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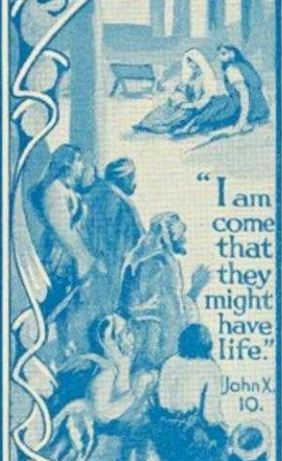
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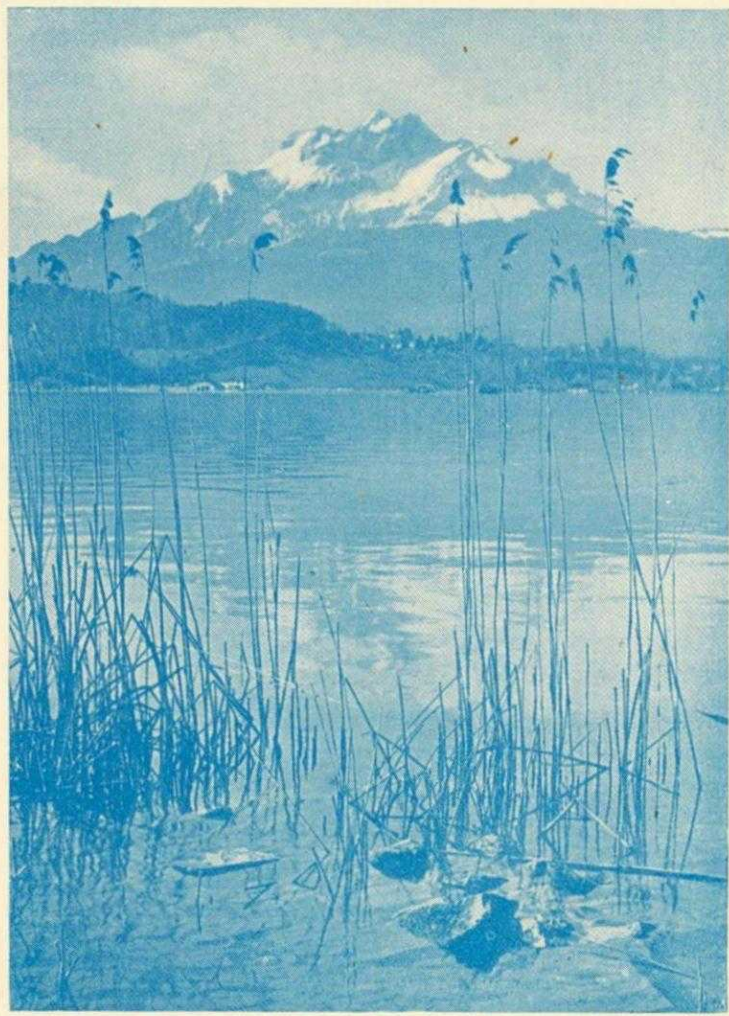
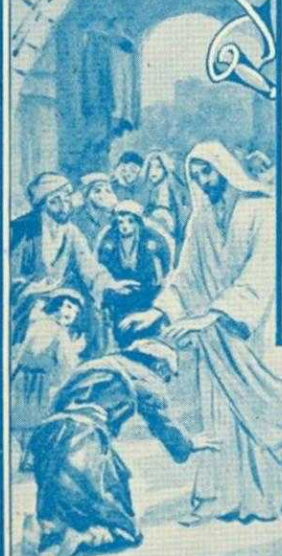
SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



"THE EARTH IS THE LORD'S AND THE FULNESS THEREOF" (Psa. xxiv. 1).

COMING KING



"I will come again."

John XIV. 3.

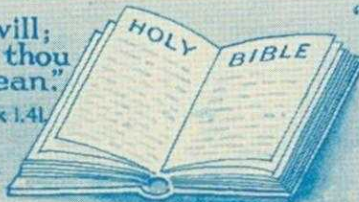


BAPTISER



"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance. Founder & Leader: Principal George Jeffreys.
General Headquarters: 20, Clarence Road, Clapham Park, S.W.4

Vol. XII.

April 24, 1931

No. 17

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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. Frequent electric trains from Exchange Station, Liverpool.

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WATCH THESE DATES

HOVE. April 22nd. Elim Tabernacle, Portland Road. Visit of Eastbourne Elim Cadets at 7.30 p.m.

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

LEICESTER. Commencing April 8. Elim Hall, New Walk. Campaign by Pastor P. Le Tissier and Evangelist C. Johnson.

LETCHEWORTH GARDEN CITY. Preliminary announcement of Eighth Annual Whitsuntide Convention. (35 miles from King's Cross).

LONDON. Every Friday at 7.30 p.m. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

This space is reserved for local announcements

Do You Understand Romans?

Pastor Corry's inset studies on Romans in the Elim Bible College Correspondence School are wonderfully clear. One student writes, "Romans has been and is a source of great help."

There are other inset studies by Pastors Boulton, Hathaway, Smith, and Tweed which will help you greatly.

Send for all particulars to the Secretary, Elim Bible College Correspondence School, Clarence Road, Clapham Park, London, S.W.4.

ANNUAL LONDON WHITSUNTIDE CONVENTION

Whit-Sunday, May 24, to Friday, May 29

FULL PARTICULARS NEXT ISSUE

A Meditation on Growth

By Pastor LEN J. JONES

THERE is a scripture that reads, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This verse tells us, not only that it is possible to grow spiritually, but also exhorts us to the same.

There is another verse that reads, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." This verse gives us a little more information, and that is that it is possible to stand still when we should be growing—possible to remain a babe spiritually, when we should be growing up.

GROWTH IS INTERESTING.

This is so, irrespective of the realm in which the growth is. It is interesting to watch children grow, especially when they are your own. You see them grow out of one stage into another, and it is intensely interesting.

Growth in the vegetable or flower kingdom too is interesting. When winter begins to herald its advent in its own inevitable and inimitable way, how interesting it is to put the hyacinth bulbs in their bowls and watch them grow.

Growth in the spiritual realm—growth in grace—is also interesting. How the pastor longs to see it! How interesting and blessed it is to him and to others, and how often the expression is used that this person or that person is growing.

You cannot force growth. In fact if you try and force growth, you are likely to hinder and perhaps kill the life altogether.

People have endeavoured to force their children by sitting them up before the time, or putting them on their feet before they are ready. More harm than good is thus done. When they are ready they will sit up, and when they are ready they will walk.

When at school we often planted peas. Sometimes they would seem so long coming up, that we would dig them out and have a look at them. Such a procedure does not help the growth. We can dig

OUR HYACINTHS

up and have a look at them, but it will not do them any good.

Neither can you force spiritual growth. As with the other, so with this—you are likely to kill the life altogether.

There is a time when the responsibilities of the Christian life need to be expressed, but do not be in too big a hurry to tell young Christians what they should do, and what they should not do.

Don't force them—let them grow!

Children grow when they are fed on the right food. Take care of what they eat and drink, and they will grow aright.

Hyacinths, too, with good soil to cover them, and all the water they need, will surely grow.

Before we can grow spiritually, we must be fed. Yes, and we must be watered too. And the spiritual

food and water must be the right kind. Nothing else will do. The spiritual food must be the Word of God, for we read, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby," and again, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

THE WATER

must be the Spirit of God, for we read, "Them that have preached the Gospel unto you with the Holy Ghost sent down from heaven," and many times in the Scriptures is the Holy Spirit referred to as water and rain. No mere natural excitement or exuberance will do. It must be nothing worked up, but something that comes down. Neither will human eloquence or enticing words of man's wisdom act as a substitute for rain, neither is there a substitute for the Spirit of God.

There has been much emphasis upon feeding with the Word of God, and so it should be, but let us also emphasise being watered by the Spirit of God. Water is needed as well as bread, and it is only the Word of God quickened by the Spirit of God that is life to us. It is the Spirit that giveth life.

Flowers can grow on water alone, without soil, but they cannot grow without water. A man can live for a month on water without food, but compel him to go a few days without water, and he will die. The early Church, too, lived without the Word of God as we know it to-day. They were watered from heaven by the Spirit of God, and thrived upon the treatment.

Yes, let us emphasise very strongly the necessity of being fed on the Word of God, and of being watered by the Spirit of God.

Before there can be growth there must be life. You can water wax bulbs as much as you wish, and you can put them in the richest of soil or fibre, but they will never grow. In appearance they may look so like the real thing, that you would hopelessly fail to tell the difference. But they are dead! You can go to Madam Tussaud's and give

THOSE WAX CHILDREN

the best treatment possible, but they will never grow. They look so real that you would probably speak to them if you met them anywhere else but there, but they will never grow for there is no life.

Neither can a person grow in grace until first of all he has been made alive. He may look so much like a Christian that a person walking up and down the aisle of a church would fail to pick him out. But if he has never been born again, he is dead. You can dress him in a religious coat or theological raiment. You can put a Bible underneath his arm, and lean him against the pulpit to keep him standing and make him look as if he has life, but if he has never been born again, he is dead.

It is not feeding that he needs. It is not watering. He needs to be made alive.

The life-giving force is Jesus, and He is made real by the Spirit of God. Anyone receiving Him into his life will receive power to become a son of God, and will be born into the highest realm of all. He will be born of God. Not life in the lower realms of nature—the flower kingdom or the natural realm, but life in the spiritual realm, God's realm, the highest of all. As the Scripture says, it is not in the realm of blood, a realm in which there is no will or desire, neither is it in the realm of the will or the desire of the flesh, which is a little higher plane. It is not in the realm of the will of man, dominating the will of the flesh, but it is "born of God."

PRAYING IN THE WILL OF GOD

WE cannot pray in faith until we know God's will. Care should be taken not to try and force the will of God. Of course, we cannot really force His will. But many who try to do so bring confusion to themselves. Real prayer and presumptuous prayer are well set forth under two illustrations taken from a book by Alfred S. Dyer, entitled, *Real Prayer*.

"Before they call, I will answer." These words have been frequently verified in our own age.

A MISSIONARY IN INDIA,

the late C. B. Ward, well-known to me, who founded and for thirty years (till his heavenly home-call) carried on an independent mission in the Nizam's State, gives this illustration (abbreviated).

"The memory of it will never fade. I rode, on horseback, from home in Yellandu to our Christian village, three miles away. That morning I was feeling somewhat weighed down with responsibilities pressing upon me. The dew was very heavy on the grass all about me, but as I rode along through the jungles, a voice seemed to say, 'Ask for what you need.' In my mind, I said, 'Yes, I do pray for all our needs daily.' Still the voice seemed urgent, 'Ask for what you want.' I looked about me as I rode, and it occurred to me that the tall dew-wet grass did not furnish a very good place for me to kneel down and pray. Yet the voice said, 'Ask for what you want.'

"I got off my horse, stepped aside from the road, knelt in the wet grass, and began to pray. I prayed for a moment, when the same voice seemed to say, 'Ask for just what you need.' I began to pray again. I heard once more the same voice. I drew from my pocket a small note-book, and jotted down fully the items that pressed me. They totalled five thousand rupees, Nizam's state money. Then, with a peculiar feeling of confidence, I prayed for

JUST WHAT I NEEDED

at that time.

"I did my work in the village, and returned home. For some reason, I did not dare to tell my wife of that morning's experience. I allowed it to remain a secret to myself for many days. How often I wondered if the answer would come. I looked for it by post. I looked for it otherwise. More than a month

CONCLUSION

So then, let us grow, fed upon the Word of God and watered by the Spirit of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Let us be no more children, but let us grow up into Him in all things.

To those who have not started to grow, we would say, you are dead. You need to be quickened. You need to be born again. There can be no growth without life first. All your efforts are futile and hopeless. First be born, and then give heed to the exhortation, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

passed by. Needs grew. I felt oppressed with the situation.

"On the morning of October 17th I rode again to the village. The ride by the sacred spot where I knelt more than a month before, awakened strange feelings within me. Did the Lord hear or not? I returned home to breakfast with a heavy heart. As I entered my home, my wife handed to me a registered letter. Almost afraid to open it, I broke the seal, and lo! there was a cheque for five thousand rupees in Government of India money, equal to Nizam's money Rs. 5,800, from a stranger in California, who did not want his name mentioned.

"I read his letter, and re-read it. I glanced at the date, 'Sept. 8th.' I then turned up my note-book, and there was 'Sept. 10' above the items I had jotted down and prayed for, that morning in the wet grass. 'Before they call, I will answer,' came to my mind. I never knew its meaning before. But here God Himself gave an exposition. Two days before the time that I, pressed to the very ground, had found relief in prayer, the Lord had put it into the heart of a stranger to send a cheque which, with the exchange, came to eight hundred rupees more than I had asked for."

PRESUMPTUOUS PRAYER.

A missionary couple, husband and wife, read a biography of George Muller. They were fascinated, and decided to follow his steps in a life of faith. They severed their missionary connections and made a new departure, launching out with a large programme. Friends rallied to their support, out of respect for their previous work. To be able to tap God's inexhaustible resources was a grand prospect. But it was not realised. One after another of their schemes failed. Workers brought from America and England, at much expense, left them after a few months, or less. What was the matter? Apart from secondary errors of judgment, there is reason to believe that the mission was not of God's planning in its origin. Faith missions are impracticable where, even with good intentions, man's choice takes the place of God's. Disappointments are certain unless and until we can say, in a full sense

Once it was my working, His it hence shall be,
Once I tried to use Him, now He uses me.

Meditations for Quiet Moments.

The Value of Vigilance

By Pastor E. C. W. BOULTON

Guard your trust—I TIMOTHY VI 20 (A. S. Way)

THERE are many destructive influences at work in the garden of life. Hostile forces to encounter—powers that seek to deprive me of life's truest treasure. Be watchful, O my soul! The thief cometh but to kill and to destroy. Look to your defences! Beware of indifference! Gird yourself against impoverishing slothfulness! Withstand the spirit of prayerlessness! Parley not with lukewarmness! Raise the shield of faith!

GRASP THE SWORD

of conviction! Stand steadfast upon the ramparts of prayer! Let no man steal thy confidence in God. Hold fast to thy belief in the inspired Book. Safeguard the heritage of holiness left thee by thy Lord. Make no emasculating compromise with the enemy.

God has entrusted to our care ministries for which He will hold us to strict account. We must faithfully discharge these divinely imposed duties which He has committed to our custody. As sentinels let us guard lest sleep overtake us, and thus the adversary gain an advantage. He has bid us look for His appearing, and with lamps all trimmed and burning be ready for the midnight cry, "Behold, the Bridegroom cometh!"

How easy it is to let slip the precious treasure which cost Christ so much to purchase. To sacrifice the birthright of redemption for a mess of the pottage of worldly success—to lose those priceless possessions for which our forefathers fought, and forfeited the favour of men. That heavenly vision entrusted to us is a sacred deposit for which He who gave it will hold the recipient responsible in the day of reckoning.

"Guard your trust!" If needs be with life itself. To the soldier no disgrace is greater than to be overtaken in guilty negligence on the eve of battle when the vigilant foe is on the field, ready to spring upon the unsuspecting and unprepared—to be

CAUGHT ASLEEP

at his post when so much depends upon his unslumbering attention to the demands of duty. A moment's unguardedness may lead to irreparable loss—a little indulgence may cost us years of regret and remorse. Remember that it is in the night, under the cover of darkness, that the enemy sowed tares in the field of faith. It was Erskine who said, "A church asleep is the most powerful weapon the enemy possesses for discrediting Christianity."

Build around that treasure of priceless worth the bulwark of communion—man the battlements of thy treasure-house with faith and obedience—garrison the outer courts with love, peace, and joy in the Holy Ghost. Arm thyself with the battle-axe of truth. Then the despoiler shall not be able to break down thy defences. Let every approach be strongly guarded that no traitorous or treacherous thought gain ac-

cess to thy mind. Let every imagination be led captive to the mind of Christ.

Watchfulness is absolutely imperative! Satan is ever on the alert to mix the poisonous seeds of heresy with the Word of life, so that the latter shall become of none effect in the hearts of the hearers. See to it that no one tamper with the truth. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Perhaps we need to watch for those stealthy approaches of the enemy—those camouflaged attacks which he makes when he comes in.

THE GUISE OF AN ANGEL.

It is well to bear in mind, that whatever the character of his campaign, his objective is always the same.

We must also beware of those paralysing forces which gradually creep into the life, robbing us of spiritual vitality, those influences that slowly but surely undermine the fabric of faith, those unrealised encroachments of evil that so insidiously weaken our defences, and break through the lines of our confidence in God. Let us guard against all those things that eat, like the death-watch beetle, into our assurance, until in the day of crisis, we find our convictions crumble under the pressure of trial. If we could trace the inner working of the enemy in those who have fallen and whose fall has been the cause of great dishonour to the Name of the Lord, we should doubtless discover that for years, bit by bit, things had been heading up for this sudden, open, and flagrant moral and spiritual collapse.

Beloved believer, let not the enemy so clip your wings that flight becomes an impossibility. Satan is anxious to keep you earth-bound as much as possible, so that you cannot rise to the heights in God.

Our Divine Master has commanded His servants to evangelise the world—to encompass the earth with the Gospel of grace—to go and make disciples of all nations. Are we carrying out His behest? He has committed to His people this mission of mercy. Are we fulfilling His will in the ingathering of the lost? or are we leaving

THE PRECIOUS HARVEST

to perish because of our halfheartedness? Christ has called us to occupy "till He come." Are we diligently and devotedly obeying His injunction? or are we occupied with other and more worldly interests? Are we investing in the temporal and transitory rather than in the eternal? Shall we receive the reward of commendation when our Lord returns—"Well done, thou good and faithful servant, enter into the joy of thy Lord?"

Brethren, the whole host of sainted warriors of the Cross who have entered on rest—the entire company

of angelic and seraphic beings who surround the sapphire throne, and every one of those martyr spirits who have sealed their testimony with their life's blood, and who are now "present with the Lord"

for whom they died, unite to bid you "guard your trust"—to exhort you to let no man take your crown. Therefore, beloved, be steadfast in the faith, rejoicing in hope of the glory of God

In the Potter's Hands

We are the clay, and Thou our Potter; and we all are the work of Thy hand—Isaiah lxxiv 8

To the potter's house I went down one day,
And watched him moulding a vessel of clay,
And many a wonderful lesson I drew,
As I noted the process that clay passed through
Trampled and broken, downtrodden, and rolled
To render it plastic and fit for the mould
How like to the clay that is human, I thought,
Which in heavenly hands to God's image is brought
There self must be cast as the dust at His feet,
Ere man is renewed and for service made meet
His pride must be broken, his self-will be lost,
His self-esteem humbled, whatever the cost,
And all that he boasted of human display
Must yield to God's hand and be taken away
Then, lo! there appeared a most delicate vase
Of wonderful beauty and exquisite grace,

Was this the crude clay to the potter once brought?
And long by His hands in such constancy wrought?
So fashioned and formed by His marvellous skill
To a vessel as planned by His wisdom and will;
No longer a trace of the earth or the clay,
The fires of the furnace had burned them away
All praise to the Potter—to Him it is due,
In whose hands to perfection and beauty it grew,
By whose wonderful skill it was fashioned to be
A vessel of glory which all men may see
Thus souls lying still and content in God's hand,
Who do not His wisdom or working withstand,
Are moulded and fitted, a treasure to hold,
Once clay, now transformed into purest of gold
And thus God is working in grace day by day,
Renewing, transforming, and moulding His clay

Experience of Charles G. Finney

I WAS powerfully converted the morning of the tenth of October. In the evening of that same day I received an overwhelming Baptism of the Holy Spirit that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to

FASTEN LIKE BARBED ARROWS.

in the souls of men. They broke the heart like a hammer. Multitudes can attest to this. Ofttimes a word dropped without my remembrance of it would fasten conviction and often result in immediate conversion. Sometimes I would find myself in a great measure empty of this power, I would go out and visit, and find that I had made no saving impression. I would exhort and pray with the same result. I would set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously the reason of this apparent emptiness, after humbling myself and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life, I could fill a volume with the history of my own experience and observations with respect to this power from on high.

It is a fact of consciousness and of observation, but a great mystery. I have observed that sometimes

A LOOK HAS IN IT THE POWER

of God, I have often witnessed this. Let the following fact illustrate it. I once preached for the first time in a manufacturing village. The next morning I went into a manufacturing establishment to view its

operations. As I passed into a weaving department I beheld a great company of young women, some of whom were looking at me and then at each other, in a manner that indicated a trifling spirit, and that they knew me. I however knew none of them. As I came nearer to those who had recognised me, they seemed to increase in their manifestations of lightness of mind. Their levity made a peculiar impression upon me, I felt it to my heart, I stopped short, and looked at them. I know not how, as my mind was absorbed with a sense of their guilt and danger. As I settled my countenance upon them, I observed that one of them became

VERY MUCH AGITATED;

a thread broke, she attempted to mend it, but her hands trembled so that she could not do it, I immediately observed that the sensation was spreading, and had become universal among that class of triflers, I looked steadily at them till one after another gave up, and paid no attention to their looms. They fell on their knees, and the influence spread throughout the whole room. I had not spoken a word, and the noise of the looms would have prevented my being heard if I had. In a few minutes all work was abandoned, and tears and lamentations filled the room. At this moment the owner of the factory, who was himself an unconverted man, came in, accompanied by the superintendent who was a professed Christian. When he saw the state of things he said to the superintendent,

"STOP THE MILL."

What he saw seemed to pierce him to the heart. "It is more important," he hurriedly remarked, "that these souls should be saved than this mill should run." As soon as the noise of the machinery had

ceased the owner inquired, "What shall we do? We must have a place to meet where we can receive instructions" The superintendent replied, "The mule room will do" The mules were run out of the way and all the hands were notified and assembled in that room We had a marvellous meeting, I prayed with them, and gave them such instruction as they would bear The Word was with power Many expressed saving hope that day, and within a few days, as I was informed, nearly every hand in that great establishment, together with the owner, had believed in Christ

THIS POWER

is a great marvel I have many times seen people unable to endure the Word The most simple and ordinary statement would cut men off their seats like a sword, it would take away their bodily strength, and render them almost as helpless as dead men Several times it has been true in my experience that I could not raise my voice or say anything in prayer

or exhortation without overcoming those present. This power seems sometimes to pervade the atmosphere of one who is highly charged with it Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the life of God Strangers coming into it and passing through the place will be instantly

SMITTEN WITH CONVICTION

of sin, and in many instances converted to Christ. When Christians humble themselves, and consecrate their all afresh to Christ, and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before While Christians remain humble enough to retain this power, the work of conversion will go on till whole communities and regions of country are converted to Christ The same is true of ministers

I'm Abiding in Canaan Land!

AVIS BURGESSON

HALDOR LILLENAS

I'm a - bid-ing in Canaan Land! I'm a - bid-ing in Ca-naan in Canaan Land!

1st time only

Land! Since He washed my sins a-way, It is glo-ry all the way, in Canaan Land!

2nd time

I'm a - bid-ing in Ca-naan Land! Ca - naan Land! All my sins have been for-giv'n,

And I'm on my way to heav'n, I'm a - bid-ing in Ca - naan Land!

Bible Study Helps

THE WORLD.

- 1. Love for it—a young man's snare.**
"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii 16)
- 2. Conformed to it—a common habit.**
"Be not conformed to this world but be ye transformed by the renewing of your mind" (Rom xii 2)
- 3. Friendship with it—a ruinous union**
"The friendship of the world is enmity with God Whosoever therefore will be a friend of the world is the enemy of God" (James iv 4)
- 4. Victory over it—a great deliverance**
"For whatsoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith" (1 John v 4)

CHRISTIAN CHILDLIKENESS.

- 1. The Humble Spirit.**
"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii 3, 4)
- 2. The Hungering Spirit.**
"As newborn babes, desire the sincere (unadulterated) milk of the word, that ye may grow thereby" (1 Peter ii 2)
- 3. The Teachable Spirit**
"Thou hast received these things from the wise and prudent and hast revealed them unto babes" (Matt xi 25)
- 4. The Responsive Spirit.**
"Out of the mouths of babes and sucklings Thou hast perfected praise" (Matt. xxi 16)

Next week "Leave it there," verses and chorus as sung at the Royal Albert Hall Don't miss your copy

What the Bible holds for the Child of God

By M. R. TATMAN

BREAD—"Man shall not live by bread alone, but by every word of God" (Luke iv. 4) "I am the bread of life" (John vi 35)

MEAT—"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you" (John vi 27) "Thou givest them their meat in due season" (Psalm cxlv 15)

WATER—"The water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv 14) "And whosoever will, let him take the water of life freely" (Rev xxii 17)

FIRE—"He shall baptise you with the Holy Ghost and fire" (Luke iii 16) "His word was in my heart as a burning fire shut up in my bones" (Jer xx. 9)

RAIMENT—"And to her was granted that she should be arrayed in fine linen, clean and white" (Rev xix. 8) "Her clothing is of wrought gold She shall be brought into the King in raiment of needle-work" (Psalm xlv 13, 14)

HOUSE—"In My Father's house are many mansions, if it were not so, I would have told you I go to prepare a place for you" (John xiv 2) We have

A BUILDING OF GOD

an house not made with hands, eternal in the heavens" (II Cor. v 1)

LAMP—"Thy word is a lamp unto my feet" (Psalm cxix. 106) "For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth" (Isaiah lxii 1)

OIL—"Thou lovest righteousness and hatest wickedness therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows" (Psalm xlv 7) "Thou anointest my head with oil" (Psalm xxiii 5)

LIGHT—"The entrance of Thy words giveth light" (Psalm cxix 130) "I am the light of the world" (John viii. 12)

WEALTH—"The wealth of the sinner is laid up for the just" (Prov xiii 22) "Wealth and riches shall be in his house" (Psalm cxii 3)

RICHES—"I will give thee hidden riches of secret places" (Isaiah xlv. 3). "Riches and honour are with me, yea durable riches and righteousness" (Prov. viii. 18)

TREASURES—"That I may cause those that love Me to inherit substance, and I will fill their treasures" (Prov. viii 21). "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven" (Matt xix 21)

PHYSICIAN—"He sent His word and healed them" (Psalm cvii 20) "I am the Lord that healeth thee" (Exodus xv. 26)

HEALTH—"It shall be health to thy navel and marrow to thy bones" (Prov iii. 8) "Then shall thy light break forth as the morning and thine health shall spring forth speedily" (Isaiah lviii. 8)

LIFE—"Whosoever findeth Me, findeth life" (Prov viii 35) "I am the resurrection and the life" (John xi 25)

SHEPHERD—"The Lord is my Shepherd" (Psalm lxxxiii 1) "I am the Good Shepherd" (John x. 11)

PRIEST—"But Christ being come an High Priest of good things to come" (Heb ix 11) "Called of God an High Priest" (Heb v 10)

KING—"For He is Lord of lords and King of kings" (Rev xvii 14) "Just and true are Thy ways, Thou King of saints" (Rev xv 3)

"Finally, my brethren, be strong in the Lord and in the power of His might" (Eph vi 10) Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil iv 6)

Children's Bible Educator

We are giving a prize every month for the best answers.

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

SCRIPTURE ACROSTIC.

The rectangle of small squares below represents nine words of seven letters each, which when completed correctly, will shew a further word of nine letters in the central perpendicular position represented by the marked spaces. Next to the rectangle are ten word-keys for these, No 10 being the perpendicular.

Write out the ten words on your postcard, in capital letters to form the rectangle in the way shewn. Here are the Clues.

- | | | |
|----|---------|---|
| 1 | □□□□□□□ | 1 A son of Joktan (Genesis x 28) |
| 2 | □□□□□□□ | 2 What God promises to do with Israel's remnant (Jeremiah L 20) |
| 3 | □□□□□□□ | 3 One of the seven princes of Persia (Esther i 14) |
| 4 | □□□□□□□ | 4 A title of Christ, in association with His Cross (Daniel ix 25) |
| 5 | □□□□□□□ | 5 The appointed span of human life (Psalm xc 10) |
| 6 | □□□□□□□ | 6 Home town of Samson's bride (Judges xiv 1) |
| 7 | □□□□□□□ | 7 Something promised to the saints by God (James ii 5) |
| 8 | □□□□□□□ | 8 What we are to use and improve (Matthew xxv 15) |
| 9 | □□□□□□□ | 9 Describes the Holy Spirit (Hebrews ix 14) |
| 10 | □□□□□□□ | 10 (Central perpendicular) What every born-again child of God should be, sharing His Cross "without the camp" |

Solutions should arrive first post Monday, April 27th.

Answer to April 10th Jumbled Text. "To him that overcome I will grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev iii 21)

Correct Solutions were received from the following: Phyllis Ayers, C Balchin, Ernest and Dorothy Baiton, Evelyn Bickell, Clara Bisseker, Violet Brett, Freda Chadd, Millie Clay, Evelyn Clarke, Stella Cliff, Daniel Crick, Doreen Downy, Florence and Patricia Duke, John Duckett, Walter Elcock, Herbert Isworthy, R Gregson, A Green, William Gravier, Tommy Hartley, Joan Hill, Margaret Howard, George Helling, Stanley Hinchliffe, Doris Hobbins, Mary Hurst, Doris Isaacs, Elsie Jones, Vera Joyce, Dorothy E Langlois, Olive Lunecar, Rupert Little, M Lenton, William McBride, Ella McClelland, Peggy McCann, Alice McDougal, Dorothy McMahon, Barbara Mappin, Winifred Moon, L Moore, Midge Nelson, Kenneth Newman, Mary Noble, Hubert Phillips, Ernest Porter, Frances Rapkins, Irene Simpkins, Margaret Smith, Dorothy E Stone, Ronald Trott, Nancy Wainman, Iris Weeks, Dennis Wilkinson, Arthur North

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, April 26th Psalm xlv 15-26

Arise for our help, and redeem us (verse 26)

That is just what our Lord has done. He has arisen for our help. He has risen from the grave. The grave could not hold Him because we needed Him. Satan sought to shut Him away from helping us. But it was all in vain. Christ is stronger than the strong. He rose from the grave with a mighty triumph. We share that triumph. He arose for our help. He has redeemed us. Let us bless God this morning for such a mighty Deliverer. He who once rose for all, still rises. Day by day He arises in His strength to help us. We get many tight corners even after we leave Egypt. But He who brought us out of Pharaoh's (Satan's) hand will deliver us again and again until the need for deliverance ceases.

Monday, April 27th. Psalm xlv 1-17

"The sceptre of thy kingdom is a right sceptre" (verse 6)

God's rule is righteous. It is such a rule that we yearningly need. There is so much unrighteousness abroad. Even in our own land, which claims to be ruled by the Bible, there is much that is sadly lacking. Crime does not simply belong to the poor classes. It is equally prevalent in the higher circles of life. Unrighteousness even enters the Church. Many Christians do not blush even as they perform acts that are more openly rebellious than that of Adam's original sin. We cannot blame Adam for we have gravely sinned. The need of the world and the Church is a righteous rule backed up by adequate power to enforce it. That rule and that power are found in God alone. Lord, hasten the day when Thy righteous sceptre shall be seen and felt from shore to shore.

Tuesday, April 28th. Psalm xlv 1-11

"A very present help in trouble" (verse 1)

Our troubles do not usually arise when friends are present to help us. The very ones who could help in measure are far off. But God is a present help in trouble. He is always near. He is always on the spot. We do not need to telephone for our physical and spiritual Physician. In fact He has diagnosed our case before it is revealed to us. God is present with us every moment. On land and sea, in the air, and under the earth God is with us. The miner who descends into the heart of the earth is as surely in God's presence as the man who preaches from the pulpit. The aviator may see this earth in the dim distance, but God is not distant. To all of us

He is a present help. We will trust and not be afraid.

Wednesday, April 29th. Psalm xlv 1-9

"The shields of the earth belong unto God" (verse 9)

That the shields of the earth belong unto God is calculated to fill us with much comfort. God is our Protector. He shields us at will. The enemy may attack, but God holds the shields. Many times God has protected us when we have not been aware of it. We are conscious of wonderful deliverances, yet the probability is that the deliverances of which we are unconscious have been far more wonderful than the known deliverances. Death lurks very near to the life of the missionary. But God is his shield. Disaster is only a few inches away from all of us daily. Only a foot or so separates us from accident as we speed through the street in motor, tram, and bus. The shields of God are wonderful. They are sufficient. He is always using them.

Thursday, April 30th Psalm xlv 1-14

"We have thought of Thy loving-kindness, O God, in the midst of Thy temple" (verse 9)

It is good to sit still and think. I know we can think as we work. But there is something exceedingly precious about opportunities of sitting still and thinking. The voices of the children are silent, the intrusion of friends is not threatened. We are silent in the house of God. We sit still but our thoughts are active. We think of God, of His loving-kindness, of those arms that are always underneath us, of those eyes that jealously watch us, of those ears that are open to our cry, of that heart that is silently planning for us. We hasten into the Lord's house burdened. Then we sit still and think. We think much, and then we thank much. We leave the Lord's house with our whole being quietened. We have sat still—we have been stilled.

Friday, May 1st. Psalm 1 1-15

"Gather my saints together with me" (verse 5)

There have been many gatherings of the saints with God. Israel was gathered together to God at the Tabernacle. Christ gathered His chosen disciples together unto Him in that upper room. There they partook of the Lord's supper in the Lord's presence. There have been many similar gatherings together unto Him since that time. In all parts of the world little companies of the redeemed gather together unto the Lord and partake of the memorial supper in

simple faith and childlike gladness. We are awaiting the greatest gathering unto Him. When He comes to the air then the redeemed out of every tribe and nation will be flashed into His presence. What an amazing gathering that will be! We can scarcely imagine it. Realization will far exceed anticipation.

Saturday, May 2nd. Psalm 1 16-23

"To him that ordereth his conversation aright will I shew the salvation of God" (verse 23)

It is not an easy thing to order our conversation aright. So many influences are constantly being brought to bear upon our hearts. If our hearts are wrongly influenced then our speech will be wrong. As a man thinketh in his heart so he speaketh with his lips. The heart is man's castle. Let the heart of man be protected from the forces of the enemy then man will be safe. But every enemy—thought that lurks in or marches through the heart will weaken our daily living. Keep the heart right, then the conversation will be right. God will then shew us His salvation. That salvation is Jesus Christ. The pure in heart and the pure in speech live daily in the revelation of God's salvation—even the Lord Jesus.

The Place of the Sea

Have you come to the Red Sea place in your life,

Where in spite of all you can do, There is no way out, there is no way back, There is no other way but through? Then wait on the Lord, with a trust serene,

Till the night of your fear is gone He will send the winds, he will heap the floods,

When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,

Ere the watery walls roll down, No wave can touch us, no foe can smite, No mightiest sea can drown

The tossing billows may rear their crests, Their foam at your feet may break, But over their bed you shall walk dryshod In a place that His hand doth make

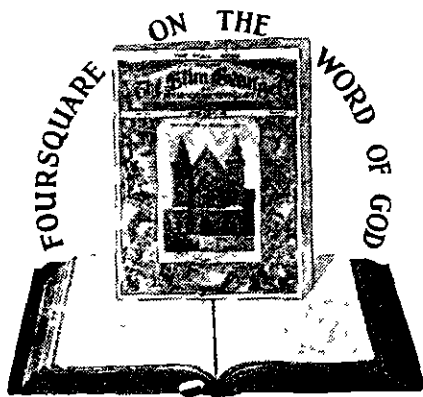
In the morning watch, 'neath the lifted cloud,

You shall see but the Lord alone, When He leads you forth from the place of the sea,

To a land you have not known And your fears shall pass as your foes have passed,

You shall no more be afraid, You shall sing His praise in a better place

In a place that His hand hath made



EDITORIAL

George Muller & Sickness.

THE following are extracts from Mr Muller's diary

"To-day, February 18th I broke a blood-vessel in my stomach, and lost a considerable quantity of blood. I was very happy immediately afterwards

February 19th On this Sunday two brethren called on me, to ask what arrangement there should be made to-day for the four villages, where some of the brethren were in the habit of preaching, as, on account of my not being able to preach, one of the brethren would need to stay at home, and take my place. I asked them kindly to come again in about an hour, when I would give them an answer. After they were gone *the Lord gave me faith to rise*. I dressed myself and determined to go to the chapel. I was enabled to do so, though so weak when I went, that walking the short distance to the chapel was an exertion to me. I was enabled to preach this morning with as loud and strong a voice as usual, and for the usual length of time. After the morning meeting, a medical friend called on me, and entreated me not to preach again in the afternoon, as it might greatly injure me. I told him that I should indeed consider it great presumption to do so, had the Lord not given me faith. I preached again in the afternoon and this medical friend called again, and said the same concerning the evening meeting. Nevertheless, having faith, I preached again in the evening. After each meeting I became stronger, which

was a plain proof of the hand of God in the matter. In relating the particulars of this circumstance I would earnestly warn every one who may read this, not to imitate me in such a thing if he has no faith, but if he has, it will, as good coin, most assuredly be honoured by God."

Your Number.

WE were interestedly watching the children at Brighton as they manœuvred their boats on the children's boating pond. We say "manœuvred" for there were various methods of propelling themselves along. We noticed that one attendant was engaged in putting numbers on a board. Immediately a number was written the other attendants saw to it that the boat with the corresponding number was brought to shore—the time was up. The children might wish to continue longer, but they were not allowed—their number was up. Is it not a true picture of human life? We live our life upon the sea of this world. We would fain continue. But as soon as our time is up, we are gathered from this world's activities. We do not know when our number will be up. We do not know how soon God will gather us into eternity. Let us be ready. Our life here is one of probation. Let us so live in Christ and for Christ that when our probation is completed we may not feel that our life's work is only half done.

Triumphant Trust.

Nothing brings to our Heavenly Father greater joy than our faith in Him. Without faith it is impossible to please God. But with faith we please Him every moment, and put ourselves in the current of His blessing. Lives of men of faith stimulate our faith. Our own faithlessness looks so petty in view of the faithfulness of those whose responsibilities have been much greater than our own. George Muller came from Germany to Bristol. From Bristol the influence of his faith-life has spread worldwide. *The Dawn* tells us that over five thousand times George

Muller went to bed with no provision for himself, or the orphans under his care, for the morrow. "Did you sleep?" he was asked. "Every time," he replied. And yet the number of orphans he had to care for rose as high as 2,000!

Plain Dressing.

A YOUNG American Christian woman some time ago started to go to Kansas. On the way the conductor of the train sat down opposite her, and politely asked, "Why do you dress so plainly?" She inquired what his motive was in asking this question. He replied that his wife always talked about the necessity of women dressing plainly, while he did not see any reason for doing so. The young lady looked at him and said, "Why do you wear this special uniform?" He replied, "Because I serve the Rock Island Company, and comply with its orders in wearing it." "So do I," was the quick reply. "I have joined the Church of Christ, and am in the service of my Master, whose orders I must obey in my dress, according to I Timothy ii. 9, where He states that women should adorn themselves in modest apparel."

Faith.

FAITH is the one link between the soul and truth.

Faith is the most potent force in the realm of thought.

Faith is the spiritual eye that piercing the clouds, can see God in the dark.

Faith creates its own emotions and carries its own lamp.

If a man maintains his faith in an unerring God, all the grinding poverty that ever crowded a man into a garret cannot keep him from the mansion prepared for him.

Faith must rest on evidence—the evidence of God's Word.

Please don't throw me away; but pass me on, so that I may be a blessing to somebody else.

A Search for Atoning Blood

An Aged Hebrew's Experience

THIS is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have to put away all leaven from your houses, you will eat the *matzoth*—unleavened wafers—and the roasted lamb. You will attend the synagogue and carry out the ritual and direction of the Talmud,

BUT YOU FORGET,

my brethren, that you have everything but that which Jehovah required first of all. He did not say, "When I see the leaven put away, or when I see you eat the *matzoth* or the lamb or go to the synagogue," but His word was, "When I see the blood I will pass over you." Ah, my brethren, you cannot substitute anything for this. You must have blood, *blood, BLOOD!*"

As he reiterated this word with ever-increasing emphasis his black eyes flashed warningly, and his Jewish hearers quailed before him. "Blood!" It is an awful word for one who reveres the ancient oracles, and yet has no sacrifice. Turn where he will in the Book, the blood meets him, but let him seek where he may, he cannot find it in the

JUDAISM OF THE PRESENT

After a moment's pause, the old man went on somewhat as follows. I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms and the Prophets. I attended the synagogue, and learned Hebrew from rabbis. I believed what I was told, that ours was the true and only religion, but as I grew older and studied the Law more intently, I was struck by the place the blood had in all ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up. Again and again I read Exodus xii and Leviticus xvi. and xvii., and the latter chapters especially made me tremble, as I thought of the great day of atonement, and the place the blood had there. Day and night one verse would ring in my ears. "It is the blood that maketh an atonement for the soul." I knew I had broken the Law. I needed atonement. Year after year, on that day, I beat my breast as I confessed my need of it, but it was to be made by blood, and there was

NO BLOOD!

In my distress I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the Temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on this earth where we dared shed the blood of sacrifice, in accordance with Deuteronomy xii, and Leviticus xvii, was desecrated and our nation scattered. That was why there was no blood. God had Himself closed the way to carry out the solemn service of the great day of atonement. Now we must turn to the Talmud, and rest on its instruc-

tions, and trust in the mercy of God and the merits of the fathers.

I tried to be satisfied, but could not. Something seemed to say that the Law was unaltered, even though our Temple was destroyed. Nothing else but blood could atone for the soul. We dare not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left

WITHOUT AN ATONEMENT

at all. The thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question, "Where can I find the blood of atonement?"

I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say, "The blood of Jesus Christ His Son cleanseth us from all sin." It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that "without shedding of blood is no remission," but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven of their iniquities.

THIS WAS THE MESSIAH

of the 53rd chapter of Isaiah, this was the Sufferer of Psalm xxii. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the Law are fulfilled in Jesus Christ. His Blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile.

Reader, have you yet found the Blood of Atonement? Are you trusting in God's smitten Lamb?

GOD SAYS:

"When I see the blood, I will pass over you" (Exodus xii 13)

"It is the blood that maketh an atonement for the soul" (Lev xvii 11)

"The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1 7)

"We have redemption through His blood, even the forgiveness of sins" (Col 1 14)

I will both lay me down in peace, and sleep for Thou Lord, only makest me dwell in safety—Psalm iv 8

Sweet evening hymn! I shall not sit up to watch through fear, but I will lie down, and then I will not lie awake listening to every rustling sound, but I will lie down in peace and sleep, for I have naught to fear. Better than bolts or bars is the protection of the Lord.

Concise Comments & Interesting Items

Dr French Oliver who is conducting successful "Back to the Bible" campaigns in our country claims descent from the man who first attempted to fly. A cutting from the "Christian Herald" reveals this fact in an interesting manner—

"As I (the interviewer) stood up to go, and to say good-bye to the Doctor, he remarked that England was really the land of his fathers. 'An interesting thing,' he said, 'in connection with the Oliver family happened in 1065, when one Oliver of Malnebury, endeavoured to fly with artificial wings, and was injured in the attempt when jumping from the tower. So far as records go, he was the first to try to fly in the air. Our family is in direct line of descent from this man.' 'Ever been up yourself, Doctor?' I said, as I neared the door. 'No,' said he, 'but I shall one of these days, and when I start I shall not want an airplane.' A smile on each of our faces shewed that we both understood."

Macedonia has come again into the picture. Another Macedonian cry for help is being heard. "The Bible Lands Missions" say

"Terrible earthquakes have taken place in Macedonia. Krageorgevitch, which the Bible Lands Missions have helped so much, is razed to the ground, and until it can be rebuilt, the poor people must move to some other place

All the villages and the people are in a terrible state."

The papers have recorded several terrible earthquakes recently. Signs of the times multiply.

The Bible and the press is pleasingly summarised by Dr R. Kulgour, the editorial superintendent of the British and Foreign Bible Society. He says "All English newspapers, regardless of their shades of political opinion, are trying to bring before their readers the Holy Scriptures regularly in their columns. If there is one thing that present-day newspapers claim to be, it is that they are up-to-date."

The Five Year Plan in Russia was the subject of an interesting article in the "Western Mail." The writer shewed that the Bolshevik movement has passed through three distinct stages. The first act was in November, 1917. It was revolutionary, and was carried out amidst terrible bloodshed. Famine resulted and millions of Russians died in the awful famine of 1921. Banks, money, and private trading were all abolished. Then came the second act—a period of recovery and compromise. Lenin made a compromise with capitalists and allowed peasants and shopkeepers to sell their goods openly and make a profit. From 1921 to 1927 capitalism gradually came to the front again in Russia. Private trade, co-

operative shops, and small-holders were increasing. Then came the cry, "Forward to pure communism." Communism, where the State controls everything for the good of all, must be introduced, they said, within five years. This is Russia's aim. The Five Year Plan is everywhere talked about. All must come completely under the State by that time. A new Russia must arise. To prophetic students this is wonderfully interesting. The year 1932 is fixed as a crisis year by some Bible students. It is certainly fixed as a crisis year in Russia. Here are some things about the Russian plan which must appeal to every right-thinking man. That provision should be made for all—that poverty should cease—is a fine ideal. But the tragedy of it all is that the plan is an ideal to be attempted "without God." God is left outside. Thus the purpose becomes clear. It is a part of the satanic system. The Devil is seeking the best—but God must be left outside.

It is significant in view of the foregoing paragraph that at the Independent Labour Party Conference at Scarborough they rejected the "quack remedies of the Labour Government, Messrs Lloyd George and Sir Oswald Mosley." Mr. Leckie, of Derby, said that a Five Year Plan was needed in this country. "They had seen how successfully it was working in Russia."

"CAN THESE BONES LIVE?" (Ezekiel xxxvii. 3).

By A. P. CONNOLLY, B. A.

WE stand where the prophet of old stood, in vision only, in a valley of dry bones, and the question comes softly and insistently to each of us, "Son of man, can these bones live?" Around this perhaps the most crucial of all questions, the wisest of men in all times have lingered

PHILOSOPHY, SCIENCE AND ART

have each of them spoken coldly or dispassionately. Apart from revelation, we are not necessarily wiser than our fathers, although we have the advantages on the one hand of knowing their thoughts, and on the other, science has perhaps somewhat changed our point of view. Still the question, "Can these bones live?" and all that pertains to it, remains unchanged. For the fact that our remote ancestors believed in some sort of future life there is abundant evidence. While the present generation's belief in a future existence is strong indeed, yet it must be admitted that there is a diversity of opinion as to the actual conditions of that life which is to be

It may be objected that there is no evidence of predominant goodness in a world evolved through so much pain and suffering. Some have thought they found it in a further evolution, the evolution of good out of evil, for most of us are constrained to believe

in a Power, not ourselves, that makes for righteousness, and not a few of our profoundest thinkers and investigators have pointed to the working of an altruistic Spirit running through nature, apparently on

A DIFFERENT PLANE

from those self-seeking tendencies which are only concerned in the survival of the fittest.

The cry of faith, "Though He slay me, yet will I trust Him," is not easily to be silenced by the contradictory voices that may resound through the galleries of nature. And when once we have attained even so much of a faith in the goodness of the Designer of the Universe, we can readily believe that the generations of the past shall yet stand up "an exceeding great army."

Despite the fact that some scholars have declared that death ends all, and that there is nothing beyond the grave, there are many thousands of men and women who after lives of prominence and usefulness have gone down to death firm in their belief of a resurrection and a life beyond. Of the common people, those who have lived inconspicuous lives, millions are to-day resting in hope. They, perhaps, attracted little attention in their world, their lives were spent in

quietness and obscurity, but they went down strong in faith, and theirs will be a glorious resurrection and

A RICH REWARD

At one period during the Great War the newspapers spoke much of a French artillery officer, who, mortally wounded on the battlefield, began to talk to his companions about the supreme beauty of dying for one's country, and who, when feeling the shadows of death upon him, shouted with his last remaining strength, "Vive la France!" and expired. "I cannot tell what image of France crossed the mind of the dying man," wrote Ramiro de Maeztu, in the *New Age*. "What is probable is that the officer died in the intuitive certainty that his life had not been lived in vain. He had given his life for his country, and his death was made easier because of this, and because of his belief that victory would yet be won by his comrades who remained. And I think, it is not assuming too much to say that he even caught a glimpse of a better France that would ultimately take the place of the old." As I try to imagine the thoughts of

THE DYING SOLDIER,

I cannot help asking what may have been the thoughts of men and women, believers in the Lord Jesus, in past ages as they closed their eyes for the last time. I am sure that they too had visions of the future, and that hope pictured to their dying minds a world made new, a world free from pain and death. I think many a one who has had to grapple with the sterner things of life, and whose faith may have seemed small and weak, has had this experience, and even in their dying moments as the mind went out to the future, an unseen Hand reached forth and supported them. We are too apt to criticise the weaker ones, but I am not sure after all but that these are the very ones the Master had in mind when He inspired the prophet to write, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

Many are the attempts that have been made to

UNDERMINE THE GOSPELS,

and to despoil the Christian's hope, and faith in the resurrection. Those who hope to do this, would do well to read and carefully consider II Peter ii 1, and similar passages. Let the sceptic beware. He does not realise it, but he is doing the very thing

that Christ said he would do just before His coming and the resurrection, and so, instead of destroying the true believer's faith he greatly strengthens it.

In John v 28, 29, Jesus said, "Marvel not at this [that is, don't wonder or be surprised], for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." Then in Hosea xiii 14, we read, "I will ransom them from the power of the grave. I will redeem them from death." We need not multiply evidence, for doubtless most of those who will read these lines are already firm believers in

THE COMING OF JESUS

and the resurrection. As we look at the conditions of things in the world, it seems that never was there so much need of a resurrection as now. Never did the world contain so many anguished hearts. Never, surely, since the stone was rolled away from the sepulchre, has the resurrection message spoken so intimately to the hearts of mankind. Surely the message of the Master's return is more precious to-day than ever before.

Jesus said, "If I go away, I will come again, and receive you unto Myself."

He comes, the Conqueror comes,
Death falls beneath His sword
The joyful prisoners burst their tombs,
And rise to meet their Lord

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The Superiority of Christ

EVERYTHING in Christ astonishes me. His spirit overawes me, and His will confounds me. His ideas and His sentiments, the truths which He announces, His manner of convincing, are not explained either by human observation, or the nature of things. His birth, and the history of His life, the profundity of His doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution, His Gospel; His apparition, His empire, His march across the ages and the realms—

everything is for me a prodigy, a mystery insoluble, which plunges me into a reverie from which I cannot escape—a mystery which is there before my eyes, a mystery which I can neither deny nor explain. Here I see nothing human. The nearer I approach, the more carefully I examine. Everything is above me. Everything remains grand—of a grandeur which overpowers. His religion is a revelation from an Intelligence which certainly is not that of man—*Napoleon*

He that Winneth Souls is Wise

By N. P. THOMPSEN

THERE are two great reasons why we are not translated into glory immediately upon our conversion. The first is that God would have us, through the trials and tests, which we as Christians endure, to be conformed to the image of His Son, Jesus Christ. The second is, that He wants us to be an attraction, or rather, that He may be an attraction through us, and thereby win other souls who are still without God and without hope.

Every day we come in contact with undying souls, we meet them at

OUR PLACE OF WORK,

we speak with them during the moments of leisure, we meet them in the street cars and trains, and on the street we chat with them. Do we bear in mind during these times of contact with souls, that our conduct and characteristics are being studied? Yea, we are indeed "living epistles, seen and read of all men." What have they read in us? We may have told them that we are Christians and that they should be the same, but have they seen in us that which would attract them to the Saviour?

If our lives do not correspond to our testimony, then we shall not be very successful in winning these undying souls. A bride is won because testimony and deed coupled together are a proof of love. Friends and those who hold us high in esteem have been won by the agreement between our words and our characters. When we testify to the world that

we are followers of Christ, we must take care how we live Christ before them.

To be able to win souls we must demonstrate to them by our lives that we ourselves have been won over to Him. We must let them see that we love Him, our Saviour, so much, that to do His will is

OUR MEAT AND DRINK

They must see that we are separated from the world, and we take part in nothing that could grieve our Lord.

The soul that would win others must be attractive enough to win. The fruit of the Spirit should be manifested in their lives in a rich measure. A tree is known by its fruit and you may tell everyone you meet that you are a grape vine, but if they find on contact that you are thorny, no one will believe your words, they will have come to the conclusion that you are simply a bramble. Only as Christ has the pre-eminence in your life can you bring forth luscious fruit that will tempt and attract those about you. If the fountain within you is sweet, the waters it sends forth should be refreshing to all who drink it.

There is no greater privilege than to be a co-labourer together with Christ, and surely no greater joy can be found than this, to know that His aims, desires and work are truly ours. Think of the privilege of so living that souls shall be able to say before God some day that the first drawing I felt toward the Saviour was when he or she (meaning you) shewed Christ to me by their daily life.

What Christ Chose

By GEORGE D. WATSON

WHEN we look at the life of our Saviour we know there was nothing accidental in that life, and nothing that was spasmodic or unpremeditated, and it must have been a life in all its details that was known to His Divine wisdom before His incarnation. The things in His life must have been His choice before He left the bosom of the Father. By looking at the leading traits in His life we can go back and find out what His preferences were before He came into the world.

Let us notice some things that must have been His choice while He was yet in eternity with the Father.

HE CHOSE POVERTY

Had He been a mere man He would never have made this choice, because all men naturally prefer wealth and ease and comfort in this world. The very fact that He chose poverty proves that He was of another world and saw things differently from all human beings. This choice of poverty was manifested in selecting His mother, who, though of royal blood, was poor. And then He chose to be born in circumstances of poverty, extreme poverty, out of doors in a manger surrounded by circumstances exactly the opposite of everything this world would recognise as great or Divine or wise. Jesus never paid any attention to

riches except to warn people of their snares and how they hinder the spiritual life. In His entire earthly life He never performed one act or spoke one word that indicated that He wanted wealth or was influenced by it, in fact He always spoke and acted in connection with riches as if they were dangerous. His entire earthly life was infinitely separated from the thought of earthly wealth. The riches that He was familiar with were infinitely above everything that this world looks upon as wealth.

HE CHOSE REPROACH

He selected a little town in Palestine where He lived about twenty-five years, and that town had the reputation of being the most wretched and most contemptible place in all Palestine, and had proved its reputation by trying to kill Jesus when He first opened His ministry there. Although the Son of God spent twenty-five years in Nazareth He did not save it from its reproachful character of having a depraved set of people in it. After being rejected He and His mother moved to Capernaum during His earthly ministry, and from that day to this Nazareth has never had a good reputation, and probably never will have until the Millennium. That is a sample of the reproach which Christ chose to be attached to Him throughout His earthly life. He let men treat Him as though He

were a disgrace to the world. He made no effort to eulogise Himself or to magnify Himself, for it is positively stated that "He made Himself of no reputation." He who had been worshipped in heaven by angels and archangels and by countless myriads of holy ones, could graciously descend to choose reproach in this world as a proper accompaniment to His Godhead as looked at by a fallen world. The reproach of Christ in this world agrees exactly with the glory and the honour that He receives in heaven. That which is an honour in this world would be a disgrace in heaven and that which is a disgrace in this world in the eyes of the world will be honourable and glorious in heaven.

HE CHOSE HUMILIATION.

He consented to be born under the Roman power, under the reign of a heathen monarch, to pay taxes to a heathen kingdom. He who was born of the lineage of Abraham and David and properly entitled to all the glory of this world and to all the sacred honours of princes and priests and the best of kings, agreed to let it all go as a mere shadow. He contended for none of His rights. He let those things that other men prize so highly slip away from Him without trying to catch them, without wanting them, and with a Divine indifference as to their worth. In this respect Paul followed the mind of Christ when he said that all these things which naturally were gain to him he counted loss, and seemed to despise what other people wanted in order that he might win Christ. Jesus not only chose infinite humility but He chose those positions in life and those circumstances that were specially of a humiliating character. He

chose to live on charity, to be an object of pity, to be the beneficiary of the benevolence of others. This feature in His life was one of the stumbling blocks that man could not account for, for if He were the Son of God, why should He be so perfectly indifferent to all earthly honour and earthly praise, and why should He seem to prefer to demean Himself, utterly neglecting those things which would bring honour to Him.

HE CHOSE SIMPLE THINGS.

Nothing ostentatious, nothing great in the eyes of men, nothing loud or boisterous, nothing for the sake of appearances. He chose humble men in the humble occupations and walks of life for His apostles—men who did not rank as learned or rich or wise. And there never was a king on this earth that would choose his cabinet from the class of men that Jesus chose for His apostles, who were to be at the head of the greatest kingdom in the universe, and were to have authority in Divine Empire that should exist throughout the universe and last for ever and ever. His choice of simplicity marked everything in His life, in His teachings, His illustrations, His companions, His occupation during His early years, His manner of living—everything about Him was characterised with perfect simplicity, like the simplicity we see in creation about us, in the blue sky, the white light, the great ocean, the invisible air, pure water, and plain bread. The absolute simplicity of the Divine nature is one among the Divine perfections which has called forth the devout study of all deep minds.

A Comparison (Mark vii. 1-23)

By E. M. FRANCIS

THEN.

THREE CLASSES

- 1. The hypocrites**, represented by the scribes and Pharisees (verses 1-5), adhering to ancient traditions and ceremonies, having a form but denying the power (II Tim iii 5), pursuing a carnal knowledge that was contrary to godly wisdom (I Cor ii 14, Rom viii 7). Notice the Lord's incisive reply (verses 6-13, n b verses 8 and 13) "Many other such like things ye do."
- 2. The indifferent**, represented by the people (verse 14), to whom there was fittingly addressed the Lord's command, "Hearken unto Me, every one of you, and understand" (verses 14-16).
- 3. The dull of comprehension** represented by the disciples (verse 17), to whom came the Lord's question, "Are ye so without understanding also?" (verses 18-23).

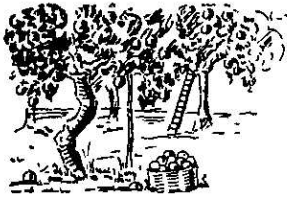
Respecting the above comparisons, as to the present-day classes, we may not be in class 1, or class 2. For both these classes conviction and then conversion are needful, but can only be accomplished under the influence of the Holy Spirit. God speed the day when both the professors and the indifferent will hear and understand. We rejoice that numbers at home and abroad are "coming in", yet comparatively, how few! If we be in class 3, though through nature hard of hearing, yet by grace the Holy Spirit will guide into all truth. He will teach, comfort and guide as He teaches. He will perfect us in the knowledge of Him, whom to know is life eternal. Becoming "new creatures in Christ Jesus," born again by

NOW

THREE CLASSES.

- 1. Professing Christians**, punctilious in attending services, observing rules of morality, practising self-denials at set times, yet indulging in flippant talk, using slang bordering on swearing, frequenting questionable places of amusement, following worldly ways. Professing to know God yet serving mammon. Outwardly respectable, inwardly selfish—"such were some of you." The reply is as cutting to-day, "Making the Word of God of none effect" (verse 13).
- 2. Either absolutely Godless, or caring nothing** for these things yet not without knowledge. Sudden deaths, great catastrophes, open-air meetings, marvellous revivals—all must arrest the indifferent, yet they remain unmoved. The command is as imperative to-day, "Hearken and understand."
- 3. Those who serve the Lord yet fail** to understand His words—dull of comprehension.

the Holy Spirit, our deceitful hearts become like unto His, in which dwelleth no evil thing. "Desperately wicked" becomes spotlessly clean, washed in His precious blood, and we begin to understand, under the gracious influence of the Holy Spirit, the great love wherewith He loved us, and gave Himself for us. Blessed be His holy Name! His question is still, "Do ye not perceive?" The Lord quicken our perception according to His lovingkindness and tender mercy, and His perfect knowledge of us, so may we be found among the spiritually wise, shining the oil-filled lamps of ready witness, till He come, and not among those whose perception is dulled unto folly by untimely slumber.



FRUIT FROM THE BRANCHES



Conversions, Campaigns and Conventions

CAMPAIGN AT ILFORD

Ilford (Miss Kennedy and Miss Hawes) The Ilford assembly has enjoyed a most blessed and profitable time during the visit of Pastor Le Tissier and Evangelist Johnson, extending over the past three weeks.

Services have been held every night (except Saturdays) and also Wednesday afternoons for Divine healing.

The Pastor has given deep studies in the Word, and has expounded the Scriptures, which have been illuminated by the Holy Spirit, and the saints have been fed upon the finest of the wheat.

It has been a time of feasting upon heaven's rich dainties supplied by the Lamb that was slain. The "manna" has been gathered daily and the saints have been built up in the faith.

The Gospel in song has been ren-

dered by the Pastor and Evangelist, and delighted the hearers, reminding them of the Divine plan of the ages, and leading the meditation of every heart to the Man of Calvary, our soon coming King.

dered by the Pastor and Evangelist, and delighted the hearers, reminding them of the Divine plan of the ages, and leading the meditation of every heart to the Man of Calvary, our soon coming King.

The full results may never be known by us whilst still in the flesh, but there have been several responses to the entirety of the Saviour, and precious souls have been won for Him, while others have consecrated their lives to the Master. Miss Kennedy and Miss Hawes have both assisted during the campaign and contributed to make it so successful.

NEW CRUSADER BRANCH

Annaghanoon (Evangelist R. Knox) We rejoice to report the progressing work in Annaghanoon. A goodly number is witnessed at every meeting, but the Sunday night Gospel meeting is excellent. God is owning His own work here in this district. The young converts find the meetings a place of refreshing to their souls. Recently Miss Jardine visited this hall, and gave a very

CONVERTS AND HEALINGS.

Hastings (Pastor F. G. Cloke) We have cause to praise God for continued blessing upon His people here.

The meetings, held in the Central Hall, Hastings, continue to be well attended.

A previous report stated that the Lord's people had spent a day in supplicating the Throne on behalf of unregenerate men and women. The Lord graciously heard and answered the prayers of His people and several res-

striking testimony to the healing power of God. The Divine quickening power was evident in the spirit of enquiry awakened amongst the unsaved. We thank God for the branch of Crusaders formed in this assembly some few weeks ago. The young people are enjoying the meetings to the full.

It was the baptismal service, and the church was filled to its utmost seating capacity. The baptistery was tastefully decorated with flowers and growing plants, and as the nine candidates—five sisters robed in white gowns, whereon a red Foursquare emblem was emblazoned, and four brothers similarly clad in blue robes with white symbols, took their places on the platform one felt the Spirit of God already pervading the atmosphere. The service commenced with singing and prayer after which a message was given, wherein the significance of water baptism was explained, and the candidates reminded that to obey is better than sacrifice. Then Pastor Gaunt proceeded to immerse those who were following Jesus. A bright testimony came from the lips of each one, as they stepped down to the water, and to each was read a promise from the precious Word.

The singing of "All hail the power of Jesus' Name," terminated the meeting, wherein the presence of the Lord had been much in evidence. All were truly blessed and one feels that glory and honour had ascended to God, from whom the blessing had descended.

EASTER CONVENTION

Leigh-on-Sea. "Truly God has been with us," is the statement made by many who were privileged to attend the Convention held in Elim Gospel Hall, Leigh-on-Sea.

Speakers were Mr. Jarvis (Rayleigh) and Mr. Gilmore (Tilbury).

Tea was provided for over 200 people after which the ministers met for fellowship. The speakers in the evening were Evangelist Wm. Hall (Chelmsford) and Pastor C. J. E. Kingston (Thorpe Bay). Mrs. J. Woodhead very ably rendered solos in each service.

On Saturday the speakers were Mrs. George Kingston (Thorpe Bay), Pastor J. Woodhead (Leigh-on-Sea), and Miss Hearn (missionary to Jews).

All the services were well attended, inasmuch that at one of them a number failed to gain admittance, all seats being taken, and many people standing.

The Leigh Elim Orchestra rendered very able assistance during the services, and the singing of the Crusaders was much appreciated, the conductor being Mr. L. Gibby.

HEALED IN THE BAPTISMAL POOL.

Leeds (Pastors T. H. Jewitt and G. Miles) The saints in Leeds not only believe, but are proving that the Lord is still doing business in the same old way.

On Wednesday, March 25th, the last baptismal service was held in the Mount Labor Hall—the last, because they are



Elim Hall, Ilford

ponded to the appeal on a succeeding Sunday.

The studies in the Revelation, conducted by Pastor Cloke, have been a source of blessing to those privileged to attend them and they have enabled all to realise the more the great salvation wrought out at Calvary by our blessed Lord and Saviour Jesus Christ.

There are those who are praising God for blessing them in their bodies, the Word being fulfilled which promises healing in answer to prayer and anointing with oil in His Name.

BAPTISMS AT GUERNSEY.

Guernsey (Pastor A. S. Gaunt) On the occasion of the recent baptisms here one was reminded of the words of Luke xiii. 29 "They shall come from the east and the west, from the north and the south, and shall sit down in the Kingdom of God." For they came from the four corners of this little isle—people from each of its ten parishes, to sit down in Vazon church, there to enjoy a veritable foretaste of the Kingdom.

shortly to remove to their new and more commodious church

What a glorious time it was One felt from the beginning of the meeting right through until the close, that the whole building was filled with the glory of God

Before some forty-three brothers and sisters were immersed, Pastor I H Jewitt ministered the Word of the Lord so faithfully that no one could be left in doubt as to the truth of water baptism Our brother, like Ezra of old, told the people not what man thought or said, but that which was in the Book, and truly the people responded as in the days of Ezra, with their fervent amens and the lifting up of their hands

Among the number that followed the Lord through the waters was one dear brother, who had been suffering for 3 1/2 years with severe knee trouble (the result of an accident in a colliery) he had constantly attended the infirmary during that period of time, and although his knee had been operated on three times, it was still very troublesome, and he had to depend on a stick to get about However, as Pastor Jewitt was baptising this brother, the mighty power of God came upon him, and he was instantly healed He was so delighted he rushed out of the water and danced before the people declaring that the Lord had given him a new knee Hallelujah! The whole meeting rocked with praise unto our God, who is still the great Healer of His people

The brother in question left the meeting without his stick, praising the Name of the Lord, perfectly healed by Jesus

We ascribe all the praise and glory to God, and pray that still greater things may be done in and through His powerful Name

Another nineteen friends gave in their names to signify their desire to be obedient to the Lord at the next opportunity

PROGRESS AT PORTSMOUTH

Portsmouth (Pastor J Robinson) For the past few weeks the saints of Wellington Street became concerned at seeing no visible ingathering for the Master, although the numbers have been as large as ever at the meetings, and on Sunday evenings the hall has been packed It has made the people hold on to God more earnestly, and things are again moving During the last month souls have been making their way to the Cross, and finding in Christ their all Praise God for the two's and three's

Pastor Brambleby of Yeovil recently visited this assembly, and gave the word in the evening After a searching and soul-stirring message, two souls gave up all for Christ

At the breaking-of-bread service, the presence of the Master is felt round His table in all His risen power

Special mention must be made of the work carried on by the Crusaders and the older folk in the open-air Three meetings are being held each week, weather permitting Crowds stand and listen attentively to the old-time Gospel as it is given forth in the power of the Holy Ghost, and souls are being saved

The Crusader meetings which are held on Wednesdays are well attended, and are always a time of great spiritual blessing to those present Recently the Pastor, for purposes of instruction, has taken upon himself the roles of a Roman Catholic priest, a Modernist, and an everyday sinner, but each time has been converted by the faithful wielding of the Sword of the Spirit by the Crusaders, against all the arguments brought forward

The weekly prayer meeting on Tuesdays, and the Bible study on Thursdays, are always attended by both young and old, who are being fed upon the finest of the wheat

BIRMINGHAM CONVENTION

Birmingham Recently the saints at Graham Street Tabernacle welcomed Pastor and Mrs Tweed whom the Lord has sent to minister here Through their faithful ministry of the Gospel in word and song the Lord has indeed blessed Soul are being saved,



Pastor R. Tweed.

and testimonies of healing are proving that God has honoured His servants, all looking forward to a time of blessing round the Word of God

Good Friday marked the commencement of the Easter Convention held in the Ebenezer Congregational Church, around which happy memories cling

is the birthplace of the Elim Foursquare Gospel in our city

A time of refreshing from the fountain of life, which streams from the throne of grace, continued until the grand finale of the Convention on Monday evening, when great crowds gathered

to hear the infallible Word of God, demonstrated in the power of the Holy Ghost Seats were all filled before the time of the service, but no one was turned away, as an overflow meeting was arranged in the Lecture Hall next to the church, of which Pastor Le Tissier and Mrs Tweed were in charge

Truly the saints have been feasting upon heaven's rich dainties, supplied by the Lamb that was slain Pastor Boulton's message on "Atonement" turned all eyes towards Calvary, "Pardon pleading Peace" was shewn through the inspired message spoken by Pastor Le Tissier, and the message on the glorious Resurrection which Pastor Corry gave left no doubt whatever that we have a Saviour and King who is not in the tomb but is risen

The glorious manifestation of the power of the Holy Ghost was present throughout every meeting The love of Jesus was set forth also in Mrs Tweed's solos, sweetly rendered We could not forget the able conducting of hymns and Elm's well-known choruses by Pastor Tweed, accompanied by Mr Johnson as pianist, for the singing lifted all into heavenly places

The following is a report from the "Birmingham Gazette," of date Saturday, 4th April

Opening Scenes at Birmingham Convention.

"Scenes of remarkable religious fervour marked the opening yesterday of the Birmingham and Midland Easter Convention of the Elim Foursquare Gospel Alliance

"Delegates attended from all parts of the Midlands, and at last night's meeting at the Congregational Church, Steelhouse Lane, the church was crowded to overflowing

"Gospel hymns were sung, and addresses delivered by Pastors E C W Boulton and P Le Tissier were received with enthusiasm

"The Convention meets again to-day, to-morrow and Monday"



By Pastor P N CORRY

Sunday, May 3rd, 1931

READING. Luke vii. 36-50.

SIMON AND THE SINNER

MEMORY TEXT: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us"—Romans v 8

TEACHER'S NOTES

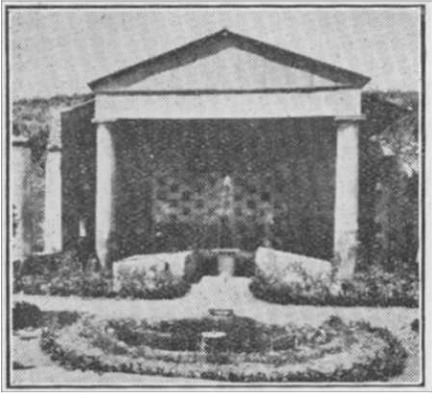
St Gregory in writing of this portion of Scripture said that "this is a history more fit to be wept over than commented upon The crisp story of the hard-hearted Pharisee and the broken-hearted woman is more likely to be obscured by words than if left to tell us the Lord's

own lesson in the simple, overwhelming force of the narrative, but there are a few things that need explanation and it is mainly in making these clear that these notes will have to do

Sitting at Table

It always used to trouble me when a boy how this woman could wash the feet of the Lord Jesus when He was sitting dining at a table, but when you understand the Eastern customs it becomes remarkably easy At the time of our Lord it was the custom to recline on cushions when dining, these raised divans or table couches were arranged on three sides of a square or oblong

table and the photograph reproduced of such a divan which was built in the first century will shew the general arrangement of these couches, the hollow



Open-Air Dining Room of First Century.

place in the centre is where the table was placed. Guests reclining at such tables lay on their left arms (an Eastern man never conveys food to his mouth with his left hand—always, invariably with the right), with the feet at ease behind them, farthest away from the table, and as the place of dining was just off the central courtyard it is easy to see that there would be open access for this woman to come behind the Lord Jesus and begin to anoint His feet. Nevertheless Simon the Pharisee was shocked to see such a woman enter his house, because she was unveiled, which was absolutely contrary to the rules that governed women in those days, and moreover she was known as a fallen woman, and as such would defile the laws of his purity as a Pharisee. His vows were in danger of being broken, for the greatest offence that he could commit as a Pharisee was to eat with publicans and sinners. Immediately he judged his Guest very harshly and in his

heart says, "This man if he were a prophet would have known who and what manner of woman this is that toucheth him, for she is a sinner." Then the Lord tells him the parable of the two debtors and applies it, and in doing so shews us that this man who had invited the Lord to his house, while not lacking in hospitality was utterly devoid of all courtesy.

The Foot-Washing.

Among Eastern people who wear sandals without any hose it is always the custom to take the sandals off when entering a home, and to enter without doing so would be much the same as entering an English home without removing the hat. This is generally done by a servant, who at the same time washes the feet of the guest to remove the dust of the road and to refresh them after their walk along the dusty highway. Simon the Pharisee had neglected this obvious courtesy to a guest and left our Lord to remove His own sandals—not only so but no water was provided, so that the Lord had to join the meal with unwashed feet. The woman washed them by raining tears upon them (Newberry margin) and wiped them with the hairs of her head. I always feel how glad she must have been to have hair long enough to perform this act of love and how much our short-haired sisters would miss if they were ever called upon to perform such an act of love.

The Kiss

It was not only the custom for relations to greet one another with a kiss (Luke xv 20) and for bosom friends (1 Sam xx 41), but when a guest arrives at a house the usual salutation given by the host was the kiss. This kiss of greeting, first on one cheek and then on the other, is afterwards returned by the guest, and a welcome kiss of greeting, if you are a guest of honour, can be quite a lengthy affair. Simon had forgotten all his manners and he did not even give Him the commonest of greetings, but this woman the Lord says,

"Since the time I came in hath not ceased kissing My feet repeatedly" (Newberry margin)

The Anointing.

I was once invited to be the guest at a Persian New Year feast by the four sons of the ruler of Arabistan, and turned up in smart European evening clothes. First I was hugged, and then having escaped from their embraces and having sat down at a table that groaned under its burden of good things (including a whole sheep buried in what looked like hills of rice) I was splashed all over with attar of roses. My dress suit stank for months and I cannot remember that the act of courtesy pleased me, because of the remarks of my friends afterwards, but it shews you that anointing with oil was and is the custom for any guest coming to dine. It was one of those special marks of respect and affection given to a guest, but Simon not only forgot this, but every other token of regard as well. Here again the woman not only made up for Simon's lack, but outdid him and she anoints the feet of the Lord with ointment from an alabaster box. That which was precious, costly, she lavishes upon the feet of her Lord because she knew that her sins which were many had been forgiven (verse 47).

One is tempted to wonder why Simon invited the Lord to be his guest if he was not prepared to shew Him the common and ordinary courtesies of a guest.

Make good use of the parable that the Lord spoke to Simon, specially noticing the fact that His mercy pardoned sinners "when they were bankrupt" (verse 42). Now turn to Romans v and you will see that His love has been lavished upon us and for us "when we were without strength," "when we were yet sinners," and "when we were enemies." Not only so but Ephesians ii tells us that it was "when we were dead" in trespasses and sins that His mercy met our utter need. Tell me therefore, How much do you love Him, and how do you shew your love?

HOW FAITH IS SEEN

SUPPOSE you receive a letter some morning containing good news concerning yourself. As you read the letter a gleam of joy lights up your face, which would be perceived by all who saw you read the letter. What caused the smile to pass over your face? Was it not that as you read you unconsciously believed every word of the letter?

Suppose that on the evening of the same day the mail brings you another letter containing the sad news of the death of a very near relation, we watch again, and we see the same face turn pale and look sad, and perhaps we behold the tears start from your eyes. What made the change? In both cases it was the

same, you believed the letters.

Nothing can be simpler than faith when looked at in this way. Faith is simply the belief of a report "Faith cometh by hearing." The Gospel is a report from heaven sent down in the power of the Holy Spirit. He tells us that the Man who died for our sins is now in heaven without our sins. Think of the One who died for our sins being now in heaven, a real Man without them! Think of how that declares and witnesses to God's everlasting satisfaction with the work He did on the Cross! It is presented for your acceptance. If you accept it as a report which is true from God for you, God says you are forgiven.

In fact, the Gospel brings forgiveness with it. It would not be Gospel—"good news"—if it did not. Paul could say, "Through this Man is preached unto you the forgiveness of sins." So forgiveness is not a promise made to man on certain conditions, but the offer of free grace apart from any conditions.

Reader, the Gospel is for every creature, and therefore it must be for you. On the ground that Christ has died and vindicated all that was due to God, He righteously extends full and free and eternal forgiveness to all who believe. Do you believe it? If so, mark the words, "Whosoever believeth in Him shall receive remission of sins."

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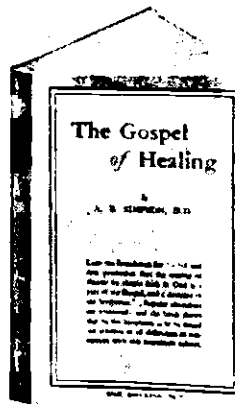
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