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The Eilm Evangel

AND
FOURSQUARE REVIVALIST

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

Vol. XII., No. 9

FEBRUARY 27, 1931

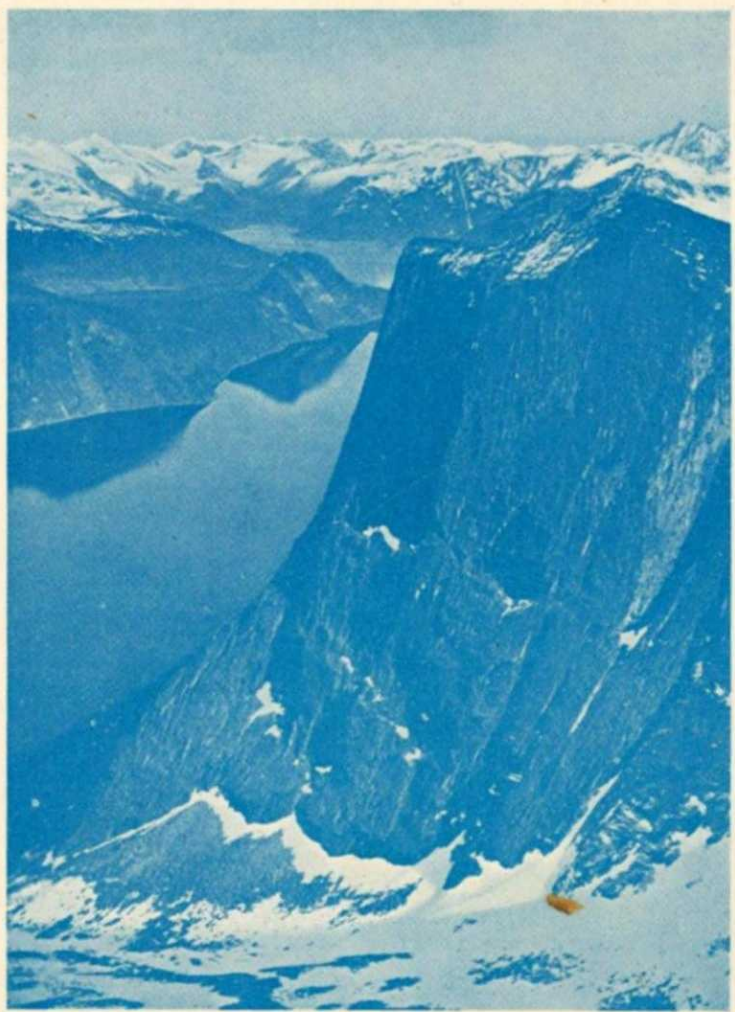
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SAVIOUR




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

HEALER


"Praise ye the Lord from the heavens: praise Him in the heights."
—Psalm cxlviii. 1.

COMING KING



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

BAPTISER



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



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

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

Vol. XII.

February 27, 1931

No. 9

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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 xi. 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.

Doors open one hour before each meeting. Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises.

All seats free EXCEPT box seats, tickets for which are obtainable at following prices: Morning, 1s.; afternoon, 1s. 6d.; evening, 2s. 6d. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7.

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

WATCH THESE DATES

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

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

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

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

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

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

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

READING. Commencing Feb. 15. Palmer Hall, West Street. Campaign by Pastor F. A. Farlow.

This space is reserved for local announcements

FOR VISITORS TO LONDON.

CHEAP RAILWAY TICKETS.—Cheap tickets will be issued from all stations in England, Scotland, and Wales and certain ports in Ireland and the Channel Isles. Those requiring cheap tickets should write to the Convention Secretary for a voucher, which will enable them to purchase return ticket for single fare and a third, available for outward and return journeys any days between April 1st and 13th inclusive.

VISITORS FROM ABROAD.—Cheap tickets from certain ports on the Continent. Write to the Convention Secretary for particulars.

ACCOMMODATION.—Accommodation will be available at Elim Woodlands, but no bookings will be made until next month.

DAY VISITORS TO LONDON.—Eight or more travelling together from one station, and returning the same day, may obtain return tickets at a single fare for the double journey.

IMPORTANT.—Enclose stamped addressed envelope with your enquiry, and write to the CONVENTION SECRETARY, 20, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4.

PRINCIPAL GEORGE JEFFREYS
AND REVIVAL PARTY

Revival and Divine Healing Campaign

in the TOWN HALL, PORTADOWN, FEBRUARY 22nd to 26th

The Personality of the Holy Ghost

By DOROTHEA DANGERFIELD

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption—Ephesians iv 30

THERE are some (even among Pentecostal believers) who do not adequately realise the immense importance of the work of the Holy Ghost in the Church and in the believer. This perhaps is the result of the ancient yet prevalent heresy of the impersonality of the Holy Ghost. We hear a lot about the power of the Holy Ghost—in fact, when believers are seeking the Baptism of the Holy Ghost one hears this one word *power*—"Give me *power*,"—to such an extent that one sometimes wonders whether the glorious

deeper his grief at our shortcomings and sins. For example, a girl takes a post as housemaid with a stranger who finds the work done to be careless and untidy. She is naturally angry with the girl but should that girl have been engaged by a friend of her mother, the friend would be grieved at the carelessness because of her interest in the girl. So it is with the Holy Ghost—we can cause Him grief because He is a Person who is intensely interested in us.

PERSONALITY OF THE HOLY SPIRIT

is not being somewhat overshadowed by His attribute of power. One would not for one moment limit the importance of Holy Ghost power for service. It is indeed essential particularly in these latter days, when evil spiritual forces are making themselves felt more and more. But I do think it helpful to keep in mind continually the personality of the Third Person of the blessed Trinity.

We see by our text that the Holy Spirit can be grieved. What does this fact imply? It implies three things

- (a) THE PERSONALITY OF THE HOLY GHOST
- (b) THE INTEREST OF THE HOLY GHOST IN US
- (c) THE LOVE OF THE HOLY GHOST TO US

Let us refer to these in order

(a) *The Personality of the Holy Ghost*

"Grieve not the Holy Spirit." You cannot grieve a power, a force, an influence, however mighty it may be. Take electricity for instance. Supposing you had electricity in your home, it supplied your light, heated your water, cooked your dinner, swept your rooms, did your ironing, and so on. Then one day you cut it off at the main—that mighty power would be shut out and no longer able to gain an entrance into your home. But great power though it is, it would not feel hurt or grieved, because it was no longer welcomed into your home. It is the greatest force in the world, but it cannot feel.

Not so the Holy Ghost—if He can be

GRIEVED AND WOUNDED,

He must be a Person capable of feeling and emotion. It is an astounding fact—things that we can do or leave undone can grieve Him. This fact shews the close and intimate personal connection between the Holy Spirit and individual believers.

(b) *The Interest of the Holy Ghost in Us*

People who are not interested in us are not grieved, but His interest in us is such that "He intercedes for us with groanings which cannot be uttered." How deep then must be His interest? We may anger a stranger, but we can only grieve a friend who loves us truly, and the deeper the interest of a friend, the

(c) *The Love of the Holy Ghost to Us*

This is a thought as rare as it is beautiful and true. Anger begets anger, grief begets pity, and pity or compassion is akin to love. He is so compassionate that He is called by Jesus "the Comforter." The Holy Ghost is hence a Being with tenderest feelings—He loves, and He loves us.

Oh! that we might realise more fully the sensitiveness of His affection, that we might comprehend the exquisite accuracy of His touch upon a conscience obedient to the Word.

"Grieve not!" How do we grieve Him?—By a carnal mind, by infringing the law of love, and by neglect of His offices.

By a carnal mind. This is very distinctly taught by the immediate context. The carnal mind is enmity to God. It is occupied mainly with earthly concerns. Its ideals are of the earth, earthly. Its tendencies are strongly towards mammon, and mammon,

THE GOD OF THIS WORLD,

the god of death, is diametrically opposed to the Holy Ghost, the God of life and light. All that is of mammon is tainted with death; it all fades and decays away. But all that is of the Spirit is endued with life, and life more abundant.

In the morning you pick that beautiful rose, its fragrance delights your senses, but in the evening it is drooping and withered, and soon will crumble into dust in your hand. That dish of luscious strawberries, in a few short hours will be a mass of decay. So mammon brings disease and putrifying sores to soul and spirit, and as the rose crumbles into dust, so do the pleasures of this world crumble away, leaving only the dust of remembrance in our heart, and only too often it is a dust that soils, that brings sobs to the heart and tears to the eyes.

The dove, you will remember, could not rest upon carcases, and so she returned to the ark. Let us see to it that we drive not away the Heavenly Dove by a carnal mind.

We may also grieve Him by *infringing the law of love*, by giving way to bitterness, wrath, anger, clamour, evil speaking, criticism. The Holy Dove of love spreads His wings and leaves the temple where there is strife and hatred; it is impossible for the two to dwell together. The giving way to known sins,

bad habits, or folly most surely grieves Him. We grieve Him exceedingly, when we turn our backs upon revealed light.

We grieve Him by *neglecting His offices*. The Holy Ghost has been given for special and gracious purposes—to regenerate, to empower, to illumine, to sustain, to separate. How can any chance agency or

HUMAN DEVICE

take the place of the Holy Ghost in such matters? It grieves Him when those who so need His offices decline them and seek them from human wisdom.

Now what are the results of grieving the Holy Spirit?—We lose assurance, we lose the fruits of the Spirit, we may lose Him altogether.

We lose assurance. What does our text say?—“Whereby ye are sealed unto the day of salvation.” Every time we grieve the Spirit we weaken the seals of our own perfect security for life everlasting. We are sealed by the Holy Ghost. What is a seal for if not for security, identification, appropriation? When sealed by the Holy Spirit our eternal salvation is safe and sure. The powers of evil see God’s identification mark upon us and recognise that we are His peculiar property. They cannot deface the seal—we alone can do that by grieving Him.

Then again, when we grieve Him, we lose His witness to our worship, we lose His witness in our prayers and hymns, we lose the joy of salvation in Jesus, and we lose the vision of Jesus in our lives. Oh, what a vast difference this makes, how cold and powerless are our prayers without the witness of the Spirit, how joyless our hymns, and how inefficient the service we render to our glorious Captain and Saviour, Jesus Christ the Lord.

We lose the fruits of the Spirit when we grieve Him—love, joy, peace, gentleness, longsuffering, goodness, meekness, etc., and wanting these we are barren indeed, and in grave danger of producing noxious weeds.

When we lose the fruits of the Spirit, the loss of all ideals follows and with this loss comes coldness, then

SPIRITUAL COMA AND DEATH

Alas, how many there are who “have a name to live, but are dead,” because of the lack of the witness of the Spirit in their lives.

Lastly, *We may lose Him altogether*. “My Spirit shall not always strive with man.”

The Holy Ghost is very patient, wonderfully forbearing and longsuffering. How much so no tongue can tell, how pen can write. But let us remember that the Spirit departed from Saul and others in Bible times, and we have seen the sad results of similar departures in our days—men whom God has used have had to be laid aside—we ask not why, but we see that the Holy Ghost has departed. It is the saddest sight on earth, and should call forth the full tide of our sympathy and prayer. Alas, it does not always do so. I fear that un-Christlike criticism sometimes takes the place of prayer for such. Let us not be thus guilty, but rather with all humility let us cling to the blessed Third Person of the glorious Trinity, obeying His gentle voice unquestioningly and our lives will then be full of peace and joy.

The other day I was in a neighbouring town and was led to go into a church to pray. As I knelt there after a short time of prayer, the Spirit said to me, “Go to Mrs G—” I said to myself, “You can’t go now, it would only inconvenience them, it is

JUST THEIR DINNER HOUR,

you would be in the way.” And I tried to continue to pray, but the Spirit left me and I could not do so. I got up and obeyed in spite of feeling that I should be in the way, for I knew His voice. When I arrived at the house they greeted me with “We have just been talking about you,” and then I was told that they were in a dilemma, as they had promised an assembly at another town to take a dear brother from Sweden to sing the Gospel to them that night, and they had just found that they could not go as there was no bus back. They had been saying “Mrs Dangerfield has a car she would take us, but we cannot let her know.” They got down to prayer and told the Lord all about it, asking Him to undertake, and, bless His holy Name, He did, as He always does. But it makes me sad to think how nearly I disobeyed and grieved the blessed Spirit. Some people would say, “A pure case of telepathy.” But those who know the difference can distinguish between telepathy and the Holy Spirit. The Holy Ghost warms the heart with love, telepathy does not, and there are other differences between telepathy, spirit voices, and the voice of the Holy Spirit, not expressible in few words.

We had an enjoyable evening of service and fellowship, and the assembly had the privilege of listening to a glorious voice sing the Gospel in the Spirit. How many of God’s dear ones would have been disappointed had I grieved the Holy Spirit by disobeying Him, and letting convention stand in my way?

In all seasons and circumstances may the prayer arise from the dedicated altar of our hearts:

Stay, Thou insulted Spirit, stay,
Thought I have done Thee such despite
Nor cast this sinner quite away,
Nor take Thine everlasting flight.

So shall we ever abide in His perfect will, guided, checked, and led forth by His blessed voice heard and obeyed.

Inside the Platter

By DR A T PIERSON

There are too many who are trying to put on Christ without putting off the old Adam. In *sanctification* the rags are to be put away, and the Lord Jesus Christ is to be the true garment that robes the soul. We should not be satisfied only to be justified by faith, and still permit any filthy thing to remain under the garments of our imputed righteousness.

God says to us, “Be ye holy, for I am holy!” and we should not be satisfied to have a wrong lust, an ungodly passion, an unholy temper, or any other form or remnant of evil to defile the body and the spirit, and so dishonour our blessed Lord.

Both Healed at
Principal George Jeffreys' Birmingham Campaign



Mrs. A. R. Shipley

Mrs. Shipley suffered for years with fluid in the legs and also an ulcerated stomach. Mrs. Simmon suffered for six years through a growth and also wore a belt for twenty years. Both completely healed.



Mrs. Simmon.

Happy in Jesus.

FANNY J CROSBY

WM J KIRKPATRICK



1 Happy in Je-sus, hap-py in Je-sus, I will de-clare it a-broad,
2 Cling-ing to Je-sus, on-ly to Je-sus, O what a com-fort is mine,
3 Walk-ing with Je-sus, on-ly with Je-sus, Sweetly I jour-ney a-long.



CHORUS Happy in Je-sus, happy in Je-sus, I will de-clare it a-broad, *FINE*



Thro' His a-tonement, pre-cious a-tonement I have found fa-vour with God
I will a-dore Him, yes, I will praise Him, Je-sus, my Sa-vinger di-vine
I have be-liev'd Him I have re-ceive'd Him, He is my joy and my song



Thro' His a-tonement, pre-cious a-tonement, I have found fa-vour with God



Kind-ly He sought me, ten-der-ly I brought me Out of the de-sert so wild,
Un-der His watch-care peace-fully hid-ing, Faith my Redem-er can see,
Watch-ing me ev-er, leav-ing me ne-ver, Still my pro-ject-or is night,



Now I can trust Him, thank-fully trust Him, Since He has made me His child
An-gels in glo-ry, tel-ling the sto-ry, Now are re-joic-ing with me
Sav'd by His mer-cy, in fi-nite mer-cy, Who is so hap-py as I?



Bible Study Helps

HE IS ABLE.

God is Able.

- To keep you from falling (Jude 24)
- To keep that which I have committed unto Him (II Tim 1 12)
- To deliver (Daniel 3 17)
- To make all grace abound (II Cor. ix 8)
- To recompense (II Chron xxv 9)
- To establish you (Rom xvi 25, R V).
- To do exceeding abundantly above all that we ask or think (Eph iii 20)

Christ Jesus is able

- To save to the uttermost (Heb vii 25)
- To succour them that are tempted (Heb ii 18)

The Engrafted Word is able.

- To save your souls (James 1 21)

The Holy Scripture is able.

- To make wise unto salvation (II Tim. iii 15)
- To build you up and
- To give you an inheritance among all them which are sanctified (Acts xx 32)

The resurrected Christ is all-able.

- "All power is given unto Me in heaven and in earth" (Matt xxviii 18)

QUIETNESS.

We need quietness in this restless age:

- 1 Quietness—the effect of righteousness (Isaiah xxxii 17)
- 2 Quietness gives strength (Isaiah xxx. 15)
- 3 Quietness brings gladness (Psalm cvii 30)
- 4 Quietness is of the Lord (a) When the Lord giveth it, no one can make trouble (Job xxxiv 29) (b) When the Lord gives trouble no one can give quietness (Jer xlvii 7)

Next week An old favourite, "Oil in My Lamp," verses and chorus

Some of the Gifts of God

IV.—Healing and Miracles.

By Pastor LEN J. JONES

Gifts of healing—I. COR. XII. 9.

NOTICE that it says *gifts of healing*. This suggests that some have results for one disease or complaint more than for others

A study of the Scriptures shews that the Lord healed in the Old Testament, Christ healed when He was upon the earth, and the ministry of healing followed in the Church after the Lord Jesus Christ went away, and we believe should follow to-day. We read of three definite commissions by the Lord in the Word of God. First He sent out twelve with instructions and power to heal

ALL MANNER OF SICKNESS

and disease (Matt. x. 1-8), they returned (Luke ix. 10) and told the Lord all that they had done. In the second commission (Luke x. 1-9) we read that the Lord chose seventy, and sent them out with the same instructions to heal the sick, they returned with joy (Luke x. 17), telling the Lord that even the devils were subject unto them through His Name. The third and last commission, from which all have not yet returned, was given by the Lord just before He went away. It is much the same as the other two: "And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe, In My Name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover" (Mark xvi. 15-18).

Here, too, the command is to lay hands on the sick, and they shall recover. In each of the commissions the Lord has commanded definitely regarding the healing of the body. This last commission has never been altered or rescinded, and it is the commission and Divine ordination from which we too, as ordained ones, shall some day return.

WHEN HANDS ARE LAID

upon a person for healing, and he or she is anointed with oil in the Name of the Lord and prayed for, and is healed, it is often asked whether that person is healed through the Lord fulfilling His Word, "They shall lay hands on the sick, and they shall recover" or whether it is the *prayer of faith* (for we read in James v. 14, 15 that we should anoint with oil "in the Name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up"), or whether it is the manifestation of the *gift of healing*. As to which agency it is, we cannot always be sure. So long as the sick are being healed, that is the main thing, and there is really no need for us to distinguish the agencies. If there were, more explanation would have been given. No doubt much of the healing is due to the prayer of faith, and the Lord fulfilling His Word without the manifestation of the gift. Those who are familiar with this move-

ment in different parts of the world, however, will vouch that there is no scarcity of testimonies of healings that resemble those in the Book of Acts, and do suggest the manifestation of the gift.

Let us be glad and rejoice for what the Lord is doing in these days in the healing of the sick, for many to-day are rejoicing in deliverance from all manner of infirmities.

While many have had clear answers to prayer and distinct healings, there are some who stand out very definitely in this respect to-day. To those who would say that there are only a few in these days being used mightily in this way, we would

REFER TO THE SCRIPTURES

—the early Church had many members, yet as far as the healing of the sick is concerned we only read a few names. We read of 5,000 being converted on one day, and 3,000 being converted at another time, there are also the many places in Scripture where we read of people being converted, such as the Samaritans and the Ethiopian eunuch under Philip, the household of Cornelius through Peter, and those converted through Paul's missionary work, such as Lydia and the Philippian gaoler. There are also scriptures shewing numbers being converted at different times, such as, "And the Lord added to the Church daily such as should be saved" (Acts ii. 47), "And believers were the more added to the Lord, multitudes both of men and women" (Acts v. 14), and, "As many as were ordained to eternal life believed" (Acts xiii. 48). From such scriptures as these we can conclude that there was a numerous membership in the early Church, yet when it comes to the exercise of the ministry of healing, only a few names are mentioned out of this multitude—Peter, Philip and Paul, and one instance where Ananias was used so that Paul might receive his sight.

RECORDED HEALINGS

in the New Testament were through the men mentioned—just a few men, and these all prominent. If there were mighty things done apart from these men, all we can say is that they have not been recorded in the Scriptures. No doubt there were other healings, but these men stood out prominently. "Have all the gifts of healing?"—yet we would say with Paul, "Covet earnestly the best gifts."

In these days too there are many who can tell you of answers to prayer and people being healed, but there are some who stand out prominently. To shew how God is working in these days in the healing of the sick let us quote press reports of just two recent demonstrations in England, one in London and the other in Birmingham.

From THE STAR, 21st April, 1930

10,000 SHOUTING "HALLELUJAH."

Revival Scenes at Albert Hall "Foursquare" Meeting.

Nearly 10,000 people went to the Albert Hall to-day to a "healing" service conducted by Principal George Jeffreys, the founder and leader of the Elim Foursquare Gospel Alliance.

Numbers of cripples and ailing people were wheeled or led in by their friends, and their enthusiasm and fervour were unbounded when, in reply to a request by Principal Jeffreys, those who alleged that they had been healed at other services stood up and waved their hymn sheets.

Fully half the audience stood up, and their cries of "Hallelujah!" were drowned by an outburst of singing and shouts of praise from the whole congregation.

10,000 Singing.

Principal Jeffreys then asked how many cripples had been healed through the services, and twenty-six stood up, followed by fourteen people, including a small boy of seven, who had been cured of blindness. Several others testified that they had been cured of sleepy sickness.

As each testimony was given there were shouts of "Hallelujah!" Ten thousand voices sang hymns, accompanied by the orchestra and the organ. Great emotion was displayed by the congregation while the ceremony of the laying-on of hands was in progress.

A number of people afterwards testified that they had felt the touch of healing come upon them. So great was the enthusiasm that many people went straight out to join the already large queue waiting for the afternoon and evening services.

Reporting this demonstration the *Daily Telegraph* of April 22nd, 1930, said

When Principal Jeffreys asked those who had been miraculously healed to stand up, scores did so. Among them a man declared that at a service in Leeds his legs, which had been wholly paralysed and crossed, suddenly began to straighten out and gain strength, while the bones slipped into place, until, throwing down his crutches, he was able to walk up to the platform.

The *Daily Mirror* of April 22nd, 1930, reported as follows

After that the Principal called upon those who had been healed to testify to their cures. People, by their own admission, waved their hands to signify that they had been cured of such diseases as cancer or tumours. There were too many to count.

Twenty-six hands were held up to denote that the owners had been cripples and were now whole. When called upon by the Principal, fourteen people in the hall waved hands to proclaim that they had been blind in one or both eyes and could now see.

Then followed prayers for conversion. Hand after hand went up.

These are the reports from only three London papers. This demonstration was also reported in the *Daily Mail*, *Daily Express*, *Daily News*, *Daily Herald*, *Daily Chronicle*, and *Morning Post*.

A SIMILAR REPORT

comes from Birmingham, where there were 8,000 present at two services. Regarding these meetings the *Birmingham Gazette* of May 5th, 1930, reported

Principal George Jeffreys, the Elim evangelist, has outgrown the Birmingham Town Hall, from which 2,000 people were turned away at his last service there, and multitudes followed him yesterday to the Embassy Skating Rink, Sparkbrook.

At a service of healing held during the afternoon, several hundred were prayed over and anointed with oil, as the vast assembly sang with intense religious fervour. Many times the singing was interrupted by a vast cheer from the audience, as one or another of the sufferers testified to having felt the touch of healing.

It was estimated that at least 5,000 people attended a second service held in the evening and when the Principal

asked how many of them had been healed during the Birmingham campaign, sixty-one testified to having obtained relief from limb disorders, twenty-one from cancer and tumours, nearly a score from deafness, and over a dozen from sight trouble. An appeal for testimony from all who had been healed of any complaint resulted in a roar of Hallelujahs, and hands too numerous to count were waved among the crowd.

Let it be well noted that these are independent press reports. Let it be remembered, too, that they comprise only two demonstrations in the one year with the one ministrant, and represent only one country.

WORKING OF MIRACLES.

Because of the resemblance between this and the previously discussed gifts of healing, not a great deal will be written under this heading.

We have scriptural authority for referring to an outstanding case of healing as a miracle. The healing of the nobleman's son in John iv 54 is there referred to as a miracle, "This is again the second miracle that Jesus did, when He was come out of Judæa into Galilee." In John vi 2, again, we read, "And a great multitude followed Him, because they saw His miracles which He did on them that were diseased." The restoring of sight to the blind man in John ix 16 is recorded as a miracle, while in Acts iv 16, 22, the healing of the lame man through Peter and John at the gate called Beautiful, is referred to as a miracle. Of the sick being healed and diseases departing in Acts xix 11, we read that "God wrought special miracles by the hands of Paul." For this reason we write little under this heading, believing that much of that which we have written upon the subject of the gifts of healing applies also to the working of miracles. Just where the dividing line is between the two is not easy to ascertain.

Miracles, however, are not only outstanding cases of healing. The turning of water into wine in John ii 11, is referred to as a miracle and so is the feeding of the 5,000 in John vi 14.

With this and the other gifts, we must adopt one of

THREE POSITIONS

- (1) To ignore the subject altogether
- (2) To suppose that miracles and the other gifts were once operative, but are not so to-day
- (3) Frankly to accept that miracles and the other gifts are operative to-day

It is easy enough to understand the world adopting the first attitude, but hardly so a child of God who is living in communion with His Lord, and seeking to walk in obedience to Him. In the light of what is going on to-day it is difficult to understand a child of God, who is pressing on with His Lord, accepting the second position. Apart from what is taking place to-day, if we adopt the second attitude that the gifts were for the early Church but are not for to-day, and then very carefully study the stand we have taken, it is likely that we shall soon be wondering what really is for us to-day. If we adopt the third position, we shall not feel uncomfortable every time we read about the gifts in the Word of

God, and hear about other people's blessed experiences, but shall rather thank God for what is being done, and

PRESS ON

to all that is ahead Let us not interpret the Word of God by our experience, and because we fall short, pull the standard down to where we can reach it, but rather, let us leave the standard where it is, and press toward the mark, standing foursquare upon the Word of God, not merely with our lips, but in deed and truth

Let this much be said under the heading of the

Sixteen Incentives to Soul-Saving Service

1 This is a lost world Men are by nature unfitted to dwell with God

As it is written, There is none righteous, no, not one (Rom iii, 10)

For all have sinned, and come short of the glory of God (Rom iii 23)

So then they that are in the flesh cannot please God (Rom viii 8)

2 God desires the salvation of men

Who will have all men to be saved, and to come unto the knowledge of the truth (I Tim ii 4)

The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance (II Peter iii 9)

3 Men need to be saved (a) In order that they may glorify God here and hereafter (b) That they may have the joy that comes from saving others (c) That they may escape the doom of the impenitent

4 God has ordained the salvation of men through the agency of men An angel could be the servant of God to Cornelius, but Peter was sent to shew him the way of life

And now send men to Joppa, and call for one Simon, whose surname is Peter, he lodgeth with one Simon, a tanner, whose house is by the seaside, he shall tell thee what thou oughtest to do (Acts x 3-6, 22)

5 Soul-saving is the great business of God It was God who sought Adam and Eve after they had sinned

And the Lord God called unto Adam, and said unto him, Where art thou? (Genesis iii 8, 9)

For the Son of man is come to seek and to save that which was lost (Luke xix 10)

6 Every believer in Jesus Christ as Saviour is constituted a servant

Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in My Name, He may give it you (John xv 16)

7. Servants are called to be soul-winners

As Thou hast sent Me into the world even so have I also sent them into the world (John xvii 18)

working of miracles, that in these days blind eyes are being opened, deaf ears are being unstopped, people with cancers and tumours are being delivered, and the lame are leaping for joy To those who would say that miracles and other gifts were, but are not for to-day, we would answer in the words of our Lord, "Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached And blessed is he, whosoever shall not be offended in Me" (John vii 22, 23)

(To be continued)

8 Soul-saving is the most blessed service ever committed to men

And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever (Daniel xii 3)

9 The joy of this service is beyond compare

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Psalm cxxvi 6)

10 This business is a success While more than ninety per cent of men who go into secular business and professional life fail no man fails who prosecutes this business

For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall My Word be that goeth forth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah lv 10, 11)

11 There is no excuse that any servant can offer for failure to engage in this business

Therefore to him that knoweth to do good, and doeth it not, to him it is sin (James iv 17)

12 The field for this service is the whole world

The field is the world, the good seed are the children of the kingdom (Matt xiii 38)

13 The time for this service is now

I must work the works of Him that sent Me, while it is day, the night cometh when no man can work (John ix 4)

14 The wages for this service are assured

And he that reapeth receiveth wages, and gathereth fruit unto life eternal (John iv 36)

15 There are difficulties in this service, but none that are insurmountable

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us (Eph iii 20)

And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things may abound to every good work (II Cor ix 8)

16 Wist ye not that ye must be about your Father's business? (Luke ii 49)

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, March 1st. Luke xii 49-59

"Suppose ye that I am come to give peace on earth?" (verse 51)

Yes, we had supposed this. Did not the angelic choir sing at His birth, "Glory to God in the highest, and on earth peace, good will toward men?" Did not the prophet declare that the Child born and the Son given would be the Prince of Peace? Did He not say Himself, "Blessed are the peacemakers?" Then, as all these things were said, we should expect Him to bring peace. Yet it is one of the strangest facts of history that the Prince of Peace has been the centre of strife. Nations, tribes, towns, homes, friends have been bitterly divided because of Him. But, observe, the division has never been caused by those who have truly yielded to Christ and have partaken of His Spirit. It has arisen from those who refused to follow Him, and who were stirred up into bitter hatred against those who insisted on being His disciples. As Christians we don't want division. But at all costs we must have Christ. He has won our hearts. We must worship Him. If division results because of this, we are sorry. But we will not seek to promote peace by rejecting the Prince of Peace.

Monday, March 2nd Luke xiii 1-17

"Immediately she was made straight" (verse 13)

As the Lord saw that woman rise from her pitiful stoop and walk erect, He saw in miniature the accomplishment of His world-wide mission. That mission is to release the world from the blighting hold of the Devil, and enable men to stand upright for God. The world belongs to God. But the Devil has subtly bound her with an infirmity for six thousand years. He has caused her to stoop before him, and before idols of wood and stone. The world is in the grip of a Devil-wrought infirmity. Her plight is pitiful. As a doubled-up woman is a spectacle of pity among men, so must this doubled-up world be a spectacle of pity among the angels. But release is coming. Signs of approaching release are all around us. Soon this old world will straighten her back, and sing out in the joy of her newly-found Redeemer, "Blessed is He that cometh in the Name of the Lord."

Tuesday, March 3rd. Luke xiii 18-35

"Nevertheless, I must walk to-day" (verse 33)

Are there any "musts" for us to-day? Let us name some. I must work to-day, I must worship to-day, I must smile to-day, I must laugh to-day, I must sympathise to-day, I must be unselfish to-day, I must be true to-day, and so on. Well, just fill in your own "must." Men and women are needed who will

Meditations by PERCY G PARKER

work hard, because the need is great, who will pray hard, because the powers of darkness are strong, who will plod along life's way with a happy smile, because sickness and sorrow abound, who will be cheerful, when so many others are cross, and who will be true, where multitudes are false. I must—I must do something Christlike to-day. I must create an atmosphere of prayer and song, trust and hope, peace and righteousness wherever I go. Because I must do these things then I must commence the day by getting into uninterrupted fellowship with God.

Wednesday, March 4th Luke xiv 1-14

"Whoever exalteth himself shall be abased" (verse 11)

It is a sorry business when men try and exalt themselves. Yet pride of place has been one of the greatest besetting sins of the human race. The Devil started it—men have followed him. No one is exempt from the temptation. The powers of darkness are ever working at the heart of our life, seeking to get us to assume positions that are not for us, and to aim at heights which are not reserved for us. The world is critical of pride, yet it is ensnared by it. Even the world does not like the self-opinionated man. She laughs at such an one behind his back. Yet for purposes of business she will pet and pander him. But God never pets, and never panders. God hates pride. Humility and true exaltation go together. The crown of life is reserved for those who are crucified with Christ. The meek are to inherit eternity. The meaning of the name Paul is "little." It was the man who was little in his own sight that became the greatest apostle. If you would be great, even in your family circle, you must be the servant of all.

Thursday, March 5th Luke xiv 15-24

"They all with one consent began to make excuse" (verse 18)

Where there's a will there's usually a way. Where there's not a will, there is usually an excuse. We are naturally clever at excuses. Excuse-making begins in childhood and continues to old age. Some excuses are legitimate, but they can easily become untruths. A bad excuse is generally a veiled lie. The calls of God are usually met with the excuses and evasions of the disobedient. Happy and truthful is the man who never excuses himself from obedience to God.

Friday, March 6th Luke xiv 25-35

"Whosoever forsaketh not all that he hath cannot be My disciple" (verse 33)

The Lord Jesus did not make discipleship easy. In fact, from the natural standpoint, He made it tremendously difficult. One must even hate his own life in order to be a disciple. One's

own life, yea, even the lives of wife and child, were and are to be counted as ciphers! Christ must have all—literally all—our life if we are to count ourselves His disciples. That does not mean to say that wife and child be forsaken. We may be sure of this, that if we hand everything over to Christ He will take care, not only of our own life, but of all the property that is handed over to Him. We give our money to God, He gives us back sufficient for our own needs. We give our loved ones to God. But He gives them back to us to be cared for and trained in such a way that it is clear they are heavenly property. In yielding our life we find it. In yielding our loved ones we find them. Our safest possessions are those which we have given away to another—even Christ.

Saturday, March 7th. Luke xv 1-10

"Ninety and nine just persons which need no repentance" (verse 7)

Let us take care not to press parables beyond their simple meaning. Otherwise we should be inclined to think that there is a large percentage out of every hundred people who need no repentance. But God makes it clear in other parts of His Word that a hundred per cent of the human race need repentance. All have sinned and come short of the glory of God. There is none righteous, no, not one. All have been like sheep and have turned to their own way. Every man and woman is in the position of the lost sheep. The Good Shepherd has to find every one of us, otherwise we should never be found. He has found us. That is our song of joy.

Bible Educator

A prize, and special mentions, monthly

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

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

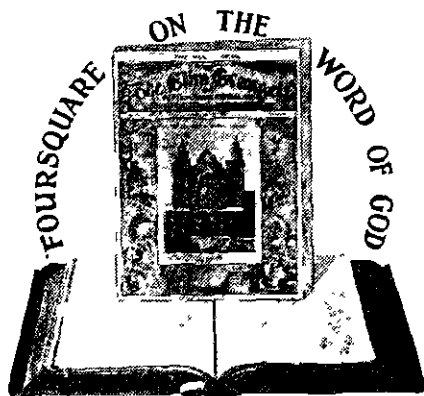
BIBLE NAMES PROBLEM. Below will be found added together the names of fifteen people or places mentioned in the Bible. The letters forming the names will be found in their right order, the first one being Tob, the second Tobiah, and so on. Give the full list of fifteen names, and state after each one the first place in the Bible where it is mentioned (book, chapter, and verse). Use a Concordance if you like, and this will help you. Here are the letters of the names.

T O B I A H I J A H A Z A H I M E L
L C H V R R A N D R E U S

Solutions should arrive by first post Monday, March 2nd

Answer for February 13th Puzzle: Balaam (Numbers xxii)

First twelve with correct solution: Mary Hurst, Winifred Moon, Mary Noble, Dennis Wilkinson, Doris V Isaacs, Nancy Wainman, Mary Brown, Robert Barham, Gwendoline Godfrey, Margaret Howard, Roden Evans, Joan M Hill



EDITORIAL

Founded on the Rock.

FEBRUARY gales are blowing through the trees, whistling around the corners, and overcoats are being pulled closely around the figure to keep out the biting blast. To sit by a cheerful fire with the wind whistling around the house gives one a feeling of security. How much greater satisfaction there is in knowing that your spiritual house will withstand the blasts that blow. "And the rain descended, and the floods, came, and the winds blew, and beat upon that house, and it fell not for it was founded upon a rock." To be founded on the Rock is the only secure place in the shifting sands of time. Founded for salvation upon Christ the Rock of Ages, founded in your Christian experience upon the Rock of God's sure promise founded in your preaching and teaching upon the sure basis of the Rock of God's Word. Then the blasts may come, judgment may sweep by, adversity may rage around you, persecution may test your position, but—you will be safe and secure.

The Victory of Praise.

THE value of praise is graphically illustrated by a vision that was given to an earnest Christian worker.

"As I stood there on the platform, with my eyes closed, I saw the entire tent surrounded with great black demons, with huge, bat-like wings. Each demon seemed to stand about ten feet tall, and as they stood in a circle, com-

pletely surrounding the tent, they were so close together that their wings touched, tip to tip. They stood close to the border of the tent, and with my eyes still closed, my heart began to cry out, "Oh, Lord, what shall I do?" And He spoke to me in such a real way, in that calm, undisturbed voice which those who love the Prince of Peace know so well, "Just begin to praise Me. I will do the fighting. You do the praising." So I began to praise Him. "Praise the Lord!" The first time I said it, I noticed the demons seemed to tremble. "Praise the Lord!" The second time I shouted it. I am sure my voice was heard above every other sound, and I saw each demon take one step backwards, away from the tent. Each time I said, "Praise the Lord," the demons took another step backwards, until I lost all sight of them in the distance. "Praise the Lord!" The next time I said it, I saw in the distance a circular band of angels standing around the tent. "Praise the Lord! Praise the Lord!" Each time I praised Him they took one step nearer, still another step nearer, till at last they stood at the very border of the tent, such tall, wonderful-looking angels, with the beautiful wings of each touching the tent, tip to tip.

Perhaps not another person in the tent saw the vision of this great shining band of angels, yet everyone inside and out must have sensed the presence of God, for not only did a great peace steal over my soul, but the whole audience was hushed."

Wireless Telephony.

At dawn of day, February 21st, 1891, a sailing ship by the name

of *Queen*, collided in the fog with another ship in the North Sea, and immediately began to settle down in the water, and sank in a very short time. Only a few of the crew managed to escape. A young man from North Wales who was one of the officers of the *Queen*, went down with the ship.

A moment or two before disappearing he cried, "Mam! Mam!" twice. After comparing the time with one of the survivors, his mother said that she was awakened from her sleep at that very time. She thought she heard her son, William Gough, calling her. She got up and roused the family, thinking William had come home, but in this she was disappointed. Her dear son never returned.

And the following, like the above, is a true story. When Moses was leading Israel, and the Egyptians following on their heels, the great leader sent a wireless telephonic message to headquarters. "And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward." Blessed be God, we can all have a Transmitter and a Receiver installed in our hearts, and can send out and receive telephonic messages from heaven at all times. We can "telephone to glory," and have a "little talk with Jesus on the Royal telephone."

This is not telepathy, but scriptural faith.

The Word of God is pitched to the key of an ordinary life. Faith is the substance by which we may tune in to receive its blessing.

MISQUOTED SCRIPTURE

No. IX.—Proverbs xiii 24

"SPARE the rod and spoil the child," is an expression often used under the impression that it is a quotation from the Scriptures. Does it come then as a surprise to learn that this passage nowhere occurs in the Word of God? The verse which is distorted into the above is, in reality, vastly different from the popular rendering. Here it is: "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." Again in this case we find the actual words of the Book are stronger than the popular rendering.

Spiritualism—Divine or Satanic?

An Address delivered by Miss D PHILLIPS at the Elim Tabernacle, Letchworth

Read I John iv 1-10, II 22-25

WHAT is spiritualism? Spiritualism is a system of enquiry of the dead—a system which teaches men to enquire of the dead. Some people believe they can actually enquire of the dead, others believe they cannot.

In the Old Testament we find quite a number of names given to

SPIRITUALISTS AND MEDIUMS.

They are not called spiritualists or mediums but are noticed under other terms—*necromancers*, which by the dictionary means, "One who enquires of the dead", then another term—*familiar spirits*, which is similar to the mediums of the present day. Further, we find they are called *wizards*, which in the dictionary has the same meaning—"those who have dealings with the spirits of the dead, or profess to have dealings with the spirits of the dead." These three terms are used to describe spiritists in the Old Testament.

Scripture has a good deal to say about them. We find that spiritualism is not just a modern thing, although it is only during the last eighty years it has come into this land in modern guise and become prevalent, but between three and four thousand years ago it was commonly practised among the heathen, and we find that in heathen lands it has been prevalent all along. Out in China, India and Africa you will find that many of the people believe in having dealings with the spirits of the dead. Some go so far as to put food for their dead relatives, believing they will come and take the food. They firmly believe that they are dealing with

THE SPIRITS OF THE DEAD

But it is to the modern revival of spiritism in lands lighted with the Gospel that the following scripture points. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (I Tim iv 1). So we find that not only does spiritualism keep hold of those to whom it was always a belief, but it captures those who "depart from the faith." Those who once held the faith of the Word of God will be side-tracked and depart from the faith in the last days, and will give heed to seducing spirits and doctrines of demons. But God has given us His Word to be a lamp to our feet and a light to our path. We have infallible means of testing whether this thing be of God or not.

We will just test spiritism by the Word of God now. First of all, look at the Old Testament—Leviticus xix 31. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord your God." So God positively forbids and condemns all dealings with those who seek information from the dead, lest we be defiled by them.

"The soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set My face against that soul, and will cut him off from among his people" (Lev xx 6). This is

A SOLEMN WARNING;

God will be against them—He will oppose them, He will set His face against them. They shall have no more fellowship with God. Deuteronomy xviii 9-12 shews that it is an abomination to the Lord, and that because of these "abominations" God drove the Canaanites out of the land. II Chronicles xxxiii 6. "And he caused his children to pass through the fire in the valley of the son of Hinnom, also he observed times and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord to provoke Him to anger." We provoke God to anger by dabbling in spiritualism.

Over 2,500 years ago this warning was given by God—

And when they shall say unto you, Seek unto them which have familiar spirits, and unto wizards, that peep and mutter, should not a people seek unto their God? On behalf of the living, should they seek unto the dead? (R V.) To the law and to the testimony: if they speak not according to *this word*, it is because there is no light in them. (Isaiah viii 19, 20)

Now we will look at the New Testament

And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying, the same followed Paul and us, and cried, saying, These men are the servants of the Most High God, which shew us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same hour. And when the masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers" (Acts xvi 16-19).

A diviner is the same as one who has a familiar spirit. This was an evil spirit. When the spirit was cast out, the woman lost her power of divination. Thus there is every evidence to prove that God is against spiritism, and forbids and condemns it.

SPIRITUALISTS USE SCRIPTURE

in justification of their beliefs. They believe in some Scripture, but not all, they will say that the Bible speaks about communication with the dead. Novices, or those who are new to spiritualism are sometimes told through the mediums to read the Bible and even to pray, also to give up evil habits, but as they gradually get deeper into it, doubts arise regarding the Bible and about Christ, until by-and-by all faith in the inspiration of Scripture has gone.

Let us also notice some passages of scripture which spiritualists use to support their teaching. First of all there is the case of King Saul.

Then Saul said unto his servant, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor (1 Samuel xxviii 7)

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it, and enquired not of the Lord, therefore He slew him and turned the kingdom unto David the son of Jesse (1 Chron x 13, 14)

You will notice it was *after* Saul had forsaken God that he went to this witch of En-dor to enquire of the dead. Then you will notice, if you read the story through, that something happened which the medium did not expect, she was terrified—astonished—evidently she expected a spirit.

TO IMPERSONATE SAMUEL,

instead of which God intervened, and He really allowed Samuel actually to appear, and the woman was as much astonished and afraid as Saul was. God allowed Samuel to come back and give a message of judgment. You will find that does not happen in the messages the spiritualists are supposed to receive. The spirits of the dead in the spiritualistic circles always give messages of comfort and of happiness—no matter what sort of lives have been lived down here, always telling of happiness—never messages of judgment like that of Samuel.

Saul died for his sin—for the sin of enquiring of the dead, instead of enquiring of the Lord, and for forsaking the Word of God. Do you think that when spiritualists bring up this scripture they want us to follow Saul's example? He had forsaken God, and he himself confesses here that God has departed from him. It seems rather as if only those people who have forsaken God go and enquire of other spirits.

Another scripture they use—the Transfiguration of Jesus Christ. We will look at Matthew xvii 1-8. At

THE TRANSFIGURATION

Moses and Elijah appeared talking with Jesus. They say these men died a long time ago, and yet they appeared. Well, if they are going to take this incident, they must also take the context where it tells us there was a voice from heaven saying, "This is My beloved Son, hear ye Him." If they are going to believe this incident, and take this as a proof for their belief, they must believe that Voice from heaven too, and the message it brought—"This is My beloved Son"—which is one of the things they all deny, they deny the Deity of the Lord Jesus Christ. How can they logically take part of the incident and not all? Moses and Elijah were having intercourse with the Lord, and not with man. This is not the case with the spiritualist mediums, is it? They believe spirits are just having intercourse with men. In another of the Gospels we see the subject that Moses and Elijah were discussing was the atoning death of Jesus then soon to be accomplished, another article of Christian faith which spiritists deny. Again, how can they take part of this incident and not the whole?

I noticed in the *Citizen* a correspondent was referring to this incident, and he said that the bodies of Moses and Elijah lay rotting in the ground many long years before this. They will find Elijah's body

NEVER REACHED THE GROUND

—for he was caught up a *living man* to heaven! In the Epistle of Jude, verse 9, you will read about a dispute concerning the body of Moses between the Devil and Michael the archangel—Michael says, "The Lord rebuke thee." Then in the last chapter of Deuteronomy you will find nobody knows where the body of Moses was buried—God buried him, so there is evidently something about the body of Moses we do not know. We believe they are to be the two witnesses who are spoken of in the Book of Revelation who are to be on this earth again.

If spiritists believe in the appearance of Moses and Elijah, then why deny the existence of the Devil, for the same Bible and the very same Gospel speak about the Lord on another occasion having a conflict with the Devil in the wilderness (Matt iv). Yet they will absolutely deny there is a Devil. I was talking to one of them the other day, and she said to me, "You surely don't believe there is a Devil—there is no such being."

A THIRD GROUP OF SCRIPTURES

they use for their own purposes (the Devil used to take Scripture, and amputate it to suit his purpose, and there are many who thus quote Scripture to suit their purpose, and deny the rest)—they believe that the angelic visitations in Scripture prove that spirits visit men. Now first of all you will find that angels were messengers from God, not from men, and they could not be called up by men—God sent them. These latter-day spirits are called up by men—whereas the angels of Scripture were sent by God with definite messages. Then again, angels gave their messages direct to the individuals—not through mediums. You will find also a great difference in the messages we hear of given through the mediums—they are most trivial, compared with the messages given by the angels in the Word of God.

I think we have already had enough evidence to prove that the Scriptures absolutely forbid and condemn spiritualism, but let us look now at the attitude of spiritists towards other scriptural doctrines. Romans 1:4 says, "Jesus Christ . . . declared to be the *Son of God* with power, according to the spirit of holiness, by the resurrection from the dead." They not only deny His Deity, but His atoning death, and

THE POWER OF HIS BLOOD

to cleanse from sin. Deny the inspiration of Scripture, deny the fall of man, and the existence of the Devil, and of heaven and hell, and yet they will tell you that Christ was a wonderful Example, and was the most wonderful medium who ever lived on the earth—but they do not believe what He said. He Himself claimed to be the Son of God, and He believed in hell, and that there was a Devil. No system of religion that denies the Deity of Christ and the atoning death of Christ is of God.

Is spiritism satanic or Divine? We have had enough evidence to say it is not of God—but it is satanic—though this is an awful thing to say, yet the Scriptures prove it. It is directly against the Scriptures, and the Devil is certainly the instigator of everything against God's Word.

The New Testament uses two terms for spiritism—*witchcraft* (Gal v 20) and *sorcery* (Rev xxi 8). These verses shew the awful future and companionship of those who are partakers in this evil.

One test was applied by a Dr Stanley, to see whether spiritualism was really right. He

WENT TO A MEDIUM,

and asked if he could have communication with his niece, one Bessie Beales. The supposed spirit of this departed niece came and talked with him, and he had various messages from her at different sittings—but she had never existed! He had given just a fictitious name and a fictitious relationship! Many others have put tests like that and found them failures. It cannot be doubted that there are messages from the unseen world, but *not* from the dead. Rather do seducing spirits impersonate them.

Why is it that so many are drawn into spiritism? When people have lost a loved one, they just want to know what has really happened—whether there really is life after death—and they want comfort in their bereavement. If they only knew that this Book could give them all they need, how different it would be. The Bible makes it perfectly clear that there is life after the grave—and what sort of a life this is, too, if they would only search and see. This Word gives plenty of comfort for the bereaved. Surely it would be more comforting to know that their loved ones were present with the Lord, than to think of them as just

WANDERING SPIRITS

at the beck and call of anyone who likes to call them back to this sin-cursed world. This Word is sufficient for all our longings and enquiries. Why should we go to other spirits when we have God—the Holy Spirit, who will guide us into all the truth?

There are other scriptures too which shew it is impossible really to bring back the dead, such as II Samuel xii 23, Job vii 9, 10, and Luke xvi 19-31. If the rich man could have returned to warn his brethren, he would have done so. Also he said, "I am tormented." No mediums give messages like that!

We are to try the spirits, to see whether they are of God, or not (I John iv 1-3)

I want to tell you of a young man who was getting very deeply interested in spiritism. His parents were very earnest Christians, and very distressed about their son. They warned him, and prayed for him, but nothing seemed of any avail, and he told them how he talked or had communication with his grandmother, who had

DIED YEARS BEFORE.

They could not do anything with this son to keep him from going to these meetings. Then after much prayer a verse came to the father one day—I John iv 1. "Try the spirits whether they are of God." Then he called his son to him and said, "Next time you go to the spiritist meeting I want you to ask grandmother a question—she was an earnest Christian and loved the Lord and served Him, as you know. Next time you get in communication with her just ask her this—'Is Jesus the Son of God and did He come in the flesh and suffer for sin?'" The son went to the meeting and

ASKED FOR COMMUNICATION

with his grandmother again. Through the medium the spirit answered him, and he asked this question. But there was no answer! He asked the question again, and there was no answer. He began to get anxious and then demanded an answer. The only answer he received was a torrent of abuse and profane language. He fled, and never returned again to those meetings. "Try the spirits whether they be of God." Every spirit that denies that Christ came in the flesh is not of God.

How we ought to be praising God for His precious Word, and for the clear light it gives us, and for the clear evidence of what is of God and what is not! If anyone has in any way been dabbling in this, only the power of God can deliver you. The blood of Jesus Christ cleanses from all sin, and if you come to the precious Blood to-night there is cleansing—perfect cleansing. "Ye shall know the truth, and the truth shall set you free."

Rock of Ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From Thy riven side which flow'd,
Be of sin the double cure
Cleanse me from its guilt and pow'r

A Free Salvation

I knew the Lord of Glory
Once left His home on high
For sinful man's salvation
To suffer and to die,
Yet thought that this salvation
I still must strive to win
Through sacrament and penance,
Thus overcoming sin

How ceaselessly I struggled
A lasting peace to gain,
Assurance of salvation
I still could not obtain

Until the precious teaching
Of John five twenty-four
Entered my heart like sunshine
From heaven's eternal shore

The sinner looks to Jesus—
Eternal life receives,
From death to life he passes
The moment he believes
I never since have doubted
That my salvation's won—
The mighty work completed
By God's Eternal Son

No fear of future judgment
Can e'er oppress me now,
I know the judgment has been
met
By One with sinless brow
I cannot tell the freedom
And joy this knowledge gives,
That I am safe for ever
Since my Redeemer lives

—A S K

Concise Comments & Interesting Items

Revival movements for youth are in progress which are quite evangelical, but there seem to be other so-called revival movements which are sadly wanting. The Archbishop of York has just given a series of revival addresses at Oxford. It is claimed that the youth of Oxford have been greatly stirred. But we scarcely know what to make of the following, gathered from a report of his utterances.

"God is the union of perfect goodness with absolute power. Does that union exist? He could not demonstrate that it did, but could only suggest lines for meditation. In any case the interest of religion would be destroyed if the reality of God were proved. If it became an intellectual certainty, there would be no spiritual merit in faith. The noble certainties that faith called for were always exercised on a hazard, never on a certainty."

We pity a revival which is based upon these crude vagaries. Scripture knows nothing about the hazard of faith. Faith is the evidence (not the hazard) of things unseen (Heb. xi. 1).

From South Africa there also comes a report of a revival which is strangely doubtful.

"A revival movement has begun in South Africa that is gaining ground very rapidly, and some of us are at a loss what to make of it. It is hard, however, to define what is their teaching and declaration of faith, because they themselves have no clear statement of doctrine.

"Their great slogan is 'Life changes,' and there seems to be evidence with some of a real change of life. Some of them seem aglow with joy and happi-

ness, and they are on fire to tell others what has happened to them. When you ask them how the 'life change' has come about—is it based on the Atonement? and is it the blood of Jesus that has cleansed their hearts from sin?—they are strangely silent. One man was asked whether the new birth, which he said had taken place in him, was based on the redemptive work of Jesus, and he answered that he did not believe in the Atonement. And yet he talked of a life change."

In regard to this point, the writer from Scotland says that "there is no deep convicting power of the Holy Spirit, breaking and melting men and women, and exulting of the precious Blood that cleanses from all sin, and no true regeneration and change of heart (not merely of life). These are not the things emphasised in this movement." Another Icen Christian, reviewing this movement in South Africa during the past two or three years, says "It is one of the most subtle and daring schemes of the enemy in these last days."

A New York gangster named Cantino has recently been shot. He was buried in a coffin worth £4,000, and his funeral cost £10,000. The coffin was of solid bronze and silver. Which is better? A £4,000 coffin, or a priceless spiritual crown. We prefer the crown.

The terrible earthquake which occurred in New Zealand on February 3rd reminds us forcibly of the insecurity of earthly things. The main shock continued for five hours. Afterwards there were over fifty other brief shocks. Hundreds were killed. A cutting from "The Times"

gives an idea of the awful situation that resulted.

"The disaster spared neither old nor young. Ten dead have already been recovered from a home whose inmates were aged from 80 to 100. Twenty students are believed to have perished under the ruins of the technical school, 200 in another school had just paraded in the school-ground when the shock brought the building down. Several motor-cars with their occupants are believed to be buried under the fall of cliff. Other persons are known to be under fallen buildings, and it may be days before their bodies can be recovered. Attention is being concentrated upon those buildings where there is a possibility of rescuing any living. There is a dread uncertainty in the work, yet through all courage and a self-sacrificing spirit have been maintained. In the words of one observer: 'Property is nothing, and personal feelings and fatigue do not count.' The bereaved have not paused to mourn, but have laboured 24 hours without cessation in rescuing and aiding the injured, although such work is highly perilous when the renewed tremors may bring down suddenly walls already weakened."

We paid a visit to the opening of the Young Life Campaign in the Holy Trinity Church, Hampstead, conducted by the Brothers Wood. The church is a magnificent place. It was a pleasure to find such an evangelical vicar—one who is supporting the campaign with his whole heart. The attendance was good—about 450 being present. There was nothing sensational about the meeting. But it was quietly effective.



"Thou shalt be saved, and thy house" (Acts xvi. 31).

Our readers will be interested in this unique photograph. In the group you will see Pastor Joseph Smith, the present Divisional Superintendent of our Irish work (back row, third from left) with his father, mother, brothers and sisters. The old couple rested upon the above scriptural promise which was realised in their day. The first time Principal George Jeffreys went to Ireland he spent a few days of happy fellowship in the farmhouse home of these saints.

Light from Bible Study.

Bible study reveals hidden beauties in the Word of God. The beauties are there, but consecrated study is necessary if they are to be seen. Join the Elm Bible College Correspondence School. All particulars from the Secretary, 20, Clarence Road, Clapham Park, London, S.W. 4

The Ministry of Sorrow

By Dr. G. D. WATSON

IT is the ministry of sorrow to break down hard natures, and melt stubborn wills. There are men who have plenty of mind, and capacity to see truth, to sanction righteousness, but whose heart-nature seems made of flint. They lack feeling, warmth, tenderness. They look upon religion as

A COLD MORALITY,

or a set of business-like duties, or as a financial and political transaction with God. God takes His time, and watches His opportunity, and slowly undermines these tough natures, till some day an uneasy feeling comes up from the fountain of their being, and creeps all through them. Calamity takes hold upon them. God allows most bitter disappointment to crush some darling hope, or plan. Clouds gather, misunderstandings, separations, sharp and sudden turns in the intellectual or financial or social life transpire, or health breaks down, or bereavements turn life into a waiting cemetery. Then sorrow gets in its beautiful work, and fairly laughs behind its mask of tears at the work it will do. As in the late afternoon, the shadows of the great rugged mountains stretch themselves across the low valley, as if the proud peaks had knelt down.

TO PRAY ON THE DEWY MEADOW

in the evening hour, while the stars of evening begin to light their lamps, as if to make a sanctuary of the spot, so it often happens that sorrow is an afternoon gospel on many a stubborn soul, and gets many a proud heart to bow down in the valley of tears.

Joseph had more sorrow than all the sons of Jacob, and it led him out into a ministry of bread for all nations. For this reason the Holy Spirit said of him that he was "a fruitful bough by a well, whose branches run over the wall" (Gen. xlix. 22). It was through sorrow his heart grew big enough to run over the Israelitish wall, and feed the Gentiles with bread, and now Gentile Christians need a baptism that will lead them over the Church walls to love and feed the scattered children of Israel. Sorrow is the Mary that breaks the alabaster boxes of our hearts and lives in order that the costly perfume may fill the entire house, instead of being pent up. God never uses anybody to a large degree, until after He breaks them all to pieces.

Sorrow reveals unknown depths in the soul, and unknown capabilities of experience and service. Gay, trifling people are always shallow, and never suspect the little meannesses in their nature. Sorrow is God's ploughshare that turns up the subsoils and depths of the soul, that it may yield richer harvests. If we had never fallen, or were in a glorified state, then the strong torrents of Divine joy would be the normal force to open up all our soul's capacities, but being in a fallen world, sorrow, with despair taken out of it, is the chosen power to reveal ourselves to ourselves. Hence it is sorrow that makes us think deeply,

long and soberly. Sorrow makes us go slower and more considerately, and introspect our motives and dispositions.

SORROW DIVINELY BLESSED

opens up within us the capacities of the heavenly life, and such sorrow will make us willing to launch our capacities on a boundless sea of service for God and our fellows. We may suppose a class of indolent people living at the base of a great mountain range, who had never ventured to explore the valleys and canyons back in the mountains, and some day, when a great thunderstorm goes careering through the mountains, it turns the hidden glens into echoing trumpets, and reveals the inner recesses of the valleys, like the convolutions of a monster shell, and then the dwellers at the foot of the hills are astonished at the labyrinth and unexplored recesses of a region so near by, and yet so little known. So it is with many souls who indolently live on the outer edge of their own natures, until great thunderstorms of sorrow reveal hidden depths within that were never hitherto suspected.

It is through sorrow the soul learns obedience. Scripture tells us that even Jesus "learned obedience by the things which He suffered." Many have stumbled over this Scripture. Jesus had in Him the principle of perfect obedience from His birth, and He never once disobeyed the Father in thought, word or act. But that perfect spirit of obedience had to be brought out and unfolded in a thousand various applications and directions, and under all sorts of human limitations and vicissitudes among those who constituted the world's sinful society. Now, in the carrying out of His perfect obedience there were circumstances painful and sorrowful, and through suffering He learned the importance, the true value, and the best way of obedience. In a similar way, the true child of God finds out through sorrow the very deepest and most loving obedience. It is sorrow that brings the soul into the Calvary-life of Jesus, and introduces it into the priestly life of Christ, that of compassion and sympathy and prayer for others. As a mordant fixes colour in a dye, so sorrow establishes

THE SPIRIT OF OBEDIENCE

But sorrow will pass away. It ministers now in the heavenly life, but its ministry will pass away when the curse is lifted from the earth, and the age of glory succeeds to the age of grace. It is in the day when the saints of God shall be gathered at Mount Zion, "with songs and everlasting joy upon their heads," that all "sorrow and sighing shall flee away." It is when the Lamb is to gather His redeemed ones in the New Jerusalem, and lead them by fountains of living waters, that "God shall wipe away all tears from their eyes." Sorrow is the pathetic moonlight that in the present dispensation ministers to grace, and brings forth some delicate flowers that are not strong enough at first to bear the strong sunshine of supernal joy.



Many Converts—New Members—Baptisms

26 NEW MEMBERS RECEIVED

Leigh-on-Sea (Pastor J. Woodhead) Sunday, February 1st was indeed a blessed day at Leigh-on-Sea, a good congregation gathered to the morning service, and the presence of the Lord was felt. Pastor Woodhead ministered the Word, taking for his text Acts vii 55, 56, shewing the power of the Holy Spirit manifested at the martyrdom of Stephen. Evangelist G. Dunk gave the address to the adult Bible class which was very edifying, Miss Cattaway and Mr. Smith gave messages to the Sunday school, and the children were very much blessed.

Great blessing was experienced in the evening service, when a large congregation gathered. The singing of the Elim No. 2 choruses was an inspiration at the commencement of the service. Mr. F. J. H. Saul read the lesson, which was followed by a musical item from the Crusaders, after which twenty-six new members were received into fellowship by Pastor J. Woodhead.

The following Tuesday found another company of saints in Elim Gospel Hall desiring to "follow in His steps" in baptism. The church was full at the commencement of the service, which was conducted by Pastor G. Kingston, and a very inspiring message was delivered by Mr. J. Copsey of Leigh-on-Sea, when the truth went home to many hearts. When the appeal was given at the close of the service, one soul was saved, and four more applied to be immersed at the next service. The presence of God was felt when Pastor J. Woodhead immersed the candidates. The voice of God had been heard, and one realised that these candidates were really following the Lord. Pastor Woodhead was very ably assisted in the baptistery by Mr. A. Challis.

HEARTS REFRESHED—SPIRITS REVIVED.

Kilsyth (Mr. Samuel Burke) The saints at Kilsyth are experiencing times of great blessing at the week-night services. Every Tuesday night as the saints pour out their hearts to God, He pours in the oil of the Spirit, with good measure, running over, hearts are refreshed and spirits revived, and the saints are encouraged to press forward.

Thursday night is devoted to Bible study, when most profitable times are spent as God's servant unfolds the deep truths of the Word, and leads the flock into the green pastures, so abundantly provided for all who come into the fold of the Good Shepherd.

PROGRESS AT WEST SMETHWICK.

West Smethwick (Mr. W. G. Hawkins) A revival and healing campaign commenced at Smethwick on January 4th, conducted by Pastor T. Tetchner (Scarborough).

The ministry of our brother has been blessed of God. Many souls have professed conversion, and bodies have been touched by the mighty Healer. Praise God for the times of blessing in this corner of the vineyard. Souls are being saved every week, and testimonies of healing given. A sister, who was to have gone under an operation for an ulcerated stomach, was anointed, and, praise God, the work was done, the doctor himself being very much surprised.

John xii This was a real blessing and full of edification, our sister being truly anointed in her message. Mrs. J. Woodhead then rendered a solo very beautifully. The second speaker was Mr. C. Smith. Although newly converted, yet one could see he was strong in the faith. This was our brother's first effort on the platform, but he had much liberty. Mr. L. Gisby (Secretary) then gave a very inspiring and well-prepared message.



Elim Tabernacle, West Smethwick.

Not long ago a sister who had never used her right hand and arm, testified to the power of God in delivering her.

The Sunday school, although only five months old, has grown to 130 scholars. A treat was given them recently, the tables being laden with good things, choruses were enjoyed, and as the children left they each received a gift.

The Cadets are being made a blessing to all their prayers and messages in their meetings, and their loyalty to the Lord, being an inspiration to all.

NEW CRUSADER BRANCH FORMED.

Westcliff. A special service was held at Westcliff on Monday, 2nd February for the opening of the Elim Crusader branch. Pastor J. Woodhead brought over the Leigh-on-Sea Elim Crusaders and Orchestra.

At the commencement Pastor Woodhead handed over the service to his vice-president, Mr. Bently, who very ably conducted the service. Miss M. Harvey was the first to minister, speaking from

After the service, Mrs. G. Kingston and Evangelist G. Dunk were able to enlist a number of Crusaders for Westcliff assembly, and so the visit of the Leigh friends was far from being in vain.

REVIVAL IN COUNTRY DISTRICT

Annaghanoon (Pastor E. F. Cole) Great blessing has been the outcome of a special evangelistic campaign conducted by Evangelists W. J. Hilliard and W. E. Barrie.

This quiet but beautiful countryside has been caught in the grip of a blessed Holy Ghost revival, God honouring the faith of expectant hearts. Nightly the old-fashioned Gospel in word and song is being set forth, and great has been the rejoicing of burdened sinners set free. Some wonderful cases of conversion are being registered, while some who came in to make sport are getting gloriously saved. The whole district has been set a-ringing with revival choruses, the mill workers, in some cases, instead of idly passing the moments of the lunch hour

find great pleasure in expressing their feelings through the hymns found in the revival hymn sheet

So great has been the spirit of conviction that many, after once leaving the meeting have returned to surrender their all to Christ. At the time of writing this report over fifty have found peace in believing

ANNIVERSARY AND WINTER TREAT.

Hadleigh, Essex (Pastor B Hurrell) The anniversary and winter treat, held on Wednesday, January 28th, will long be remembered by both children and adults. After the children had had tea a public meeting presided over by Pastor G Kingston, assisted by Pastor and Mrs Hurrell, followed, during which the scholars sang and recited the Gospel message with much acceptance

Pastor J J Gunter was the speaker, and his stirring address will long be remembered by all

In presenting the annual report Miss Byatt referred to the progressive condition of the school and requested the assembly's prayerful support in the extension of the Lord's work amongst the young

During the meeting prizes were distributed to successful scholars by Mrs Hurrell

A happy evening spent in the presence of the Lord concluded most appropriately and blessedly when three young sisters returned to the Lord

MISSION AT BALLYMONEY

Ballymoney (Mr S J Cooper) A great time of blessing was experienced during the last fortnight when a special mission was conducted by Mr Patterson, from Portadown. During the week the attendance was not very good owing to the weather being very wet and stormy, but on Sunday nights the hall was crowded, the saints being greatly blessed

80 RECEIVED IN 26 BAPTISED.

East Ham (Pastor Len J Jones) On Sunday, January 18th, Pastor Henderson spent the day with the church at East Ham for the purpose of receiving in eighty new members after the evening service. A number of these had been attending the Tabernacle regularly for some time, but, nevertheless, it was very encouraging to see so many stepping out boldly and publicly to identify themselves with those standing foursquare on the Word of God. As a result of the Gospel address given by Pastor Henderson that night, four souls decided for the Master, and the preacher's word of exhortation to the assembly at the after meeting was a blessing to all

At the two Thursday night Bible studies following, Pastor Jones dealt with the subject of water baptism, thus preparing the ground for the following Thursday February 5th, when twenty-six candidates were baptised in water by Pastor Boulton, who also ministered the Word. This meeting witnessed the salvation of two souls

The Lord is still greatly blessing the saints here under the ministry of Pastor Jones, quite a number having received the Baptism of the Holy Ghost according to Acts 11:4, and the power of God is felt in all the meetings. The Pastor's

great aim is to inspire the Christian with longings for a life of real holiness and consecration, and the pure, unadulterated Word of God is given with no apology

A PROGRESSIVE WORK

Grimsby (Pastor A C Coffin) We are glad to report continued blessing in this assembly. The Lord's healing and saving power has been manifest in the midst. A sister was raised from death's door, rising up from her bed in the Name of the Lord, as He bade her. In another case a man who for twenty-five years had been a bandsman in the King's Army, was mercifully saved about a fortnight before his death, and bore a glad testimony to the Lord, almost his last words being, "I am so happy." On New Year's Day, the Sunday school gathered for tea, followed by a happy evening of singing and recitations. Presents were distributed to those in the Infants department. The Lord is definitely working among saints and sinners, and we believe that in the day which will reveal all, we shall see the wonderful work God has wrought, and in which He has permitted us to be labourers together with Him

SPECIAL MISSION

Portadown (Mr W J Patterson) A special series of meetings was held for two weeks by Mr J Cooper of Ballymoney, when great blessing was received by the saints, and, praise God, souls delivered

from sin. One cannot very well forget this brother's first message on Revival, illustrated by the resurrection of the dry bones in the open valley, and as the nights passed the interest increased, until upon the closing night, when he took as his subject, "After death, what?" many began to realise what it would be to meet God in judgment

CRUSADERS CONDUCT GOSPEL SERVICE

Guernsey (Pastor A S Gaunt) Our hearts at Guernsey are full of praise and adoration towards our God. Blessings are steadily falling in our midst. Souls are seeking to be filled more and more with the Holy Spirit, and bodies are receiving a touch from the Healer Divine. On Sunday, January 25th, the evening service was conducted by the Crusaders, when two sisters and a brother gave impressive addresses. The hall was packed to its capacity

Does Christ satisfy the young? The enjoyable evening proved that He does so, praise the Lord! A sister gave her testimony during the meeting as having been healed of appendicitis. Last Sunday evening was also inspiring, when our beloved Pastor delivered a very interesting message on "Where are the Dead?" The hall was full again. We are praying that God may pour down His Spirit more and more on His saints



By Pastor P N CORRY

March 8th, 1931.

READING: Luke iv 16-26.

MEMORY TEXT: "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run . . . looking unto Jesus the Author and Finisher of our faith."—Heb xii. 1, 2

NAZARETH,

TEACHER'S NOTES.

A. Outline of Previous Lesson.

Notes on this reading were published in the "Elim Evangel" for June 21st, 1929

B The Sabbath

In the time of our Lord Jesus synagogues were found in almost every town and village, wherever a few Jews existed. In the Acts you will notice that they were to be found even in places far away from Palestine, such as Antioch in Pisidia (xiii 14), Iconium (xiv 1), Thessalonica (xvii 1), Corinth (xviii 4), and Ephesus (xix 8), besides other places. These synagogues were used as places of Sabbath worship, of prayer, of education for Jewish children and as Jewish courts of justice (Luke vi 22, John ix 22, Matt x 17, etc.)

The Lord Jesus had already done many mighty works at Cana of Galilee, Capernaum, and other places, but His own

city Nazareth, where he had lived and worked for eighteen years, had not seen anything of Him since His baptism. Notice that in this place He was very well known. He had always been very regular in his attendance at the Sabbath worship (Luke iv 16), and the congregation must have been composed of people who had known him as youth and as man for years. To witness to those who have been brought up and grown up with you is the hardest sort of witness that is possible, but remember this, the Lord Jesus never asks us to do anything that He did not do Himself. His home witness nearly cost Him His life, yet He did it as firmly and as boldly as though the danger was non-existent

The Scriptures

The Jewish sacred writings are divided into the Law, the Prophets, the Psalms (Luke xxiv 44), but while the passages from the Law were read according to a system that took them through the books of Moses in 3½ years, the passages from the Prophets were chosen by the reader himself. Our Lord deliberately chose to read Isaiah lxi 1-2 and also stopped reading in the middle of a sentence, closed the book, and sat down

Explain to the class that these books of the Law and the Prophets were not books as we know them with leaves,

with chapters and verses provided so that we can find the places easily. They were long rolls made up of pieces of parchment, stitched together, and when unrolled to their full length were very long indeed. To find the place (Luke iv 17) in such a roll showed that the Lord was not only able to read Hebrew, but also that He knew how to find His way in the Scriptures with ease. To impress this on your children in the class, help them to realise that the Lord was no haphazard reader of the Word, but a student of it, and that they should also follow Him in this as in all other habits of life. There is far too much nowadays of the lazy kind of reading that just opens the book at any place. The Lord knew His Bible, and we are not worth calling Christians if we do not know ours. I am reminded of the story that is told of a man that did this, and as he opened his Bible at random the passage that caught his eye was, "Judas departed, and went and hanged himself" (Matt xxv 5). Hastily he closed the Book, deciding that such a message could not be for him, and he opened it at another place to have a second try, and this time the message, "Go, and do thou likewise" (Luke x 37), was the word that met his astonished gaze. It is no good hiding behind the plea that the Lord was Divine—as a man He knew His Bible thoroughly, and it was far more difficult then than now—we have no excuse for not knowing the Word of God.

The Sermon.

The Lord spoke from this wonderful portion of Scripture of hearts being healed, captives liberated, blind ones receiving sight, bruised ones set at liberty and of the poor hearing the good news. He surely told them of all the grace and love of God that had anointed Him to preach the acceptable year of the Lord. Love was the keynote of His message, and to hear the Lord of love speaking on a subject nearest His heart must have been a sermon that could not be forgotten. Peter (Mark vi 1), describing

the scene, tells us that they were "thunderstruck" (the word he uses is a very strong Greek word that means to be amazed to be struck with wonderment and astounded). They were expecting a Messiah who should right their national wrongs with the edge of the sword and who would rule with authority and power, but to hear that their neighbour, their village carpenter, who had fashioned their yokes, mended their ploughs, and repaired their roofs, was the Spirit-filled Messiah filled them with wondering.

They forgot the mighty miracles wrought by His hands (Mark vi 2), because they could only see the things that He had made with them, and they said, "Is not this the carpenter, the Son of Mary, the brother of James, and Joses, and of Judah, and Simon, and are not his sisters here with us?" (Mark vi 3). Their wonderment at His gracious words only turned their eyes to the ordinary folks in the midst who were His relations. The Lord reminds them that no prophet is accepted in his own country, and that they desired to see what they had heard of as performed in other places done in their midst, and now He takes from their own Jewish history illustrations of the way this unbelief works in communities. There were many widows in Israel during the 3½ years of famine, but Elijah was sent only to a widow in the city of Sarepta, in the land of Sidon. There were many lepers in Israel in the time of Elisha, but none of them was cleansed saving Naaman the Syrian (Luke iv 25-27). The Lord chose as examples of people who had been blessed, although but despised foreigners—a widow in the heathen land of Phœnicia, and an alien oppressor who was a chieftain of their hated foes, the Syrians. This maddened them, for it revealed to their hearts that the carpenter was no bigoted Zionist, but a Prophet who would as gladly turn to the despised Gentiles as to the people of His own nation. The Lord Jesus not only witnessed to them that He was the Anointed of God, but that there was no

narrow nationalism in His Kingdom, and in witnessing to what we now rejoice in He risked His life.

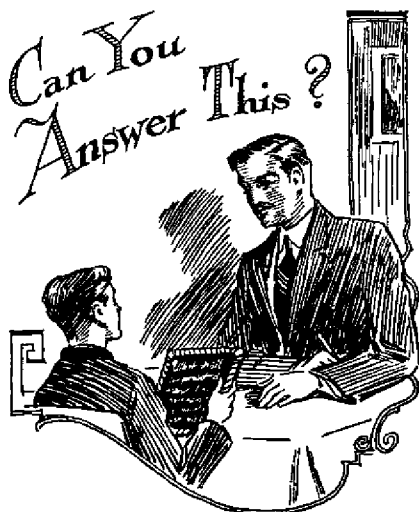
The Stumbling.

Peter tells us that they were offended at Him (Mark vi 3). They stumbled at the claim made by the Lord Jesus. The humble life that they knew made them turn from Him and with haste they dragged Him out of the synagogue, out of the city to the brow of the hill, that they might cast Him down. They sought to kill the Christ because familiarity with Him as the carpenter had bred contempt for Him as the Christ. Their unbelief did not affect themselves alone, but hindered those in the city from receiving help (Mark vi 5) so that the Lord of glory could there do no mighty works, but only marvel at their unbelief. The Lord Jesus went out of Nazareth over the hills to the villages to Capernaum and despised Galilee, never to return to Nazareth. The city of his boyhood and manhood turned Him out, and He never came back. How far-reaching and awful does rejection of Christ become, when faced with such facts as these, how terrible to be only familiar with the Christ, and yet not friendly and faithful. Press this danger home to the hearts of the scholars, so that they at any rate will never repeat the mistake that these Nazarenes made, but will receive the Lord Jesus with open-hearted faith and love.

WITH CHRIST.

We regret to announce the death of Mr Henry Mogridge of Lytham at the age of seventy-seven years. Mr Mogridge was well-known in the early days of the present outpouring of the Spirit in this country, when he opened the Pentecostal Mission Hall at Lytham. He was conducting the usual Thursday evening service on 5th February when he heard the call heavenward, and passed into the presence of the One whom he loved and served.

Can You
Answer This?



MORTIMER was rather clever at figuring, and he liked people to give him hard problems to solve, so that he might have an opportunity of shewing his skill.

I once went to the house of his father and mother. Mortimer had just come home from school, and after tea he brought me his slate and asked me to give him a problem—"A good hard one," he said.

So I gave him this one—"If a brick weighs 4 lbs and half a brick, how much does a brick and a half weigh?"

He immediately set to work, and I saw him biting away at the end of his slate pencil, as if that would help him!

After a few minutes he said "I've done it the answer is 12 lbs."

"Right!" I replied. "But that was too easy, now let me give you a harder one."

He passed me his slate, and I wrote "What shall it profit a man if he shall gain the whole world, and lose his soul?"

Mortimer took the slate, read the question, and looked at me.

"That's out of the Bible," he said.

"Yes," I replied "but can you answer it?"

"Nobody can," he said, "because there wouldn't be any profit."

Mortimer was right again. He knew that if any one could have all the gold and all the diamonds that the world contains, he would be poor indeed if he lost his soul. Our souls are worth more than all the wealth of the world. And they will surely be lost for ever unless we flee to the Saviour for refuge. None but He can save. Trying to be good won't keep us from being lost. For we have all of us done wrong things,—that is, we have sinned, and only the blood of Christ can wash our sins away. This is what is meant by being saved.

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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.

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

BRIGHTON.—Three working girls offered permanent or temporary home, full board 19/6. Comfortable and clean house; Christian atmosphere; live as family. Mrs. Hoare, 15, Upper Market Street, Western Road, Hove. B626

BRIDLINGTON, Yorks.—Cheery, homely apartments; board optional; comfortable; pleasant; restful; those needing change of air. Mrs. Kemp, "Elsinore," Trinity Road. B579

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.

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

HORSHAM, Sussex.—Foursquare home for rest and fellowship, near assembly. Bed, breakfast, 18/- weekly. Pretty country town; good bus and train services. Mrs. Newman, Lyndhurst, King's Road. B615

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

SPEND EASTER in North Wales. Board-residence with home comforts. 3 minutes sea, 5 minutes assembly; central for mountains and lovely walks. Miss Treadwell, "Grange," Wynnstay Road, Old Colwyn. B629

VISITORS to London.—Comfortable apartments; bed and breakfast, full board if desired, liberal table. Foursquare. Easy access to all parts. Mrs. Howard, 40, Guernsey Grove, Herne Hill, London, S.E.24. B625

HOUSES, FLATS, ETC. To Let and Wanted.

FREEHOLD HOUSE for sale; vacant possession. 5 bedrooms, 2 reception, kitchen and scullery; usual offices; electric light; fine gardens. Price £1,065. Apply Mrs. K. Warne, 3, Sundridge Road, Addiscombe, Croydon. B616

TO LET.—3 unfurnished rooms near Clapham South Tube. Moderate rent to quiet tenants; no children. 54, Wroughton Road, S.W.11. B630

SUITE OF ROOMS.—Unfurnished, one or two floors, phone and garage if desired. Electric; garden; very select neighbourhood; quiet house. Write stating religion, requirements, family, approximate rent. 3, Elliot Bank. 1st left turning up Sydenham Rise, Lordship Lane Station. B622

SITUATIONS VACANT.

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

BIRTH.

HAYES.—On November 15th, to Mr. and Mrs. Hayes, of Elim Church, Springbourne, Bournemouth, a daughter, Edna Freda.

MARRIAGE.

HARPER; GILLESPIE.—On February 9th, at Elim Tabernacle, Melbourne Street, Belfast, by Pastor Joseph Smith, Robert Harper to Sarah Gillespie.

WITH CHRIST.

ARCHER: On January 9th, Charles Samuel Archer, aged 44, dearly beloved husband of Mrs. Archer, of Ipswich assembly. Funeral conducted by Pastor J. T. Bradley. "Severed only till He come."

MOGRIDGE.—On February 5th, Henry Mogridge, aged 77, leader of Pentecostal Mission Hall, Lytham.

MENZIES.—On February 9th, Alice, wife of Rev. R. W. Menzies, Member of Elim Church, Letchworth.

BADCOCK.—On February 8th, Jessie Eileen, wife of Mr. H. C. Badcock, of Elim Church, Hendon. Funeral conducted by Mr. McGillivray.

BUCKLE.—On February 10th, at Bromley, Kent, Jesse, wife of Capt. H. W. Buckle, member of Elim Church, Hammersmith. Funeral conducted by Pastor P. N. Corry.

BULL.—On February 6th, Mrs. Bull, of Malmesbury Park Road, Bournemouth. Funeral conducted by Pastor W. Field.

MISCELLANEOUS.

ANYONE CAN PLAY hymn tunes without drudgery by obtaining a copy of "The Essentials of Pianoforte Playing" by Janet E. Fuller. Highly recommended by "Musical Opinion." 2/6 net (by post 2/9). Victory Press, Park Crescent, Clapham, London, S.W.4.

SHORTHAND.—Guaranteed rapid business postal course. Conducted personally by London County Council Instructor (Double Silver Medallist). Success certain. Illustrated handbook free to genuine enquirers, for stamp. Write BM/BRKE, London, W.C.1. B621

SPECIAL OFFER, in order to advertise our poster service. Four texts:—Jesus; Saviour; Healer; Baptist; Coming King. Each 20x30, hand-written, 5/- set. Posters by post; all sizes. Send for list. Reginald J. Silvey (ex-missionary), 5, Duck Road, Tilbury. B617

Over a Million!

We have recently printed well over a million tracts. About forty different kinds of these are now ready for you. Two new titles have been added to our favourite "Visiting Series." Write to-day for

SPECIAL OFFER

a sample packet of each, containing nearly two hundred tracts, of thirty-nine different kinds for 1/- (post free)

ELIM PUBLISHING CO., LTD.
Park Crescent, Clapham, S.W.4

EASTER CONVENTIONS.

Easter Conventions will be held at LONDON, BIRMINGHAM, CARDIFF, GLASGOW, and BELFAST. Further particulars later.

Read right through the next page and look out for the surprise line

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Salvation

When God Changes a Man

By W. F. P. BURTON

An impressive story of a ferocious Congo slave-raider who became a noble Christian and a powerful evangelist among the native tribes. A book that will appeal to all who are interested in missionary work. It is a stirring narrative throughout. Bound in cloth boards, with two-colour jacket.



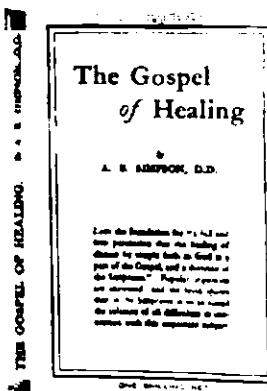
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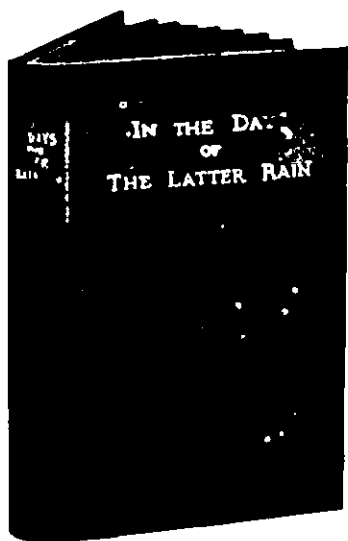
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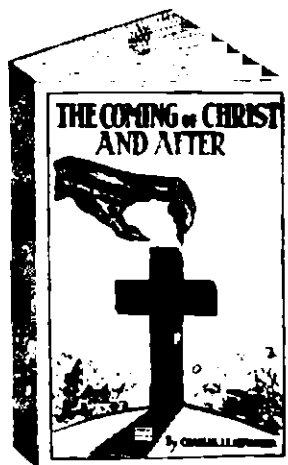
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