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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 12

MARCH 20, 1931

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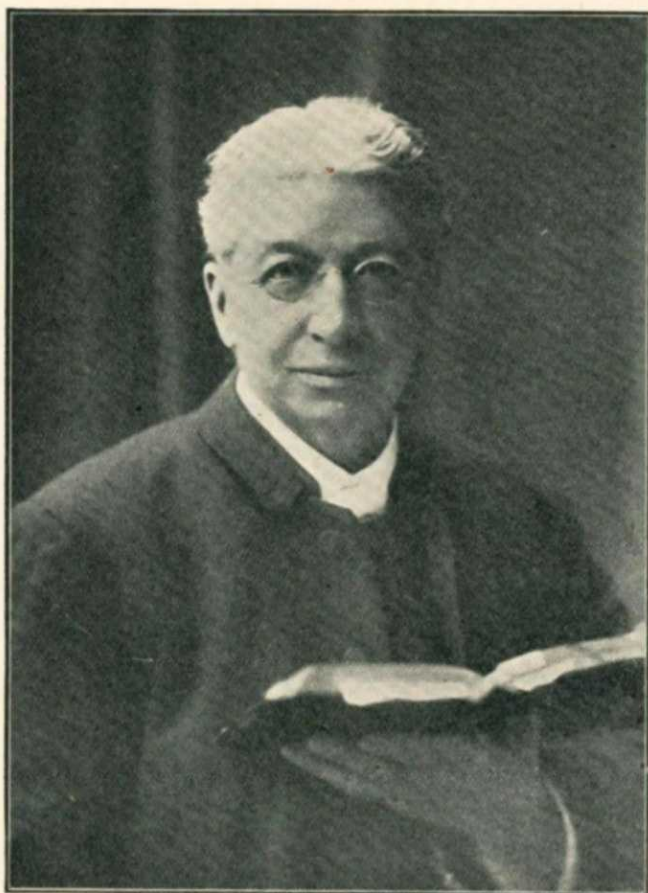
SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



The late Dr. F. E. MARSH

(See page 181)

COMING KING



"I will come again."

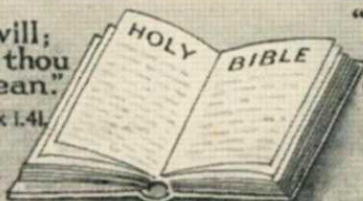
John XIV. 3.

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 20, 1931

No. 12

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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. A 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 17

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.
- 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.
- ISLINGTON.** April 12 at 6.30 p.m. Visit of London Crusader Choir.
- 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.
- LEIGH-ON-SEA.** April 3-5. Elim Hall, Glendale Gardens. United Elim Convention of Essex Elim Churches. Special speakers.

This space is reserved for local announcements

Principal GEORGE JEFFREYS & Revival Party Revival & Divine Healing Campaigns

SOUTHPORT. April 12—30. In the Cambridge Hall, Lord Street. Sundays 3, and 6.30. Every week-night, 7.30. Wednesday afternoons, 3 o'clock.

BLACKPOOL. This Summer.

Watch for further particulars.

LONDON AND PROVINCIAL EASTER CONVENTIONS

See full particulars on page 182.

From Stage to Salvation

Margaret Dieter's Story

MMUSIC! Dancing! Bright lights! Applause! Laughter! That's how it all started! Afterwards—

Cigarettes, wine, dope, questionable companions, heartache, then—

A Gospel song, a Gospel message, a Gospel invitation, a flood of tears and—JESUS!

A drama in three acts—this life of mine

It seems so long ago, although I am just nineteen,

Then there was another night I shall never forget
On this particular occasion I was doing

A SPANISH DANCE

in which, as the curtain lifted, I raised myself from a recumbent position to full height in readiness for a swift, full-circle twirl. I had half-completed the twirl, with my back to the audience, when to my horror I saw the stagehand who was drawing the

Revival in the Market Place

Principal Jeffreys continues the Portadown Campaign

THE CENTRAL MARKET BUILDING IN PORTADOWN IS THE SCENE OF FOURSQUARE REVIVAL ACTIVITY THE PLACE THAT RESOUNDS WITH THE MARKET CRY OF THE SELLER EVERY SATURDAY NOW RINGS ON EVERY OTHER DAY WITH THE PRAISES OF GOD'S PEOPLE AND THE SOUND OF A MIGHTY GOSPEL. GREAT THROGS THERE ARE ON MARKET DAYS, BUT GREATER STILL ON DAYS OF REVIVAL MANY WARES THERE ARE FOR SALE ON THE ONE WEEK DAY, BUT ON OTHER DAYS HEAVENLY TREASURE IS SUPPLIED WITHOUT MONEY AND WITHOUT PRICE. LIKE THE APOSTLES, PRINCIPAL GEORGE JEFFREYS AND HIS PARTY FIND THEMSELVES IN UNUSUAL SURROUNDINGS, THIS TIME CONTENDING FOR THE FAITH IN THE PEOPLE'S MARKET. EVERY DAY SOULS ARE BEING SAVED—AS MANY AS SEVENTY-SIX IN ONE DAY—AND BODIES ARE MIRACULOUSLY HEALED WHAT AN INSPIRING SIGHT TO SEE THOUSANDS OF PEOPLE IN THE GRIP OF HOLY GHOST REVIVAL. URGENT APPEALS HAVE SUCCEEDED IN PERSUADING THE PRINCIPAL TO CONTINUE ANOTHER WEEK

when as a tiny tot of seven I became one of the juvenile extras of

HOLLYWOOD

Critics predicted a brilliant future, and my parents, ambitious, naturally enough, for my success, spared neither pains nor expense, dreaming of the day when I should be starred and my name blazoned in the electric lights of Broadway. To this end I was carefully tutored in all the phases of my art, including Spanish and Russian ballet, plastic and toe dancing. I loved my art. I was in great demand and danced in many places. Among others, I had lucrative contracts at the Clemmer, Hippodrome and American theatres of Spokane, my home town. And I thought I was very happy.

But a dancer's life is not all sunshine, as you might suppose. For instance, there was the night I broke two of my toes. I was dancing in ordinary slippers, having dispensed with the regulation toe shoe which has a metal support and padding. Almost fainting with pain, I continued to dance and to smile at the crowded house. Once behind the scenes I had barely time to stuff some cotton into my slippers before the cue came for me to go on the stage again.

curtain for my act, attempting to balance himself on the edge of an unfinished part of the stage. Then I saw him disappear. I knew it would be death, it was a two-storey drop. His position was hidden from the audience by the wing scenery. I knew too, that if I screamed or raised an alarm of any sort a greater tragedy would probably be enacted out front, from the panic that would ensue among the thousands that were packing the place. So I went on with the dance. The man was picked up dead. I felt indirectly I was the cause of his death. I began to think of the brevity of life.

It was not for very long, however, that I entertained serious thoughts of death and the world hereafter, what with the mad whirl of pleasure, and the intoxicating applause of the gay theatre crowds. Before I realised what I was doing I began to follow the line of least resistance. I began to smoke. Then I sipped my first glass of wine. One day I awoke to the fact that I was a dope addict. Unknown to me one of my managers was slipping dope into the coffee he served me after my dances to stop my headache. Once you start the habit it seems you have to keep it up. There was always dope at the

parties I remember after one midnight party at the theatre when half a dozen of us girls were the guests of six of the boys who danced in the same show, I was so dazed and stupefied at the end that

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).

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 Elim Woodlands should write at once to the Superintendent, Elim 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.

I did not dare go home to mother. I took one of the girls and ran to a dressing-room, where we locked ourselves in for the remainder of the night. At one of our wild parties I had a very narrow escape from being arrested. At

AN EARLY HOUR ONE MORNING

we were raided by the police, who took everyone to gaol but myself. They let me go because I looked so young and different from the others. It is all just like a haunting nightmare, I wish I could erase this part of my past.

This brings me to the night of my salvation. Hurrying down Main Street on the way to rehearsal, I suddenly decided to slip into the corner church where a meeting was in progress, to amuse myself for a few minutes while I rested. I went in to laugh, I remained to pray. I still see the happy faces. I still hear the joyous songs. The preacher spoke of peace. And if anyone in the wide world needed peace it was I. It seemed as though I were standing on the threshold of a new life, but I seemed unable to enter. At the end of the message I raised my hand for help. Within the hour I visited the altar no fewer than three times, each time leaving in anger and disgust. I felt this peace was not for me. Half way down the aisle, leaving for the third and final time, I was

SMITTEN UNDER THE POWER

of God. That night, right there, I found peace.

The first thing next morning I called on my manager, Mr Brown, let us say. I burst in on him as he was working on the programme for the following evening. I wondered if he noticed my characteristic vivacity had increased somewhat.

"Why hello! Peggy." Mr Brown returned to my salutation, adding, "We missed you at rehearsal last night."

"I've brought you news, Mr Brown. Please don't be angry."

"Why, what is it, Peggy?"

"I'm through with the dance world," I told him simply.

"You are joking," he laughed. "You always will have your little joke."

"Believe it or not, Mr Brown, I have come to resign."

"But you can't do that, Peggy. You are booked and advertised for a month ahead, and I have no one to take your place."

"I am really sorry to disappoint you, Mr Brown, but I am through—I mean just that. 'All things have become new.'"

"But I don't understand," he broke out, bewildered.

"I mean I am saved."

"Oh, if you mean it is

THIS RELIGIOUS BUSINESS

that you've got, let me tell you it won't last six weeks. You'll be back!"

The following day Mr Brown 'phoned me to ask why I failed to appear at the nine o'clock rehearsal.

"Mr Brown," I replied, "I meant just what I said."

That was a year and a half ago. What a happy year and a half it has been! I am devoted to my Christ. I love Him better every day. The night after being saved the Lord graciously filled me with His blessed Holy Spirit. I broke my engagement with a worldly boy when he refused to accept the Lord as his personal Saviour. Three weeks later I received a definite call to China. While I am wait-

ing for the Lord to open up the way for me to go, my greatest joy is in leading others to my blessed Master. I have determined, God being my Helper, these feet of mine which were once used to amuse the world, shall henceforth be employed solely in His service. "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

Walk in the Light

ASA HULL.

GEO. C. HUGG.

1. Walk in the light the Lord hath gi - ven To guide thy steps a - right;
 2. Walk in the light and thou shalt know That fel - low - ship of love;
 3. Walk in the light and sin ab - horr'd Shall ne'er de - file a - gain;
 4. Walk in the light, and thou shalt own Thy darkness pass'd a - way,
 5. Walk in the light thy path shall be Peace - ful, se - rene, and bright;

His Ho - ly Spi - rit sent from heav'n Can cheer the dark - est night.
 His Spi - rit on - ly can be - stow, Who reigns in light a - bove.
 The blood of Je - sus Christ the Lord Shall cleanse from ev - 'ry stain.
 Be - cause that light hath on thee shone In which is per - fect day.
 For God, by grace, shall dwell in thee, And God Him - self is Light.

CHORUS.

Walk in the light! Walk in the
 Walk in the light, in the beau - ti - ful light of God! Walk in the light, in the

light! Walk in the
 beau - ti - ful light of God! Walk in the light, in the

light Walk in the light, the light of God!
 beau - ti - ful light of God! Walk in the light, the light of God!

Bible Study Helps

CHRIST'S USE OF THE OLD TESTAMENT.

1. Creation of man and woman (Matt. xix. 4-6).
2. Noah's Ark (Matt. xxiv. 37, 38).
3. The flood (Luke xvii. 26, 27).
4. Destruction of Sodom and Gomorrah (Luke xvii. 28, 29).
5. Lot's wife (Luke xvii. 32, 33).
6. Moses and the burning bush (Mark xii. 26).
7. Moses and the brazen serpent (John iii. 14, 15).
8. Moses' priestly offering (Matt. viii. 4).
9. Moses and the rock (I. Cor. x. 4).
10. Story of Jonah (Matt. xii. 40).
11. The men of Nineveh (Matt. xii. 41).
12. The Queen of the South (Matt. xii. 42).
13. Judgment of Tyre and Sidon (Matt. xii. 22).
14. Elijah and the widow (Luke iv. 26).
15. Naaman the leper (Luke iv. 27).
16. The tower of Siloam (Luke xiii. 4).
17. The Old Testament martyrs (Matt. xxiii. 35).

FERVENT.

1. Be . . . fervent in spirit (Romans xii. 10, 11).
2. Have fervent charity among yourselves (I. Peter iv. 8).
3. Love one another . . . fervently (I. Peter i. 22).
4. Always labouring fervently in prayer (Col. iv. 12; James v. 16).

THE THREE THRONES.

1. The throne of grace (Heb. iv. 16). Peace for a troubled heart.
2. The throne of David (II. Sam. vii. 12-15). Peace for a troubled world.
3. The throne of God (Rev. xx. 11). Peace from troublesome sin for ever.

FOUNDATIONS.

1. **Human Foundations** are but dust (Job iv. 19) and sand (Matt. vii. 26).
2. **God's Foundation** is a proved one (Isaiah xxviii. 16).
3. **God's Foundation** is laid deep (Luke vi. 48).
4. **God's Foundation** is elevated (Psalm lxxxvii. 1).
5. **God's Foundation** is sure (II. Timothy ii. 19).
6. **God's Foundation** is everlasting (Prov. x. 25).
7. **Every other Foundation** will fail (I. Cor. iii. 11).

Next Week: "In the Secret of His presence," a hymn which will delight readers.

How Ailsie Saved the Bible

IT was in the year 1555, when Queen Mary sat upon the English throne with her Spanish husband at her side, and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet, standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with his small house just behind it, and a tiny garden in the rear.

The smith's wife was dead, but his bonny, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop, and crept in and stayed with him, unless the sound of voices or hoof-beats on the road drove her away; for she was very shy.

One day when she had stolen in, her father was standing behind the door.

He had a spike in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a small opening. Into this he thrust a dark, leather-bound book, and quickly, but carefully, fitted the chip into its place, so that no sign of the hidden space remained.

Seeing his daughter, he started and said sternly, "Ailsie, my child! How dare you spy upon your father?"

"O father, I was not spying!" and the blue eyes filled with tears.

"Of course, you were not. I was wrong to say so, child!" said the smith remorsefully. "But you saw what I did?"

"You put the Holy Book into the beam, father. It is a fine hiding-place, too; for surely neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may get you into danger. You must never betray it. When Parson Stowe went away to foreign lands he gave me the Sacred Word, and told me to keep it as my life. For by the Queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea; and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I have told you all."

"You need not fear, father," said Ailsie, firmly; "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now, there was a certain priest who came sometimes to Harrant to preach to the villagers. But being all Protestants, they would neither listen to him nor pay his tithes. He was very angry at their behaviour, and spied about till he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to see the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day when the smith chanced to be away from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bibles; but one and all declared they had none. Then the soldiers searched every dwelling, and threatened to burn every one, unless the Book was found.

But this did not suit the priest at all. He would get fewer tithes than ever if the village was destroyed. So he told the officers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late, and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings, and thus destroy the Book quickly and surely.

It was growing dark when Ailsie saw a bright light against the sky, and sprang to her feet. Her father's house was on fire. The sight made the child a heroine. Forgetting all about her danger, she only remembered she must save the Bible at all cost. Swift as an arrow she flew homeward. The soldiers were intent on piling straw around the burning building, and did not see the little figure that darted in between the house and the shop, whose thatched roof was well ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

The hungry flames scorched her dress and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down, choked and suffering, among the vines.

But she felt that the Bible was in danger even now. She slipped off her woollen petticoat and wrapped it around the volume; then, digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled along upon her hands and knees to the spring at the foot of the garden, where her father found her an hour later, half-unconscious with pain and fright. He never ceased while he lived to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and years and years after, Ailsie's great grand-daughter carried it with her when she followed her Puritan husband across the seas to the lonely coast of New England.—*Sel.*

Income Tax and Gifts to the Work

All friends who are Income Tax payers, and who make annual gifts to the funds of the Elim Foursquare Gospel Alliance will be pleased to know that they can increase the amount of such gifts without any cost to themselves. This is effected by the Alliance recovering from the Inland Revenue the Income Tax on the gifts. Thus on an annual gift of £10 the increase is £2:18:0, on £80 the increase is £23:4:0, and so on.

Readers who are interested should write to the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4, who will be pleased to supply further information.

Dr. F. E. Marsh's Home Call

MANY will feel a twinge of sadness at the news that Dr. Marsh has left his busy ministry of earth for the restful ministry of Glory. He died at Bournemouth on February the 19th, at the age of seventy-eight years.

He was a vast blessing. As evangelist, pastor, teacher, convention speaker, and prophetic writer his life was one of ever-expanding usefulness. He was born at Brighton. He came to London at the age of twenty-four years, and joined the Evangelisation Society. He did the work of an evangelist for ten years, and then became pastor of the well-known Bethesda Free Chapel, Sunderland—a chapel which Dr. Graham Scroggie was afterwards pastor for a period. A great work was accomplished for God in Sunderland while Mr. Marsh was there. Getting into touch with D. L. Moody he was invited to America. This led to a residence in America for a number of years. For five years he was a tutor in the Nyack Bible Institute, in connection with Dr. A. B. Simpson.

One will, therefore, not be surprised to discover that he had sympathy with the truth of Divine healing for the body. It has been a joy to the Elm Foursquare Gospel Alliance to know that his feelings to us were friendly. A recent exchange of correspondence proved this—when he expressed pleasure at a short article

of his appearing in our paper. We have a prayerful regard for men of God who may even on some points oppose us. But if we see that God is blessing them we rejoice. Misunderstandings will all be removed at last. Yet we confess that our hearts strangely warm toward those who, though not identified with us, yet do not hide their friendly sentiments.

Dr. Marsh returned to England in 1910, and held pastorates at Bristol, Weston-super-mare, and London. From the year 1924 he has been giving himself to general ministry by pen and voice. He has ably edited a magazine devoted to Second Advent testimony. He has gone, but his writings remain. The probability is that the brief accounts of his life now appearing in a number of papers will stir up a new interest in his books. Readers will certainly not be disappointed.

He spoke of Calvary as *the Place of places*, and wrote a beautiful poem under that heading. The first verse reads

There is a Place where sin will cease to charm,
Where fears will die and doubts no more alarm,
Where self is dead, and world cannot allure—
It is at Calvary's Cross—Divine and sure.

Dr. Marsh loved Calvary. We therefore love him, and find pleasure in placing this wreath of praise upon his memory.—P. G. PARKER

WHAT PRAYER IS

By AGNES KENNEDY (Elm Tabernacle, Ilford).

Pray with unceasing prayer and entreaty, on every fitting occasion, in the Spirit, and be always on the alert to seize opportunity for doing so, with unwearied persistence and entreaty on behalf of all God's people—Ephesians vi 18 (Weymouth)

THERE is constant need of prayer, and because of the need, many exhortations are given in God's Word to encourage us in

OUR PRAYER LIFE

Some people condescend to pray on State occasions, only to be seen of men. This the Lord Himself condemned. The use of words in form of prayer for pretence is hypocrisy. Others pray when they are in trouble. Prayer is not a posture of the body, or a form of words to be used only on State occasions, but a force, a weapon placed in the hands of every believer, by Divine love and wisdom, whereby we may smite spirit-foes and accomplish definite tasks for God. "Ask," said the Lord Jesus, "and ye shall receive." Asking means to marshal facts to put in your claim in the Name of Jesus, with that wonderful word *whatsoever*, all inclusive for the believer, by which we are encouraged to come through that Name, and He has said, "I will do, that the Father may be glorified in the Son" (John xiv 13).

This is God's appointed way of obtaining what we need.

Prayer is a privilege within reach of every believer, and essential to a life of victory. John Wesley called it the Christian's vital breath. By its means we engage in a conflict in the Name of the Lord en-

couraged by the conviction that God is counting on us, against a desperate personality, we being assured of certain victory.

Lack of time and opportunity hinders many in their prayer life. But we must always remember we shall never find time to pray unless we make time. In the busy rush of life, unless we watch against him, the enemy will take care that we never find time to get alone with God, or obtain those sacred moments in His presence in unbroken communion and fellowship, when we wait to know His will. We are exhorted to pray without ceasing. But special periods throughout the day are essential to an aggressive Christian life.

PARTNERSHIP WITH THE HOLY GHOST

He helps us in our weakness, leading us to pray according to the will of God. It is not so much our words, or the knowledge of how to pray that we need, as our yieldedness to the Holy Spirit. Paul said, "I will pray with the Spirit, and will pray with the understanding also" (I Cor xiv 15). What a mighty weapon prayer is, in partnership with the Holy Spirit. Our weapons are not carnal, but spiritual, and therefore mighty through God to the pulling down of strongholds.

In order to prevail with God as Daniel did, we must give ourselves to prayerful, persistent entreaty.

in the Spirit, praying aggressively, going forward on our knees Progressing spiritually, while rejoicing in answered prayer, pressing through every barrier of opposition, through faith in His all-prevailing Name with thanksgiving, unselfish in every motive, and wholehearted in our desire for the advancement of the Kingdom of Christ and of God

Definiteness in prayer is essentially important. Faith takes God at His word—asks, believes, and receives. Let us ask only for what we believe, and expect our petitions, whether great or small, and the Father has promised to do far more exceeding abundantly above all that we ask or think, according to the power that worketh in us.

Watchfulness is also essential. "Watch and pray," said the Lord Jesus. The Greek Testament employs

THREE STRONG TERMS

for *watch*. In Mark xiii 33 it means *be awake*, and it is still more forceful in the 37th verse—*rouse yourselves*. It is most emphatic, however, in I Peter iv 7—*Be completely awake*. In other words, let not the world make you drowsy. How much we need to heed this warning to *be awake* to the world's need around us—souls dying on every hand without Christ—professed Christians cooling in their love to Christ, and becoming indifferent, for whom we are exhorted to pray with unwearied persistence, that they might keep awake to the truth of the soon coming of Christ, who will come as a thief in the night.

To be completely awake to the needs of others,

white God is counting on us to fulfil His purpose in grace that His Kingdom might be extended, not sleeping and careless, but as the children of the day, let us watch and be sober, praying as we see the darkness settling down upon this old world, and the enemy howling at the door. Let us not disappoint our beloved Lord in this.

DAY OF HIS REJECTION,

but be ready and faithful, persevering in prayer.

Then there is the advance in the prayer life—"Building up yourselves on your most holy faith, praying in the Holy Ghost"—going all out, going through, on the stretch after God, interceding behind the scenes, bearing burdens in prayer given in the Spirit, persevering till the answer comes, till the heavens that seem like brass give way before the power of the Spirit and God is glorified.

Let prayer be for 'all saints'. We need not be narrow or straightened in making our petitions. Our responsibility is to pray for all God's people.

Royal Albert Hall

Will those who can make use of posters (20 x 30 inches), window bills (11 x 17½ inches) or folders write early for a supply. We also have a limited number of 16-sheet posters (6 ft 8 ins x 10 feet). Write without delay to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S W 4, stating quantity of each required.

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, W. H. M'Whinnie, Pastor and Mrs. Geo. Kingston, Pastor and Mrs. Chas. 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). 7.30 Great Elim Crusader Rally, conducted by Evangelist J. McWhirter, in Hyde Park (weather permitting). 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 178).

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, E. 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. Hulbert. 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.

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G. PARKER

Sunday, March 22nd Luke xx 19-36
 "Neither can they die any more" (verse 36)

There is no marriage in heaven, neither is there any death. The redeemed who are resurrected from the dead cannot die any more. Reproduction will not be necessary, because there will be no death. Reproduction is God's method on earth of filling the gaps caused by death. But there will be no gaps in heaven. Partings will be over for ever. The redeemed of the Lord will have one fold and one Shepherd and one life. We shall be sharing the life of our Saviour. His life will saturate our redeemed beings. Therefore we shall not know death. The day will dawn when it will be said of us that we are alive for evermore. Death will be swallowed up in victory. Down here we count our years. Up there, there will be no need to count. Our years will be countless.

Monday, March 23rd Luke xx 37-47
 "Beware of the scribes, which desire to walk in long robes" (verse 46)

Long robes are usually a proof of short spiritual stature. Men who are truly great don't waste their greatness on show. Little people make a great show, in order that others shall think them great. Robes, and gowns, and surplices don't make people great. There is no real greatness unless God recognises it. Christ recognised greatness in John the Baptist. Yet he was a man who dressed in camel's hair and dined on honey and locusts! But John was truly great, for the Lord said of him that none had risen greater than he. The victors of worldly popularity are the victims of earth's illusions.

Tuesday, March 24th. Luke xxi 1-13
 "This poor widow hath cast in more than they all" (verse 3)

She gave all? She had nothing left! God measures our gifts not by what we give, but by what we have left. People may criticise our lavish giving to the service of the Lord. But when the great reckoning day comes, and the contents of the heavenly treasury are counted, we shall not remember the rebukes of our earthly critics, but the praise of our Saviour will give us eternal heart-thrill. We should love not simply in word, but in deed and in money. It has been said that the pocket is the last thing to be converted. But surely a true conversion should result in us saying "Take my silver, and my gold, not a mite would I withhold."

Wednesday, March 25 Luke xxi 14-24
 "Ye shall be hated of all men for My Name's sake" (verse 17)

Opposition to Christ and His people is very modified in our land. Yet some

are so sadly placed that the bitterness of hatred is frequently felt. Maybe in your home you are persecuted for Christ's sake. Maybe your daily companions make sport of your loyalty to Christ. Maybe that even in the open and apparently harmless ridicule you are conscious of hidden hatred. Don't be surprised when it arises. The Devil hates Christ, and to-day he seeks to reach the Redeemer by persecuting the redeemed. When hatred arises, just remember to possess your souls in patience. Hatred is short-lived, heaven is eternal.

Thursday, March 26th. Luke xxi 25-38
 "At night He went out, and abode in the mount of Olives" (verse 37)

The mount of Olives was a strange place to spend the night! Yet to the Lord it must have been a glorious place. He knew that from thence He would ascend into His Father's presence. His prayers ascended from that mount before His Person ascended. But within a short time Christ followed His prayers to heaven. Our prayers daily ascend up to heaven. Soon we too shall follow our prayers. We are like a ship holding wireless communication with the port which it is rapidly approaching. It is lovely to pray. It will be lovelier to ascend to the Throne where our prayers have already reached.

Friday, March 27th. Luke xxi 1-13
 "There shall a man meet you, bearing a pitcher of water" (verse 10)

It was an extraordinary thing for a man to be bearing a pitcher of water. It was a woman's work! This man performing this exceptional work would at once attract the eye. Peter and John would have no difficulty in going forward. The Lord gave them clear guidance. When we go forward at the command of Christ we shall never lack guidance. He will never leave us to fumble and fumble by the way. When we try and hurry forward more quickly than He wishes, then we shall have no signposts to cheer us on our way. But when we go forward at the Lord's time and at the Lord's appointed pace, then we shall find plenty of signposts. There is no need to imagine signposts in the highway of guidance. The signs are real not imaginary.

Saturday, March 28th Luke xxi 14-23
 "I will not drink of the fruit of the vine, until the kingdom of God shall come" (verse 18)

When will this prophecy be fulfilled? When will the Lord drink again of the fruit of the vine? We suggest, at the marriage supper of the Lamb (Rev xix 9). The marriage supper of the Lamb will be a great communion service. At the beginning of the Church age the Lord partook of the communion emblems

with His disciples. Since that time Christ has never touched the fruit of the vine. It is a privilege of the future. When the kingdom of God has come, when the redeemed Church is gathered home, then once again He will partake of the fruit of the vine—with a vast multitude that no man can number.

Bible Educator

A prize, and special mentions, monthly

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.

BIBLE SYLLABLES PUZZLE In Luke xxii 50-56 you will find an account of our Lord's burial, and below in this column are given the names of eleven persons, places, or objects which are found in that account, divided into syllables and mixed up. None of these have more than one word each. Collect the syllables into their right words, and give the whole eleven. Here are the syllables.

Je, omt, late, thær, Pi, ul, en, seph, men, sep, ments, spi, coun, wo, dy, ces, sel, bo, sus, A, chre, lin, Jo, lor, ma, ri

Answers should arrive first post, Monday, March 23rd

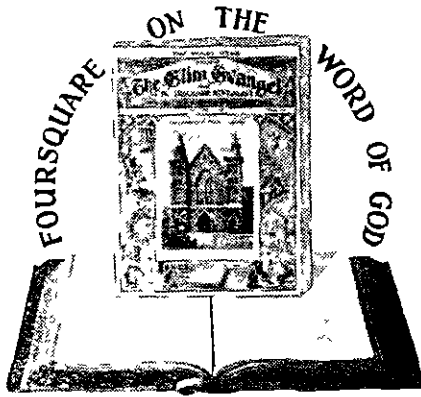
Answer to March 6th Puzzle

COVENANT	Correct solutions were received from the following:
CONFLICT	Edna Bellhouse, Doris V Isaacs,
FINISHED	Vera Gibbons, Dennis Wilkinson, Mary Noble,
POTSHED	Fred Emmens, Ian Campbell, Margaret Morrison, Ernest Taylor,
MARRIAGE	Arthur Caldwell, George A Brown, Stella Cliff, Grace R Jones, Elsie Wellbourne, Doris Boston, Mary Brown, Margaret Munnery, Peggy Brighty, Amy Gale, Herbert Esworthy, Phoebe Young, Brenda Hurst, Daniel Crick, George Hesting, Mary Hurst, Ella McClelland, Freda Chadd, Joan Hill, Hubert J. Phillips, A Green, Peggy Wales, Barbara Mappin, Nancy Wamman, Dorothy Banon
SECUNDUM	
MEHUJEL	
REMEMBER	

Stir Me, O Lord

Stir me, oh stir me, Lord, I care not how,
 But stir my heart in passion for the world.
 Stir me to give, to go, but most to pray,
 Stir, till the blood-red banner be unfurled
 O'er lands that still in deepest darkness lie,
 O'er deserts where no cross is lifted high.

Stir me, oh stir me, Lord, Thy heart
 was stirred [give]
 By love's intensest fire, till Thou didst
 Thine only Son, Thy best beloved One,
 E'en to the dreadful cross, that I might
 live
 Stir me to give myself so back to Thee,
 That Thou canst give Thyself again
 through me



EDITORIAL

Ubiquitous Healing.

You may feel inclined to look for a dictionary when you see the word *ubiquitous*. But it has a simple meaning. It means something that is present everywhere. Such is healing—Divine physical healing. No one can honestly handle the New Testament without being convinced of the prominence given to the healing of the body by the power of a living Christ. This came forcibly home to us afresh in attending two meetings of the Young Life Campaign at Tooting. The preparatory service was held in the Longley Road Baptist Church at 6.30 p.m. on Sunday evening, February 22nd. In the absence of Mr. F. Wood (one of the well-known Wood brothers, evangelists) through illness, the minister of the church conducted the whole service himself. It was refreshing to find him so evangelical. The service was an uplifting one. He read for the Scripture reading four short passages—the four of them being about Divine physical healing. At the later service at the Central Hall, Mr. Arthur Wood conducted the service. He also referred to healing. He said, "Christ was not sick—He was the Physician of the sick. He still is able to heal soul and body."

Thus in small and large ways the fact that the Lord heals the body as well as the soul, is being proclaimed. But one of the greatest witnesses of the whole year will be when Principal Jeffreys conducts the Divine healing service at eleven

o'clock on Easter Monday in the Royal Albert Hall, London. He will prove from the Word of God that the blessing of Divine healing and health is for the present time. His words will be confirmed by living witnesses. And we prayerfully expect that when the sick are prayed for there will be a number of others who will be able to blend their voices with the great throng who can say, "I was sick, but Jesus healed me." Do not forget the time, eleven o'clock on Easter Monday morning. Plan to come and bring your friends.

Jesus Never Fails.

THESE words have become popular recently through a beautiful chorus. They are absolutely true. He may not always do what we wish Him to do, but it is certain that He always does that which is perfectly wise. We take only a few circumstances into consideration, and then act. But our Lord takes every consideration into account, and then acts. Sometimes one hears this expression used in prayer—"Thine honour is at stake." God is asked to do certain things, and then He is told that He is expected to do these things "because His honour is at stake." But we should always

remember that God's honour is never at stake. God's honour is as eternal and secure as eternity itself. Our puny ideas of what we think God should do are open to criticism. Our wisdom in asking certain things is at stake. But God's honour is never at stake. God will always do that which is the living fulness of wisdom, love and justice.

God's Side of the Cross.

WE are familiar with the beautiful hymn, "When I survey the Wondrous Cross." Many times it has enabled us to express our heart-worship and consecration unto God. The Cross cannot be weighed. We cannot express in human language what Calvary means to us.

Mrs. Anna Ross has written a beautiful version of the same hymn from God's standpoint. The first verse reads:

When God surveys the wondrous Cross,
On which His own Beloved died,
His richest stores of heavenly grace,
To sinners all are opened wide.

The last verse is even more expressive:

The whole wide Universe is His,
But that were riches far too small
In answer to the death of Christ,
God gives Himself, His love, His all.

MISQUOTED SCRIPTURE

No. XI.—II. Peter 1. 20.

A FREQUENT rendering of the above scripture is as follows: "No scripture is of any private interpretation," and yet those who misquote this verse invariably take promise after promise from the Word of God and claim it as their heritage. To hold that no scripture is of any private interpretation is to render void the purpose of God that each believer should accept God's Word, not only as a record of what God did for others, but what He is able and willing to do for all who trust Him.

How different then are the words of Peter when he quoted, "No prophecy of the scripture is of any private interpretation." Here we are introduced to the sublime fact that all the promises of God are ours to inherit in the Lord Jesus, if we are His, but the predictive utterances of the prophets as given in the sacred pages are not to be interpreted privately, but are to be taken as the fulfilments appear under the providential hand of God. Promises are ours to inherit, but many prophecies could not possibly be fulfilled in every believer. Therefore no prophecy of the scriptures is left to our own private interpretation, and prophecies must await the fulfilment before they are seen in their true perspective.

The Apostle Paul's Aspiration

A Sermon by Pastor S. Gorman, City Temple, Glasgow

That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death—PHIL III 10

THIS chapter contains a mine of truth. The Apostle opens with a warning against Judaizing teachers, who were asserting that the keeping of the ceremonial law of Moses was an essential to salvation. Paul, in pointing out the error of such teaching, is led to speak of himself. He argues that if there was any spiritual potency and value in a human pedigree or outward zeal he could well lay just claim to it. To confirm this he gives what one might call

HIS AUTOBIOGRAPHY,

in which he contrasts his past life before conversion with his present standing and position in Christ, also his future hope, which he makes mention of in the Colossian letter as "this mystery which is Christ in you the hope of glory" (Col 1:27). In making this bold contrast he refers to the uniqueness of his human pedigree in his being—

Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee, concerning zeal, persecuting the Church, touching the righteousness which is in the law, blameless.

Then he states

I do suffer the loss of all things, and do count them but dung

He had seen a vision of a risen Christ on the Damascus road, and in a flash his opposition to the Church of Christ was ended, his prejudice concerning Christ's resurrection swept away, and the conviction borne in upon him that his proud boast of human pedigree counted for nothing and was only fit to be trampled under foot as refuse. The glory of the risen Christ had captivated his heart's affections, and all these things were left behind, and that for ever. A passionate desire took possession of his soul to enter into partnership with Christ, and is given expression to by him in the words of our text: "To know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable into His death."

While the Apostle in verses 9-11 is referring to his being

FOUND IN CHRIST

upon his reception of Him as Saviour yet there is underlying the words of verse 10, another meaning. In making our analysis of the verse let us divide it as follows

- 1 To know Him
- 2 To know the power of His resurrection
- 3 To know the fellowship of His sufferings
- 4 Becoming conformed unto His death

(1) To know Him

It is a truth upon which we are all agreed, that real knowledge of a person can only come by intimacy. One may love a person at first sight, but knowledge of such a one can come only through intimate com-

panionship and contact. A new-born babe quickly learns to love its parents, but its whole life is a school of learning concerning the knowledge of them. Thus with the Apostle Paul, the Damascus road experience was not the consummation of his knowledge concerning Christ, but only the introductory stage. He was then introduced to a Person in the knowledge of whom he would ever be growing. The truth is more clearly set before us in the words of Jesus, "Come learn of Me" (Matt 23:29). The Master does not merely mean, Learn something that I will teach you, no, it is a greater lesson than this, because He is both lesson and teacher, so in *learning Him* we shall ever be growing in

OUR KNOWLEDGE OF HIM.

It was to those who would accept His loving invitation, "Come," that He said, "Learn of Me." Child of God, you have accepted His loving call, and you have found rest and peace to your soul. Do you want to live in the full comfort of that rest, and enjoyment of that peace, in a sin-benighted world? Then "learn of Him," grow in knowledge of Him, and in so doing you will grow in Him and like Him.

Paul's desire was to grow more Christlike and to enter into a deeper knowledge of Him, hence he ever sought the mind of Christ, which was the controlling factor and standard of his conduct.

Child of God, is the Lord Jesus the restraining, constraining, rebuking, guiding power of your life, and the standard of your conduct? If so, then you will grow and deepen in your knowledge of Him.

Much more could be said concerning our growing in the knowledge of Christ the Lord, but we will pass on to consider our next thought, namely

(2) To know the power of His resurrection

The resurrection of Christ is of vital importance to the doctrine of Christian faith. Jesus Christ when on earth made some

UNIQUE DECLARATIONS

For instance, He declared Himself to be the eternal Word, the eternal Way, the eternal Truth, the Giver of eternal life but these statements would have vanished like vapour had they not been proved and confirmed by His resurrection, and thus brought into powerful operation.

In the words, "That I may know the power of His resurrection," Paul is certainly referring to the assurance of justification which the resurrection brings to the believer, but is he not also alluding to a further experience, brought about by the resurrection of which he desired to know more? Has he not the same thought in mind as he writes to the Ephesians the following words

That ye may know what is the hope of His calling and what is the exceeding greatness of His power to usward who

believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Ephes 1:18-20)

In those words Paul reveals to us that the mighty power which was manifested in raising Christ from the dead is placed at the disposal of every born-again one. Paul did not reach the zenith of this power at conversion, but experienced more and more of its mighty operation during his ministry, and ever realised he had not come to the end of its great resources.

Does not this thought afford us much comfort when we remember that this same power appropriated by faith can daily be ours, thus we can ever be triumphant through a strength not our own, but God-imparted. May the Lord create in us an intense desire to know more of this wonderful power.

(3) *To know the fellowship of His sufferings*

The significant forecast of Christ for Paul was, "I will show him how great things he must suffer for My Name's sake" (Acts ix:16). When Paul made that great surrender he entered into a living fellowship with Jesus Christ, but let us remember that in

THE MOMENT OF SURRENDER

he did not at once become the saint he afterward was, nor the great Apostle whose epistles we so love. That life, commenced in fellowship with Jesus, was to pass through the fiery process of painful persecution in His service. There was a depth in Christ's sufferings which as yet he had not fathomed, so his soul yearned for more of the precious fellowship of Christ, as he realised that if he would share Christ's fellowship he must partake of His sufferings. What did this mean for Paul? The following will serve as an answer.

In perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren (II Cor xi:25-27)

It was perils in his Christian conflict that helped to produce the pearl-like quality of his Christian character. All believers are sharing the fellowship of Christ's sufferings in the sense of feeling grieved at the attitude of the ungodly towards the Lord Jesus, but how many of us are willing to enter into this fellowship to the extent of surrendering and

SUFFERING ALL THINGS

for the sake of Him who suffered such a death for us on the Cross. Remember, child of God, it is part of our calling. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. i:29), nor is it only part of our calling, but should be our rejoicing to suffer for Him (I Peter iv:12-14)

(4) *Becoming conformed unto His death*

In the writing of these words the Apostle is not expressing a desire to know Jesus in the power of His resurrection, the fellowship of His sufferings, and then to become conformed to His death, but rather, having been conformed to Christ's death upon

His acceptance of Him as Saviour, he now desires to know more of the power of His resurrection and the fellowship of His sufferings by being conformed thereby unto His death—death to the world.

The question arises here, If Paul became conformed to the death of Christ upon his acceptance of Him as Saviour, why does he express the desire to be made conformable? Is he not looking at the death of Christ in another aspect? The Cross was the final expression of Christ's obedience to God. Paul realised that his life of obedience commenced where Christ's ended, and, to be conformed to the will of God, he must follow the same principle of obedience which took Christ to Calvary, by continual and implicit surrender of himself.

CONFORMITY TO CHRIST'S DEATH

in the sense of becoming conformed to the will of God, will mean denial of self and enthronement of Jesus as Lord. One thing that will serve as an incentive to conformity to the will of God will be to acknowledge Christ's lordship. Is it not the growing, yea appalling, tendency among the great majority of God's people to look upon Christ only as the medium of escape from eternal ruin, as the Purchaser for them of an eternal salvation, as the fountain of eternal life, while they do not live in conformity to the mind and will of God? What is the cause of this? Failure to recognise that their lives are not their own, but they are bought with a price, and that Christ Jesus is their Lord, thus they fail to realise that they have broken their agreement with God, and in so doing have robbed themselves of much blessing and power.

It would be of infinite value for every one of us to remember that the death of Christ not only reconciles to God, but also leads us into the path of death with Him to the world, submission to His will, and conformity to His example, and His purpose and plan for our lives.

In closing, I would ask you, child of God, to linger around that sacred and ever-inspiring scene on Golgotha's hill, and meditate on such complete obedience. In the silence of your heart, stilled by that spectacle, let the cry of your being be, "Help me, Lord, to conform more and more to Thy perfect Will."

Elim Foursquare Gospel Demonstration

ROYAL ALBERT HALL

EASTER MONDAY, APRIL 6th, 1931

ORCHESTRA

Will all instrumentalists who have previously played in the orchestra at the Royal Albert Hall, in connection with the Elim Foursquare Gospel Demonstrations, together with any new friends who would like to assist in this way, kindly communicate, as early as possible, with the Musical Director, 20 Clarence Road, Clapham Park, London, S W 4. Particulars and form to be filled in by all instrumentalists will be forwarded on application. Kindly send a stamped addressed envelope.

Some of the Gifts of God

V.—Prophecy and Discernment of Spirits.

PROPHECY

THIS is the gift that we are urged particularly to covet (I Cor xiv 1) As to what prophecy consists of is a question that is often ventured upon and opinions freely expressed without going into a great deal of detail and investigation

Some would give this gift a wide range from ordinary preaching to a mighty anointing of the Spirit of God Others would not consider preaching at all as prophecy, and limit the gift entirely to the mighty anointing of the Holy Ghost

The Word of God defines prophecy in I Cor xiv 3, as "speaking unto men to edification, exhortation and comfort" The people who take the first position mentioned, say that if our preaching is edifying, exhorting and comforting, we have scriptural permission to call that prophecy To the others this is taking the beauty out of the gift, and to them is a lowering of the standard

While we would say to those who would limit the scope of this gift, Do not be too hard upon those who would give it a wider meaning, and to those holding the wider meaning, Do not limit the power of God in prophecy, or in any way underestimate the possibilities of this gift that we are so much urged to covet, we would yet define our position clearly

It is true that in view of I Corinthians xiv 3 and Revelation xix 10 (which reads, "The testimony of Jesus is the spirit of prophecy") there is a suggestion that the first attitude is right, but the whole of I Corinthians xiv, wherever it deals with prophecy, leans strongly to the emphasis of the deeper meaning We are told in the fifth verse that prophecy is equal to the interpretation of tongues

PROPHECY IS NOT MENTAL,

it is spiritual Prophecy is not something premeditated and studied out, but is inspirational Prophecy is not something from the head, but from the Holy Ghost Prophecy comes from a person filled with and yielded to the Holy Ghost Prophecy is not ordinary teaching or lecturing, but is a moving of the Spirit of God—I Corinthians xiv 29-31 reads, "Let the prophets speak two or three, and let the other judge If anything be revealed to another that sitteth by, let the first hold his peace For ye may all prophesy one by one, that all may learn, and all may be comforted"

We have dealt with prophecy as a telling forth or forthtelling, but the meaning of the word is also a telling beforehand or foretelling In the Old Testament the prophet was tested as to his calling by his prophecy coming to pass In Jeremiah xxviii 9 we read, "The prophet which prophesieth of peace, when the word of the Lord shall come to pass, then shall the prophet be known, that the Lord hath truly sent him" Because of the scripture, "He that prophesieth speaketh unto men to edification, exhortation and comfort," we are often told that the New

By Pastor LEN J. JONES

Testament prophet is never considered a foreteller, but only a forthteller We must be careful about becoming too dogmatic on this, however, if we accept the Bible as our pattern, for we read of a New Testament prophet who foretold as well His name was

AGABUS

—once he predicted a great dearth throughout the world, which came to pass in the days of Claudius Cæsar (Acts xi 27, 28), and another time he predicted that Paul would be bound hand and foot by the Jews at Jerusalem (Acts xxi 10, 11)

This side of prophecy is not stressed so much, but there it is, and John xvi 13 is a scripture that says the Holy Spirit will shew things to come This side is not emphasised because of extravagance—some people do not know when and where to stop If some would seek unsuccessfully to raise the dead because they believe that the age of miracles has not passed, don't let us stop believing in miracles In the same way there may be extravagance in this connection too but our stand is upon the Word of God, and as has been said before, if we cannot reach the standard, don't let us pull the standard down to suit our views Let us say with

THE THREE HEBREW CHILDREN,

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. *But if not*, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel iii 17, 18)

In the ministry of forthtelling, some would tell us that there is an evidence of foretelling When a person preaches on the Second Coming of the Lord he is foretelling something that is still future, and when he preaches that if a man trusts in the Lord he shall be blessed indeed—this we are told has an element of foretelling in it Be that as it may, for we appreciate such a position, at the same time our God is a wonder-working God and a God of the miraculous

DISCERNMENT OF SPIRITS.

Does discernment of spirits mean discernment in connection with people only, or discernment in connection with a certain position or circumstance? Are there spirits in connection with circumstances to be recognised, or only in connection with people?

If a person is able to see through a situation some would say, "He has discernment"—have they a right to say that? Others say, "No, discernment only means in connection with people"—are these people right in their view?

The God-given ability to see through a situation as well as people is in the gifts of the Spirit, but the question before us is whether it is in the gift of discernment As in the case of healing and miracles there is a merging of gifts, it may be too there is

an association between this gift and the gift of wisdom. People who are being used mightily of the Lord are never desirous of

TALKING ABOUT THE GIFTS

being used through them. The subject is not pleasant to them. Their aim rather is to be filled with the Holy Ghost, and they know that the gifts will take care of themselves. The letter kills, but it is the Spirit who gives light. Often those who talk the most about the gifts know the least about them in actual experience.

Let us consider the reason that can be given for viewing the discernment of a given set of circumstances as being included in this gift, and then an example of such discernment.

When a person is weighing up a situation, are we sure that he is not discerning the spirit behind the situation? This we say to those who are dogmatic, and refuse to consider discernment apart from people. It may not be the situation that is being considered, but rather the spirit behind the situation—the situation is what is on the outside, but it is the spirit causing the situation that is being recognised. The Apostle Paul told the Thessalonians (1 Thess ii 18) that he had purposed going to them, but Satan hindered him. This may be an instance of discerning

THE SPIRIT BEHIND

the circumstances that hindered—accepting it that Paul was hindered through circumstances.

Be that as it may, it is clear that this gift does mean discernment of spirits in connection with people.

We see evidences of discernment in the Scriptures. Peter displayed supernatural discernment when he said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts v 3). There is no evidence of anyone telling Peter, yet he was able to make this striking declaration with assurance. We have a right to read the miraculous into this, for it was no more miraculous to say, "Why hath Satan filled thine heart?" in the third verse, than to say, "Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out, to Sapphira his wife in the ninth verse."

We also see Peter discerning what was in Simon (Acts viii 21), telling him that his heart is not right in the sight of God. Philip evidently had not the discernment of Peter, for he baptised this man, but Peter dealt with Simon, saying, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

In Acts xiii, xiv, we see discernment in a twofold way in connection with

THE APOSTLE PAUL

To one, Elymas the sorcerer (Acts xiii 10), he said, "O full of all subtilty and all mischief, thou child of the Devil." On the other hand he could say of the certain man at Lystra, "Perceiving that he had faith to be healed" (Acts xiv 9).

Many would lay claim to the gift of being able to see through people—often those who are the loudest in the claim are the furthest from the ability. Dis-

cernment is not pharisaical judgment and pernicious fault-finding. Discernment is not criticism and backbiting. We are told to prove all things. Let us put this gift to the test. If we have made mistakes in our discernment, let us see that we profit by them. Don't let us forget too quickly. Let us drag out our discernment and have a good look at it. If we discern something or somebody, and our discernment proves to be wrong, don't let us be afraid to put our gift under the searchlight. Let us remind ourselves how sure we were that we were right, and then after a few years we might find ourselves not quite so hasty in saying that we have this gift.

A person discerned that a certain preacher had something on his mind detrimental to her own pastor, and told the pastor about it. She may have felt that she had discernment, but the preacher when questioned, was honestly and unmistakably surprised. Let us be careful of this kind of discernment.

However, there is a true gift of discernment, and that from the Holy Ghost. We will pray for discernment, but we will pray just as earnestly that we shall not talk about what is discerned.

(To be concluded)

On the Sufferings of God's Saints

II Timothy ii 12, Romans viii 17, 18, Hebrews ii 10, Hebrews v 8, I Peter ii 21, Hebrews xiii 12, 13

AFFLICTIONS are the shadow of God's wing. Sanctified troubles are spiritual promotions. Night brings out the stars, and sorrow reveals to us truths. Many times we only see clearly when we have reached the depths of woe. By dying to the flesh we are taught to live after God's plan. True Christian character is never found to enter into its real glory except through the ordeal of suffering. It cannot come forth in its fulness without the offer of resistance. Nor can the grandeur of its free-will declare itself except in the battle of fierce temptation. God is now spoiling us of what would otherwise have spoiled us. When God makes the world too hot for His people to hold on to, they will let go, and hold on to Him.

The most flourishing vine, if it is not pruned, will run into many superfluous stems, and grow at last weak and fruitless, so does even the best man if he be not cut short of his worldly desires, and be pruned with suffering. While it is painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than be cut up to burn.

Amid my list of blessings, above all stands this—that my heart has bled. The eternal stars shine out as soon as it is dark enough. So sure as God puts His children in the furnace, so sure He will be in the furnace with them. The furnace softens us for the impression of God's own stamp.

So don't be afraid of the fire, it purifies the souls that will be exercised thereby.—Sel

Concise Comments & Interesting Items

The story of Joshua Gravett has just been told in the "Christian". He was a great friend of D. L. Moody. Mrs. Gravett received a remarkable physical healing from the Lord. The incident is very interesting because it gives us an insight into Mr. Moody's outlook upon healing.

"Mrs. Gravett had already given much concern about her health. She had tuberculosis, and the doctor held out little hope. The young couple sought God's gracious guidance, however, and felt led of Him to have the patient anointed after hearing Rev. A. B. Simpson, of the Christian and Missionary Alliance.

"The medical doctor's report had been sent to Mr. Moody at Boston a few days before the anointing, and his heart was deeply touched. He also took the case to God in prayer, and then wrote, saying 'I am so sorry, and will do all I can for you. Enclosed find 100 dollars. If Mrs. Gravett does not feel like taking the doctor's medicine, why not go and ask Mr. Simpson if he has faith, and let him anoint her and pray, as your God is able to raise her up and we will pray also.'

"Mr. Moody did not know that this had been done already. When, a few months later, he saw Mrs. Gravett, he said 'If I had never believed in God's healing power before, I have to do so now.'

"The proof of the healing is in the fact that for nearly forty years Mrs. Gravett has been a capable helpmeet for her husband, the mother of four children raised to manhood and womanhood. What God does, He does well and permanently."

The total income of the China Inland Mission received in London for 1930 was £51,000 more than had ever been received in any one year before. This has enabled the CIM to go forward in much needed extension work.

The Archbishop of York is quoted by the daily press as saying "It is our duty for the greater part of the day, to forget God. If you do not forget God, you will not be able to do the work you have to do in life. To compensate for that, however, there must be a time devoted to worship pure and simple."

But this has drawn forth a homely illustration which shows there is no need at any time of the day to forget God. Says a writer "Do as little children do, who with one hand hold

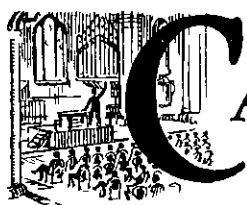
fast by their father, and with the other gather hups and haws or blackberries along the hedge."

Mr. Hugh Redwood, the night editor of the "News Chronicle," who wrote the remarkable book, "God in the Slums," has given a beautiful testimony. He speaks of his own conversion as "the biggest miracle of all." The "Christian Herald" gives a part of his testimony from which we are glad to quote:

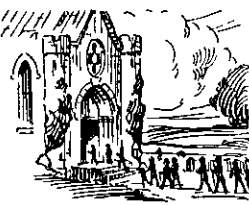
"From my own experience in the service of Jesus Christ, I would say to all present, and especially to the young, it must be 'all,' and it must be 'now,' he said. I myself have taken Him at His Word in this matter. It is because I have proved Him to the full that I wrote my book. I know of these miracles of grace which I have recorded, but I feel that God's dealing with me is the biggest miracle of all. In four and a half months my very modest little book has gone round the world, and, to my personal knowledge, it has brought many people to decision for God and to enter into His service. Yet, less than four years ago I had made shipwreck of all the faith I ever possessed. After a quarter of a century of God-forgetfulness, He spoke to me by my own fireside. I am convinced that to-day we are on the threshold—if we are not actually over the threshold—of a very great revival."

An attempt at preaching in public by a spiritist medium is only another pathetic proof of the evil of spiritism. Here is a description:

"The chairman (Mr. Dennis Doyle, son of the late Conan Doyle) gave out a hymn, while the medium sat back in her chair with closed eyes. Presently she started to tremble violently, and her hands clenched convulsively. Then gripping with both hands the velvet scarf of her dress she walked to the front of the platform. 'Friends,' she began, and her voice, which had changed from a particularly soft soprano to a sonorous baritone, rang through the theatre. For nearly forty-five minutes this young woman, the wife of a North London chemist, poured forth a flood of rhetoric. Then with a startling rapidity a change came over her face. Her hands fell limp to her sides. All the force seemed to have been drained out of her, and she tottered as she moved slowly back to her chair."



CAPTURES for CHRIST in CROWDED CHURCHES



Many Converts—Baptisms in Water

SIXTY CONVERTS

Birmingham (Pastor Le Tissier) Wonderful times of blessing have been experienced by the saints meeting in Elim Tabernacle, Graham Street. The spiritual cloud has rested upon every meeting, and with the Divine Presence of Jesus in the midst, sixty souls have recently been added to the Church of God. Truly "the Lord's hand is not shortened that it cannot save."

The first meeting for the reception of members was conducted on a recent Sunday evening, and was a very happy meeting. After partaking of the Lord's supper nearly all the large congregation of born-again believers stood up to signify their desire to identify themselves as members of the assembly. The true spirit of fellowship prevailed as Pastor

Le Tissier and Evangelist Johnston extended a Foursquare handshake in the joy of the Lord to each one. All felt that the smile of God's approval was upon this first meeting. On the two following Sunday mornings many more received the right hand of fellowship, making a very large family numbering six hundred, who are determined by the grace of God to let brotherly love continue, and to stand foursquare on the Word of God.

MISSION CONVERTS

Lurgan (Pastor J. R. Knight) Great blessing has been the outcome of a special three weeks' revival campaign conducted by Pastor W. H. M'Whinnie of Bangor, at the Elim Hall, Carnegie Street. A prayer-meeting was held every night for half-an-hour, then a route

march round the town, singing bright choruses, those marches helped to bring a lot of people to the meetings. Two half nights of prayer previously arranged proved to be a great blessing to those who came, it drew them closer to the Lord, and it gave them a greater love for the lost. As Pastor M'Whinnie gave the message night after night, both in word and song, great blessing came to both saint and sinner, and many souls were saved, also backsliders restored. Thank God He can save the old as well as the young, two women saved in the meeting are both over 65 years of age. Some young boys also gave their hearts to the Lord, one of them is only 10. The saints thank God for this time of blessing, and we praise Him, believing that the end is not yet.

RIISING TIDE OF BLESSING

Croydon (Pastor J Lees). The rising tide of blessing in the Croydon Tabernacle was evidenced in the glorious World Crusade meeting which was held on a recent Thursday, when Miss Ching visited Croydon for this purpose, and the crowded Tabernacle proved that the missionary spirit still prevails, and that everybody was anxious to hear more and more about the missionary work in India and other parts of the world. The service was conducted by Pastor Jesse Lees, and from the outset the atmosphere was electrical with the presence of God. The congregation sang that chorus of experience, "Blotted out, blotted out," followed by the missionary chorus, "Tell the world that you have found a precious Saviour."

Miss Ching gave a thrilling address, and everybody enjoyed the first-hand news from the field. Hearts rose in thankfulness to God for all His goodness in shedding His most marvellous light among those who live in heathen darkness. Thus all realised afresh how much both the missionaries and the heathen need our prayers and gifts, and feel more determined than ever to pray on and to contribute freely, that God's glorious Gospel may be carried still further into these veritable strongholds of Satan.

Our sister also related some of the tragic happenings in heathen lands, and as the meeting progressed one praised the Lord that the Elim banner is being thus unfurled there. The Sunday record of soul-saving is still unbroken, and each week names are written in the Lamb's Book of Life. Last Sunday four dear ones found peace in believing. To God be all the glory.

MISSION AT MERTHYR.

Merthyr. A Gospel mission was held at Jerusalem Chapel, Court Street, Merthyr Tydvil recently, the speaker being Pastor W Davies. The saints unite in one accord with hearts full of praise and adoration, in thanksgiving for God's mighty presence in our midst right throughout the series of meetings. From beginning to end all were conscious of the mighty power of the Holy Ghost, bringing conviction upon the congregation which gathered each evening to hear the Gospel of Jesus Christ, spoken in power. The glory of God was manifested both in ministry and song, the unction of the Holy Ghost was upon the speaker and much blessing was derived from the well-known Elim choruses and hymns. Everyone present was moved by the power of the mighty Spirit of God. The Gospel was sung by Mr William George.

God did bless in every way possible, supplying all our needs, temporal and spiritual. Souls were saved, others had the joy restored, and many received a quickening of the body, driving out sickness. The meetings progressed to a high standard.



Pastor J Lees.

WEEK OF PRAYER.

Liverpool (Pastor F Farlow). Recently the saints here set apart a week to be spent entirely in prayer for souls, and for a mighty revival to break out in this great city. How the Lord met with them, how near His presence seemed to be, for "He not promised to meet with those who earnestly seek Him?" The blessing of God increased each night as they waited upon Him. As they poured out their souls before Him, so He poured in His great blessings, and He honoured prayer by saving two souls the following Sunday under the ministry of Pastor J Tetchner, who is taking charge here during the absence of Pastor F Farlow. One brother received the fullness of the Holy Spirit, for which he had been seeking a long time. Great blessing has rested upon Pastor Tetchner's Bible studies, and a series of talks on "The Second Coming and After" has proved a blessing.

REVIVAL FIRE STILL BURNING

Nottingham (Pastor and Mrs Channon). We give to God all the praise for the beautiful time of refreshing received in the City Temple, Halifax Place on Sunday, when for the first time since the ministry of Pastor and Mrs Channon commenced here, the saints of Nottingham assembled on the Sunday morning to feast with their Lord. The Lord's presence was felt and all knew that they were in for a good time throughout the day. In the healing service at 3 p.m. God's Power was manifest to heal, and many received a touch from His living hand. In the evening the Pastor rendered a beautiful address on Acts viii, and 17 souls accepted salvation, but this is not all. It was followed by a baptismal service, when 41 souls witnessed for Christ by immersion, including two families and a brother and sister. Nearly two thousand people witnessed this beautiful scene and even before the doors were opened about 100 saints were on the steps singing choruses that they learned during the campaign. After the baptisms were over Mrs Channon asked the congregation if there were any present who would like to follow their Lord in the same way, and in less than three minutes nearly 100 hands went up. Praise God, the revival fire is still burning, and God is adding to the Church in every meeting, such as shall be eternally saved. In the last seven weeks over 100 souls have accepted salvation.

BAPTISMS IN NEW HALL

Canning Town (Evangelist G Bishop). A three weeks' campaign has just been conducted by Pastor and Mrs Charles Kingston, during which times of great blessing have been experienced. Souls have been saved and backsliders restored, and during the special talks upon the Second Coming, the children of God have been drawn nearer to the feet of the soon coming Lord.

The hand of the Lord continues to rest upon the work in this corner of His vineyard, and all are praising God for the blessing of the Lord which maketh rich. Last Sunday the Pastor preached a powerful Gospel message, and one woman accepted Christ as Saviour.

The following is a report from the "Stratford Express"

"About 200 people gathered on Wednesday evening in the Elim Church to witness a baptismal service which was conducted by Pastor Gowen Bishop, who is in charge of the church."

"Pastor L. H. Newsham, of Battersea, after singing an effective solo, delivered a striking address upon the subject of water baptism, in which he declared that baptism was not necessary to salvation, but it was necessary to obedience."

"After the address the candidates (12 in number) gave their testimony. Hymns were sung whilst the candidates left the hall and prepared for baptism. After the baptisms the service was concluded by Pastor Newsham, who led some hearty singing before pronouncing the benediction."

"Revival services are being conducted by Pastor Gowen Bishop every Sunday evening, and great times of religious fervour are being witnessed."

FRUITFUL STUDIES

Belfast, Ravenhill Road (Pastor J Smith). The assembly that meets here has had a truly glorious time recently under the ministry of Pastor McWhurter (of Principal Jeffreys' Revival Party) following as he did the Principal's campaign in Belfast he devoted the time chiefly to studies on the Word. His Bible readings were very practical and helpful to all who took the opportunity of hearing them. Those who were absent, whatever the cause, are sorry for having missed such a blessed time.

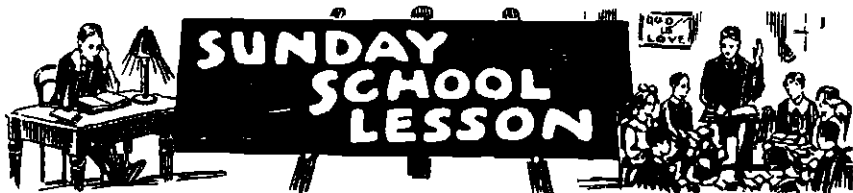
On Tuesday nights his addresses were chiefly for young converts, and if they are not fully instructed in the plan of salvation, and their feet firmly planted on the Rock Christ Jesus, with something real and tangible in their minds and hearts to keep them on their journey heavenwards, it will not be the fault of the preacher. His series of talks on "Steps upward," being earnestly and attentively listened to by both old and young Christians, will undoubtedly prove a lasting blessing to many.

The Wednesday nights were given to the young people's meetings, when inspiring and encouraging addresses were given to a numerous company of Crusaders and others interested in this part of the work. Thursday nights were devoted to that subject which is claiming the attention of so many at present and being discredited by some—Divine healing.

The Sundays as is only fitting for the day set apart for the worship of God, saw the best services of the week, some Christians of matured experience declaring that they never listened to better messages than those given to believers in the morning services.



Pastor J Smith



By Pastor P N CORRY

Sunday, March 29th, 1931.

READING: Exodus xii 1-14

MEMORY TEXT: "And they sung a new song, . Thou art worthy to take the book, and to open the seals thereof: for Thou was slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation"—Rev. v 9.

THE PASSOVER LAMB

TEACHER'S NOTES

In dealing once again with this wonderful chapter try and interest the scholars of your class in the various aspects of this great Passover. For those who were sheltered by the blood it was a time of feasting, not gloom. There was good reason for terror for those who were outside the house, but for those who were obedient there were liberty and satisfaction. One point has very often been overlooked and that is—

I The Scope of the Passover.

Will you specially notice verse 4, "If the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls, every man according to his eating." Note that the count was not according to the number of the members in the family, but according to the lamb. The lamb was the standard of measurement, not the household. Had this scripture not been found here, allowing neighbours to be brought in to partake of the feast because the lamb was too big for one house, then we who were once strangers and foreigners would not have been permitted to join in the feast of those whose shelter was the blood of the lamb, unless we had first become members of one of the houses of Israel. We have every reason to praise God for this provision for neighbours, for only through this clause are we able to say the Passover is as much for us as for them. The Law provides that if the lamb is big enough and the house too small, then neighbours may be brought in to the feast. We know that at this Passover feast many strangers availed themselves of the right of redemption. The 38th verse tells us that a mixed multitude or, as the margin translates it, "a great mixture, went forth also with them from Egypt."

Abraham has in prophetic vision seen the lamb for an individual, Moses the lamb for an house, Isaiah the lamb for the nation, but it took John with new-covenant vision to proclaim Jesus as the Lamb that taketh away the sin of the whole world. God's Lamb was so big that all who will may shelter under the covering of His Blood, and feast upon the riches of His provision. Israel was too small a household for the Lamb that

could meet the hungry need of the world, and if perchance any are anxious to know "who is my neighbour," the answer is clearly the same as our Lord's in Luke x 29-37. Hallelujah for verse four, because through this loophole all those who came from out of every kindred and tongue and people and nation can sing, "Unto Him that was slain and his redeemed us to God by His blood"—they are the neighbours for whom provision was made, and the cry rings out still, "Yet there is room."

II The Start

The start of a race, the beginning of a game, the commencement of a tournament are all useful illustrations that can be used in this portion of the lesson. Every boy would cry shame if one was awarded the first prize at the 100 yards who had only joined the sprinters half way down the racecourse. "Foot behind the line, ready—Go!" and the crack of the pistol sees them flying down the track. The shame of being disqualified because of a false start is very bitter indeed, and as in sport so in business and in the spiritual life, there must be a starting-point. This chapter introduces us to the start of the family of Israel as a nation, so the account begins, "This month shall be unto you the beginning [or the chief] of months; it shall be the first month of the year to you."

The family of Jacob that went down into Egypt over 400 years before this event had become slaves to the Egyptians. Joseph the saviour was forgotten (Acts vii 18) but Israel the menace remained, and in order that they should always continue the weaker power they were made to serve with rigour. Read through the following passages so that you are conversant with their condition, and can speak about this period of the nation's birth: Exodus i 8-14, ii 23-25, iii 7, 9, 10, v 6-23. The crack of the whip, the shout of the taskmaster, the cry of the oppressed—these filled Egypt with conflicting sounds, but in this time of persecution God was working, and the future leader prepared for his life-work. Now the day had dawned, even though the bondage seemed more irksome than ever, the hatred against them more bitter, and their servitude more dreadful. When should they start, and where? Under the blood at the Passover feast. Every Israelite or stranger that went out of Egypt, with a household intact and the family unbroken, did so because a lamb had suffered, and the blood had been sprinkled upon the two side-posts and the upper door-post of the house. Death was either upon the house or in it, the blood of the lamb was either upon the house, or the corpse of a son was inside. The promise of God was, "When I see the blood I will pass over you"

(Exodus xii 13 and 23). He who as the righteous Judge came to punish Egypt, pledged Himself to protect those who placed themselves under the blood. This was the starting-place of the nation, the blood divided them from the nation among whom they had lived and under whose cruel yoke they had served these many years. It was a night to be much observed (Exodus xii 42), not only because of national memories, but of personal recollections, and every father answering his son's questions could say, "This is done because of that which the Lord did unto me when I came forth out of Egypt" (Exodus xiii 8). Deliverance, freedom, nationality, all began at the Passover under the shed blood of the lamb. They made a perfect start.

So, spiritually everyone that is born again of the Spirit through receiving the Lord Jesus as Saviour and Lord must make the start at the right place. Paul the Apostle tells us of this fact in I Corinthians v 7, when he reminds us that Christ our Passover was sacrificed for us. The Lord's Supper reminds us of this fact when we hear the words, "This cup is the new covenant in My blood, which is shed for you, this do ye, as oft as ye drink it, in remembrance of Me" (Luke xxii 20 and I Cor v 25), and the song of the redeemed in glory will for ever re-echo the same story, "Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev v 9). Delivered from the authority and the power of darkness (Col i 13), set free from the slavery of sin (Rom vi 18), and now made unto Him a nation out of every nationality (I Peter ii 9, 10, Titus ii 14, Rev i 5, 6). This is what the correct start brings to all who have put their trust in the work of the Cross, and claimed Him as Saviour and Lord. There is no escape by any other way. The sword of justice must be satisfied either by a lamb in our stead, or the doom upon our own head.

III. The Song (Exodus xv)

If you have time, mention briefly the song of Moses when deliverance was complete. Victory is always worth singing about. In the Book of the Revelation songs abound, and among the number mentioned is this song of Moses (Rev xv 3), to which is added that of the Lamb. Now try and think of Moses among the multitudes in glory out of every kindred, tongue, people, and nation, singing the song of the Lamb. He might well ask, "Lord, to what house of our fathers do these belong who sing so wondrously of the Lamb that delivered them? How came such strangers to the feast?" The glorious reply would be, "Moses, the household was TOO LITTLE for the Lamb. These are neighbours!" Hallelujah!

Just to leave in His dear hand
Little things,
All we cannot understand,
All that stings!
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing
—F R Havergal

The Passing of a Missionary "Blue"

NEWs has reached England of the passing to rest of Stanley P. Smith, missionary in China for forty-six years. He has died at his post on the field at Tsechow, Shansi.

He was one of the well-known Cambridge Seven—the other six being D. E. Hoste (present director of the China Inland Mission), Cecil Pollhill, Arthur T. Pollhill, the late Bishop W. W. Cassels (of Eastern Szechwan, West China), Sir Montagu Beauchamp, and C. T. Studd (later of Africa)—all of whom originally went to China under the auspices of the China Inland Mission, though only three (Messrs. Hoste and A. T. Pollhill, and Bishop Cassels) maintained that connection. Mr. Stanley Smith was a man of outstanding and forceful personality, of deep, if somewhat individualistic convictions, who readily sacrificed both himself and his fortune in the service of His Lord, dying, we believe, in comparative poverty. His missionary service was rendered with the same whole-hearted enthusiasm with which he had stoked his university eight in 1882. A true disciple of Pentecost, his service was rendered chiefly in the martyr provinces of Shansi

and Honan, and the writer of this small tribute to his memory knows, from a valued personal correspondence with him some years ago, that he entertained the hope of our Lord's imminent coming with a depth of conviction unusual even among missionaries. He leaves in North Honan a small but important group of beloved fellow-labourers, drawn from several lands, and the Chinese Pentecostal churches of that region will be mourning the loss of their beloved pastoral leader at a time when bigandage, famine, and the ever-present menace of fresh civil war made it seem more than ever necessary that he should remain for their guidance and help. But our Lord knows best at what time to withdraw beloved human guides and comforters, that He may prove Himself all-in-all to those who still remain, even in that valley of tears and agony which is post-revolutionary China. While praise will ascend to God for the long and fruitful life of service now garnered to its reward, prayer will also be made for these Chinese assemblies, their native leaders, and their European and American missionaries, who still bravely witness to the only Healer of China's long pain.—C. H. C.

THE PITCHER OF WATER

WATER in Scripture is very significant—amongst other things it illustrates the use of the Word of God—we learn that by it, "He [Christ] might sanctify and cleanse [the Church] with the washing of water by the Word" (Eph. v. 26). It is by that Word of God that we are born again (see I Peter i. 23), then to make it clear and simple he adds, "And this is the Word which by the Gospel is preached unto you" (verse 25). So the man with the pitcher of water seems to say, "Just follow the plain sweet message of the Gospel, and it will bring you into the presence of your Saviour—believe on the Lord Jesus Christ and thou shalt be saved." The simplicity of the Gospel is astounding! we often wonder why we were so blind and kept in the dark so long. We had our estimate of sin, and also of the atoning death of Christ. Yes! it was our estimate, hence there was something lacking. But when we saw that it was God's thoughts that mattered that it was His estimate of sin, and the work of Christ that counted, then the cloud lifted—the light broke through—"When I see the blood, I will pass over you." "The blood of Jesus Christ His Son cleanseth us from all sin."

The pitcher of water was the guide to where the Lord's passover was instituted, and the Word of God is the only safe guide as to where He would

have me remember Him in His death. But then for this remembrance I must be a disciple, and not only so, but a disciple indeed—a saved soul—not like Judas, who was a disciple, and also an apostle for gain, or like Simon Magus, who took the place of a disciple by baptism, but was still in the gall of bitterness and in the bond of iniquity.

No! no! not like those, but like the woman of Samaria, who had received the water of life. The Lord had said to her, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14). This appeal to her heart was effectual, just as verses 16 to 19 were to her conscience, enabling her to say with others—

With heart and conscience now set free,
Thou Saviour God, we worship Thee

And it is in connection with this marvellous conversion that we get the gracious declaration "that the Father seeketh such to worship Him", and to find this worshipper the Lord had come this way and it was in this service that He found meat that the disciples knew not of.

What readiness on the Lord's part! We read, "If thou knewest the gift of God, and who it is that saith to

thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water" (John iv. 10).

The prophet long ago spoke of Jehovah's purposes of grace towards a failing people—they are brought to say, "Behold, God is my salvation, I will trust, and not be afraid for the Lord Jehovah is my strength and my song, He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah xli), and in chapter iv the same Jehovah said, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat, yea, come, buy wine and milk without money and without price."

Water is one of the most common commodities in nature, and one of the most indispensable. Life could not be sustained without water, and so without God's Word man will perish, but he that drinketh the water that the Lord shall give him shall never thirst, and he that heareth the voice of the Son of God shall live.

Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. It is the Word of God applied by the Holy Ghost that produces life in the soul. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

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WITH CHRIST.

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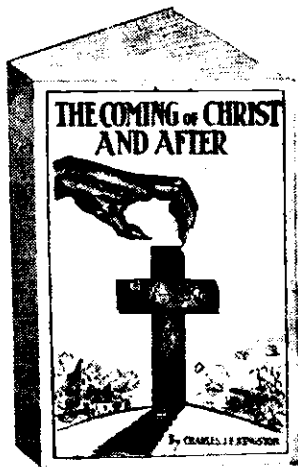
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