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

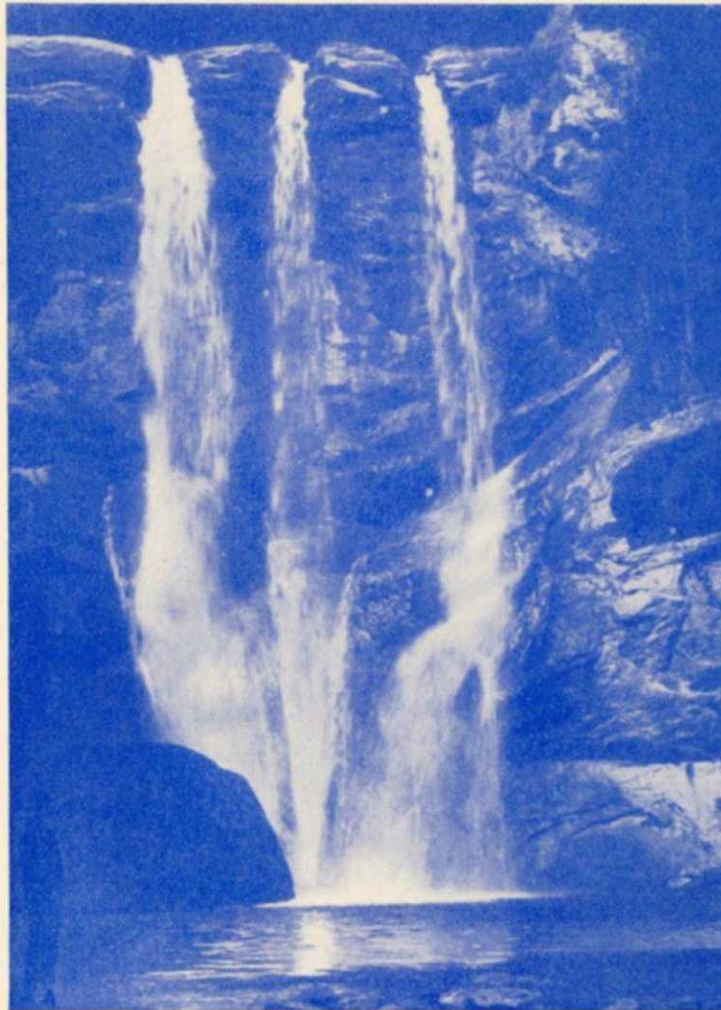
HEB. XIII. 8.

Vol. XII., No. 7

FEBRUARY 13, 1931

Twopence

SAVIOUR



THE TUMBLING WATERS

COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

"I am
come
that
they
might
have
life."

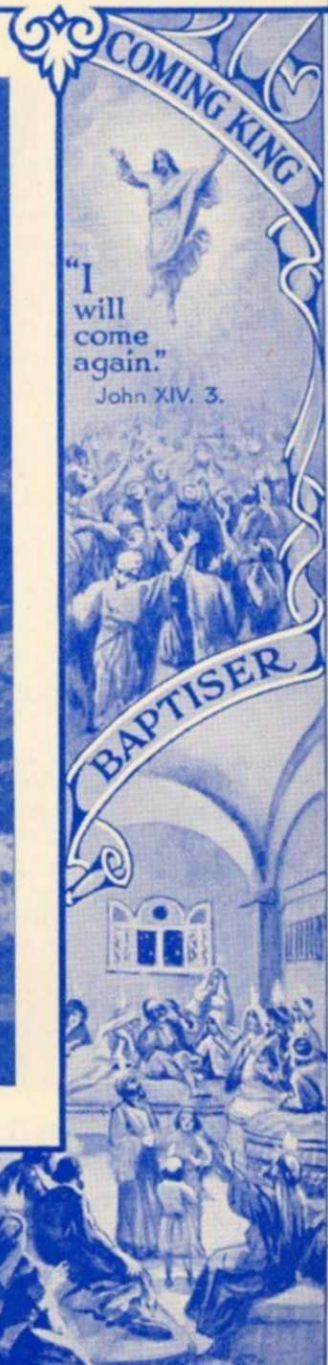
John X.
10.

HEALER

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



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



THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

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

Vol. XL. February 13, 1931 No. 7

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BE SURE TO BOOK THIS DATE

EASTER MONDAY, 1931

at the

Royal Albert Hall

LONDON

PRINCIPAL

GEORGE JEFFREYS

(Founder & Leader of the Elim Foursquare Gospel Alliance)

will officiate at

3 Great Gatherings

Morning at 11 o'clock.

Divine Healing Service:

After ministry of the Word, the sick will be anointed with oil and prayed for, and requests for prayer dealt with. James v. 14.

Afternoon at 3 o'clock.

Communion Service:

After ministry of the Word, thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate. 1 Corinthians 10: 26.

Evening at 6.30 o'clock.

Baptismal Service:

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

Pray for a great outpouring of the Holy Spirit.

Full particulars of the London Easter Convention will be announced in due course. Cheap railway fares from all parts. Accommodation will be available at Elm Woodlands, but no bookings will be made until next month.

WATCH THESE DATES

BALLYMENA. During February. Elim Hall, Castle Street, Campaign by Pastor and Mrs. R. Tweed.

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

CANNING TOWN. March 8 at 6.30 p.m. Elim Hall, Bethell Avenue. Visit of London Crusader Choir.

CLAPHAM. Jan. 13—Feb. 17. Elim Tabernacle, Park Crescent. Six Tuesdays, at 7.30. Bible School lectures by Principal P. G. Parker.

HORNSEY. Jan. 14—Feb. 18. Zion Tabernacle, Duncombe Road. Six Wednesdays at 7.30 p.m. Bible School lectures by Principal P. G. Parker.

HORNSEY. Feb. 15. Zion Tabernacle, Duncombe Road, at 6.30. Visit of London Crusader Choir, accompanied by Pastor E. C. W. Boulton.

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

KINGSTON-ON-THAMES. Jan. 15—Feb. 19. Elim Tabernacle (late St. James' Hall), St. James' Road. Six Thursdays at 7.30. Bible School lectures by Principal P. G. Parker.

LETCHWORTH. Feb. 12 at 7.30 p.m. Elim Tabernacle, Norton Way North. Baptismal Service conducted by Pastor E. J. Phillips.

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

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

MERTHYR. Feb. 7-12. Jerusalem Chapel, Court Street, Gospel mission conducted by Pastor Wm. Davies.

Principal GEORGE JEFFREYS & REVIVAL PARTY. REVIVAL AND DIVINE HEALING CAMPAIGN in the City Hall, Armagh. Commencing Wednesday, February 4th.

This space is reserved for local announcements

THE WAY OF FAITH

By ANDREW MURRAY

And straightway the father of the child cried out and said with tears, Lord, I believe, help Thou mine unbelief—Mark ix 24

THESE words have been a help and strength to thousands of souls in pursuit of salvation and the gifts of God. Notice that it is in relation to an afflicted child that they were pronounced in the fight of faith when seeking healing from the Lord Jesus. In them we see that in one and the same soul there can arise a struggle between

FAITH AND UNBELIEF,

and that it is not without a struggle that we come to believe in Jesus, and in His all-power to heal the sick. In this we find the needful encouragement for realising the Saviour's power.

I speak here especially to sufferers who do not doubt the power or will of the Lord Jesus to heal in this day without the use of earthly remedies, but who lack the boldness to accept healing for themselves. They believe in the Divine power of Christ; they believe in a general manner His good will to heal, they have acquired, either by the Scriptures, or by facts of healing by the Lord alone which have taken place in our day, the intellectual persuasion that the Lord can help even them, but they shrink back from accepting healing, and from saying with faith, "The Lord has heard me, I know that He is healing me."

Take notice, first, that without faith no one can be healed. When the father of the afflicted child said to Jesus, "If Thou canst do anything, have compassion on us, and help us," Jesus replies, "If thou canst believe."

JESUS HAD THE POWER

to heal and He was ready to do it, but He cast the responsibility on them. "If thou canst." "All things are possible to him that believeth" (R.V.). In order to obtain your healing from Jesus, it is not enough to pray. Prayer without faith is powerless. It is the "prayer of faith" which saves the sick (James v 15). If you have already asked it for yourself, then before you are conscious of any change, be able to say with faith, "On the authority of God's Word I have the assurance that He hears me and that I shall be healed." To have faith means in your case to surrender your body absolutely into the Lord's hands, and to leave yourself entirely with Him. Faith receives healing as a spiritual grace which proceeds from the Lord even while there is no conscious change in the body. Faith can glorify God and say, "Bless the Lord, O my soul, who healeth all thy diseases" (Psalm ciii 1-3). The Lord requires this faith that He may heal.

But how is such faith to be obtained? Tell your God

THE UNBELIEF YOU FIND

in your heart, and count on Him for deliverance from it. Faith is not money with which your healing can be purchased from the Lord. It is He who desires to awaken and develop in you the necessary faith. "Help my unbelief," cried the father of the child

It was his ardent desire that his faith should not come short. Confess to the Lord all your difficulty to believe Him on the ground of His Word, tell Him you want to be rid of this unbelief, that you bring it to Him with a will to hearken only to His Word. Do not lose time in deploring your unbelief, but look to Jesus. The light of His countenance will enable you to find the power to believe in Him (Psalm xlv 3). He calls on you to trust in Him. Say to Him, "Lord, I am still aware of the unbelief that is in me, I find it difficult to believe that I am sure of my healing because I possess Him who works it, and, nevertheless, I want to conquer this unbelief. Thou Lord, wilt give me the victory. I desire to believe, I will believe, by Thy grace I dare to say I can believe. Yes, Lord, I believe, for Thou comest to help my unbelief." It is when we are in intimate communion with the Lord, and when our heart responds to His, that unbelief is

OVERCOME AND CONQUERED

It is needful also to testify to the faith one has. Be resolved to believe above all, that which He is. Lean wholly upon His promises. "The prayer of faith shall save the sick." "I am the Lord that healeth thee" (Exodus xv 26). Look to Jesus, who "bare our sicknesses" (Matt viii 17) and healed all who came to Him, count on the Holy Spirit to manifest in your heart the presence of Jesus who is also now in heaven, and to work also in your body the power of His grace. Praise the Lord without waiting to feel better, or to have more faith. Praise Him, and say with David, "O Lord, my God, I cried unto Thee, and Thou hast healed me" (Psalm xxxii 2). The Divine healing is a spiritual grace which can only be received spiritually and by faith, before feeling its effect on the body. Accept it then and give glory to God. When the Lord Jesus had commanded the unclean spirit to come out of the child, he rent him sore so that he was as one dead, insomuch that many said, "He is dead." If therefore, your sickness does not yield at once, if Satan and your unbelief attempt to get the upper hand, do not heed them, cling closely to Jesus your Healer, and He will surely heal you.

BE TRUE

Thou must be true thyself

If thou the truth wouldst teach,

The soul must overflow if thou

Another's soul wouldst reach,

It needs the overflow of heart

To give the lips full speech

Think truly, and thy thoughts

Shall the world's famine feed,

Speak truly, and each word of thine

Shall be a fruitful seed,

Live truly, and thy life shall be

A great and noble creed—*H Bonar*

Principal G. Jeffreys and Party in Ulster

Biblical Revival Grows

By JAMES BROWNE

THERE have been many memorable events in Ulster, but I think one long to be remembered will be Principal George Jeffreys' campaign in the Ulster capital

From the very first meeting in the Ulster Hall it was very perceptible that the Lord Himself was in our midst, the

RAPT ATTENTION

of those large audiences was an inspiration. While the Principal was delivering his addresses no other sound was heard in the building to distract attention.

Many well-meaning Christians who have been opposed to the Foursquare Gospel for years, when they heard the simple, clear, and eloquent exposition of the Scriptures, and of what we stand for, as explained by the Principal, were wholeheartedly with us, declaring that they believed the very same Gospel truths themselves, only that they had never seen it in the same light before, and that undoubtedly salvation, healing and the Baptism of the Holy Ghost is for the Church in these days. Long-standing prejudices have been broken down, and a great forward movement has taken place in Belfast.

Praise God, many were added to the Church daily. It was no unusual thing to see from twenty-seven to fifty-six hands go up when the altar call was made, the preacher making it perfectly clear to all that his chief object was the salvation of souls, and the building up of the Church of Jesus Christ. Truly he could say with Paul, "For we preach not ourselves, but Christ Jesus the Lord and ourselves your servants for Jesus' sake."

Hundreds during the campaign have been added to the Church of the Firstborn, and these have not been caught on the wave of mere emotionalism, for the

MEN AND WOMEN OF ULSTER

are not given to emotion. It was real determination that moved the men of Ulster to close the gates of Derry, and it was good to hear their descendants in that vast audience singing that hymn,

Hold the fort, for I am coming
Jesus signals still,
Wave the answer back to heaven,
By Thy grace, we will

—especially the last two words when the Principal held up his hand for a stop at "grace," until he brought it down for "we will," when those two noble words rang out with a volume. There was no mistaking the determination of these men and women who meant what they sang.

Not only was the power of God present to save, but also to heal, and there are many who can testify to receiving a healing touch from the Master. One woman who was unable to walk for a number of years received again the power of her limbs and today she is like the man in Acts in 8, leaping and walking and praising God. Another with a paralysed

arm of two years' standing received immediate healing.

So mighty was the

POWER OF GOD MANIFESTED

in these meetings that many went right down under it, praising and magnifying the Lord in other tongues as the Spirit gave them utterance. After three weeks in the Ulster Hall (a remarkable and record occurrence in the history of this hall for any religious body to hold it for three weeks in succession) a move was made on January 19th, to our spacious Ravenhill Road Tabernacle, where the enthusiasm was unabated, crowds commencing to gather at six o'clock for a meeting timed to start at eight o'clock. Needless to say, the accommodation in either the Ulster Hall, or Ravenhill Road Tabernacle, was quite inadequate to accommodate the multitudes who gathered, hundreds having to be turned away.

On Wednesday night an appeal was made for funds to enable extension work to be commenced on this Tabernacle. So hearty and spontaneous has been the response that we can with the eye of faith see this very necessary work completed, to provide seating accommodation for many hundreds more.

On Thursday night what a magnificent and inspiring sight to see this hall again packed to overflowing with eager and expectant faces, and every one so anxious to help, that they occupied the least possible space in an endeavour to make room for others.

The special feature on this occasion was a baptismal service when the Principal put nearly two hundred people through the waters of baptism on confession of their faith. It may be said that almost

WHOLE FAMILIES

we obeying the Lord in this matter a mother, two daughters, and a son being baptised on this occasion, and it was a frequent remark to hear from the Principal, "These two are sisters," and again with a touch of emotion in his voice and joy on his face, "These boys I dedicated to the Lord when infants in the early days of this work in Belfast." At the conclusion of the service many more held up their hand to signify their intention of obeying the Lord in this matter on the next occasion.

Sunday, the closing day of the campaign, was truly marvellous and would require a more descriptive pen than mine to describe. There were three meetings full of interest, with everyone anxious to feed upon the bread of life so lovingly dispensed by the Principal. So anxious were the people to secure good seats for the afternoon and evening services that many were there before two o'clock, and never left the hall again till after the final service at night, which was, as is customary on these occasions, a breaking-of-bread service—the largest ever held in this tabernacle.

The Principal and his party now leave for Bally-

mena, and revival fire is burning brightly over the North of Ireland, where six revival campaigns are going on at present.

We sincerely ask your prayers for these missions, and that revival may spread throughout the whole of

Ireland, till every hill and valley is ringing with the praise of God

Tell it out through street and alley,
This the song to which we rally,
Tell it over hill and valley,
Ireland for Christ!

Two Elim Beacons in Africa

Stirring Journals from the Congo and East Transvaal

WRITING her first impressions of life and work in the great Congo field from the mission station at Mwanza, Mrs James Mullan sends us the following interesting particulars.

We left Elizabethville last Tuesday. Never shall I forget the services on the Sunday in the mission church there. Hallelujah! The singing and earnest prayers of those dark-skinned brothers whose souls belong to Jesus, was the most real inspiration received since leaving Cape Town, and will never be forgotten. They sang, "Send the Light," with such enthusiasm as to stir one's spirit to do

GREAT THINGS FOR THE LORD,

Our rail journeys ceased on Wednesday when we arrived at Bukama to take our places on the river steamer, to travel up Congo River for Kabumbulu, and from there to this station. The journey took two days which were the most enjoyable of the whole trip, being along the glorious country of wild Africa. We passed floating islands of papyrus, gloriously shady palms, all kinds of grasses, and herds of antelope. The first day we broke the journey in order for four men to hunt. They succeeded in shooting nine large antelope, which made the menu of the ship's company the following day!

We arrived at Kabumbulu last Friday, when we were invited to the houses of Dr and Mrs McDonald, and also Mr and Mrs Wilding, who are stationed there.

After a welcome cup of tea we took our position for the five hours' truck through to Mwanza! The bicycle Mr Mullan rode became punctured when half-way to our destination, which resulted in a very tiring walk for him. I went by hammock, so was in no danger of punctures! I *did* have a few bumps, bangs, and jolts, which are expected when travelling that way.

We encountered a large brown snake on the path which resulted in the boys dropping the hammock without thought of its hapless contents, and yelling at the top of their voices! One of the carriers said he was bitten, but on our examining the injury we discovered a slight cut caused by the hammock on his foot.

We arrived, after five hours' journey, at

MWANZA,

to be received by quite a number of the Congo Evangelistic Mission workers, including Messrs. Taylor and Salter, and our hosts, Mr and Mrs Burton. The cooling lemonade, and refreshing bath were more than welcome. Thank God for the kindred hearts we meet everywhere, all rejoicing in the companionship of Jesus.

Last Sunday was a real day of blessing as we attended the morning services, and were so thankful to realise the great change in the hearts of those converts. In the evening Mrs Burton took me to a village near by, called Kakia, where there was a Bam-budya dance and beer-drinking in progress, to celebrate the death of a man in the village, and to keep his spirit away. Not many attended our little meeting. Hundreds of the people were gathered to the carousal, and many more were on the way, all dressed in their best clothes and very excitedly awaiting events. The drums were playing, with the accompaniment of strange

PORTABLE WOODEN PIANOS,

and causing thereby a weird rhythmic melody, to which the dancers were moving. Around their loins the latter wore cloths of every description, which were very full and wide, and looked peculiarly graceful as they wriggled and twisted. Although at first I admired the dexterity and grace of movement, yet after watching a little longer the evil suggested in these dances was plain to see. It was sickening to watch the evident admiration on every face, and to feel our helplessness to stop such displays. But God sees! And it cheers us to realise that even though we see the evil, He sees the darkness of their hearts, and has His plans for their salvation.

Last night I experienced my first camp-fire meeting! We all gathered in Mwanza village where a large fire of branches was burning, and a big clearing made for the audience to sit. It was a little after 8.30, and the firelight was playing upon the happy faces of the large number of natives, all of whom had been converted.

Oh, the peace, joy, and evident satisfaction portrayed on these Christians' faces, in contrast to those we had seen the previous night. When God changes a man, He does it well and truly!

We sang hymns, and a number of earnest prayers were offered, after which twelve evangelists spoke about their work, and its results.

TWO INCIDENTS

were afterwards related to me which are so beautiful, as follow.

In a certain village the Gospel had been received by some of the people, though not by others. Those that believed, however, could not be persuaded to destroy the old fetishes and charms they had used. One old man was very ill, and sought Divine healing. The native evangelist said that he would not be healed unless he first destroyed these charms. His wife sought to dissuade him from this, but his son, who was a Christian, said, "Yes, my father. Burn

these old fetishes, and Jesus will hear your prayer" At last the deed was done, and the evangelist prayed over him, anointing him in the Name of the Lord He was immediately healed, and gives now the happy and powerful testimony of an obedient child of God

The other incident is sorrowful, but an urge to all Christians to permit God to fight their battles

A WITCH-DOCTOR

was convinced of his need of Christ as His Saviour, but would not give himself to God The evangelist prayed for him, and spoke much to him, but was rudely treated and refused He said that as a witch-doctor he made medicines and charms, for which he was well paid But where would his money come from if he became a Christian? And so he refused the message, and the evangelist was rather disheartened

But God pays His debts without money This witch-doctor is now a terrible sufferer with that dread disease, sleepy sickness

Pray that he will see his foolishness of rejecting the gift of eternal life for the vanities of this world, and that in penitence his heart will seek to the great Lover of souls

We have had the joy of meeting the first convert of our work, Abalahama (Abraham), who is rejoicing in the Lord, and doing much work for Him

Hallelujah! the fruits of these saints of God are manifesting themselves more and more!

Yours in His service,

MARY MULLAN.

[The distance between Pastor Mullan's location at Kipushya, and that of his "neighbour," Pastor Cyril Taylor, at Ngoi-mani, is 230 miles, not 900 miles, as given in our Nov 7th issue]

Pastor and Mrs Hubert Phillips also send further most interesting particulars of the work opening up all around them in Nelspruit and Komatipoort, East Transvaal, as follows

We praise God that we were enabled to open our Bible School last October and are looking definitely to the Lord to choose only those men for training who will be

EQUIPPED BY HIM

and faithful Among so many temptations it is very important that men be spiritually reliable as well as gifted, otherwise untold damage can be done

We have had the privilege of baptising believers at three centres the last few months, including Komatipoort, where twenty-three passed through the waters, to the great joy of our sister Mrs Larsen, who labours so unceasingly there. May God make them all burning and shining lights!

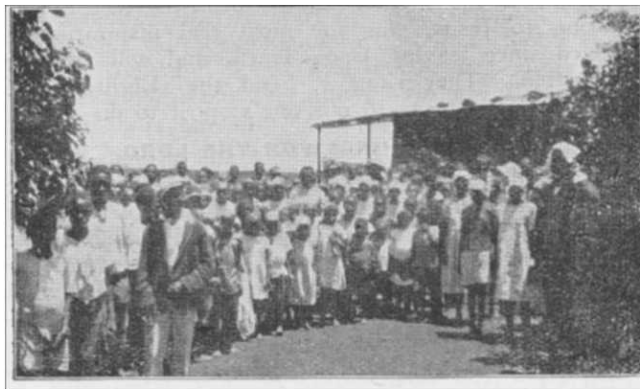
It was indeed a privilege to be there for the Christmas meetings Groups would tramp in from the various local churches headed by their evangelist, and with sleeping mats, firewood, books and other necessities loaded on their heads, and singing the songs of Zion God was very present in the meetings, and many were blessed

On the Sunday the church was not large enough, though the natives are experts in crowding together,

and numbers had to sit outside. Two chiefs were present, but neither have taken any stand In the afternoon we all marched down to the river to make a public confession of faith in Jesus A white man with a gun stood by, solicitous of our health, prepared to shoot any crocodile that might be inquisitive or hungry—but around us were the gunless angels of God in their ministries to the heirs of salvation On our return the believers entered the church to remember the Lord's death, while the others gathered a little distance away for an open-air meeting In the evening

TWO NATIVES

spoke, and I gladly acknowledge that I received light on an Old Testament story that had often puzzled me—the hiding of Jacob's cup

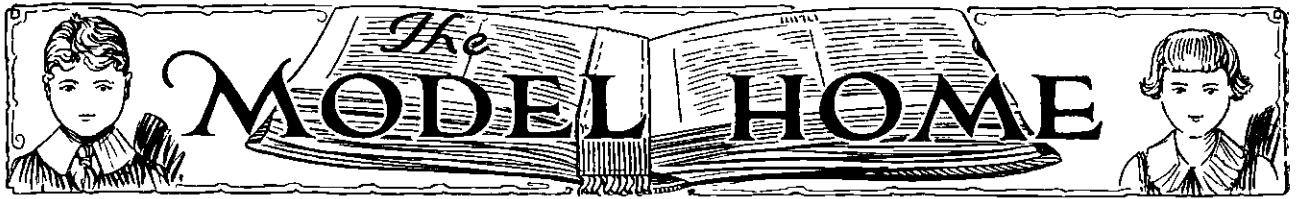


THE RALLY AT KOMATIPOORT.

I have referred to the "church" building at Komatipoort You can see a part of it in the photo with the large stones on the roof It has certainly "passed its prime," if it ever had one, and despite the ventilation (both designed and accidental) it is decidedly warm on hot days Imagine corrugated iron walls and roof too hot to touch, temperature 110 and over, natives packed like sardines, every one of them streaming with perspiration, and everyone singing with all their heart (They always consider their heart is situated in their throat, and point there when referring to it)

Here at Nelspruit we had a three-hour watch-night service One man, evidently with a message from God, spoke of the missionaries (and the Government) putting fences up He at times did not like the fences, and broke through, seeking pasture on Satan's farm But he was always sorry afterwards But fences were good for the people, and were only put there for their good Before the new year started, a number of men and boys came forward to seek the Lord, including the two biggest boys in our day school, and one young man who has been listening to the Gospel for years Praise God!

But at present we seem to be scarcely touching the fringe of the work We long that each believer shall be a firebrand, and for such an outpouring of the Holy Spirit that the whole countryside shall resound with the praises of our Redeemer



Talk No. III.—The Wife

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

IN our previous talk on the husband we saw that the meaning of the word is that of *house-band*. It is equally interesting to know that the word *wife* means a *weaver*. One writer says "The wife is

THE PERSON WHO WEAVES.

Before our great cotton and cloth factories arose, one of the principal employments in every house was the fabrication of clothing every family made its own. The wool was spun into thread by the girls, who were therefore called *spinsters*, the thread was woven into cloth by their mother, who accordingly was called the weaver, or *the wife*."

But the root meaning of the word *helpmeet* is even more interesting. Eve was given to Adam to be his *helpmeet* (Gen ii 18). *Helpmeet* comes from a root meaning *to surround*. The wife is therefore a *surrounder*. One who surrounds her husband with love, sympathy, and provision. The husband or house-band surrounds the home with his strength. The wife surrounds her husband with her love.

But now let us be very practical. In our last previous talk we asserted that for a husband to hold the love of his wife he must first hold her respect.

Now we will speak from the wife's standpoint, and say, that if she is to hold the love of her husband she must

HOLD HIS ADMIRATION.

A husband ought to be able to admire his wife. If he cannot really admire her, he cannot really love her. It is possible to admire without loving, but it is not possible to love without admiring—unless it be with a love of compassion. But a wife should aim at holding her husband's *contented* love. A love of compassion is very unsatisfactory between man and wife. They should be perfectly satisfied with each other, and thus love with a love of contentment.

(1) *There should be physical admiration*

Every time a husband looks upon his wife's face he should experience pleasure. The human face should be the most beautiful thing in existence. Man is the poem of God. Man is God's masterpiece. Do not mistake me—paint and powder do not make the face beautiful. Paint and powder give a sham appearance. No thoughtful man will be attracted by make-up. He knows that he is looking on beauty that can be washed off with soap and water. Neither does a man simply look out for

BEAUTIFUL FEATURES

To some, beautiful features are an impossibility. Naturally one cannot alter the shape of the nose and

the colour and size of the eyes. But there is an indescribable something that can beautify the plainest face. We call it "a beautiful countenance." It is the expression of the face. But it is an expression that comes from the depths of the heart. It is this countenance which delights the heart of man. It is this which stirs up his admiration.

I recollect the story of an elderly Christian lady who was riding in a tramcar. A troubled young woman sat down beside her. The two entered into conversation. Love and sympathy beamed from the face of the elder lady. At last the other said, "Please can I kiss you?" "Yes," said the lady. A little later the young woman said to her new friend, "Were you surprised when I asked you to let me kiss you?" "No," said the Christian lady, "many other girls have asked me the same."

As far as we know there was no particular human beauty about that lady. But she had a love-lit countenance. Others were drawn to her—others wanted to kiss her.

It is not saying too much to assert that the sight of

HIS WIFE'S FACE

should create within the heart of the young husband the desire to kiss her—especially in the quiet moments of rest after the toil of the day, or the completion of some exacting duties.

Natural beauty gradually fails, but the beauty of the countenance should ever increase. But the wife should always remember that the beauty of countenance disappears when the heart is angry and jealous. Anxiety and grief also rob the face of its attractiveness. How careful and prayerful the wife should be not to mar the attractiveness of her countenance. To aim at this is not pride—it is common sense.

Mr Frank Cockrem, of the London City Mission gives sound but plain advice to open-air speakers. But his words not only apply to the male open-air speaker, they also apply to the female home-maker. He says.

A minor matter, and yet withal an important one, is the subject of dress and personal appearance. It is strange, but quite true, that I know some working-men preachers whose hands and faces are never clean, others who never attend properly to their finger-nails, others whose dress is uniformly untidy and soiled. Difficult as it may be for some who are engaged in particular occupations to maintain an absolutely neat and clean appearance, this should be earnestly striven for by every one who preaches Christ before his fellow-men.

(2). *Admiration should be drawn forth through self-control*

A self-controlled wife is a marvellous blessing. She is able to face the

MOST DIFFICULT SITUATION

with courage and wisdom. It is a sad thing for a man who, just when he needs the help of his wife most, finds her going off into a faint or hysterics.

When the founder of the Salvation Army, the late General Booth, was still in the Wesleyan ministry, a crisis arose. He felt that God's call to him was to do the work of an evangelist. But the Wesleyan Conference voted against him giving his full time to this work. It was a crisis for William Booth. If he refused to agree, then he would have to leave the Wesleyan ministry. He and his family would lose their income. His home and future would be threatened. One can well understand the strongest of men hesitating. But while Mr. Booth was in the midst of the crisis, and as he was being urged to agree,

A FEMALE VOICE

was heard in the gallery shouting "William, never!" A woman had risen to her feet. A woman had dared to cry, "Never!" It was Mrs. Booth. She, with lionlike courage, urged her husband to follow the Holy Spirit's leading, and leave the consequences with God. Instead of weeping and compromising because of the difficulties that such a resignation would bring upon them, she was her husband's chief support. It was the beginning of the Salvation Army!

A hundred and one things will arise in a life-time that demand self-control of the wife. Scarcely anything will bring greater delight to her husband than to see her meeting those situations with wisdom and courage.

(3). *There should be domestic admiration*

A young husband has a beautiful picture in his mind of what home should be. He sees a home working like clock-work. He sees order and comfort in every room. He is not attracted by

ORDER WITHOUT COMFORT

But he is attracted by the two in combination. He is not attracted by a drawing room that is so orderly that it must never have a fire in it. Neither is he attracted by a series of convenient mats in different parts of the house when he is constantly told to go back and put the mats straight.

Multitudes of poor men hurry off to the public house, and multitudes of rich men to their club, because home is either so slovenly kept or so fastidiously protected that no real comfort is found therein.

A husband won't admire domestic arrangements very much if the dinner things are left to be washed up when he comes home at night. He won't object to a few failures in cooking at the first, but he will be greatly pleased as these gradually disappear. Kisses and tears will not satisfy a man's heart. Love is a very beautiful thing when it goes along with practical efficiency, but a husband would prefer not to have his wife's arms round his neck while the meat is burning in the oven.

It is very nice, too, to have little surprises. But little surprises, in the way of luxuries, will not balance the big surprise when it is found that expenditure has exceeded income. A husband doesn't expect to be sent out shopping when he comes home tired at the end of the day. He feels that such things belong to the earlier hours. Love and works go together. Love without works will soon die.

(4). *There should be spiritual admiration*

Above everything else, a husband should admire the strength and depth of his wife's spiritual life. It is a sad thing when a wife, like Eve in the Garden of Eden, tempts a husband to lower his spiritual standard. It is a pathetic thing when a husband, longing to reach the highest in the Christian life, comes home and finds a novel tucked under the cushion. His heart is heavy when he rightly guesses that the novel has absorbed many precious hours of his wife's day. It is a sad thing when his wife has such little spiritual life that the

FAMILY PRAYER

and the Bible reading seem mere mockeries. There are many little items that can arise to crush out worship in the home. But if the wife is watchful and tactful practically every invasion of the sacred ties of prayer and Bible study can be avoided. A wife does not win her husband by compromising on spiritual matters. She wins by maintaining for the home a high spiritual level.

Here is a contrast. I do not think there will be any hesitation as to which you would prefer in your life.

John Wesley's wife was a terrible burden to him. She was outrageously jealous.

The spirit of jealousy possessed her, and drove her to the most unwarrantable actions. It is said she frequently travelled a hundred miles, for the purpose of watching, from a window, who was in the carriage with him when he entered a town. She searched his pockets, opened his letters, put his letters and papers into the hands of his enemies, in hopes that they might be made use of to blast his character, and sometimes laid violent hands upon him, and tore his hair. She frequently left his house, and upon his earnest entreaties, returned again, till, after having thus disquieted twenty years of his life, as far as it was possible for any domestic vexations to disquiet a man whose life was passed in locomotion, she seized on part of his journals and many other papers, which were never restored, and departed, leaving word that she never intended to return.

How different with Mrs. Booth, the

MOTHER OF THE SALVATION ARMY.

At her funeral the old sorrowing General described her as—

A tree who had shadowed him from the burning sun, whose flowers had been the adornment and beauty of his life, whose fruit had been the stay of his existence. A servant who had served without fee or reward. A counsellor who had ever advised him, and seldom advised wrong. A friend who had understood his very nature. A wife who for forty years had never given him real cause for grief. Who had ever been the strongest when the battle was strongest. She was the delight of his eyes and the inspiration of his soul. She was good—she was love—she was a spiritual warrior.

No true-hearted wife can think of Mrs. Booth's life without determining, by the grace of God, to put God absolutely first—for then she will be

SEEKING THE HIGHEST GOOD

of the one who to her should be next to God—her husband

Finally, let this marvellous and beautiful scriptural exhortation be pondered and prayed over I give it as it appears in Weymouth's translation

Married women be submissive to your husbands, so

FAMILY ALTAR



The Scripture Union Daily Portions Meditations by PERCY G PARKER

Sunday, February 15th Luke ix 12-22

"The Son of man must be raised the third day" (verse 22)

The Christian knows that he will be raised. He knows that death will be swallowed up in life. He knows that although death clings the mortal body, yet he will receive a resurrection body. But he does not know what the Lord Jesus knew. Christ knew that His resurrection would take place exactly three days after His death. So sure was the Lord of this fact, that He predicted it—and it came to pass. He predicted the resurrection of His own body and it came to pass. He has also predicted the resurrection of our bodies (John v 28, 29). As the first prediction was fulfilled, so will be the second. We shall rise again. We shall live forevermore. Death is not the end of everything. Death is the entrance into a larger existence, a larger experience, a larger vision, a larger worship. As surely as Christ passed into the Father's presence through the portals of death, so shall we, unless we get an even greater triumph, and pass onward and upward not by death, but by translation.

Monday, February 16th, Luke ix 23-36

"As He prayed the fashion of His countenance was altered" (verse 29)

Prayer changes things. Prayer also changes faces. Multitudes have had the fashion of their countenances changed by prayer. A hard-worked mother has locked herself in her room with tears standing in the eyes, a strained look marring the beauty of her face, and a great burden resting on her heart. She had tried to be bright, but the brightness would not come. Somehow all felt it at breakfast time. Mother was a bit hasty, her smile was not as winsome as usual, and as she kissed her school-going children goodbye they felt the lack of warmth. The mother knew it herself. But when the children came back at dinner time the atmosphere was changed. Mother's face was restful, mother's voice was gentle, mother's kiss was loving, mother's laugh was infectious. All felt the difference. How did it occur? Why, mother had found her mount of communion, and as she prayed the fashion of her countenance was changed. In the locked room mother gave herself to prayer—and lost her care.

that even if some of them disbelieve the message, they may be won over by the daily life of their wives—so full of reverence, and so blameless!

Your adornment ought not to be a merely outward thing—one of plaiting the hair, putting on jewellery, or wearing beautiful dresses. Instead of that, it should be a new nature within—the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God (I Peter iii 1-4)

Tuesday, February 17th Luke ix 37-48

"Let these sayings sink down into your ears" (verse 44)

There are several channels to the heart. There are the channels of the natural senses. The heart is reached through the ears—that which the ears hear passes to the heart. The heart is reached through the eyes—that which the eyes see influences the heart. The eyes see acts of kindness, the heart is moved by those acts and seeks to reproduce them. The heart is also influenced through the powers and gifts of spiritual lives and ministries. How important then that we keep the temple of the Spirit ever open to the flow of the living water from the throne of God—picture of the Spirit. Open every sense to that which is lovely and of pure report. Above all let the beautiful words of Christ sink down into the ears down into the heart, and then there will be fulfilled in your life the prayer, "Let the beauty of Jesus be seen in me."

Wednesday, Feb 18th, Luke ix 49-62

"Ye know not what manner of spirit ye are of" (verse 55)

Of what spirit were they? Ideally of the Spirit of Christ. Undoubtedly James and John had been born again. They had received the new nature—they had received the Spirit of Christ. The Spirit of Christ should have saturated their being. They should have been full of love and joy, peace and meekness. To call down fire from heaven upon their opposers should have been impossible. But they not only had the Spirit of Christ, they also had their own human spirits, and these human spirits had asserted themselves. The human spirit quenched the Spirit of Christ, and that which was humanly selfish appeared and conquered. Frequently we also merit the rebuke.

"Ye know not what manner of spirit ye are of." How careful we should be that the Christ spirit and not the human spirit should dominate. Then people will know that we have been alone with Jesus and learned of Him.

Thursday, Feb, 19th Luke x 1-12

"Go your ways" (verse 3)

Observe, it does not say, "Go your way." There were many ways. All the seventy disciples were not to travel the same path. There was apparent strength in numbers—but the Lord

separated them, and each pair of disciples had their own particular path. Let us remember that God has different paths for us. We naturally would like to go along with the crowd, and with those we know best. But God's path for us may be away from the crowd. We may have to travel a lonely and unusual path. If we, as Paul did, die daily, then we shall be quite prepared to be away from the crowd. Death separates us from the crowd of our associates. Alone we die. Alone we pass into the Lord's presence. Let us therefore be prepared to be alone on earth. Never mind the pathway others take. Let us find out the way God has for us, and then happily plod along that way. Keep looking unto Jesus—then your pathway may be difficult, but all the time there will be a deep, settled peace in your soul.

Friday, February 20th, Luke x 13-24

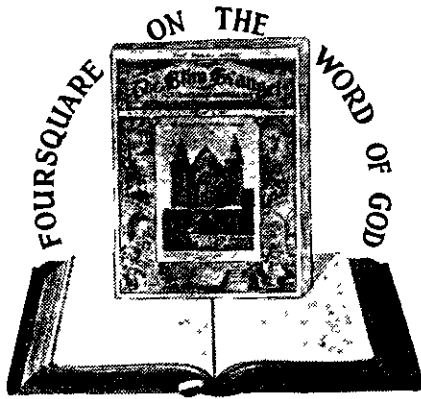
"In that hour Jesus rejoiced in spirit" (verse 21)

Mystery of mysteries—yet sweetness of sweetnesses—the Lord Jesus, the Son of God, had experiences in His soul similar to ours. Sometimes He was filled with sorrow, sometimes He was filled with joy. There is no sin in sorrow, neither is there sin in joy. If we sorrow over suitable things, and rejoice over right things, then we are not under condemnation. The danger is lest we sorrow over that which should bring us joy, and rejoice over that which should bring us sorrow. It is possible for our spirits to be played upon by the Holy Spirit, even as the piano is played upon by the expert musician. The piano produces notes of sorrow, it also produces glad notes of triumph. The heart filled with the Spirit of God will be sensitive to the heart of God. When God is glad, we shall be glad. When God is sorrowful, we shall be sorrowful. Our heart will be in tune with the eternal Heart.

Saturday, February 21st, Luke x 25-42

"Go and do likewise" (verse 37)

What are we to go and do? We are to shew mercy. We are to have compassion upon the ignorant, and those that have gone out of the way. We are to be moved with sympathy toward the wounded souls that lie around us. We must not be afraid to break our journey, to spend time and money in order to help the needy ones who are scattered along our life's pathway. There are many wounded souls who need the pouring in of wine and oil. Wine speaks of blood. Oil speaks of the Holy Spirit. Wounded souls need the application of the blood of Christ and the Spirit of God. To bring the Son of God and the Spirit of God to wounded lives may cost us a great deal. But when men have fallen among thieves, it is worth while making a sacrificial effort to bring them into touch with the Great Giver.



EDITORIAL

Community Singing.

THOMAS P RATCLIFF, the *Daily Express* community song leader, has been commissioned by Lord Wakefield to tour this country for twelve months, and, by means of gatherings in churches and public halls, to teach the people how to sing, and so awaken the desire for a return to church and to God. Truly a noble commission. There is something in the human heart which responds to song, and there is no doubt in our minds that this is so because the supreme purpose of the human soul is to praise and magnify its Creator. The home of song is heaven, and the home of the human soul is heaven. Whether it reaches its home or not depends on personal faith in "the Lamb of God who taketh away the sins of the world." But we are assured that man is helped in his steps Godward by the strains of sanctified music.

While progressive leaders in the Church and in the country are alive to the power and influence of community singing, it is encouraging to think that Principal George Jeffreys and the Revival Party harnessed the forces of sanctified song to their efforts to bring men and women to Christ as far back as 1915. Who, having been privileged to witness those tremendous gatherings at the Royal Albert Hall and the Crystal Palace, can doubt the power of community singing as a means of lifting men heavenward. But the secret of successful song service is to get people to

sing from their hearts and not from mere sentiment. Thank God, Elim people love sanctified community singing because they have, through the experience of the "new birth," a melody in their hearts. So we are looking forward to Easter Monday as a festival of heavenly gladness in the Royal Albert Hall.

Signs of Spring.

ALREADY we have felt a touch of spring in the atmosphere. The new year brings a new outlook and forelook. The eyes and heart turn toward spring. We long to see the trees clothed with foliage once more. We eagerly look forward to the time when the mists and fogs will be dispersed before the strengthening sun. How glad we are to see and feel the resurrection life of the new year. But what we long for in the material world we more earnestly long for in the spiritual. Are there signs of spring? Are these signs of revival? We think there are. Evangelistic movements are increasing. The Christian papers are giving news that thrills the spiritual heart. Large space is being given to revival reports and revival subjects. The simple way of salvation is being made known. True, spiritism is on the increase, but we are glad

to know that even the counterfeit is stirring up the vigilance, prayers, and efforts of those who know they have the real. Weeds have a springtime as well as flowers. When the flowers of revival come the weeds of evil also appear. But let us water the flowers of the coming and increasing revival by our faith, our prayers, and our service.

Oh for the floods on the thirsty land!
Oh for a mighty revival!
Oh for a sanctified, fearless band,
Ready to hail its arrival!

Criticism

Good it is if we learn to be rigorous in the judgment of ourselves, and gentle in our judgment of others. In seeking to correct defects, kindness works best with others, sternness with ourselves. It is easy to make allowances for our faults, but dangerous, hard to make allowances for the faults of others, but wise. "If thy right hand offend thee, cut it off," is a word for our sins. For the sins of others let our heart say, "Father, forgive them."

Prayer is the breath that fans
the flame of faith

MISQUOTED SCRIPTURE

No. VII—I. *Corinthians ii. 9, 10*

A SCRIPTURE which we frequently hear misquoted and misapplied is I Cor ii 9, 10. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." This is invariably taken as referring to the joys that await us when we get to heaven. Now while we must admit that joys await us that we have not yet conceived, this particular passage refers to *present blessings* as is evidenced by the following verse, "But God hath revealed them unto us by His Spirit." Paul's reference, as seen by the context, is to the rejection of Christ (verse 8), and of the rejection of His glory in consequence of that act. But the hidden joys and hidden glories which God had planned to be unfolded by the Gospel were then discovered to the wondering saints, who marvelled at such grace and love.

While recognising that it is "better on before," let us not relegate *all* the promises to a future date and sphere, but by appropriating our blessings *now*, enter into an experience of grateful praise and adoration which will compare favourably with that of the New Testament saints.

The Value of Recollection

By Pastor

J. T. BRADLEY

*Remember His marvellous works that He hath done, His wonders, and the judgments of His mouth
be ye mindful always of His covenant*—I Chronicles vi. 12, 15

REMEMBER! How often do we find God using this word in His dealings with His people, first, with the children of Israel, directly, and also through Moses and the prophets, then with the Church, through His Son and the apostles. The recurrence of

THIS INJUNCTION, "REMEMBER,"

should impress us with the fact that God has recognised a snare, namely, that we easily forget that which we have seen, heard, or experienced, and He seeks to keep us from falling into it afresh. No doubt, if we sat down for a quiet hour with God and His Book, each of us would remember lessons that we had forgotten, mighty wonders wrought before our eyes, of which we have thought little or nothing since the time they were accomplished, experiences through which God had mightily brought us, the recollection of which, in some time of fiery trial or temptation, would have quickened afresh our faith in the Lord of glory. Oh, let us begin to learn this lesson to-day, if we have not learned it before—that God would have us bring oftentimes to mind His mighty doings, His blessed instruction through the Word day by day, and also the times He has undertaken for us, and brought us through triumphantly, when hope seemed gone. Let us remember to-morrow the experience we have to-day that quickens our faith. Let us think, again, of the fresh instruction we have received from the Word, as we seek once more fresh light and inspiration for another day. As we meditate continually upon that which God has done in our experience and the experience of others, our trust is deepened, our faith is strengthened and our progress in the things of God is accelerated. Forgetfulness concerning spiritual help and instruction retards progress, if it does not hinder it, recollection increases spiritual progress.

THE CHILDREN OF ISRAEL

were instructed to build a pillar of twelve stones at Gilgal, so that when their descendants asked the meaning of it, they might be told of the wonderful work of God in bringing the hosts of Israel through Jordan. The passover feast was ordained with a similar object in view, to bring to remembrance from year to year the wonderful deliverance that God had wrought in saving the Hebrews from Egyptian bondage. No spiritual Israelite could be brought face to face with these reminders without feeling that his faith in God had received a mighty impulse.

When we turn to the New Testament a similar thought is manifest. "This do," said Jesus, "in remembrance of Me," when He instituted the communion service. What does it mean? Just this. Ye, who are weary and weak, come to this Table and be reminded that He has said, "They that wait upon the Lord shall renew their strength", that He will come to you, and, by Himself and His own life, give you strength and nourishment, for is not He the Bread of Life? Is this a mystery? Yes, but also a blessed experience to the child of God. Ye, who are

CONSCIOUS OF DEFILEMENT,

come, and remember in this cup that Blood that speaks better things than that of Abel—the Blood that washes whiter than the driven snow.

There is also a message in this Word to the tried and tempted. "Consider Him," says Paul to the persecuted Hebrews, "lest ye be weary and faint in your minds." Think of His shame, His agony, His poverty, His meekness, then enquire of your own heart, "Have I yet had to tread so far as He?" "Shall I fail Him who has done so much for me?" Surely, after such recollection we shall go away from considering Him with strength renewed, courage revived, faith invigorated, aye, and maybe, even like the apostles, to rejoice that we are counted worthy to suffer shame for such a Redeemer.

We have said that forgetfulness retards spiritual progress. Peter evidently recognised this. He writes to those who are saved, in his second Epistle, and refers to the bountiful provision that God has made for us, whereby we might live godly lives. He reminds us that God has given to us "all things that pertain to life and godliness," and also "exceeding great and precious promises, that by these we might become partakers of the Divine nature." Then, he explains, that

HIS OBJECT IN WRITING

is to bring these things, that God has promised and provided, to their remembrance in such a way that they should never forget them. Of what is he reminding us? Of the details of the new covenant which God has made with us in Jesus Christ. Do we ever bring to mind this wondrous fact? God, in order to encourage us to trust Him more fully, has made an agreement, or covenant, with us. Do we ever meditate on the wonderful promises of that covenant? "All the promises of God are yea and amen in Jesus Christ, unto the glory of God by us." The promises of salvation, health, the continuous filling with the Holy Spirit, and provision for spirit, soul and body.

O, my soul, remember that God is willing to grant a literal and liberal fulfilment of all His promises to me, who am in Christ; that He, having made the covenant, will surely keep it. Is this agreement, or covenant, conditional like other covenants? Certainly! but there is only one condition; that I take God at His word.

There is another aspect of recollection we would mention, which is not found in the text, that of bringing up our own lives for close scrutiny. "Let a man examine himself." In scrutinising the lives of others, how often we leave out our own. In remembering other's faults, we forget our own. O blessed Spirit, throw Thy searchlight beams into the innermost recesses of my own soul, let nothing be hidden, that I may walk in perfect communion with my Saviour. Let not the faults and failings of others dim my eyes to

MY OWN SHORTCOMINGS.

Search me, O God, my actions try,
And let my life appear
As seen by Thine all-searching eye,
To mine my ways make clear

Let me learn habitually to bring to remembrance, in the words of our text, God's miracles, His help in time of need, the precious teaching that He gives; His glorious covenant with me in Jesus Christ. Then I shall be continually raising my Ebenezer, saying, 'Hitherto hath the Lord helped,' going forward with fresh faith and a more implicit trust in Him.

The Moorhouse Crisis in Moody's Ministry

IN 1867 while Moody was preaching in Birmingham, he met the preacher Henry Moorhouse. Mr Moorhouse expressed an immediate desire to visit America. Moody was prejudiced against him and paid little attention to his request. In the first place Moorhouse was known as the Boy Preacher, and Moody disliked titles that seemed to be sensational. He also felt that Moorhouse was pushing himself too much, and that it was not good taste for him to ask to be brought to America. Finally, the young man did not have the appearance of a preacher.

But by some means Moorhouse managed to follow Moody to America. The great evangelist tells the interesting story of

THE CRISIS

which came into his ministry from this circumstance. Moody relates the incident in these words:

"I hadn't been in Chicago a great many weeks before I got a letter saying that he had arrived in America, and that he would come to Chicago and preach for me if I wanted him. Well, I sat down and wrote a very cold letter—'If you come West, call on me.' I thought that would be the last I should hear from him. I soon got another letter saying he was still in the country, and would come to Chicago and preach for me if I wanted him. I wrote again, 'If you happen to come West, drop in on me.' In the course of a few days I got a letter stating that on a certain Thursday he would be in Chicago and would preach for me. Then what to do with him I didn't know. I had made up my mind that he couldn't preach. I was going to be out of town Thursday and Friday, and I told some of the officers of the Church, 'There is an Englishman coming here Thursday who wants to preach. I don't know whether he can or not.'

"They said there was a great deal of interest in the church, and they did not think he had better preach then, he was a stranger and he might do

MORE HARM THAN GOOD.

'Well,' I said, 'you might try him. I will announce him to speak Thursday night. Your regular weekly meeting is on Friday. After hearing him you can either announce that he will speak again the next night or you can have your usual meeting. If he speaks well both nights you will know whether to announce him or me for the Sunday meeting. I will be back Saturday

It may be that a poor memory is a hindrance to recollecting spiritual blessings. Well, praise God, here's a message for you. Jesus, speaking of the Comforter, said that when He came He would bring to our remembrance whatever He had said unto us. Whilst this may have a very special and primary reference to the apostles, it yet can and does operate also for the child of God who is willing to believe and accept it for himself.

Let us, therefore, pray that the Comforter shall bring to our remembrance these things that would help and strengthen our spiritual lives.

'When I got back Saturday morning I was anxious to know how he got on. The first thing I said to my wife, when I got into the house, was, 'How is the young Englishman coming along? How do the people like him?'

"'They like him very much.'

"'Did you hear him?'

"'Yes.'

"'Well, did you like him?'

"'Yes, I liked him very much. He has preached two sermons from that verse of John in 16. 'For God so loved the world, that whosoever believeth in Him should not perish, but have everlasting life,' and I think you will like him, although he preaches a little differently from you.'

"'How is that?'

"'Well, he tells the worst sinners that God loves them.'

"'Then,' said I,

'HE IS WRONG'

"'I think you will agree with him when you hear him,' said she, 'because he backs up everything he says with the Bible.'

"Sunday came, and as I went to the church I noticed that everyone brought a Bible. The morning address was to Christians. I had never heard anything quite like it. He gave chapter and verse to prove every statement he made. When night came the church was packed. 'Now, beloved friends,' said the preacher, 'if you will turn to the third chapter of John and the sixteenth verse, you will find my text.' He preached the most extraordinary sermon from that verse. He did not divide the text into 'secondly' and 'thirdly' and 'fourthly', he just took the whole verse, and then went through the Bible from Genesis to Revelation to prove that in all ages God loved the world. God had sent prophets and patriarchs and holy men to warn us, and then He sent His Son and after they killed Him, He sent the Holy Ghost. I never knew up to that time that God loved us so much. This heart of mine began to thaw out, I could not keep back the tears. It was like news from a far country, I just drank it in. So did

THE CROWOEO CONGREGATION.

I tell you there is one thing that draws above everything else in this world, and that is love. A man that has no one to love him, no mother, no wife, no

children, no brother, no sister, belongs to the class that commits suicide

"It's pretty hard to get a crowd out in Chicago on a Monday night, but the people came. They brought their Bibles, and Moorhouse began, 'Beloved friends, if you will turn to the third chapter of John and the sixteenth verse, you will find my text,' and again he shewed on another line, from Genesis to Revelation, that God loved us. He could turn to almost any part of the Bible and prove this great fact. Well, I thought that was better than the other one, he struck a higher note than ever, and it was sweet to my soul to hear it. He just beat that truth down into my heart, and I have never doubted it since. I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I have done with that. I preach now that God is behind him with love, and he is running away from the God of love.

"Tuesday night came, and we thought he had surely exhausted that text and that he would take another, but he said, 'If you will turn to the third chapter of John and the sixteenth verse, you will find my text,' and he preached again from

THAT WONDERFUL TEXT,

and this night he seemed to strike a higher chord still. 'God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have—[have it right here now]—everlasting life.' By that time we began to be-

lieve it, and we have never doubted it since. For six nights he had preached on this one text. The seventh night came, and he went into the pulpit. Every eye was upon him. He said, 'Beloved friends, I have been hunting all day for a new text, but I cannot find anything so good as the old one, so we will go back to the third chapter of John and the sixteenth verse,' and he preached the seventh sermon from those wonderful words, 'God so loved the world.' I remember the end of that sermon. 'My friends,' he said, 'for a whole week I have been trying to tell you how much God loves you, but I cannot do it with this poor stammering tongue. If I could borrow Jacob's ladder and climb into heaven and ask Gabriel, who stands in the presence of the Almighty, to tell me how much love the Father has for the world, all he could say would be, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.'"

D. L. Moody's son who has written a biography of the evangelist says that the Moorhouse experience supplied a wooing note and a feeling of love which had been largely missing in Moody's sermons up to this time. In the vernacular of the street it may be said that Moody was a "square shooter" who pounded heavily upon the human will with his sermons. After his experience with Moorhouse there came an element of tenderness which carried with it a higher emotional appeal.

Concise Comments & Interesting Items

Divine healing is now being brought forward in the Church of England. This paragraph is surprising and yet pleasing.

The Lower House of Convocation of Canterbury yesterday (Jan. 22nd) passed, by an overwhelming majority of 197 to 3, a resolution seeking Church sanction for faith-healing, including the rites of anointing and the laying on of hands."

The comment of the Bishop of Woolwich is splendid. He said:

"There is no antagonism whatever to medical science. We have no conflict with the doctors. The doctors are perfectly willing to co-operate with us, and it is that co-operation which we want to bring about.

"Communicants in our Church are continually joining Christian Science. They say, 'I have been to church for thirty years. I have never heard spiritual healing mentioned once, but since I have joined Christian Science I have never heard of anything else. I want to get what has been denied me by my Church.'"

The day seems to be dawning when the Foursquare Gospel, with various denominational qualifications, will be preached among all the evangelical churches.

The **World Dominion Quarterly** for January makes this interesting and challenging statement: "The real problem

in North-East Tibet is not that doors are closed. They are wide open everywhere. Nor is it hostility to the missionary. Friends have been made wherever we have gone, and the general attitude of the people is one of friendliness. Monks ask for Gospels, and request us to preach to them. In the markets near the monasteries one is free to stand up to preach, and attentive and interested crowds gather to listen. No, the real problem is deeper, it is much more subtle. It has to do with the obtaining of religious liberty for all Tibetans who wish to accept Christ." Prayer is given as the solution of the problem—"Let the Christians in the Homelands get under this burden and storm heaven until God has solved this problem for us."

A martyr for Christ in Tibet is unexpected—especially when the martyr is a native. "Katar Singh, a Tibetan, was sentenced, by the Lama of Tshingham to death by torture for professing his faith in Christ. Sewn up in a heavy wet yak skin, he was exposed to the heat of the sun. The slow process of contraction of this death trap is one of the most awful means of torture ever devised by human cruelty. At the close of the day the dying man asked to be allowed to write a parting message. It was as follows:

I give to Him—who gave to me my life—my all, His all to be,
My debt to Him, how can I pay, though
I may live to endless day?
I ask not one, but a thousand lives for
Him and His own sacrifice,
Oh, will I then not gladly die for Jesus'
sake, and ask not why?"

The Metropolitan Tabernacle, Spurgeon's famous church was packed nightly excepting the first one or two nights, during Gipsy Smith's campaign. The mission was for ten days. On the 1st night the building, which seats about 4,000, was crammed twenty-five minutes before the advertised time of the meeting. The gatherings were full of blessing, and streams of young people signified their consecration to Christ. It is not possible to speak of the number of converts, for those who were trusting Christ for the first time, and those who were simply re-consecrating their lives were mixed together. The missionary observed that "many people were born in the objective case." We don't wish to be included among them. We appreciated the mission and the missionary very much, but we would have liked to have been seen during the appeal. A distinct difference made between those who rose for conversion, and those who signified a fresh consecration to the Lord.

Opening of New Hall at Canning Town

By Evangelist GOWAN BISHOP

TWO months from the laying of the foundation stone for the new hall at Canning Town by our beloved leader, Principal George Jeffreys, we reached the time appointed for the opening. Much excitement prevailed during the waiting period while the building was under erection. During the week before the opening, many hours were put in after their usual daily toils by willing helpers. With hurrying feet they would make their way to the Hall, staying until late—sometimes midnight—to get all ready for that ever-memorable day, Saturday, January 17th. "What a wonderful day that will be," were the words upon the lips of every Canning Town member. For over five years the hearts of many had longed for this day—and now it was about to dawn, the gates were about to swing open, and soon the glorious song of the Redeemer was to peal forth within its walls.

We praise God that while men were yet working in the church, God was already commencing the work, that He is going to do therein. A young woman having entered to see what was going on, was convicted of her need of Christ, and, praise the Lord, was led by one of our sisters to the vestry where, between sacks of sawdust, she met Jesus whom she found willing to be her eternal Saviour. What an early seal to a work which is bringing much blessing to the neighbourhood.

At last the opening day arrived, and Pastor Boulton, amid scenes of much enthusiasm and a crowded hall, gave out the opening hymn. How the people sang!—all were "inspired" by the Divine Presence. Pastor Boulton prayed that God would be glorified by all that would be done, and then in his address pleaded with the souls of men and women, expressing the desire that the Hall would ever be a dwelling place for God. He hoped that the mere building would never be glorified, but that God would always "have the pre-eminence."

The opening campaign by two well-known and blessed children of God, Pastor and Mrs Charles Kingston, commenced on Sunday January 18th. Much blessing rested upon them, with

GRAND RESULTS,

and every day there have been decisions for Christ.

The saints at Canning Town feel as though they have entered Canaan after a wilderness journey of five years.

The meetings have been in many parts of the town, but now we have an abiding place, and the saints are praising the Lord for supplying their need in this manner.

The following is an extract from a report which appeared in the *Stratford Express*.

NEW ELIM TABERNACLE.

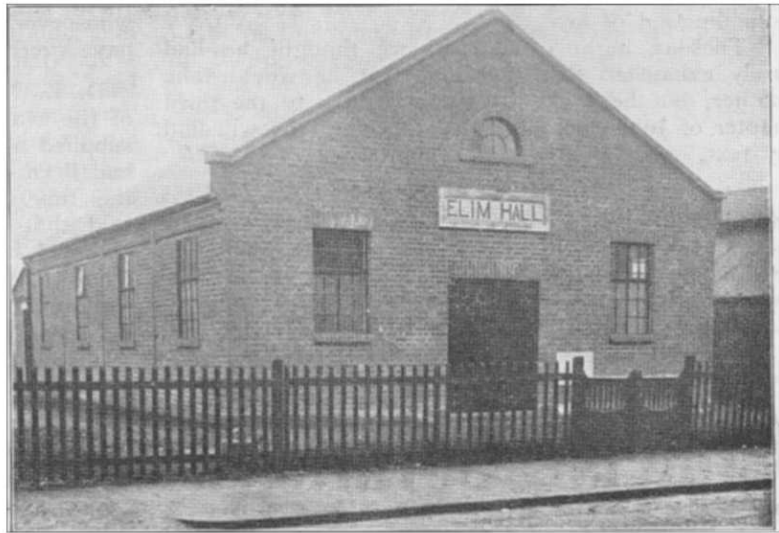
Extremes in the Churches

After five years of intensive effort, Canning Town adherents of the Elm Foursquare Gospel Alliance have been rewarded by the erection of a permanent meeting place.

Their tabernacle has been erected in Bethell Avenue at a cost of over £1,000, and Pastor Gowan Bishop, who has been working enthusiastically in the district for about eight months, will be in charge. Most of the money has yet to be raised.

The building was filled on Saturday evening, when it was formally opened by Pastor F. C. W. Boulton, supported by Pastor and Mrs C. Kingston, who commenced a revival campaign on Sunday.

Pastor Bishop expressed the joy that was felt now that an Elm church had been erected in Canning Town. He reminded



THE NEW ELIM HALL, CANNING TOWN.

the congregation that the building was not yet paid for, and appealed for offerings towards the building fund. They had built a place, he said, where they wanted to see the presence and power of God working in apostolic fashion. People called them old-fashioned, but he preferred the old-fashioned way. They had a Book that had lasted for centuries, and they had a Christ who "was, and is, and ever will be."

The two extremes in regard to the treatment of places of worship were criticised by Pastor Boulton. He stated that there were people who paid far too much attention to the structure, its shape, its size, its position and its ornaments. They were prepared to sacrifice anything for it, and it became almost an object of worship. On the other hand, there were those who paid scant attention to the building in which God was worshipped. Many churches, in fact, were prostituted to the purpose of places of amusement. It was becoming that the house of God should be the best that could be provided, within reason, and that they should get the sense of God's presence there. It should be, in a special sense, a rendezvous where they met God. He trusted that nothing but the pure Gospel would be preached in that place, and that it would never develop into a place of amusement, but that it would be a generating station and broadcasting station for spiritual blessing.

Thus Elm's work for the Lord at Canning Town enters upon a great opportunity of consolidation and advance. The prayers of many will ascend to the Lord of Pentecost that His Kingdom may mightily increase in this needy part of London.

RESURRECTION LIFE

REV T R
Moderato

REV T RYDER

1 "Ri-sen with Christ," and raised with Him too, What is there
 2 "Ri-sen with Christ," my glo-ri-ous Head, Ho-li-ness
 3 "Liv-ing with Christ who 'di-eth no more," Fol-low-ing
 4 "Liv-ing for Christ," my mem-bers I yield, Ser-vants to
 5 "Crow-ing in Christ," no more shall be named Things of which

left for me to do? Sim-ply to cease from struggling and
 now the path-ways I tread Beau-ti-ful thought, while walking there-
 Christ, who go-eth be-fore I am from b'n-dage ut-ter-ly
 God, for ev-er-more sealed, "Not un-der law," I am now "un-der
 now I'm tri-ly a-shamed, "Fruit un-to ho-li-ness will I

CHORUS

strife, Sim-ply to "walk in newness of life"
 in "He that is dead is freed from sin"
 freed Reck-on-ing self as "dead in-deed" } Glo-ry be to God
 grace," Sin is de-thron'd and Christ takes its place
 bear, Life ev-er-more, the end I shall share

The above hymn will be found specially suitable for baptismal services
 Next week "Tis burning in my soul," an excellent chorus

Bible Study Helps

CORRESPONDING TRUTHS IN I PETER I. 2, 3, 7.

- 1 The Blood of Jesus Christ
- 2 The Resurrection of Jesus Christ
- 3 The Revelation of Jesus Christ
- 1 It speaketh peace to the fallen sinner
- 2 It tells of power to the fainting saint
- 3 It bringeth praise to the faithful servant
- 1 I am justified—He the Propitiation
- 2 I am fortified—He the Priest
- 3 I am glorified—He the Pattern

A UNIQUE LIFE INSURANCE. John v 24

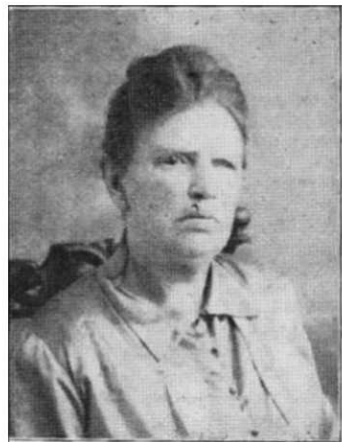
- I Its Conditions.
"He that heareth My word, and believeth on Him that sent me"
- II Its Certainty.
Verily, verily, I say unto you"
- III Its Benefits:
"Hath everlasting life"
- IV Its Protective Quality:
"Shall not come into condemnation"
- V Its Present Advantages
"Is passed from death unto life"

AN INEXHAUSTIBLE STOREHOUSE. Phil. iv. 19.

- The Source: "My God"
- The Surety: Shall supply"
- The Entirety: "All your need"
- The Security: "According to His riches in glory"
- The Administrator: "By Christ Jesus"



Mrs. Ball (left), healed of septic poisoning.
 I. L. Hynett (right), healed of a growth; sight gradually returning.



Both Healed at
 Principal George Jeffreys' Birmingham Campaign



FOURSQUARE CHURCHES' ACTIVITY

Revival Fire Burning—Many Baptisms.

REVIVAL CONTINUING

Nottingham (Pastor and Mrs W G Channon) This city has indeed welcomed the Four-square Gospel with a glad heart, and God is still stirring up the hearts of the people. Over sixty souls have been won since Pastor and Mrs Channon started their ministry in Nottingham, and they will give out the Word of God with power. On Saturday night



Pastor W Channon



Mrs Channon

the Crusaders held their first open-air meeting, and although very damp and cold, it did one's heart good to see how eager the young people were to tell out the glorious news of the Gospel, and of what God has done for them. May God continue to pour out His Spirit in this city.

BLESSINGS ABOUNDING

Exeter (Pastor L C Quest) God's blessing still abounds in this cathedral city of Exeter. The first Sunday in 1931 saw seven souls respond to a stirring appeal by the pastor at the conclusion of his address, "What shall I do then with Jesus?"

Recently the Crusaders conducted the Gospel service, some giving the message and others singing.

The meetings are being well attended, and the influence of this live Four-square church is being felt in the city.

BAPTISMS AT LEIGH-ON-SEA

Leigh-on-Sea (Pastor J Woodhead) A great time of blessing was experienced at Leigh-on-Sea recently when a special baptismal service was held, six brothers and eight sisters obeying the Word of God in baptism.

Very inspiring testimonies to salvation and healing were given by candidates, one of the e being a Jew. Praise God that we are all one in Christ, both Jew and Gentile. Very edifying addresses were given by Pastor Hockley (Rayleigh),

and Pastor B Hurrell (Hadleigh) Pastor and Mrs G Kingston and Evangelist G Dunk were also present.

Pastor J Woodhead immersed the candidates, and at the close of the service made an appeal for others who might wish to follow the Lord, when ten signified their desire to be baptised.

A BEAUTIFUL INCIDENT

Rochester (Pastor H W Greenway)

On a recent Sunday, at the close of the Gospel service, a baptismal service was held, at which eight sisters and three brothers passed through the waters. The church was tastefully decorated with palms and flowers.

At the Gospel service Pastor Greenway preached a moving sermon on "The Cross, during which at intervals the Crusaders sang very softly the verses of that lovely hymn, "Beneath the Cross of Jesus." The whole service was deeply impressive, and the Lord greatly blessed. At the invitation given by the Pastor to others to signify their willingness to be baptised at the next opportunity, five responded.

A beautiful incident in connection with the baptismal service seems worth recording. The youngest to be baptised was a little girl of eleven, who bravely testified, and after coming through the water and entering the vestry knelt down in front of all the other sisters and quietly prayed.

SPECIAL CRUSADER SERVICE

Westcliff (Pastor and Mrs G Kingston, Evangelist G Dunk) This assembly can praise God for the rich blessing He has poured upon them. The ministry of Pastor and Mrs G Kingston has been confirmed by many signs. Evangelist G Dunk was welcomed to this assembly on Saturday January 10th. Since then his ministry has been a blessing and the attendances continue to be very good.

A special service was convened on Monday, January 19th, by Mrs Kingston, with a view to opening a Crusaders' movement in Westcliff. Pastor J Woodhead of Leigh-on-Sea brought the Leigh Elm Crusaders and Orchestra. The presence of these friends was a real blessing. Messages were delivered by Crusaders. The singing of Leigh Crusaders and the music rendered by the Orchestra were greatly appreciated.

FIFTY NEW MEMBERS

Bradford (Pastor H Kitching) On a recent Tuesday evening Pastor Kitching gave the right hand of fellowship to nearly fifty new members of this assembly. The Pastor preached on fellowship with God, and reminded the congregation that becoming members of an assembly was only

the beginning and with the grace of God we should go on from strength to strength in sweet fellowship with Him who is our Lord and Saviour.

A very blessed time was experienced in the presence of the Minister when eleven brothers and twenty-four sisters, who were all dressed in white, followed our Lord through the waters of baptism at the baptismal service held at this church. The hall was practically full and a spirit of praise and adoration permeated this memorable service, when these thirty-five believers were obedient to the Divine command. Pastor Kitching, discoursed on the subject of Baptism: (1) The Baptism of Repentance, Mark 1:4, (2) Newness of Life, Rom 6:4, Col 2:12, (3) The Baptism of the Holy Ghost, Acts 1:4, (4) Baptism by Water, Acts 8:38.

Over 200 members of this assembly have passed through the waters of baptism within the last two years, and at the conclusion of this service, in answer to the Pastor's appeal, a further twenty-five brothers and sisters signified their willingness to obey the command of our Lord at the next opportunity. One hind was also raised for salvation.

PRESENT REALITIES

Bermondsey (Pastor W J South)

The assembly here looking wondrously at the months that have slipped away into the past, taking with them the experience of assembly life and fellowship in God's blessing, and combining them with the present realities of the constant walk with God, and all that He means to the believer and looking forward to greater things to be done yet, in the worthy Name of our Lord Jesus.

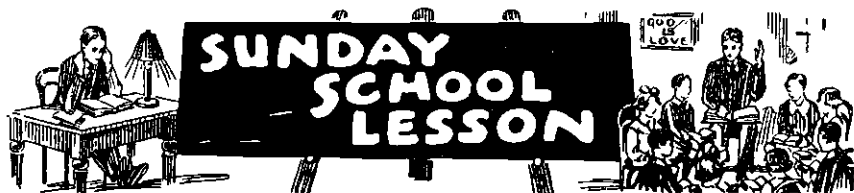
Months have all too quickly passed under the leadership of Pastor Hathaway, teaching and helping the saints in their walk of life, helping the sinner to come into contact with the Saviour, and being a friend of all.

Then Mr McGillivray and Mr Wooderson came and in the blessing of God continued to lead the saints on, winning their way to the hearts of the people.

Now Pastor South is in charge, and they are looking forward to a continuance of blessing in the future.



Pastor W F South



By Pastor P N CORRY

February 22nd, 1931

READING. Genesis xxii 1-14

MEMORY TEXT "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—Romans viii. 32.

ABRAHAM'S TEST & TESTIMONY TEACHER'S NOTES

In explaining this lesson to your class omit the word "tempt," and read the word used in the margin, "try," or "test." Point out that in the English language of to-day the word "tempt" is generally used of a person being induced to commit wrong, but that the Word of God makes it quite clear that God tempteth no man (James i. 13). God never tempts any boy or girl to do evil and to sin, but He does test His children, to make their faith and their trust stronger in the Lord (read I Peter i. 7). The boys of your class, who no doubt are fond of motor cars, will understand your meaning if you remind them that the springs of a car and the most expensive parts of the engine are all made of tempered steel. Get them to explain what they mean by this expression, and point out that the more important the work that is required from any part of machinery, the more careful the tempering. Ask them which they like best—the dirty, rough pig-iron or the polished blade of their penknife which is hardened for use?

From this point of contact you will find it easy to proceed with the story of Abraham and Isaac, because your class will understand the purpose that God had in bringing them through this test—it was not to find flaws in their lives, but to improve them so that they could understand more of the purpose of God, and become a greater blessing. If you will turn to I Chron. xxi. 24-28 and II Chron. iii. 1 you will see that this mount of sacrifice afterwards became not only the mount of salvation, but the mount of service and revelation—the testing place became the place of triumph. Exams are not nice things to look forward to but if you have been conscientious in your work, and have done your tasks well, they are good to look back upon because they prove your worth—it is what they are for. The crosses become crowns, and the place of sacrifice a place of glorious splendour.

A Abraham's Test.

The promise that he should have a son had been given to him many years before, and now after twenty-five years of waiting, that which God had promised lived before his eyes. Remember that the test lay not only in the fact that his son's life was precious to him but also in the fact that all that the Lord had promised to him must come through

Isaac and his seed (Gen. xxi. 12), his only son (Gen. xxii. 2). The promises of becoming a great nation (Gen. xii. 2), of inheriting a great inheritance (Gen. xxi. 14-17) and great substance (Gen. xv. 13-16), the mighty covenants of blessing that the Lord had confirmed (Gen. xviii. 1-8), all these rested upon Isaac. He was the earnest of all the rest, the firstfruits of the future, the link that made every other promise valid. Without Isaac the future looked black indeed, but when he was born and faith was rewarded, then the precious promises were as good as fulfilled already. All ideas that Ishmael should tighten the ropes that bound Abraham to the future had been removed by that word, "In Isaac shall thy seed be called," and now after years of growth and promise, the Lord asks from His aged servant the dearest thing that he possessed, and upon whom so much depended—his only son (Gen. xxii. 2).

B Abraham's Triumph

Without a word of murmuring, without hesitation, Abraham responds—"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up and went" (Gen. xxii. 3). I am tempted to wonder if he even told Sarah of the object of his journey and its tremendous importance. Certainly we know that he did not mention it to Isaac, and it seems more than probable that the secret remained his own, but the Word lets us know why. All through the three days' journey there was no doubt in his heart. The order was clear, "Offer up Isaac, a burnt offering." But greater than the order, greater than his son's life, greater even than himself, rose the mighty covenants of the Lord, and because he knew God was faithful, he believed that rather than they should fail, God would, after the offering had been presented, raise his son up again from the dead (Heb. xi. 17-19). Upon what ground did he have boldness to offer his son, and expect to receive him back again? The promises of God that had gone before, the promises upon which he had rested these many years, they could never fail. Resurrection would happen first, and so he tells the servants, "I and the lad will go yonder and worship, AND COME AGAIN to you" (Gen. xii. 5). Faith was tested but came out of the test more than triumphant, it was enriched, and made most glorious because it continued in the face of the loss of all things, to see the things that are not is though they were. With this vision in his heart Abraham now began to see things that had not yet come—the question in the heart of Isaac was "Where is the lamb?" (Gen. xxii. 7), but there was no question in the heart of Abraham.

C Abraham's Testimony

Jehovah-jireh (the name Abraham gave to the place) not only means, "The Lord will provide," but "The Lord will see," and is in fact used four times in this chapter.

- 1 Abraham saw the place after off (verse 4)
- 2 God will see and provide Himself the lamb (verse 8)
- 3 Abraham looked and beheld a ram (verse 13)
- 4 Jehovah-jireh (verse 14)

The place of obedience had become a place of progressive vision, first of the place, then of the need, then of the substitute, and finally, of the Lord Jehovah in a new way.

Notice that Abraham did not say, "God will provide me with a lamb" but "God will provide Himself a lamb", or, as Young's "Literal Translation" has it "God doth provide for Himself the lamb." Looking from this mount of sacrifice down the ages, Abraham saw not only his own need but ours also. A Jew once took me up on this point, and said that the promise was fulfilled in verse 13, when Abraham lifted up his eyes and saw a ram caught in a thicket by his horns. You had better ask your class the difference, and then perhaps, like my Jewish friend, they will see that there is a vast difference between a ram with horns and a lamb without horns. That promise and vision of Abraham remained to be fulfilled until one came saying "Behold, the Lamb of God" (John i. 29, 35), and He who was the Word from the beginning was led as a lamb to the slaughter (Isaiah liii. 7). The substitute took Isaac's place, but there was no substitute for Jesus, because God had seen the need, and had in Him provided One who alone could be the Substitute for man. He gave Himself as a lamb without spot or blemish, that we might for ever go free, as did Isaac (Gen. xxii. 13, I Peter i. 18, 19). No wonder Abraham gave a new name to this place—a name that down the ages told the story of his faith and vision, and which testified of the One who would die for us on one of the mountains of Moriah. The Lord Jesus when speaking in the Temple upon that very mountain of vision, said, "Your father Abraham rejoiced to see My day, and He saw it and was glad." The Jews replied "Thou art not yet fifty years old, and has Abraham seen you?" (so Wolff). Jesus said, "Before Abraham was I AM" (John viii. 56-59). Here the Lord not only claims to be the Jireh, the seen provision of God for man's need, but Jehovah, the I AM, as well. Abraham's vision of rejoicing was fulfilled at last. Faith's reward has been found at the place of faith's sacrifice, and now his testimony has been sealed to us by the Father's Substitute.

Jehovah who saw the need has provided Himself with the Lamb, and now there is peace with God through our Lord Jesus Christ, the Lamb of God that not only takes away the sin of the world, but who is enthroned—Jehovah-jireh—at the right hand of the Majesty on high. He, the Lamb slain from the foundation of the world, has seen the need, and become the Provider of all that man

needed He has become a curse for us to redeem us from the curse (Gal iii 13), He has become poor that we might become rich (II Cor viii 9), He was cut off that we might be brought nigh (Isaiah liii 8, Eph iii 13), His life was forfeit that we might have life (John x 10, 11), He has been made sin for us that we might be made righteous (II Cor v 21), and He has

died that we might be delivered from death (Heb ii 14) Nor has He ceased to provide since He gave Himself for us (Eph v 2, Gal ii 20), for in the glory He is still the universal Provider, and the Word of God tells us that "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom viii 32)

Others

"He saved others, Himself He cannot save"—Matt xxvii 42

They taunted Jesus with this impotence while He hung upon the Cross. But praise God, it was true! He could not save a lost world, and save Himself! He could not bring you and me to the light of the Father's face, and save Himself from the blackness of darkness!

He must "suffer many things" (Matt xvi 21)

He must be "despised and rejected of men" (Isaiah liii 3)

He must suffer the Gethsemane agony till the blood dropped from the open pores (Luke xxii 44)

He must have the cruel thorn-crown thrust into His temples (Matt xxvii 29)

He must hear the frenzied multitude whom He had fed, and healed, and blessed, cry madly,

"Crucify Him! Crucify Him!" (Luke xxiii 21)

He must endure the awful agony of the five hundred lashes from the Roman scourging (Matt xxvii 26)

He must be denied, forsaken, mocked, stripped, smitten, spit upon, accused, blindfolded and buffeted (Matt xxvi 27, Luke xxii 63, 64)

He must be chosen by the people to die in the place of a robber and a murderer (John xviii 40)

He must be numbered with the transgressors (Isaiah liii 12, Luke xiii 32)

He must be crucified (Matt xx 19)

Five bleeding wounds He bears,
Received on Calvary,

They pour effectual prayers,

They strongly plead for me,

"Father, forgive him," thus they cry,

"Nor let that ransomed sinner die

Bible Educator

A prize, and special mentions, monthly

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

BIBLE CHARADE.

My first is in Bashan, but not in Og,
My second's in Magog, but not in Gog,
My third's in Elihu, but not in Job,
My fourth's in Ahimelech but not in Nob,
My fifth is in David, but not in Jesse,
My sixth is in Samuel, but not in Hophni
My whole names a prophet who journeyed in greed,

And was saved from an angel by a wise steed

(Name the prophet, and the chapter of Scripture which gives the story)

Solutions should arrive first post Monday, February 16th

The prize-winner for January is A Green, Ripon, to whom we are sending a missionary book, "Captain Allen Gardner," (of Patagonia)

Specially mentioned for good work
Nancy Wainman, George Hesling

Answers to January 30th Puzzle Ark, Vail, Candlestick, Golden Altar, Altar of Burnt Offering, Laver, Court, Table Bread, Incense

Do not Confuse Law and Grace

FOR by grace are ye saved through faith, and that not of yourselves it is the gift of God" (Eph ii 8)

"Do we then make the law of none effect through faith? God forbid nay, we establish the law" (Rom iii 31, A S V)

"Think not that I came to destroy the law or the prophets. I came not to destroy, but to fulfil" (Matt v 17, A S V)

"One only is the Lawgiver and Judge even He who is able to save and to destroy" (James iv 12, A S V)

Who realises better than the prison-bound that we are saved by grace? Who knows better than those dear ones who are bound by sin that the matchless grace of God and His dear Son, alone, can save them? Who knows better than the prison-bound that once their freedom is restored, they will obey with all the zeal of their souls, the laws of God and man,

walking day by day in the rich grace of their Saviour?

It is only by the grace of God that the prisoners of sin throughout the world can hope for salvation. It is only by His grace that He will write His law in our hearts "I will put My laws into their minds, and write them in their hearts and I will be to them a God, and they shall be to Me a people" (Heb viii 10)

People confuse God's wonderful grace and His eternal law. They try to make an issue of it in salvation. Verily, "by grace are we saved," but in that salvation the beautiful law of righteous conduct is written in their hearts.

One prisoner wrote to me and said "I know that by the grace of God I am saved but it is by the transgression of His law that to-day I am behind prison walls, and when I am free from these material bars I shall try to obey in obedience to the laws of God and man. I know that His grace saves me right now, and in that salvation the love of His law, the Ten

Commandments, has been written in my heart, and now I seek to obey them in my daily life among my fellow-prisoners. And by His wondrous grace, I shall hear the angel chorus of the Redeemer Hallelujah! Glory to God!"

A woman who ignorantly transgressed the law tells of her experience. She was arrested convicted and fined. She was a widow, and the fine would have left her little family destitute. Her case was so pitiful that it touched the heart of the arresting officer and in his mercy he paid her fine and sent her home free. She said the first thing she did when she returned to her little family, was to put her household in order and make it conform to the holy law of God, and that in so doing she was in accord with the man-made laws.

Verily by His grace and mercy we are saved, and when we are conscious of that wondrous love, our hearts are filled with a burning zeal to love and obey Him.

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

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

BRIGHTON. "The South for Sunshine." Spend your winter at Brighton. For winter terms apply to Miss McWhirter, Elim Guest House, 45, Sussex Square, or 'phone Brighton 4063.

ELIM BIBLE COLLEGE. Visitors welcomed; spacious house; central heating; Bible lectures; spiritual privileges. Winter terms for board-residence; 42/- single room, per week; 35/- shared; or 6/6 and 5/6 per day. Apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

SITUATIONS VACANT.

WANTED, good general. No cooking; no heavy washing; Christian valued. Please write stating wages, experience, etc., to Nurse Adams, Derby Cottage, Victoria Avenue, Chard, Somerset. B606

BIRTH.

HOBBS.—On December 17th, to Mr. and Mrs. John Hobbs of Grimsby Assembly, a daughter, Margaret Wilson. Dedication on January 11th by Pastor A. C. Coffin.

MARRIAGE.

COLTON: HILL.—On January 24th, at Elim Tabernacle, Rochester, by Pastor H. W. Greenway, Harold Kipps Colton to Anne Hill, both Elim Crusaders.

WITH CHRIST.

BUSSELL.—On January 18th, Mrs. Bussell, member of Elim Church, Bath, age 61. Funeral conducted by Pastor W. L. Taylor.

GIBSON.—On January 11th, Mr. Samuel H. Gibson, member of Elim Hall, Markethill, Co. Armagh.

NORWOOD.—On January 20th, Miss Ethel Norwood, member of Elim Church, Brighton. Funeral conducted by Pastor J. J. Morgan.

SINGER.—On January 25th, Miss Margaret W. Singer, member of Grimsby Church. Funeral conducted by Pastor A. C. Coffin.

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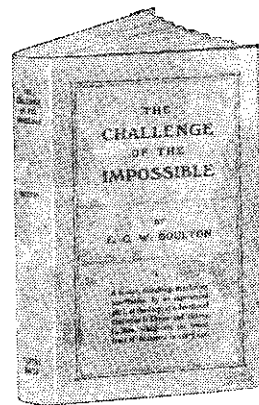
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