal," which means that the manifestation is given to profit the whole company of believers, and that no gift of God is given for any private glorification or selfish use. Neander, who is recognised as the

**FATHER OF MODERN CHURCH HISTORY,**

says, "The Corinthians, having turned aside from the plain, practical Christianity, were employing the gifts of the Spirit without regard to Church edification, putting the greatest value on their most striking features, and prizing most such as were best calculated to impress the senses. Hence Paul felt constrained to instruct them against confounding a genuine inspiration with fanatical excitement."

The Church to-day needs teaching along these lines, hence God set in the Church pastors and teachers that they might instruct the flock and guard them from the onslaught of the evil one, for he comes to the spiritual child of God as an "angel of light." An unteachable spirit is one of the unmistakable signs of harbouring a wrong spirit. The Holy Spirit is gentle, and when He resides within He causes the person to be easily entreated. In the spiritual life there is nothing more difficult to deal with than an unteachable spirit.

Aside from the enemy, we learn from the

**SCRIPTURES AND EXPERIENCE**

that it is not always the Holy Spirit which speaks in the unknown tongue. It is often our own spirit, but the Holy Spirit gives us the utterance. Paul makes this plain when he says, "If I pray in an unknown tongue, my spirit prayeth." He does not say it is the Lord. We have often heard a testimony of praise given first in the unknown tongue and then interpreted. As the interpretation came forth, praising God for His blessing, it was very plain that while God was empowering the utterance yet the person himself was giving expression to the praises that welled up in his soul. The same is true in regard to praying.

Simply because a message is given in the unknown tongue, does not necessarily make it the infallible Word of God, though when it is a warning or ex-

**ROYAL ALBERT HALL**

**EASTER MONDAY, 1931**

(See announcement on page 11 of cover)

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

Doors open one hour before each meeting. Special singing by Elim Crusaders for half an hour before each meeting. Refreshments will be obtainable on the premises between the meetings.

All seats will be free EXCEPT box seats, tickets for which are obtainable at the following reduced prices: morning, 1/-; afternoon, 1/6; evening, 2/6; These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, S.W.7 (Telephone: Kensington 5360). Do not write to the Box Office except for box tickets.

Part of the Balcony will be reserved for visitors by special Day Excursions.

**INTENDING VISITORS TO LONDON— PLEASE NOTE**

**CHEAP RAILWAY TICKETS.**—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket, visitors can come to London and return to their homes any days they choose from Wednesday, April 1st to Monday, April 13th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

**VISITORS FROM ABROAD.**—Arrangements have also been made with the Railway Companies for cheap tickets from certain ports in France, Belgium, Holland, Denmark and Germany. The cost will be a single fare and a third for the double journey (children half-price). For particulars and vouchers write to the Convention Secretary (address below).

**ACCOMMODATION.**—Those requiring accommodation at Elm Woodlands should write at once to the Superintendent, Elm Woodlands, Clarence Road, Clapham Park, London, S.W.4, with particulars as to length of proposed stay.

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

**IMPORTANT NOTICE.**—All enquiries should be accompanied by a stamped addressed envelope. Write now, without any delay, to the

**CONVENTION SECRETARY, 20, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4.**

hortation, the inspiration to give it often comes from God.

A minister standing at the sacred desk may be giving forth blessed and helpful truths, when sud-



denly the Spirit of God will come upon him and pour  
th-ough him

#### A PROPHETIC UTTERANCE,

and all will realise that God is speaking. He may have been anointed for the entire message but the special utterance by the Spirit of God makes it stand forth as an illumination from God. Even so in the unknown tongue. When the Spirit of God rests upon a person, it is easy to give forth a message in confirmation of the sermon. Then there are times when the Spirit of God comes suddenly upon one and gives a message which is direct from the throne, a trumpet with no uncertain sound.

The Word tells us to "try the spirits," and this is our privilege. Exhortations, warnings, are always blessed when given under the anointing of the Spirit of God, but the use of tongues for guidance or direction, to confirm

#### OUR INTERPRETATION OF SCRIPTURE

or to bring forth a doctrine, is not scriptural, and we have the injunction then to "try the spirits."

There is a middle ground for us to hold in all these matters of spiritual import. Satan would drive us to extremes. If he cannot prevent a movement of God, he will seek to ride it, and make it ridiculous in the eyes of earnest seekers after God, so that they will draw back. If he cannot make us drift into formalism and deadness, he will seek to drive us into fanaticism and "strange fire," and so make our testimony to be of no effect.

#### LATE NEWS.

## The Irish Revival

*The following extract from the PORTADOWN TIMES, of February 27th, comes to hand just as we go to press*

"THE REVIVAL CAMPAIGN CONDUCTED BY PRINCIPAL GEORGE JEFFREYS AT THE TOWN HALL, PORTADOWN, THIS WEEK HAS AROUSED TREMENDOUS INTEREST FROM THE OPENING ON SUNDAY UNTIL LAST NIGHT'S MEETING THE HOLDING CAPACITY OF THE BUILDING HAS BEEN TAXED TO ITS UTMOST—INDEED ON MOST NIGHTS PACKED LONG BEFORE THE ADVERTISED TIME, AND HUNDREDS HAVE BEEN UNABLE TO GAIN ADMISSION. THE MEETINGS HAVE PROVED EMINENTLY SUCCESSFUL IN CONSEQUENCE OF PRINCIPAL JEFFREYS' INSPIRING EXPOSITION OF THE GOSPEL. HUNDREDS HAVE MOUNTED THE PLATFORM TO BE HEALED OF VARIOUS AILMENTS, AND AT THE AFTERNOON MEETING ON WEDNESDAY THE MOTHER OF A LITTLE BOY WHO HAD BEEN WITHOUT THE SIGHT OF ONE EYE HELD UP THE LAD SO THAT ALL PRESENT COULD SEE HE HAD BEEN PERFECTLY HEALED AS A RESULT OF ATTENDING SUNDAY'S MEETING. ANOTHER MIRACULOUS CURE WHICH CAN BE VOUCHERED FOR IS THAT OF A YOUNG ARMAGH GIRL WHO HAS HAD HER SIGHT RESTORED THOUGH HE ONLY INTENDED TO STOP IN PORTA-

A Baptist missionary in India has just received a most precious baptism in the Holy Spirit while in the hills on a vacation. She had seen something of the Pentecostal work while in America several years before, but had been repulsed by fanaticism, and went back to India with an unsatisfied longing in her soul. As time went on she felt her lack of power and recently spent several months in the Missionary Rest Home in the Mussoorie Hills where she received the glorious gift of the Holy Spirit.

Oh that we might in our services and in our lives so magnify Jesus and shew to the world that the incoming Holy Ghost does transform and give us power over sin and over the works of the flesh! If this could be accomplished, there would be a great ingathering for God. Many in the churches are reaching out for God, but the mixed experiences, the over-zealous efforts of some, and the inconsistent lives of many professors in Pentecost have repulsed the honest seeker after God.

## Royal Albert Hall

The price of box seats is: Morning, 1s; afternoon, 1s 6d.; evening, 2s. 6d. Every box ticket sold helps to reduce the heavy rent of the hall.

DOWN FOR FIVE DAYS, PRINCIPAL JEFFREYS HAS BEEN PREVAILED UPON TO EXTEND HIS VISIT, AND NEXT WEEK HE WILL CONTINUE HIS CAMPAIGN IN THE CENTRAL MARKETS, WHICH HAVE BEEN SECURED TO COPE WITH THE ENORMOUS CROWDS."

THE OPENING MEETINGS TO-DAY, SUNDAY, AT THE PUBLIC MARKET BUILDINGS HAVE BEEN CROWDED WITH ENTHUSIASTIC CONGREGATIONS, AND THE REVIVAL FIRE IS BURNING INTENSELY. PRAY ON. —JOSEPH SMITH, *Divisional Superintendent.*

## What Grace Is

By REV JOSEPH W KEMP

Grace has been spoken of as the love of God, it is all that and a great deal more. It has been spoken of as the pity of God and as compassion. You must take all these emotions, all these attributes, and weld them together, and then you come short of the full meaning of the grace of God. It is the outgoing of the heart of God—God moving towards man from no other motive than that He desires to bless him. It is this grace that the apostle says has appeared. A little further on he tells us something else about this grace "Christ giving Himself for us." That is exactly what it is.

# FAMILY ALTAR



## The Scripture Union Daily Portions

**Sunday, March 15th.** Luke xviii 18-30

"He was very sorrowful he was very rich" (verse 23)

Did his riches make him sorrowful? Oh, no! He was sorrowful because he did not wish to use his riches in the way the Lord willed. The trouble was not with his riches, but with his heart. Riches are not in themselves evil. Riches can open doors which no other earthly agency can open. Money is not the root of all evil. It is the love of money for selfish purposes which is at the root of all evil. This young man sold his soul for money. Happy are they who have learned to use their money for God. When the heart rules the riches, and not the riches the heart then all is well. Where our riches are, there will our heart be also.

**Monday, March 16th.** Luke xviii 31-43

"They told him that Jesus of Nazareth passeth by" (verse 37)

Oh the thrill of it! Jesus—the wonder-working Jesus—was passing by. Now was the opportunity for this sightless man. It might never occur again. Now was the time to act. Now was the time to make his need known. A few neglected seconds, and he would be too late. He could not run—but shout he did. It was a shout of hope and despair. Christ heard. He delivered. Another soul was glorifying God. Let us cry to God. Let us cry to Him, no matter if all the world tells us to be quiet. Jesus of Nazareth is still passing by. Then call upon Him in the day of trouble. He will deliver thee.

**Tuesday, March 17th.** Luke xix 1-10

"This day is salvation come to this house" (verse 9)

Has salvation come to your house, dear reader? His Christ been gladly received into your home? Have you opened every door and every room to Him? Is He the unseen Host at every meal, and the silent Listener to every conversation? Have you given Him not a place, but the first place in your home? Were Jesus sitting in your room, do you ever permit things that would cause Him to rise up and leave? Do you ever have records on your gramophone and songs on your piano that would grieve Him? Do you allow conversation that would affront Him, as being simply backbiting gossip? or would you need hastily to hide doubtful novels and Sunday papers? Let full salvation come to your home.

**Wednesday, March 18th.** Luke xix 11-27

"Have thou authority over ten cities" (verse 17)

Have you ever felt a desire to have authority over a city? As you have

## Meditations by PERCY G PARKER

seen the poverty, and the wickedness, and the disease, has there never entered into your heart a desire to rule for God the town where you find it? When you have seen the poor malformed creatures begging on the highway, has not your heart risen up within you? At the same time have you not felt that such heart-breaking cases should be properly cared for in suitable homes run by love-prompted people? Oh for a free hand to rule for God, to administer a city for Christ! But, first, be faithful in your own little circle of rule or influence. Then, later on, God will entrust you with much greater service.

**Thursday, March 19th.** Luke xix 28-40

"They went and found even as He had said unto them" (verse 32)

Supposing they had not found as He had said unto them? Then Christ would have ceased to have held their faith. They could not have believed Him to be the perfect Son of God if He had been imperfect in His knowledge of the future. But the more Christ spoke of the future, the more the disciples were satisfied that He knew the future. If then He speaks to us concerning the future, either through the Bible or through the Spirit, then we may rest assured all will come to pass. Let us then have faith and patience in our Lord's revealed will for us.

**Friday, March 20th.** Luke xix 41-48

"All the people were very attentive to hear Him" (verse 48)

How remarkable, that the people were attentive to hear Him! The work of the Lord might easily have declined into a physical healing work. Such crowds of sick folk waited for Him everywhere. But so perfectly did He work that teaching and healing were perfectly balanced. And much as people would love to see wholesale healings to-day, such healings might prove a terrible snare. People would be pressing into the Kingdom of God simply for the sake of physical healing. But God is so wisely selective in His healings that while they act as signs and wonders, they are prevented from acting as snares. It is more important to hear Christ, than even to be physically healed by Him.

**Saturday, March 21st.** Luke xx 1-18

"I will send my beloved son" (ver 13)

This was the decision of God toward a prodigal world. Prophet, priest, and king had failed to turn the world back to God. There was one thing more. The greatest sacrifice of all was open to Him. He could send His Son to attempt to do that which others had failed to do. He sent His Son, who was re-

jected by the many, but enthroned by the few. We belong to the few. We are in the minority. But as we are one with Him in His rejection, we shall be one with Him in His enthronement. God is with us. Finally the world will know it—we shall reign with Christ.

## Bible Educator

A prize, and special mentions, monthly.

In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week under this heading.

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

A competitor receiving three Special Mentions in succession will also receive a prize.

**PARLEZ-VOUS FRANCAIS?** Whether you can or not, you will probably know enough about written French to do this Puzzle quite easily, and you will find it quite interesting to search in a French New Testament, and gradually learn the new ways in which that beautiful language expresses the words of eternal life in the Grand Old Book. Take the French New Testament which you bought at the Elim Bookshop last time (or any bookseller can get you one for 6d.), then look in the first chapter of Acts (Actes des Apôtres) and see if you can find this verse.

Et dirent Hommes Galiléens, pourquoi vous arrêtez-vous a regarder au ciel? Ce Jésus, qui a été enlevé au ciel du milieu de vous, viendra de la même manière que vous l'avez vu allant au ciel.

Then write out the verse on your postcard from your English Bible, and give the number of the verse.

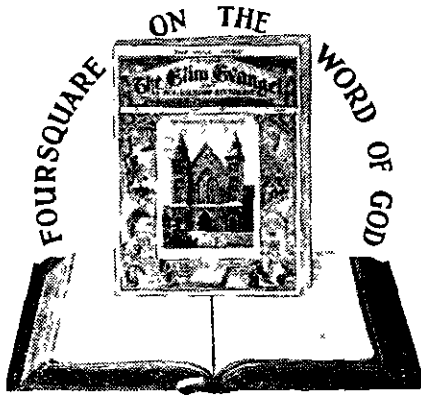
**Solutions should arrive by first post Monday, March 16th**

**Answers to February 27th Puzzle:** Tob (Judges xi 3), Тобитъ (II Chron xviii 8), Аби (I Chron v 15), Абијах (I Kings xi 29), Јах (Psalm lxxviii 4), Јаһаз (Num xxi 23), Јаһазаб (Josh xxi 36), Аһаз (II Kings xvi 2), Аһимелех (I Sam xxi 1), Чарран (Acts vii 2), Ар (Num xxi 28), Нер (I Chron viii 33), Нерейс (Rom xvi 15), Ер (Gen xxxviii 3), Реу (Gen xi 18)

**The prize for February** for correct solutions and neatness, goes to Nancy Wainman, "Allendale," Daybrock, Notts., to whom we are sending a copy of the missionary book, Bishop Hannington.

**Special mention** for good work in February Winifred Moon, Mary Hurst

A teachable spirit although it is despised by many, is a happy spirit, a restful spirit, a heavenly spirit, and whoever has it must ascribe the possession of it to the Spirit of God, who leads us into all truth and makes us willing to be led therein.—C. H. Spurgeon



## EDITORIAL

### Communion.

COMMUNION! What a pregnant term this is to the believer! How much it holds of tender meaning and memory! What revelation and realisation of the presence of the risen Christ has been received during these seasons of fellowship around the table of the Lord! Times when it seemed as though the hand of God withdrew the veil of sense, and the soul was ushered into the very audience chamber of the Almighty!

Last year's great communion service, held in the Royal Albert Hall on Easter Monday, is still a vivid memory to many. The solemn hush that pervaded the huge auditorium as those thousands of converted communicants partook of the sacred emblems of Christ's redeeming death. That vast array of bowed heads, that multitude of yielded hearts, all caught in the glad and reverent captivity of Divine worship. We question whether London has ever witnessed such a scene—so tremendous a crowd assembled for such a purpose. It could truly be described as a gigantic love-feast to which the saved, the healed, and the baptised had been drawn by the lure of a common interest and inspiration.

Again this year another great communion service is being arranged, when it is hoped that a larger assembly than ever will gather around those holy emblems, there to break bread with their brethren from various parts of the country.

What a magnificent testimonial such gatherings furnish to the power of the Foursquare evangel! In the face of all the furious attacks which have been launched against the movement, to be able thus to command such a company of intelligent and enthusiastic Christians, on a day when England's highways will be thronged with throbbing motor cars, the occupants of which are being dashed to coast and country, in quest of pleasure! Thank God for such a demonstration of devotion in a period of spiritual lethargy and lukewarmness!

### Reality.

An interesting comparison between the artificial and the real is provided by the following extract from our post-bag:

"Business recently took me to the Royal Albert Hall, where the British Artificial Silk Exhibition was being held for the first time. As I gazed upon the fabrics which filled the arena, my mind went back some years to that Easter Monday when I heard the Foursquare Gospel, also for the first time. The glories of that heavenly day filled my memory.

"On this occasion it was 'show'. The fabrics were beautiful but they were artificial! What a contrast to the glorious Foursquare Gospel proclaimed in the same building, bringing the reality of Jesus and

His love to countless broken hearts and bodies.

"I looked towards the balconies—no choir, no happy faces then to the galleries—no waving hymn-sheets, no smiles, only darkness. The artificial silks were made of vegetable fibre, speaking of the earth which is accursed. Real silk reminds us of animal fibre and the shedding of blood.

"My thoughts then turned to next Easter Monday, when there will again be One in the midst who is a real Saviour, Healer, Baptiser, and Coming King. Oh! for reality!"

### Evidence.

CRITICS have long questioned Peter's authorship of the second epistle bearing his name. Here are undesigned coincidences that point to Peter having written it. In chapter 1, he refers to his *decease* (ver 15). The word is *exodus*, which is the very word used in the Transfiguration narrative (where, it will be remembered, Peter was present), when Moses and Elias conversed about Christ's decease, the word occurring nowhere else as applied to death. Peter also speaks of putting off his *tubernacle*, another term found in the Transfiguration account (Luke ix 31, 33). Peter shews in verse 16 that what then occurred on the mount, made an indelible impression upon his mind.

## MISQUOTED SCRIPTURE

### No. X.—Genesis viii. 22

MANY readers will recognise this scripture as having been frequently cited as a prophecy of the strange freaks of the weather and as an evidence of the soon coming of our Lord. "For the days shall come when you shall neither be able to tell summer from winter, nor day from night, nor seedtime from harvest," and this saying is backed up with the statement—"That is what the Bible says." Take your Bible and concordance and search how you will, and you will only find one passage similarly worded, and, strange to say, it tells us just the opposite. In Genesis viii 22, we read these words, "*While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*"

So, while we have "records" of rain, of drought, of frost and snow, or of heat, the glorious fact remains that God's Word does not fail, and the seasons, the day and night, and sowing and reaping all come, and as the earth is to "remain" throughout our Lord's millennial reign, the promise to Noah means that these seasonal ordinances also will endure *to and beyond* Christ's coming again.

# Unscriptural Teaching of Millennial Dawn

By Rev JOHN McFARLANE

**M**ANY earnest seekers after truth, and especially those interested in a study of prophecy, have been betrayed by the subtle and unscriptural teaching of Millennial Dawn

The writer has not only read all the books written by Pastor Russell but he has made a careful and unprejudiced study of these books, and has discovered that Russelism or Millennial Dawn denies every fundamental of the Christian faith

It will hardly be possible for any reader to take exception to what is here written, as we desire only to give

## THE WRITTEN STATEMENTS

of Pastor Russell, with chapter and page. These can be studied in the light of scripture "To the law and to the testimony if they speak not according to this word, it is because there is no light in them"

(1) *Russell was a false prophet because he set the time for the Lord to come in October, 1914*

In his *Studies in the Scriptures*, Vol II, page 79, we read "The times of the Gentiles will include A D 1914" Vol II, page 99 "It is an established truth that the end of this world will be A D 1914, and the whole earth will be filled with the glory of the Lord, with knowledge righteousness and peace"

Vol II, page 76 "The end will be reached A D 1914 At that date will be the farthest limit of the rule of imperfect man"

(2) *Russell taught that the resurrection of the Church or the dead in Christ took place in the year 1878, and that the return of the Lord took place four years before that date in the year 1874*

Vol II, page 196 "Beginning October, A D 1874, is the date of the beginning of the time of restitution, and the date therefore from which we may know that the heavens no longer retain our Lord"

Vol II, page 234 "We hold that it is most reasonable and in perfect harmony with the Lord's plan, that in

## THE SPRING OF 1878,

all the holy apostles and other overcomers of the Gospel age who slept in Jesus were raised" "Their resurrection is now an accomplished fact, and hence that they as well as the Lord are present in the earth"

Vol III, page 301 "The dead in Christ are even now raised and exalted with our Lord and Head"

(3) *Millennial Dawn not only teaches that the saints who died before 1878 have already been raised but those who now die are immediately raised*

Vol III page 240 "Why should their waiting and sleep continue after the Lord is present, and the time of His kingdom has come There can be no reason for it and we believe therefore that they sleep no longer but are now raised"

(4) *Russell believed that Jesus Christ was not the Son of God*

Vol II page 107 "We must bear in mind that as a human being Jesus gave Himself a ransom for

men Having become a man for that very purpose, He laid aside the glory of spiritual being and was made flesh"

Vol II, page 108 "Our Lord was put to death a fleshly or human being"

Russell denied the incarnation of Christ

Vol V, page 94 "The common thought in respect to our Lord's manifestation in the flesh is usually expressed in the word *incarnation* This usual thought we believe to be wholly incorrect Our Lord actually laid aside His Divine nature, there was no fraud, no sham about it—no, but He actually became man It

## Easter Monday

this year is early—April 6th Write in your diary "Royal Albert Hall," and until the day arrives, PRAY.

was necessary that He should be man, neither more nor less"

(5) *Russell denied the resurrection of Christ*

Vol II, page 129 "We know nothing about what became of

## CHRIST'S BODY,

except that it did not decay or corrupt Whether it was dissolved into gases, or whether it is still preserved somewhere, no one knows"

Vol V page 454 "It was necessary that the man Christ Jesus should never live again, but should remain dead

(6) *Russell denied the doctrine of the Trinity or the Godhead*

Vol V, page 166 "The Trinitarian doctrine suits well the dark ages This Trinitarian nonsense was drilled into us from earliest infancy"

Vol V page 79 "He being in the form of God thought it not robbery to be equal with God" We ask, Did our Lord Jesus lose His humility that He concluded to be equal with God? This is all wrong It is opposite to the Apostle's meaning"

Vol V, page 65 "As we examine the Scriptures supposed to favour the doctrine of the Trinity, we labour under the disadvantage that almost all translators of the Old Testament have not been exact or uniform in their translation of the verses applying to the Deity"

(7) *Russell taught that all the unrighteous and wicked dead will be given another chance after this life*

Vol V, page 328 "Those who sleep in Jesus include the entire race He is

## THE LIFE GIVER

for the whole world, the opportunity for acceptance being with the majority still future"

Vol V, page 373. "The death sentence which

now rests upon mankind shall pass away because all have been redeemed from its power under the new conditions "

Vol V, page 346 " All that are in the graves shall hear His voice, calling them to awake and come to a full knowledge of God, and to a full opportunity of everlasting life "

(8) *Russell denied the Personality of the Holy Spirit*

Vol V, page 170 (He says this is a proper scriptural translation) " The spirit of truth, which the world cannot receive because it beholds it not, but ye know it, because it operates with you, and will be in you "

Vol V, page 165 " This subject of the Holy Spirit, its office and operation, has been misunderstood, teaching respecting the Holy Spirit that it is not another God "

(9) *Russell teaches that there is no hell*

Vol V, page 441 " Everlasting torment is not the wages of sin prescribed by the great Judge, but merely a delusion of mankind by the great Adversary "

(10) *Russell teaches that man will not exist eternally and that he has no soul*

Vol V, page 387 " There is no basis for the claim that there is something in man which must live on for ever. No such part of the human organism is known or can be proved or located "

Vol V, page 329 " Death is unconsciousness more than that it is absolute non-existence "

Vol V, page 322 " We are sorry to say that the majority of the works written by professing Christians teach the doctrine of the immortality of the soul, that there is a soul in man possessed of a separate life from his body, and that it is immortal, indestructible and therefore destined to an eternal pain or pleasure "

(11) *Russell teaches that these things were a special revelation of God to him, not known before, and revealed to no other person*

Vol III, page 367 " That which occurred in 1874 can be discerned only by the eye of faith. About that date the author, and so far as he knows, no one else, had noticed the distinction between the call to the Divine nature, and the opportunity for restitution or human perfection "

The *Watch Tower*, September 15th, 1910, page 298 Of the six volumes of the *Scriptural Studies* (referring to his own books) " My books are practically the Bible itself, they are the Bible in an arranged form "

We ask the reader to compare this teaching with the blessed Word of God. The student of Scripture will readily see the unscriptural character of the teaching of *Millennial Dawn*

## THAT WONDROUS CROSS

By HAROLD J RODWELL (A former student of the Elm Bible College).

**D** ID you ever see a true picture of the Death of Christ?

No doubt many of my readers have noticed when visiting some picture gallery, that more often than not a great number of the pictures relate to the death of the blessed Son of God. Am I wrong in saying that in a great number of houses throughout our land, one is almost sure to find a picture relating to this stupendous historic event?

Now to give a satisfactory answer to our question we must of necessity turn to

### THE WORD OF GOD

and as the Holy Spirit shall guide us, I believe we shall see a picture far different from any in our homes or picture galleries

Some may say, Is the question of sufficient importance? But when we consider the rapid advance of the Roman Catholic Church with all her pomp and show, surely we as Protestants should have a clear vision in our own minds of the greatest event the world has ever known

In searching the Holy Scriptures concerning this matter, let us first turn to that well-known chapter, Isaiah liii. The prophet was surely referring to the time when the Lord Jesus would be on the Cross when he said, " He hath no form nor comeliness there is no beauty that we should desire Him we hid as it were our faces from Him "

But why was he inspired to write such words as these? As we turn to the New Testament we shall

surely find out the reason. Perhaps it would be as well if we could reverently draw near and take one glimpse of the Lord Jesus as He was praying in the Garden of Gethsemane, as recorded in Luke xxii 44, concerning the Lord Jesus, " Being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground "

Just think, great drops of blood oozed through the pores of His skin, and yet as we follow the sacred record we shall see a far worse sight as we approach

### THE HILL CALVARY

Before we proceed with our study relating to the death of Christ, it is well for us to notice that all four writers, Matthew, Mark, Luke, and John, bear record to this event, which, if nothing else did so, would prove its stupendous importance. The Author, the Holy Spirit, knew only too well that there would arise false teachers in after years who would seek to rob mankind of this sacred record

Surely we must agree that in this our day the Devil is doing all in his power to blot out this true vision of the Cross. Therefore let us praise God for this fourfold witness in His Word, which we know, according to His promise (I Peter i 25), will endure for ever

Now as we continue our study, let us turn to the 26th and 27th chapters of Matthew, for here we have recorded instance after instance of most terrible suffering that none other but the Son of God could have survived. For let us remember that although the



forces of hell did all they could to take our Lord's life from Him, they were powerless to do so, for did He not say in His own words, "I lay down My life for the sheep"?

Oh, what a blessed truth, that the death of the Lord Jesus on the Cross was

### THE GREATEST VICTORY

ever won or that ever will be, for it was He who gave His life, and no one took it from Him

Now let us reverently try and visualise in our own minds the various scenes of torture we have before us as recorded in the two chapters just mentioned

First we see the Lord Jesus hurried in a rough manner from the Garden of Gethsemane to the Court of the high priest where we read that the people spat in His face and smote Him with the palms of their hands. Then after binding His hands with cords, they hurried Him to Pilate's Hall, where after an unjust trial, He was scourged (Isaiah 1 6), doubtless by a cruel Roman soldier, who would take a delight in this terrible form of punishment. Here I would have us pause for a moment to consider just what it meant for a man to be scourged in those days

First of all let us consider the instrument generally used. It consisted of a number of leather thongs fastened to a short rod, and it is said that sometimes pieces of lead were fastened at the end of each thong, thus making it a most cruel

### INSTRUMENT OF TORTURE

The rule among the Jews at that time in regard to scourging, was that no victim should receive more than forty strokes, and to avoid breaking this law—so it seems according to Paul's testimony (II Cor xi 24, "Of the Jews five times received I forty stripes save one")—they always stopped at the thirty-ninth stroke. To make the suffering even worse, we are told that the victim would more often than not be stripped to the waist and tied to a post in a bending position, so that the skin of the back would be drawn tight. Just how many strokes the Lord Jesus received we are not told, but it can hardly be imagined that this hostile crowd, filled with bitter hatred, would do any other than insist that the full penalty be inflicted and that with the utmost force. Then as we continue to follow this terrible scene of torture as recorded in Matthew xxvii, we read of even more suffering

Firstly, on the part of the Roman soldiers (who hated anyone known as a Jew, much more Him who was known as the King of the Jews) when they made that cruel crown of thorns and pressed it upon His head. These thorns were anything from one to two inches in length. How they must have penetrated the skin, even more so when they took the reed from the Lord's hand and smote Him on the head. How the blood must have oozed from

### THOSE TERRIBLE WOUNDS,

and yet that was not all, for they led Him away to be crucified, making Him bear His own Cross (John xix 17), until one named Simon of Cyrene was made to bear it instead

Just think, that the dear Son of God was prepared to bear His own Cross, even although His back was

lacerated as a result of that terrible scourge. We see the words of the prophet fulfilled once again when he said, "He was led as a lamb to the slaughter." Oh, what agony He must have endured as He trod the road to Calvary. Then when they reached the brow of that hill, they stripped Him of His raiment, nailed His naked body to the Cross, and raised Him up to die

The fact as to the Lord Jesus being stripped of His garments before He was nailed to the Cross can easily be seen from the following scriptures: Matthew xxvii 35, Mark xv 24, Luke xxiii 34, and particularly John xix 23, which reads "Then the soldiers, when they had crucified Jesus, took His garments, [which seems to imply that they had laid them aside for the time being, for history bears record that victims were always naked when crucified] and made

## Royal Albert Hall

Help to make known the great  
Demonstration. Write for posters,  
window bills, and folders, stating  
number required of each

four parts, to every soldier a part, and also His coat, now the coat was without seam, woven from the top throughout"

Now as we most reverently take our last view of the Lord Jesus as He hung on the Cross, as recorded in the Holy Scriptures, we will surely be able to give answer to the question we have tried to consider in the light of God's Word. What do we see? A naked body almost covered with blood, for since we believe that great drops of blood oozed through the pores of His skin whilst in

### THE GARDEN OF GETHSEMANE,

where the Lord Jesus was doubtless anticipating the time when He would be made sin, isn't it possible that the same thing happened when He was actually made sin (II Cor v 21) "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him"

In any case we know that blood must have come from His thorn-crowned head, nail-pierced hands, lacerated back, and (after death) from that terrible wound in His side, and again from His nail-pierced feet. Isaiah liii 14 "His visage was so marred more than any man, and His form more than the sons of men"

Well might the poet write

When I survey the wondrous Cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride

Forbid it, Lord, that I should boast,  
Save in the death of Christ, my God  
All the vain things that charm me most,  
I sacrifice them to His blood

See from His head, His hands, His feet,  
Sorrow and love flow mingled down,  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

Were the whole realm of nature mine,  
That were an offering far too small,  
Love so amazing so Divine  
Demands my soul, my life, my all

And as we behold this true picture in our own

minds, of this solemn yet stupendous event may God  
give us eyes to see and a heart to believe, that the  
Lord Jesus suffered this cruel ignominious death, that  
we might be freed from the penalty of sin, and be  
cleansed through the shedding of His precious blood

# Alone with God

REV JOHNSON OATMAN, Jr.

WM J KIRKPATRICK

1 When storms of life are round me beating, Widenough the path that I have trod  
2 What tho' the clouds have gather'd o'er me? What tho' I've sidd beneath the rod?  
3 'Tis there I find new strength i' for i' ty, As o'er the sands of time I plod,

With in my clos-est deo i' re-treat ing I love to be a lone with God  
God's perfect will then lies be-fore me, When I am thus a-lone with God  
I see the King in all his beauty, While resting there a-lone with God

CHORUS

A-lone with God, the world for-bid-den, A-lone with  
A lone with God,

God O blest re-treat! Alone with God, and in him  
Alone with God Alone with God,

hid-den To hold with him com-mun-ion sweet  
to hold w. th. him.

# Bible Study Helps

## FAITH IN HEBREWS ELEVEN

"Now faith is the substance of things hoped for, the evidence of things not seen" (verse 1)

1 Faith and Creating—God (ver 3) "the worlds were framed"

2 Faith and Offering—Abel (ver 4) "offered unto God"

3 Faith and Living—I Noah (ver 5) "he pleased God"

4 Faith and Preparing—Noah (ver 7) "prepared an ark to the saving of his house"

5 Faith and Obeying—Abrham (verses 8-17) "obeyed and he went out"

6 Faith and Receiving—Sara (ver 11) "Sara herself received strength"

7 Faith and Blessing—Isaac (ver 20) "blessed Jacob and Esau concerning things to come"

8 Faith and Dying—Jacob (ver 21) "when he was dying, blessed"

9 Faith and Directing—Joseph (ver 22) "gave commandment"

10 Faith and Keeping—Moses' parents (ver 23) "was hid three months of his parents"

11 Faith and Choosing—Moses (ver 24) "choosing rather to suffer affliction"

12 Faith and Marching—Israel (verses 29, 30) "they passed through" and "compressed"

13 Faith and Protection—Rihab (ver 31) "received the spies with peace"

14 Faith and Subduing—Judges, Prophets, Kings (verses, 32, 33) subdued kingdoms"

15 Faith and Enduring—Jews (ver 35) "others were tortured, not accepting deliverance"

### Conclusion

Faith and Looking—Christians (xii 2) "Looking unto Jesus, the Author and Finisher of our faith"

## GRACE

### Saved by Grace:

Not of works, lest any man should boast" (Eph ii 9)

### Standing in Grace:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom v 2)

### Disciplined in Grace.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus ii 12)

### Growing in Grace:

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ To Him be glory both now and for ever" (II Peter iii 18)

Next week's hymn: "Walk in the Light" Another old favourite.

# God's Word and Prayer

By W. G. HUMPHREY

**W**HAT is prayer? Real prayer is talking to God, exactly as a child would talk to his earthly parent

When our children ask anything of us, if they know we are able to give it to them and it is right, they naturally expect to get that for which they ask, and rightly so

But it is a deplorable fact that many children of God seem to have the vaguest idea of

## THE ELEMENTALS OF PRAYER,

and are ignorant of what is required of them. Then under very trying circumstances they are at a loss to know how to act

Of course they pray, but do not seem to "get to grips" with God. Consequently the prayer is negative. One must believe God's Word absolutely and positively, there must be no *ifs* and *ands* or *buts*. We must at least credit our heavenly Father with meaning what He says in His Word, for "the Word of the Lord endureth for ever," and Jesus Christ is "the same yesterday, to-day, and for ever"

Now, having decided in our hearts this first principle we must ever bear in mind, "that without faith it is impossible to please Him" "for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" (Heb xi 6)

Thank God He has not left us without many concrete examples of rewarded faith in His Word, and specific cases are stated to encourage our trust in Him

Often God is blamed for not answering prayer, when the fault lies with ourselves entirely. All through the Word we see that God is only too willing to hear and answer prayer. He says that even "before they call, I will answer"

All God's promises are conditional, so that if we keep the conditions laid down in His Word, then we can certainly depend upon our prayers being answered

"All power is given unto Me in heaven and in earth" Therefore we can come to Him with absolute confidence, knowing that He is not only willing, but also able, to grant our petitions

So that, providing our hearts are really

## RIGHT WITH GOD,

which includes there being nothing evil between us and our fellow men, there should be no hindrance to prayer being answered

Marvellously has God provided for every contingency in the lives of His children, even to anticipating our failure to obtaining answers to prayer. He says, "When ye seek Me with your whole heart ye shall find Me" That is clearly one of the ways in which our dear heavenly Father would have us approach Him. Then, for instance, take a typical example from His holy Word, where *distinctly* clear views are given us of how to act when in prayer

for anything we need. We read in Luke xi 5-13 the following parable. There are two friends, one is comfortably a-bed with his family, bent upon having an undisturbed night's rest. A friend of his suddenly comes to his door, and with persistent knocking is not satisfied until he arouses the sleeper, when he informs him that "a friend of his on a journey has called at his house, and he has nothing to set before him"

Then he from within evidently determines in his own mind that he will not move a finger to help him, and so far as any help he will get is concerned, his friend can go on knocking

Still the knocking persistently continues. Determination is clearly expressed in that knocking, until at last, he that is in bed with his family in sheer desperation gets out of bed and goes down

We can quite see that had the friend not persistently knocked, he certainly would not have

## OBTAINED THE LOAVES

which he needed for his guest. It was entirely owing to his importunity that he obtained his necessities

Our blessed Lord here distinctly conveys the lesson, that to obtain any blessing from Him in answer to prayer, we must be in dead earnest when we pray, and that we must pray expectantly until we actually receive what we are asking for. In other words when we place our petitions before Him, we must on the authority of His Word, really take the answer, and hold on until it is manifested

Perhaps a simple experience here will help the reader to understand what is meant

A dear brother in the Lord recently had some difficulty with a Government Department about a sum of money which had been over-charged him, he had obtained the necessary vouchers proving his case, which he handed to the department, for payment of the sum due to him

He wrote repeatedly to the department and in time received short, sharp, indefinite replies of the usual red tape order, but no money or any reply was now forthcoming, and for some weeks nothing happened

Then one morning the Lord seemed to say, "Did you definitely put that case into My hands, and believe that I would undertake for you, and make them pay?" Then at once he handed the matter entirely over to the Lord and rested it completely in His hands, expecting His undertaking. The result was that within three days the department posted the cheque due to our brother

Thus he found that, "whatsoever ye shall ask in prayer, believing, ye shall receive"

## Easter Monday

Pray for a day of glorious victory in the Royal Albert Hall

# Concise Comments & Interesting Items

The political situation is very complicated at the present time. The Labour party and the Conservative party are much divided, and the Liberal party seems to be gradually dwindling away. The United Empire party is coming to the fore, but not sufficiently to have a decisive voice. In fact this last party is at the present time only dividing the strength of the others. The political outlook seems to be too big and intricate for any human beings to tackle successfully. As we thus write we have before us *The Times* for February 24th, and at the top of the "Personal Column" we read the words

"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success" (Josh 1:8)

The only true solution of the political situation is a spiritual one. Let us crown the Living Word, and honour the Written Word, and we too shall have prosperity and good success.

**The Church in Korea** gives a challenging example to Churches in our own land. Here is an interesting extract from a recent article.

"There is much of the higher, holier, purer Early Church in the Church of Korea. It stands for separation from the world, and therein is its strength. No one can be baptised who uses liquor or handles it in any way. Those who fail to observe Sunday are refused membership. All Christians are expected to maintain family prayers, and in fact do so in thousands of homes. The use

of tobacco is frowned on, in the case of an elder or pastor it is considered reason for discipline. Divorce is not allowed save for one cause, and marriage with unbelievers is counted sin.

There is a story of a persecuted Protestant fleeing France and halted by troops, who inquired if he were a Huguenot. He denied that he was. One officer remarked to another that it must be so as Huguenots never lied. So he was allowed to pass, but after a half-hour he returned and surrendered himself to certain death."

**Missionary Speakers** will be glad to have these four incidents brought together.

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me, I am old, I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

That cry was echoed from the icy shores of the farthest north-west territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know

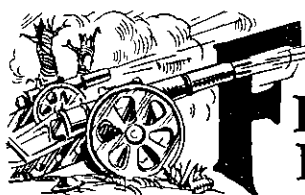
of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

**The Pentecostal Evangel** of America gives a paragraph which should speak to us all.

"Our Lord declared that the children of this world are wiser in their generation than the children of light. Mr. Arthur Brisbane, the well-known publicist, writes, 'The United States Gypsum Company, with offices in twenty cities, and twenty-two mines and mills in fifteen states, has this good idea. All headquarters managers must devote two hours from nine to eleven a.m. to 'concentration.' They allow no interruption except in emergency. Each manager has at least two hours a day for real thinking. John D. Rockefeller had that idea many years ago. He said to his directors, 'I want all important managers in our organisation to sit with their feet upon clear desks, thinking how they can make more money for Standard Oil.'

"When men of the world see that it pays to take time to be quiet and think, isn't it time for the children of God to see that it is not wise to be cumbered from morning to night about much serving, without taking time to wait, like Mary of old, at the feet of the Master?"

**The phonograph** is being used in India, says Mr. Ernest Gordon, to train native Christians in singing. The records are Telegu Christian lyrics set to native tunes. At first the singing is apt to be chaotic, but soon the discordant melt into the main stream, and there follows a harmonious flow. After little training Christians return to the villages with correct time and tune.



## FRAGMENTS FROM THE FIRING LINE

More Converts—Striking Healing—Continued Progress

### NINE CONVERTS

**Bradford** (Pastor H. Kitching) God has again been working mightily at this assembly meeting in the Freemason's Hall, Westgate, and the foundations of a deep and lasting work are being laid in Bradford. On a recent Sunday evening the pastor in his masterly exposition of the Scriptures, preached on the Second Coming of our Lord Jesus Christ, his text being taken from I Thess. iv. 13-18. The message gripped the members of the congregation and we praise God that a further nine precious souls were gathered into the Kingdom when the altar call was given that evening.

Truly a foretaste of heaven was experienced on a recent Saturday evening, when the Leeds Crusaders, filling five motor charabancs, paid a special visit to Bradford, and took charge of the

meeting. An interesting and instructive programme was arranged when the Crusaders gave forth the Word in the power of the Holy Ghost. No description can do justice to the singing. There were solos and quartets, and two sisters and one brother gave messages from the Word, all of which were encouraging and helpful.

### REAL ENTRANCE TO CANAAN

**Hornsey** (Pastor J. E. Gorcham) Recently a party of Crusaders consisting of three each of the brethren and sisters, all members of the branch here, took the evening meeting. The service proved to be a blessing through the preaching of the Word, and the praising of His name. One sister, aged seventy-eight, a habitual drunkard and gambler, had her fetters broken, through the power of the name of Jesus.

The Holy Spirit is indeed working in mighty power. The church has been greatly blessed and uplifted through the ministry of Principal Parker, his series of studies having proved a real entrance to Canaan in the experience of many of the saints, who now testify to be feasting on the Living Bread.

The visit of the London Crusader Choir was much appreciated by a crowded hall. The blessing of God was evident by the fact that after the meeting one backslidden sister returned to the Lord, and there were at least three saved at the meeting.

The united desire of the saints, is to see God work still more mightily in this district. The special subject for prayer in every heart is revival. God will surely answer such prayers.



**STILL GOING FORWARD.**

**Ealing** (Pastor J Kelly) We are glad to report that the Lord is working here, and there have been many manifestations of His Divine Presence. During the month of February Pastor Kelly has given inspiring discourses on "Baptism," "Baptism into the Body of Christ," "Baptism in Water," "Baptism in the Holy Ghost," and "Baptism by Suffering." The discourses will live long in the memory, and have inspired all to do great things in the name of the Lord Jesus, the open-air services at Ealing on Saturday evenings are still going strong, and we believe the Word has gone forth with power and has been sown into good ground.



Pastor J Kelly

The building fund for the proposed new hall for the Assembly has started well, and one hopes that the time is not far distant when Ealing will raise a fit temple of their own in which to worship God. The Crusaders, too, are setting to work, and consecrating themselves to Christ's service in the open-air by the distribution of tracts and other literature, advertising the movement, also in taking part in their own and other services of the Church, to God be all the praise.

Recently the Crusaders from Hammersmith paid us a visit, and gave an inspiring evening, the programme consisting of uplifting choruses, solos, Gospel messages, testimonies, quartets and a duet Miss Edwards who is in charge of Hammersmith delighted all with a solo and an inspiring message.

**INSTANTANEOUS HEALING.**

**Hastings** (Pastor F G Cloke) Much blessing continues to follow the ministry of the precious Word of God here in the Central Hall, Bank Buildings. The gracious promises are being fulfilled in the signs which our blessed Lord said should follow the preaching of His Word.



Pastor F G Cloke

During the past two or three weeks there have been several healings, believers have been baptised in the Holy Ghost, and best of all, souls have been born again, among them being five members of the Sunday school.

A recent Thursday was observed as a day of prayer that souls should be saved, and it was an encouraging sign of the spiritual life of the church to see the numbers who

attended to wait upon God for His blessing. The prayer session opened at seven a.m. and continued throughout the day, about fifty being in attendance at seven o'clock for the opening, numbers flowing during the day, as the people's daily work allowed them to come, but at one time considerably over a hundred were waiting on the Lord together.

A sister suffering from phlebitis was anointed in the Name of the Lord with prayer, and was instantly healed all praise to His glorious Name!

The Sunday school is still being blessed of the Lord, and there is now

a morning session, the lower hall being pressed into service to accommodate the classes, which now number twelve.

Recently the Crusaders conducted the Lord's Day evening service, one precious soul being brought into the Kingdom.

It was suggested recently that an opportunity should be given to testify to what the Lord has been doing for His people and "must have given joy to His great heart of love when He "hearkened and heard it," the keynote of all the testimonies being, "He is growing more precious to me." Praise His wonderful Name.



By Pastor P N CORRY

Sunday, March 22nd, 1931

READING. Mark ii 1-12

**ROOFS AND PROOFS**

**MEMORY TEXT** "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts xiii. 38, 39

**TEACHERS NOTES**

**The Roof** The first thing that you must do to make this lesson understandable to the young folks is to get them to forget every European or Western house that they have seen. To most of us a house must have a sloping roof, with red tiles or blue slates to take off all the rain that we get in this climate, and it takes a very big stretch of imagination to think of these four men breaking up a roof of this kind without causing considerable trouble, not only to the owner, but to the crowd of people listening to the Lord.

The houses of Palestine, and especially the roofs, are not made for a rainy climate like we have in England, but for a dry climate. Eastern houses are always built round a courtyard that is open to the sky, and the windows and doors of the rooms open on to the court. Very often round this courtyard there is a light flat roof to shelter from the blazing sun. All these roofs are made of rafters laid on the side walls, and carried across to the verandah pillars and beams. Upon these rafters shorter and lighter sticks are placed, and then over them a grass mat of native weaving is laid, and over this is spread a coat of stiff mud mixed with chopped straw, which is rolled and coated until it is quite enough for the purpose. It is easily repaired and very often before the rainy season begins most people are busy repairing the cracks in the roofs that have been caused by the baking heat of a tropical sun. I remember once calling on a lady at Birsrah, and during my visit it began to rain so that before long every bath-tub, basin, bucket or receptacle of

any sort that could hold water was pressed into service to catch the water that was pouring from the roof. It is not difficult to break such a roof, all you do is to stamp hard with the foot so that the mud is broken up, and get hold of the grass mat and roll it to one side along with the mud, when the sticks and smaller beams are then quickly removed, and there is a large hole in the roof. I was once one of a party of four that helped to uncover such a roof in Bagdad, and it did not take us more than a few minutes to have a large hole through which we could obtain access to the place below.

**The Need** The Lord Jesus had returned from the districts round about Galilee, and as He teaches in the house not only do the common folk crowd to hear Him, but Luke tells us that there were Pharisees and doctors of the Law sitting by, who were come out of every town in Galilee, and Judaea and Jerusalem (Luke v 17). The news of what the Lord was doing had brought a large number of the religious leaders of the nation to hear Him for themselves, and probably to report to those in authority in the Temple. So great was the crowd that all the rooms off the courtyard were filled, and even the courtyard itself was packed with people so that there was no room, not so much as about the door. Down the street came four men (Mark ii 3) carrying a light stretcher with a man on it ill with palsy, and they sought for means to bring him in, but could not for the multitude. The outside staircase to the roof solved their problem, and soon they were on the roof with their burden, but still it did not seem possible to get the sick man where they wanted him to be—at the feet of Jesus. But they were not to be stopped. In a few moments these men had the mats rolled back, the shorter beams removed, and through the space, with cords tied to the couch, they let the man down, right to the feet of Jesus.

**The Proof.** The Lord looked up and saw the faces of those four men looking through the hole in the roof, saw the



man that had made this most unusual entrance, and all the Evangelists, Matthew, Mark and Luke, make note of the fact that Jesus "saw their faith" as well. Here were men that could not be turned away by crowds, by obstacles, or by difficulties, they overcame everything to carry out their desire, they acted as one in their purpose, and the carrying out of it, and the Lord seeing their faith said to the sick of the palsy, "Son, thy sins be forgiven thee." It was not only a wonderful thing to say, but a dangerous thing in such company, because the scribes and teachers immediately condemned the Lord in their hearts as a blasphemer. The Law knew nothing about forgiveness of sins, the Temple, the offerings for sin and trespass, the blood sprinkled on the horns of the altar, these were the appointed way of covering sin, but no human lips might dare to say, "Thy sins are forgiven." Yet the Lord, seeing those four faces aflame with love, seeing that sick man lying at His feet, met the need, and paid no heed to the storm of misunderstanding that such a statement would bring upon Him, but spoke the word of peace to the sick man. The hostility of these teachers only needed a spark to set it into a flame, it was the turning-point in the life of the Lord the first step that would lead to the Cross. But, seeing their faith, Jesus spoke the word that liberated the sick of the palsy from the cause of his sickness. Those scribes were full of anger and misgiving, but the Lord reading their hearts asked, "Which is easier, to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk?" These people no doubt were doubting the forgiveness

that the Lord had declared, for no one could know if His words were only words, or if He really had power to forgive sins—so now had come His word of command to the sick of the palsy, "Take up thy bed, and go thy way unto thine house." This must have come as a fresh shock for at once feeling and health, strength and vitality, poured into the man's veins and nerves, and he arose and went forth before them all. The One who forgave the greater need, proved His power to forgive by removing the lesser. The inner malady was met before the outward obstacle to life was removed. The healing of his sickness proved the reality of his forgiveness. Sin's power, manifested in all its crippling effects upon the body of this man, was dealt with by the Lord of glory as a proof that He had—and blessed be God still has—power to forgive sins (Acts xiii 38, 39)

#### THE LESSON.

In many games team work counts most. The selfish boy or girl who wants to have all their own way and to rule the rest may well learn a great lesson from these four men. They worked together, not for themselves, but for their paralysed friend, they circumvented crowds for him, they were undeterred by circumstances for him, they were willing to break through difficulties for him, and greatest of all they believed for him, and when Jesus saw their faith He granted their desire. Foursquare that couch was lowered into the midst, four heads popped over the opening in the roof to see the result of their work, and we may be sure that as this man went to his home with his friends, their joy was fourfold

more than it ever was before, because he was made whole. Thank God, to this day the Foursquare Gospel seeks to bring burdened humanity into closest touch with the Lord, so that not only the sin question may be settled, but their sicknesses also may be healed. Let us work together as these men did to a common end, let us believe, and the Lord will honour faith, and speak the quickening word that brings healing and health. Roofs cannot hinder blessing, but unbelief can.

## For Me!

Under an Eastern sky,  
Amid a rabble cry  
A Man went forth to die—  
For me!

Thorn-crowned His blessed head,  
Blood-stained His weary tread,  
Cross-laden, there He's led—  
For me!

Pierced were His hands and feet,  
Three hours o'er Him beat  
Fierce rays of noontide heat—  
For me!

Thus wert Thou made all mine  
Lord, make me wholly Thine,  
Grant grace and strength Divine—  
To me!

In thought and word and deed  
Thy will to do, oh lead  
My soul, e'en tho' it bleed,  
To Thee!

## The Astonished Slave



"AM YOUR SLAVE FOR EVER!"

this helpless captive. The more he knew of him, the deeper was the interest he felt in his welfare, and he

**A** BRITISH merchant, who had taken his passage in a Turkish vessel on the Levant, had his attention drawn to an interesting slave,

He soon got into conversation with him, and found him intelligent, quick, and of strong, lively affections. He drew from him some particulars of his history and found that he had been free-born, but had been made captive in war. The merchant was touched with sympathy for

actually began to entertain the thought of effecting his release. Cautiously inquiring as to the sum requisite for this purpose, he found that it "as considerably greater than the mercantile profits of his entire voyage. Still he could not abandon the thought. An offer was at last accepted, but the slave having overheard part of the conversation between the captain and the merchant, and mistaking the design of the latter—supposing that the merchant was purchasing him to retain him in slavery for his own use—he sprang forward, his eyes gleaming with indignation, and cried out, "And do you call yourself a free-born Briton, an enemy to slavery, and yet purchase me? Have I not as much right to freedom as you have yourself?"

He was proceeding in this strain of burning, indignant invective, when the merchant turned his eyes affectionately upon him and said "I have bought you to set you free." Instantly the storm of passion was hushed the slave burst into tears, and, falling at the feet of his deliverer he exclaimed, "You have taken my heart captive! I am your slave for ever!"

Reader, when first you heard of One who wished to have you for His own, did you rebel, and oppose His purchase? How little you realised it was out of pure love for you! Does not your heart break, as you think "To set me free was the price paid?" and can you but say to the One who paid His life for you, "I am Your slave for ever?"

# Classified Advertisements

REVISED RATES.

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

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

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

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**BOURNEMOUTH.**—Apartments, clean, well-furnished, good cooking and attendance; pleasantly and conveniently situated. Bathroom, indoor sanitation, electric light; 10 minutes Fisherman's Walk to sea. Moderate terms. "Vi-Cot," Pokesdown Hill, Bournemouth. B623

**BOURNEMOUTH.** Comfortable bed-sitting room; gas ring, 3 minutes cars and buses. Permanent, moderate; or bed and breakfast for visitors. Foursquare fellowship. Apply, 4a, Hanksinon Road, Winton. B641

**BRIDLINGTON, Yorks.**—Cheery, homely apartments; board optional; comfortable; pleasant; restful; those needing change of air. Mrs. Kemp, "Elsinore," Trinity Road. B572

**CHRISTIAN** man and wife have bedroom vacant; use sitting-room, bathroom; 12/6 weekly. Board optional. Comfortable; no family; no other boarders. Morgan, 128, Mantilla Road, Tooting Bec, S.W.17. B640

**CHRISTIAN WORKERS' HOLIDAY HOME** (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Summer Bible School July 11—September 6. Open from May to September. Particulars from Mrs. Parker, The Rockery, Lynton, North Devon. B633

**ELIM GUEST HOUSE, Brighton.**—Comfortable board residence, glorious sea breezes and sunshine; Christian fellowship. Terms at present from 35/- a week. Particulars from the Superintendent, 45, Sussex Square. Phone Brighton 4063.

**ELIM HOLIDAY HOMES, Blackpool and Worthing.** From end of July for summer holidays. Further particulars later. No applications till after Easter.

**HERNE BAY.** Comfortable board-residence, 2 guineas weekly, August 24 guineas. Sea front; good bathing; near assembly. Mrs. Hillman, Belle Vue, Western Esplanade. B637.

**PEACEHAVEN** for sunshine and health. The Martin Berry Guest house, open to receive those who desire home comforts and Christian Fellowship. Assembly near. Terms on application to "Menavayr," Keymer Avenue. B629

**SPEND EASTER** in North Wales. Board-residence with home comforts. 3 minutes sea, 5 minutes assembly; central for mountains and lovely walks. Miss Treadwell, "Grange," Wynnstay Road, Old Colwyn. B628

**VISITORS** to London.—Comfortable apartments; bed and breakfast, full board if desired, liberal table. Foursquare. Easy access to all parts. Mrs. Howard, 40, Guernsey Grove, Herne Hill, London, S.E.24. B635

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## HOUSES, FLATS, ETC. To Let and Wanted.

**SISTER** has cottage next door to let, in good condition; outhouse, gardens front and back; rent 6/- weekly. Near Assembly. Apply c/o Mr. Trimm, West Street, Somerton. B631

## SITUATIONS VACANT.

**HOUSEKEEPER.** fond of children, for Christian business house. (Father of 3 children, 13, 9, and 6 years, respectively.) Write fully. Foursquare preferred. Gregory, 30, Victoria Road, Margate. B627

## SITUATIONS WANTED.

**DOMESTICATED,** educated woman, 41, offers services parlour work in school run by Christians, near assembly. Separate room, £48—£52. London reference given. F., 1, Ammerham Villas, Winsham, Nr. Chard, Somerset. B634

## BIRTH.

**ALLEN.**—On January 10th, to Mr. and Mrs. Allen, of Elim Tabernacle, Kingston-on-Thames, a daughter, Joyce Kathleen. Dedication February 1st by Pastor E. C. W. Boulton.

## WITH CHRIST.

**MARSH.**—On February 19th, at Bournemouth, Dr. F. E. Marsh (aged 78), after more than 50 years' fruitful ministry in the Gospel.

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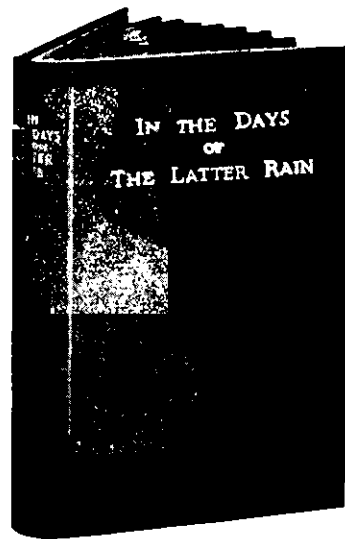
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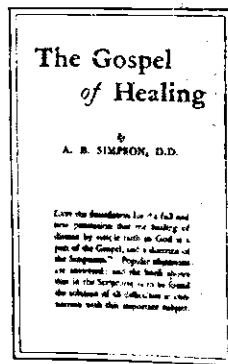
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