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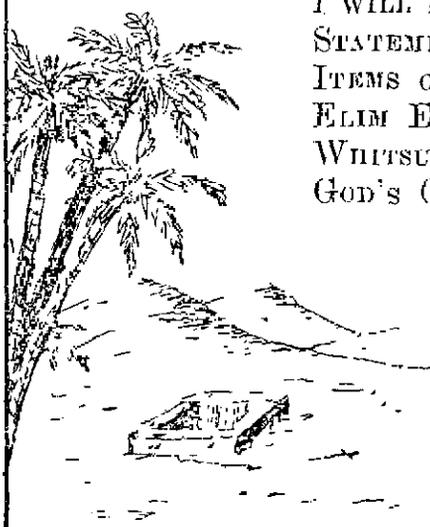
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with which is incorporated
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Editors

{ ERNEST J. PHILLIPS
ERNEST C ROULTON

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Editorial.

"Ye shall receive power."—Acts 1, 8

The great need of the Church to-day is power. Never were the opposers of the Gospel more determined, never was the enemy of souls more deceitful. And yet power to cope with the onrush of unbelief, worldliness, and indifference is on every hand lacking. We are living in the last days when truly men have a form of godliness, but deny the power thereof (II. Tim., iii, 5).

Regeneration does not provide this needed power, sanctification does not provide it; nor does earnest prayer. On the other hand it does not come with "confirmation" Jesus said "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1, 8) If you lack power, it is because you lack the Holy Ghost, for the Holy Ghost is the power. Stephen did great wonders and miracles among the people because he was "full of faith and power" (Acts vi., 8), in other words he was "full of faith and of the Holy Ghost" (v 5) Jesus preached the word, healed the sick, cast out demons and did many signs and wonders, not by His power as Son of God, but by the power of the Holy Ghost. "God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, and healing all that were oppressed by the devil" (Acts x, 38). And He did not begin His public ministry until the Holy Ghost came upon Him (Matt. iii., 16, 17) He Himself said: "The Spirit of the Lord is upon Me, because HE HATH ANOINTED ME TO PREACH THE GOSPEL" (Luke iv., 18). Jesus is our perfect example, and you and I can live His life and do the works that He did, as we are yielded completely to God and filled with His Spirit.

HAVE YOU RECEIVED THE BLESSINGS WHICH FOLLOW THIS INDUWMENT?

The Holy Spirit brings power to witness for Christ (Acts 1, 8) After the first outpouring of the Spirit the apostles spake the word with boldness Peter who denied his Master was bold to witness for Him and three thousand souls were saved. And your witness which in the past perhaps has borne little fruit will bring conviction to the hearts of the

hearers as the Word of God is spoken in the power of the Holy Ghost (John xvi., 8) The Holy Ghost, too, takes of the things of Christ and shews them to us He glorifies Christ and reveals Him in a way that we never thought possible (vv 14, 15). He guides us into the truths of His Word, and opens our eyes to behold the wondrous things hidden therein (v. 13).

The Baptism in the Holy Ghost brings not only power with man—in witnessing, but power with God—in prevailing prayer, and power over Satan. It has been said that God does nothing except in answer to prayer, and the need of the hour is not so much preachers, but pray-ers—those who will wrestle with God day and night until the blessing comes, until the strongholds of Satan are broken down and a revival begins in our land. The Holy Ghost gives power in prayer It is only those who are filled with the Holy Ghost through whom He can pray with groanings that cannot be uttered, and with words which though unintelligible to oneself, are understood by God. Such prayers are God-breathed, and must be answered (Rom. viii., 26, I. Cor. xiv., 2). God is seeking in these days those who will pray in the Spirit and worship in the Spirit.

THIS POWER IS FOR YOU, TO-DAY

Just as in apostolic days God poured out His Spirit, so He is doing in these days. His plan has not been changed, the Holy Spirit has not been taken away; His gifts have not been withdrawn (I Cor xii. 8—10) "The promise is unto you . . . even as many as the Lord our God shall call" (Acts ii., 39). As Jesus Christ is the supreme need of the sinner, so the Holy Ghost is the supreme need of the saint. As LIFE comes with Jesus Christ, so POWER comes with the Holy Spirit. Yea, as Jesus is the life, so the Spirit is the power.

Have YOU received this power? Have you received the Holy Ghost since you believed? If not, claim the promise. "He shall baptize you in the Holy Ghost" (Matt iii, 11). Fulfil the conditions. First it means an emptying—an emptying of self and sin. God only fills empty vessels. Then it means perfect cleansing through the Blood. He only fills cleansed vessels. Be obedient to Him in all things (Acts v, 32). Seek to live like Jesus. Get a deeper hunger in your soul for Him, and a deeper thirst for the Spirit of God. If any man THIRST, let him come unto Me and drink . . . but this spake He of the Spirit" (John vii., 37, 39) "For I will pour water upon him that is thirsty, and floods upon the dry ground" (Isa. xlv., 3). Ask in faith, believing (Luke xi, 13), and "cairy UNTIL ye be endued with power from on high" (Luke xxiv., 49).

You will find when the Holy Ghost comes in and takes possession that you will be filled with the glory of God, and the Holy Ghost will manifest His presence by speaking through you in other tongues the wonderful works of God (Acts ii, 4, x 46, xi 17, and xix 6). Your very spirit, soul and body will be permeated with His presence. You will be filled with a deeper passion for the souls of the lost, and energised by a new power. A new life will be begun, a life in the Spirit, and you will go forth fully equipped, with fresh possibilities for God. E J.P.

The Baptism in the Holy Ghost.

Personal Testimony of Mrs AIMEE SEMPLE MCPHERSON.

We print below the personal testimony of Mrs Aimee Semple McPherson. It will be remembered that Mrs McPherson opened the Angelus Temple in Los Angeles at the beginning of last year. Each week since then there has been a baptismal service in the Temple, at which from forty to eighty, mostly new converts, have been baptised in water. On Mrs McPherson's last birthday a tarrying meeting was held during the whole day, when about sixty received the baptism in the Holy Spirit, with the evidence of speaking in other tongues.

When I learned that the Latter Rain was falling on the earth, and that the Lord was baptizing His saints with the Holy Ghost and fire, just as He did on the day of Pentecost, I became a diligent seeker for this gift. With eyes opened wide with wonderment, I beheld people shaking under the mighty power of God, heard them speaking with tongues as they did throughout the Word of God when receiving the Holy Ghost. I saw the sick healed and many prostrated under the power of the Holy Ghost, as Paul was on the road to Damascus, and as John, when he said, "I fell at His feet, as one dead."

When the power of God fell in this little mission it was noised abroad, and the people came running together, some mocking and others asking the intelligent question, "What meaneth this?" exactly as they did on the day of Pentecost. My mother began to be very anxious over my continued attendance at the mission because of the rumours she had heard declaring that these people were either hypnotising and mesmerising the people or else it was demon power, because they acted in the strange manner recorded in the second chapter of Acts.

The very people who had praised and encouraged me in my elocutionary, theatre-going, dancing, and worldly life, were now greatly alarmed because I was spending my time on my knees praising the Lord, and warned my mother that these people would certainly cast some spell over me if she did not keep me out of these meetings. Finally my mother said to me one morning, when I was leaving for school "If you go to that mission once more, I will have to keep you home from school, as I will not have you bringing disgrace on yourself and have you talked about by associating with such people." That morning I went into school on the train because the country roads were completely blocked by one of our Canadian storms. The snow plough on the front of the engine had much difficulty getting through, and as I was late for school, and this might be my last opportunity to attend the tarrying meetings in the little mission, I decided not to go to school at

all that day, but to make the most of my time seeking the baptism. I therefore told Christian workers what my mother had said, and they began to pray that the Lord would fix it some way so that I would not have to go home until I received my baptism, and the Lord answered prayer. Bless His name! The blizzard increased in fury until the railroad track was so blocked that as fast as it was shovelled out the Lord filled it with mountains of snow, until before night all thoughts of getting through while the storm lasted were abandoned.

The following two days I made a business of seeking the Lord, only stopping long enough to catch a little food and sleep. Friday night I waited before the Lord till midnight. Saturday morning I got up at the break of day, and going into the parlour of the lady's home where I was staying, I kneeled down at a large morris chair in the corner with a real determination in my heart. You ask if I was not afraid of getting a wrong spirit, or being hypnotised as my parents feared. There was no such fear in my heart; I trusted my Heavenly Father implicitly, according to Luke 11. I opened my Bible at this passage and clung to it. You remember it tells us that we are to "*Ask and ye shall receive, seek, and ye shall find*", and assures us that "*Every one that asketh receiveth*," also that if we *ask for bread He will not give a stone*. I was assured that the Lord was not bestowing serpents or scorpions on His blood-washed children when they asked for food. Had He not said that if your earthly fathers know how to bestow good gifts upon their children, how much more would our Heavenly Father give the Holy Spirit to them that ask Him? So, having all confidence that God would be true if every man was a liar, I began to seek in desperate earnest. He said because of my importunity He would rise and give. I remember saying, "O Lord, I will stay right here till you pour out on me the promise you commanded me to tarry for, if I die of starvation. I am so hungry I can't wait another day. I'll not eat another meal until you baptize me."

After a time I ceased to beg the Lord for it, and realised I was not waiting for Him but that He was waiting for me, so I began to praise Him, and the deep "Glory! Glory! Glory to Jesus!" rolled from my heart.

All at once my arm began to shake, gently at first, then violently, till my whole body was quaking under the power of the Holy Spirit. I did not consider this at all strange, as I knew how the batteries we experimented with in the laboratory at college hummed and shook and trembled under the power of electricity, and here was the Third Person of the Trinity coming into my body in all His fulness. Oh, glory! that sacred hour is so sweet to me, and the remembrance of its sacredness thrills me as I write. I seemed to be lost in God. My body had sunk to the floor, but I

felt as though I was caught up into the clouds of glory. My lungs began to fill and heave under the power, my throat began to twitch, my chin to quiver, and then to shake violently and sweetly. My tongue began to move up and down and sideways in my mouth. Unintelligible sounds as of a stammering lip and another tongue spoken of by Isaiah 28: 11, were heard. My whole soul longed to praise Jesus, then suddenly, out of my innermost being, flowed rivers of praise in other tongues, as the Spirit gave utterance, Acts 2:4. I, even I, away down here in 1908, was speaking in an unknown tongue. I shouted, "Oh, glory! the Word of God is true. The promise is really to them that are afar off, even as many as the Lord our God shall call."

The Comforter had come, He of whom Jesus had spoken, saying, "When He is come He will glorify Me," and my soul was lifted in indescribable ecstatic praises to Jesus in a language I had never learned. I knew He was using beautiful words of praise I could never think of. I remember having said, "O Lord, can't you take me up to Heaven now I'm so near? Do I have to go back to that old world again?" "Hypnotism," you say? If so, it is a remarkably long spell and exceedingly delightful, and there was no one in the room to hypnotise me. "Demon power, all of the devil," some one may say. If so, the devil must have recently gotten converted, for he makes me love the Lord with all my heart, and to praise Him day and night, without ceasing. "Excitement," you say? Never! it has stood the test too long, dear unbeliever. In sickness, in sorrow, even in the gates of death, He has proved Himself to be the Comforter Jesus said He would send.

The next day being Sunday, and the storm having passed away, I was in the mission taking the Lord's Supper for the first time, when I went down under the power again, "An exceeding weight of glory." Oldtime schoolmates and friends were standing up to look over the seats to see what in the world had happened to me; but I was lost again with Jesus Whom my soul loved, and speaking in tongues, and shaking under the power. An old friend of my mother was so scandalised that he called her up (the telephone wires which had been down during the storm were up by this time) and told her that she had better come to town and see to her daughter, that she was "lying on the floor in the mission, chattering like a monkey."

Poor mother! She was frantic to think her heretofore respectable daughter should so far forget her dignity as to disgrace herself in such a manner. She had me called to the 'phone and I heard her dear voice saying, "Aimee! what in the world does all this mean?" I tried to answer, but broke out speaking in tongues again. She said, "What is that?" I tried to explain, then came her voice stern and foreboding: "You just wait till I get in there,

my lady." Hallelujah! my sweet mother has her own baptism now and spake with tongues on the floor, too.

Six o'clock arrived, so did my mother. I heard the sleigh bells coming, stop, and then the ring at the door bell. I was bundled into the cutter and in a moment we were off. All the way home mother scolded and cried, and broke her dear heart over her daughter, who had, as she supposed, been cast under some spell by these awful people, now known as the "Holy Rollers" (No matter what the devil called them, he had to admit that they were holy.) I sang all the way, and the Comforter filled me with joy unspeakable and full of glory. Upon our arrival home, my father and mother held a consultation, and it was decided to keep me from college if I was ever known to go near these people again. I heard poor mother crying and telling my father that these Pentecostal people had me so under their influence that it was useless to argue with me, for I would only think I was being persecuted.

The following morning, when mother told me of their decision, the Holy Spirit who had come in to abide gave me wisdom to make this reply: "Mother, the Bible says children are to obey their parents in the Lord, so if you can prove by the Word of God that what I have received is not in accordance with Bible teaching, or is not for to-day, I will obey and never go to the mission again." I staked my all on the Word.

It was half-past eight when I left home, and the last I saw of mother she sat at the table with her well-worn Bible before her, a pad and a pencil in her hand, and the unwashed breakfast dishes still on the table. I went to school with praise and assurance, for if any unbeliever will sit down with an open mind and unprejudiced heart with the Word of God, there is no longer need for us to defend our position, as it is all so clearly recorded in the Word.

At half-past five, when I returned from school, I found mother still seated at the breakfast table with Bible and paper before her, dishes still unwashed, beds still unmade, an unheard-of state of affairs for my tidy mother.

I waited with bated breath to hear her decision, until with shining face she said she must admit that of a truth "this is that which was spoken of by the prophet Joel." Glory to Jesus! If everyone who is sceptical of the genuine reality of the baptism of the Holy Ghost would take the Word of God and search out this experience from cover to cover as recorded there, they too would be convinced without the shadow of a doubt that "this is that." Both father and mother have since received the Holy Spirit and spoken in other tongues.

BACK NUMBERS OF THE "EVANGEL" for Free Distribution, in parcels of 100 and upwards, may be obtained from the Elim Publishing Office at 1d. each, or 8/4 per 100, post free. Write to-day.

A Weekly Message.

Compiled from various sources by Pastor F. C. BOULTON

Sunday, June 1st.

" Nothing shall by any means hurt you " (Luke x , 19)

Is not this one of those very strong promises which we are apt to think are worded a little too strongly, and off which we " take a great discount "? Now, instead of daring a " Yea, hath God said ? " let us just take all the comfort and rest and gladness of it for ourselves. Let us believe every word, just as our beloved Master uttered it to the simple-hearted seventy who were so surprised to find His name so much more powerful than they expected. Nothing! If He said nothing, have we any right to add, " Yes, but except . . . ? " Nothing can hurt those who are joined to Christ, " for with Me thou shalt be in safeguard," unless anything could be found which should separate us from Him. And " who shall separate us ? " He is the " wall of fire round about " us, and what fortification so impenetrable—nay, so unapproachable! And " He that toucheth you toucheth the apple of His eye " the very least touch is felt by the Lord, Who loves us and is mighty to save! " No weapon that is formed against thee shall prosper "; man's curse shall be turned into God's blessing " The Lord shall preserve thee from all evil "

Sunday, June 8th.

" If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke ix , 23)

Our Lord never bribes His disciples by promising them ways of sunny ease. He does not buy them with illicit gold. He does not put the glittering crown upon the entrance-gate, and hide the cross behind the wall. No, on the very first stage of the sacred pilgrimage there falls " the shadow of the Cross " " Let him take up his cross daily, and follow Me " And yet, the Lord's blessing is hidden in the apparent curse. In the act of bearing the cross we increase our strength. That is the heartening paradox of grace. Virtuous energies pass from our very burdens into our spirits, and thus " out of the eater comes forth meat " We bravely shoulder our load, and lo! a mystic breath visits the heart, and a strange facility attends our goings! The dead cross becomes a tree of life, and a secret vitality renews our souls. How foolish, then, O heart of mine, to avoid and evade thy cross! Refuse the burden, and thou declinest the strength! Ignore the duty, and thou shalt feel no inspiration! Carefully husband thy blood, and thou shalt remain for ever anæmic! But lose thy life, and thou shalt find it!

Sunday, June 15th.

" If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? " Luke xvi , 11)

There is a divine alchemy whereby money may be transmuted into redeemed, purified, uplifted lives. There is another alchemy whereby men, made of finest gold in the image of God, may be transmuted into the basest metals. When Moses coming down from the presence of God saw the shocking sight of the people worshipping a calf made of gold, he reproached Aaron for permitting it. Do you remember Aaron's answer? He had the gift of speech, you remember, an easy, smooth way of explaining things. Yet in the light of the recited facts the answer seems rather lame. He said that he had put in the gold and— " there came out this calf." A great many men might fairly make use of Aaron's explanation. They have put into the crucible of life their gold, themselves, God's finest gold intrusted to their hands. And under their manipulation what has come out but the idol of self, at whose feet they have poured out the worship of their lives. There is the other, the divine alchemy, whereby a man may put in the gold intrusted to his handling and there shall come out lives, sweet, strong, fragrant lives, made anew in the image of their Maker.

Sunday, June 22nd.

"Lord, Thou knowest all things; Thou knowest that I love Thee."
(John XXI, 17.)

If we love the Lord Jesus we shall be obedient to His commands. False, vain, and boasting pretenders of friendship with Christ think it enough to talk fluently of Him; but humble, sincere, and faithful lovers of the Lord are not content with words—they must be doing the will of their Master. As the affectionate wife obeys because she loves her husband, so does the redeemed soul delight in keeping the commands of Jesus, although compelled by no force but that of love. This divine principle will render every duty pleasant; yea, when the labour is in itself unsoome, this heavenly grace will quicken us in its performance by reminding us that it is honourable to suffer for our Lord. It will induce an universal obedience to all known commands, and overcome that captious spirit of rebellion which takes exception to many precepts, and obeys only as far as it chooses to do so. It infuses not the mere act, but the very spirit of obedience, inclining the inmost heart to feel that its new-born nature cannot but obey.

Sunday, June 29th.

"Though it tarry, wait for it, for it will surely come, and will not tarry."
(Hab. ii., 3)

Some things have their cycle in an hour and some in a century; but His plans shall complete their cycle whether long or short. The tender annual which blossoms for a season and dies, and the Columbian aloe, which develops in a century, each is true to its normal principle. Many of us desire to pluck our fruit in June rather than wait until October, and so, of course, it is sour and immature; but God's purposes ripen slowly and fully, and faith waits while it tarries, knowing it will surely come and will not tarry too long. It is perfect rest to fully learn and wholly trust this glorious promise. We may know without a question that His purposes shall be accomplished when we have fully committed our ways to Him, and are walking in watchful obedience to His every prompting. This faith will give a calm and tranquil poise to the spirit and save us from the restless fret and trying to do too much ourselves.

Life Abundant.

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

What we all need for Spirit, Soul and Body is Life Abundant—that which Jesus came expressly to bestow. And when our Lord speaks of Life, He always uses terms expressive of the utmost universality and freedom of bestowal, and of overflowing fulness. For what terms could be found in the whole range of human thought and language more powerful than those which He uses of the water of Life? What could be more indicative of infinite supply than "A well of water springing up into everlasting life," or as it is variously rendered, a "fountain" or "spring of water leaping up into eternal life?"

Each individual is to have a *well* within him, which is a fountain or spring, not intermittent, but absolute in its continuity, so that rivers of living water may flow out from the Christ who is the Source within him. The trouble is, however, that we have not, as a rule, awakened to the reality of this. To most it is a dead letter, because they treat it as hyperbolé or

metaphor, instead of absolute and literal truth such as it is our purpose now to demonstrate it to be from the account of His own earthly life. For let us take note that there is nothing which He commands us to do, which He does not do Himself, or give us any promise which He did not Himself experience, as a man.

The Son had life in Himself to such an extent that when multitudes touched Him, life flowed out in such abundance from the Fountain within Him, that they were all made perfectly whole, that is, absolutely healthy. So then it should be with each one of us, for He was made in all points like unto His brethren, that we might become in all points like unto Him. For we are predestinated to be conformed to His image—"Exact copies of God's dear Son," as the Emphatic Diaglott translates it. But we see distinctly that the life was in His body, and there it must be in our case. If the spirit alone is saved (1 Cor. v. 5), that is a falling far short of God's will for us. It is the whole being (spirit, soul and body) that is to be preserved in perfect soundness (*holokléria*), the Spirit that raised Christ from the dead which *now* dwelleth in us, is to quicken or "make alive" or "give life to our mortal bodies." So that pain and sickness are ours no longer because we are sharers *now* not only in His death, but also in His resurrection. And as He being raised from the dead dieth no more, so neither can that Life be subject to pain and sickness, and we must, therefore, be immune in just that measure that His Life permeates our bodies. So that our doctrine of Divine Healing is not one of Healing merely, but of Health and Life.

A comparison of Acts xiv. 19 with Phil. iii. 10 is a marvellous illustration of the resurrection life being made manifest in Paul's mortal body. For at Lystra in Lycaonia Paul is stoned and dragged out of the city and left for dead. In this stoning he knew the fellowship of Christ's sufferings; when he rose up and went with Barnabas into the city he demonstrated the "power of his resurrection." For the time being he had become conformed unto His death; so that he "renounced all hope even of life"; had the sentence of death within himself and could trust only "in God Who raises the dead to life" (2 Cor. i 8—11). And this may be our continual experience: "Always bearing about in the body, the dying of the Lord Jesus. that the life also of Jesus may be manifested in our body,' even "our mortal flesh" (2 Cor. iv. 10, 11). The crown and acme of our salvation, is our recognition as sons, in the redemption of our bodies, for which not only we, but the whole Creation waits groaning and travailing together in the birth pangs of an entire New Creation.

The greatest tragedy in the world is a lost soul; the next is a lost life.

“My Son, Give Me thine heart.”

An Address given by Mr. JOHN LEECH, K.C., at the London Convention, on Good Friday, 18th April, 1924.

We were singing a while ago “ Since Jesus came into my heart.” This afternoon we heard that wondrous message of the Holy Spirit coming to the Christian.

We know that everything we have, every blessing, has been given to us freely by our Lord Jesus. By Him God gave His only begotten Son for us, and by the Saviour He gave Himself and gave His life for us. Every blessing comes from Him of His free grace.

But I wonder is there not another side to the question?

When you love a person, your first impulse is to do something for them, and I wonder is there anything we can give to our Lord? Not by the way of payment, yet do not our hearts yearn to give Him something?

You remember when the wise men went to see the little Babe in the manger that they brought gifts of gold, frankincense, and myrrh, and they presented them to the Saviour. Did He refuse them? No, in His grace He received them, and though everything in the universe belonged to Him, yet He accepted their gifts.

Is there anything we can give Him? And will He accept it? Does He want it?

Well, I think there is. We read in Proverbs xxiii., 26 (Revised version), “ My Son, give Me thine heart, and let thine eyes delight in My ways.”

God to-night makes a claim and request from each one. He will not take your heart, He calls on you to give it. He says, “ My Son, give Me your heart.” It is addressed to the Christian into whose heart Jesus has come, but He calls upon us and He says, “ My Son ” in the most endearing terms, “ Give Me thine heart.”

Why is it that many Christians to-day are so lukewarm, so half-hearted? Why is it that we find the Church so dead and so cold? My friends, it is because the Christian has not given his or her heart to the Lord Jesus. This is the reason: that heart is divided between the world and their Lord, and He won't have it. He calls for the undivided heart of the Christian, and He says: “ My Son, give Me thine heart.” And to-day He pleads for the heart, for the love of His children.

You remember what Paul says in writing to the Corinthians about the Macedonians, speaking of all they had given of their charity in sending to the Church. He says: “ First they gave *themselves* to the Church and unto us, and to the will of God.”

Many seek to give to their own ends. They seek to give to the service of God, they seek to give what they call charity, but they have never given their hearts to the Lord—and the order is, they gave themselves first to the Lord, and the moment you oppose God's order, you go all wrong. He has the order He has laid down, and step by step we must go according to that order; if not, we are sure to go wrong.

You remember when our Lord was asked which was the greatest of the commandments. He said: "You shall love the Lord your God with all your heart, and all your mind. This is the first and greatest commandment."

Do you love your God with all your heart, or only with a part of it? Do you love Him with all your soul? The soul there represents the human life. Do you represent Him with the whole of the life that God has given you, and do you love Him with all your mind?

God demands the whole man, and nothing less!

You remember the message to the Laodiceans in the 3rd chapter of Revelation. The Lord says, "I would you were cold or hot." Oh, God hates a half and half person. "I would," He says, "you were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

Is there a lukewarm one here to-night? Where is your heart? Has God got the whole of your heart? Has He all your affections, or are they divided between Him and the pleasures of the world, possessions of the world, or riches of the world? He demands your whole heart, and He says: "With all your heart, all your soul, and with all your mind."

If only Christians would give their whole heart to the Lord, what their lives would be! If the Lord Jesus had only given part of His love to us; if He had only given up part of the glory of Heaven for us, if He had only given part of His life for us! But He gave the whole that He might redeem us "from this present evil world," and that He might redeem us to Himself.

Dear Christian friend, it was not only to redeem us from destruction that He came to save us—from Hell; He came to redeem us unto Himself, He came to redeem us from sin; He came to redeem us "from this present evil world."

He wants the whole heart, and what was the remedy He gave in the 3rd chapter of the Revelation, after saying He would spue them out of His mouth, for they were neither hot nor cold? (God would rather have us hot or cold; He does not take this half-hearted business. No, He said the whole, and nothing less.) Our Lord gives it to us at the end of that chapter. "Behold I stand at the door and knock," and if to-night you allow Him to come right in and take possession of that heart and life of yours, if you will but come and be filled with the Holy Spirit of God—because it is by that Spirit that He operates with the Christian—then the

lukewarm business would be gone. There would be no more talk of spunging you out of His mouth. You would be whole-hearted for Him; all coldness would be gone.

So the Lord says here: "My Son, give Me thine heart."

Oh, the grace of God, that He should care about our heart, that He should care for the love of such sinful creatures as we have been, such worms of the dust; that He should not only set His love upon us, but that He should care for our love. In Romans v., 5, it says: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is love put into the heart by the Holy Ghost God wants. Not the natural love. If you will let Him come and fill that life of yours, He will put the love of God, of the Holy Spirit, in your heart, and then you will be able to love Him as you ought to love Him.

Did you ever hear the story about the lady of high position; she was going to take a long journey, and she called her three sons to her and said she would like to have something from them in order that she might be sure of their love in remembrance of them while she was away.

One brought a tablet with his name engraved, another brought a garland of flowers and gave them to her; the third came and said, "Mother, I have no tablet with my name engraved upon it, I have no beautiful garland of flowers, but I give you my heart, and wherever you go and travel, you may be sure you have it with you." Which do you think she treasured the most, the tablet, the garland, or the heart?

And to-night the Lord Jesus comes to us and He says to each one of His: "My Son, give Me thine heart." Oh, He craves for the love of His people. How He loves you and me! And He wants our love in return; He yearns for that love, and He wants us to give our hearts to Him, and give them fully to Him and wholly, that they may be divided by none other and nothing else. But I hope there will be no lukewarm Christians going out of the meeting and dividing their heart between God and the world. God forbid! Oh, may He teach us to put Him before everything else, and oh, that we may love Him with our whole heart and soul and mind, and that nothing else may come in between Him and us.

Is there anything else we can give Him. Yes, there is. We read in Romans xii., 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

God wants the whole man—soul and body—heart and body—the whole man, and He will have nothing less. Many people put the cart before the horse, and they proceed to give the body to God before they give the heart. They think they can serve Him with that body, but they have never given their heart to Him, and they are putting it out of God's order, and He won't have it. Mind, He says, first the heart and then the body. "I beseech

you ——” What! is God beseeching us, coming down and begging us to give Him something? Yes, He comes and beseeches us to give that body up to Him. Yes, He wants it. Oh, the Grace of God! that He could save the whole world. The wonderful love and Grace of God! He brought us into a marvellous place. He brought us into partnership with Himself—what a wonderful partnership. Not the angels, but men and women. And so He says, “I beseech you that you present your bodies ——” Another present we can give Him. First the heart and then the body. Have you ever given your body over to Him? Are you keeping part of it for the world, part for yourself, for your own ways, and your own gratification?

“I beseech you by the mercies of God that you present your bodies,” give them right over to Him unreservedly. And what does He say? “A living sacrifice.” Many people wait until they die, and then they give their bodies to the Lord, and their possessions; but He wants a living sacrifice, and what does He tell us? “Wholly acceptable unto God, which is your reasonable service.” In other words, “I beseech you, give your body to Me, and I will accept it.” God accept my body, this poor frail body, a body so long used in the service of sin and Satan—God wanting this frail body of mine, a body of clay? Yes, my friends, God in His love and grace wants that heart and body. Come right over to Him, that He may have His way with them, and that He may use them for His glory.

You remember we read that Shadrach, Meshach, and Abednego (Daniel iii.) yielded that they might not serve or worship any god but their own God. Friends, we want to yield our bodies that they shall not serve any but our own God. What a God we have! What a blessed partnership! That we can yield these bodies up to God to be instruments in His hands, and He calls upon us to give these bodies, and to be yielded to Him only.

We see in 2nd Chron. xxx., 8, “Now be ye not stiffnecked as your fathers were, but yield yourselves unto the Lord.” Are there any stiffnecked Christians here to-night? You hear the call of God, you are stiffening yourselves up, and you say: “No, no, I want to go to that place next week and I will yield after,” or you are putting something trivial in before God. You are trying to resist the Word of God. “Be not stiffnecked as your fathers were.” And God says: “I beseech you present your bodies a living sacrifice unto Me.”

There was a philosopher at one time, and He got very large fees for instructing young men in His philosophy. One young man came to Him and said: “Won’t you take me as a pupil? I want you to teach me your philosophy.” And he said, “What are you going to give me if I teach you?” He answered: “I have nothing to give you but myself.” The philosopher said: “I will take the gift, and I will instruct you in my philosophy, and when

I have done with you, you will be much wiser than you are now." The Lord Jesus wants a gift from us, and we can give nothing but ourselves. He says: "I will take the gift, and when I have taught you, when I have moulded you, you will be much wiser, you will be much richer than you are now, because you will be a servant of the Living God, doing His business—filled with the Holy Spirit, for His service to go forward and do His work.

I want to give you another present. This is a present we are not going to make, but the Lord Jesus is going to make it; He is going to give Himself a gift; listen to it; we have it in Ephesians v., 25: "Even as Christ also loved the Church, and gave Himself for it." What for? "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." That Church is to be without spot, or wrinkle, or blemish. Nought of the defilement of this world upon that garment, because the Church here is likened to a garment without spot. My friend, if you are entangled with the things of the world, if there is any spot, what are you going to do? Oh, you want that garment of your life cleansed, as the garment is put into the tub and worked about and made thoroughly clean. Whatever it may cost, call to the Lord, and let Him wash every spot of that life, care not what it costs. He wants us for His Church. He wants us to be without wrinkle.

Another thing that spoils a garment, a beautiful white garment, is a spot on it, and how many Christians there are with those spots in their lives, or wrinkles in their lives. How is that wrinkle to be taken out? Ah, it may be a painful process; that hot iron has to be run over it, or that mangle has to be run over it to press out that wrinkle. But when it is done, look at the beautiful spotless garment. That spot or wrinkle, if there is that in your life, leave to the great Master and ask Him, whatever it may cost, whether it be hot iron or mangle, ask Him to do that in your life, that you may be without spot and without wrinkle, or without blemish.

How is the blemish to be taken out? By making the garment over again. Put yourself in the hand of the Master Workman and let Him make your life over again. Let Him mould it, and let the garment be without spot, wrinkle, or blemish.

"Even as Christ also loved the Church and gave Himself for it." What for? That He might present it to Himself.

What a presentation. Will you be there when He presents Himself in the glory with His Church? Will you be in that Church? Will you be part of that presentation?

We will leave the Church for a minute and we come down to the individual—to you and to me. Jude 24, 25 "Now unto Him Who is able to keep you from falling." If He was not, I don't know what we should do! we should go to destruction. He is able to keep us from falling, and He is able to do something else.

“ And present you faultless before the presence of His glory with exceeding joy To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.”

I don't wonder Jude broke out into that Doxology at the end, when he had in his mind that God was able to keep him from falling, and present him faultless before the presence of His glory with exceeding joy.

My friends, there is a wondrous day coming. Not only for the Church, but for the individual looking for the Lord Jesus. He died for you, He loves you, He claims your whole being from sin—but not to wait till you get to Heaven, but now. He is going to present you faultless before the presence of His glory. Oh! thank God. Do you look forward to that? He is able to keep you in the meantime from falling, and then to present you before the presence of His glory with exceeding joy!

All things without murmurings.

May I pass on a tiny message of five words which God has spoken to my own heart? It is that contained in the words of St. Paul in Phil. ii., 14, “Do all things without murmurings.” It ought to be comparatively easy for us in the homeland to do things “without murmurings,” but it must be tenfold more difficult for those in the foreign field who are surrounded by what, at times, must seem almost impossible and impassable difficulties; when the nerves are over-strung, the brain over-strained, the body over-worked, the climate enervating, and perhaps a fellow-worker in no better conditions. But this is what God said to me through those words:

First “ALL THINGS.” That is a “big order,” is it not! “All things!” The things we like, the things we do not like, the things we are ordered to do by people whom we find easy to obey, the things we are ordered to do by those we do NOT find easy to obey; not only the “good and gentle” but “also . . . the froward” (I. Pet. ii., 18); or, as Newberry puts it, in language that none of us can misunderstand, “the difficult to please.” Alas, all Christians are not easy to please. It seems next to impossible to please some Christian workers, very few things please them, even when one honestly does one's best. Yet we are to “do all things without murmurings.” Sometimes we get as far as not grumbling outwardly, and we are inclined to think then that we are saints indeed, but “The Lord looketh on THE HEART,” and He seemed to tell one that He required to see and to hear no INWARD murmurings, for we may murmur outwardly against our fellow-worker, but an inward murmur is surely against God. “Do all things without murmurings,” inward or outward! Meditate on just five things in connection with the murmuring of the children of Israel.

First. IT WAS AGAINST GOD (Ex. xvi., 8). "Your murmurings are not against us but against the Lord." Perhaps you are placed with an uncongenial worker, the one of all others which you might not have chosen, and you feel inclined to, or perhaps you actually do, murmur. Well, your only refuge is in seeing in this arrangement the hand and will of God, and in remembering that "He heareth your murmurings," for it is not against "man (not against those who have ordered it so), but against HIM."

Second. MURMURING IS USELESS. The people would have got the manna without the murmuring. It was not their grumbling that brought it to them. It may not be the highest ground from which to look at such things, but it is at least practical common sense to remember that murmuring is useless, it does not alter things for the better, it only increases the trouble "A right spirit towards a wrong thing" is what we all need.

Third. IT WAS THE ORDINARY, EVERYDAY THINGS ABOUT WHICH THEY MURMURED, *viz.*, EATING AND DRINKING AND PEOPLE (Ex. xv., 24; Ex. xvi., 2-3; Num. xiv., 2). Now a good part of our lives is made up of eating, drinking and people! If these were put out of our lives there would not be much left about which we could murmur! It is not usually extraordinary events which call forth the murmuring spirit, but everyday, commonplace things; the food we don't like, the rooms that do not suit us, the dishonesty of servants, the thoughtlessness of our fellow-worker, the selfishness of someone else. Therefore, let us be on our guard against grumbling about these things that are bound to meet us day by day.

Fourth MURMURING IS SERIOUS. "Some of them murmured and were destroyed of the destroyer" (I. Cor. x., 10). As a rule we are not inclined to think much of "grumbling" (as another version renders Phil ii., 14), but it is serious, for it had terrible results in the days of old. And to-day it certainly gives the devil a hold over us. Someone said to us once, "The devil can do anything with us if we lose our peace," and it is true. But there is one more thing to be said, and it is this:—

Fifth THERE IS A CURE FOR MURMURING. And the cure is to be found in drawing near to God. "Come near before the Lord for He hath heard your murmurings" (Ex. xvi., 9). There is no other cure. It is only as we get into touch with Him that our spirits are soothed and in His light "we see light." In His blessed presence we find once again He reigneth. We cry as we come near to Him, "It was too painful for me, UNTIL I went into the sanctuary of God; THEN UNDERSTOOD I," and we go forth anew to face the difficult position, saying, "It is good for me to draw near unto God" (Ps. lxxiii, 16, 17, 28).
—Sel.

The Epistle to the Assembly at Rome.

BY THOMAS MYERSCOUGH

BIBLE STUDY No 17

Chapter VIII (continued).—Up to the end of verse 4 we have seen that the believer is delivered from all laws that either claim from him or condemn him, and that he is now alone subject to the Law of the Spirit of Life in Christ Jesus. The Law of this Life in Christ Jesus is divided into two SECTIONS. The first and all-important one is the one from Heaven, by the FATHER of Lights. “Every good GIFT and every PERFECT GIFT is from above, and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth” (Jas 1 17-18). This Gift of Life is *accompanied* by a NEW COVENANT which God spake. “This is the COVENANT that I will make with them after those days, saith Jehovah. I will put My Laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember in no wise” (Heb x. 15-17).

CONCERNING COVENANTS

There are two kinds of Covenants. One is that which forms an agreement between two parties, each undertaking to do or perform certain things. If one of the parties fails to perform the conditions laid down, then the other party is freed from performing the other conditions, so that the Covenant or Agreement breaks down altogether and is of no force. This was the kind of Covenant that God made with Israel. They agreed to keep their portion of the Covenant: “All the words which Jehovah hath said will we do” (Ex. xxiv. 3). “Which My Covenant they brake, although I was an Husband unto them, saith Jehovah” (Jer xxxi. 32).

The *second* kind of Covenant is made by *one person*, who covenants what he will do or perform for some other person or persons. All the promises are *on one side of the Agreement*. No one else is involved or can be held responsible for the fulfilling of the conditions contained in the Covenant. If the Covenant is made to one person, that person must hold the promiser to fulfil his Covenant. If the Covenant was made to a large number then each and all can hold the Covenant-maker to keep his promises!

In wondrous grace God has made a *new Covenant of this second kind* for those who have the “Spirit Life in Christ Jesus.” To Israel He gave the first kind of Covenant, but to “the Church of the Living God” He gave “a *BETTER COVENANT*” (Heb. viii 6) in which ALL THE PROMISES are ON HIS SIDE! Wonderful! All the needs and failures are on the side of those to whom the

Covenant has been given, and it is their joy to delight themselves in their Covenant-keeping God and their mighty and precious Saviour. It will *never be necessary* for them to think of the necessity of compulsion for the keeping of the Covenant. God has not made a Covenant to keep Himself faithful to the promise, but to meet the human infirmity of doubt and unbelief. "He keepeth His promise for ever"

The second section of the Law of the Spirit of Life in Christ Jesus is in relation to *the earthly* conditions of the members of Christ's Body. Rom. viii from verse 5 onwards deals with these conditions. The first matter the Holy Spirit brings to our notice is the quality of the "mind of the flesh" (which still belongs to the body of the believer after the Spirit of Christ has come in: see also Gal. v. 16-17) as distinguished from the quality of the Mind of the Spirit of Christ.

Newberry's rendering of verses 6 and 7 is very helpful. "For the mind of the flesh is death, but the mind of the Spirit is Life and Peace. Because the mind of the flesh is enmity against God, for it is not subject to the Law of God, *neither indeed can be*" This mind is the one to be put into the place of crucifixion and kept there by the power of Christ (see 2 Cor. x. 3-6) otherwise we cannot do the things we would (Gal. v. 17).

The *Second Mind described* in verse 6 is the mind of Christ, the mind which belongs to the new creation—just as the mind of the flesh belongs to the first Adam. Believers can say: "We have the mind of Christ" (1 Cor. ii. 16). "The mind of the Spirit is Life and Peace" (Rom. viii. 6). With the knowledge of these two minds within him, the Believer will see the absolute necessity of cleaving unto the Lord, "abiding in Him," with the whole heart, and the necessity of hating even the garment spotted by the flesh (Jude xxiii.) This knowledge will deliver us from living in a constant fog as to the powers working within us, whilst living in this house of clay. The mind of the flesh is an unceasing foe to the child of God. The Spirit of Christ alone can lead us in triumph and enable us to put to death *the deeds* of the body (verses 12-13).

Many believers live in the flesh or carnal life and so "cannot please God" (verse 8). This was so in the Corinthian Church. "And I, brethren, could not speak unto you as unto SPIRITUAL, but as unto CARNAL, even as unto babes in Christ. I have fed you with milk and not with meat. for *hitherto* ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife and divisions are ye not carnal and *walk as men*" (1 Cor. iii. 1-4, Heb. v. 11-14). It is a solemn thing to hear that no believer in this state can please God. May the Spirit prevail in us all, and not the flesh which "profiteth nothing" (Jno. vi. 63). I trust the student will see that verse 8 is not to affirm that the unsaved (who are still "in the

flesh') cannot please God (though that is also true), but the statement is that believers who live as they formerly did when unsaved cannot please God. "But now after that ye have known God, or rather are known of God, how turn ye back again to the weak and beggarly elements, whereunto ye desire *again* to be in bondage" (Gal. iv. 9) *Multitudes in this state of the flesh* have been taught that the way out of the bondage of these weak and beggarly elements is to be saved over again' I once heard a woman in a meeting say that she had been saved thirteen times and that she sincerely hoped she would keep "it" this time!

God's way of deliverance from the fog of FLESHLY FAILURE and ignorance is given us in Rom viii 9, onwards. The knowledge given is the revelation of GOD'S WAYS in His salvation. We are informed (verse 9) that *all who are saved* have received the Spirit of Christ (John i. 12-13, Gal. iv 6-7, 1 Cor xv. 45, Col. 1. 27). The disciples received *the Holy Spirit of Christ after* He was raised from the dead (Jno. xx 22) and *before* He was glorified (comp. Jno vii 39) "And when He had said this He breathed in them, and saith unto them "Receive ye Holy Spirit" (Newberry) The Spirit of Christ is Holy like unto the Spirit of God. The student will profit by comparing this in-breathing by Christ for "The New Creation" with God breathing into the lifeless clay-body of Adam "the breath of life" to form the first creation, when "Adam became a living soul" (Gen. ii. 7). In like manner Christ, when raised from the dead, had received from the Father the Spiritual BODY which was the foundation Body of the NEW CREATION. "God giveth it a BODY as it hath pleased Him, and to each of the SEEDS His own body" (1 Cor xv. 38) The NEW CREATION is built upon Resurrection Spirit Seed, "being the children of the Resurrection" (comp Luke xx 34-36) Our likeness to Christ in the glory springs from the incorruptible seed of the New Creation.

"Now if any man have not the Spirit of Christ he is none of His." This in no way refers to the goodness of the man, but to the quickening he has received from Christ, the Life-giving Spirit. This Spirit of Sonship (*not* adoption, verse 15) in the believer cries to God as "Abba, Father," clearly marking the distinction between the Spirit of Christ and the Spirit of God. If, then, the Spirit we have received cries "Abba, Father," we have the assurance of God's Word that we have received the New Birth, the incorruptible Seed. It is a Birth, which will be followed by a Growth. Now the Spirit of God does not say "Abba, Father," because that is the cry of the Spirit of the Son. This, then, is the witness that we have the New Birth and *are His*, delivering us from fog and fears and all the doubts raised by the wicked one and our own unbelief.

The ninth verse gives another distinction to be found amongst Christians. "But ye are not in the flesh but in the Spirit, *if so be*

that the Spirit of God dwell in you.' From the earliest ages the Church kept a clear line between receiving *the New Birth* and receiving *the Spirit of God*, but this distinction has been lost sight of. The receiving of the Spirit of God was always the witness that the person had previously received the Spirit of Christ, the New Birth (see Acts xv 8). It was the supernatural experience by the Spirit of God, causing them to speak in tongues "the wonderful works of God" and "magnify God." "They spake with tongues and prophesied"—all being produced by the Holy Spirit of God

Our Lord prophesied (Matt. xiii. 33) that the three measures of meal (the Word of God) would become a mixture of LEAVEN and MEAL. The three measures of meal came from the Father, the Son, and the Holy Ghost, but the leaven was put into the meal by a woman on earth, which confirms the principle involved in the fall (1 Tim. ii 13-14). In Scripture EVIL is introduced into that which is good. In our day we see the Word of God ministered with various forms of leaven, with various divisions and limitations according to the *theories* which have obtained possession of the leaders of the various denominations. Some mix up Law and Grace. Some exclude the Sermon on the Mount from a present application. Some exclude Mark xvi. 15-20. Many try to persuade themselves and others that whatever *they have failed to receive or teach* is not for this day. The way the Word of God is mixed up even by very godly men is a perpetual sorrow to the simple believers, who *have realised the very blessings which these able men deny*. But it remains true that the man who has a Scriptural experience is not at the mercy of the man with an argument. Multitudes read books more than they meditate on the Scriptures, hence they become eaters of a mixture of leaven *and* meal. The meal never increases, but the leaven always increases, unless well SALTED.

No wonder, then, that the distinction between the Spirit of God and the Spirit of Christ has been lost sight of. The student will have no difficulty in remembering how that there have been ages of darkness since Pentecost in which VITAL TRUTHS have been lost sight of. The Spirit of God RESTORED the knowledge of Salvation by FAITH to LUTHER. God's call to REPENTANCE and HOLINESS by Whitfield, Wesley, and others. The truth of the Lord's coming for His people was RESTORED to the people known as Brethren. Now in these very last days our Lord has RESTORED and is continuing the experience of the RECEIVING of the Holy Ghost *like unto every case recorded in the Acts of the Apostles*, of which Peter said on the day of Pentecost: "This Jesus hath God raised up, whereas we are witnesses." Therefore, being by the right hand of God exalted, and having received of the Father the PROMISE of the Holy Ghost, HE HATH SHED forth this which ye now SEE and HEAR" (Acts ii. 32-33) The ESTABLISHED Religion

of every day—when TRUTH has been REVEALED OR RESTORED—has resisted to the uttermost the Revelation of God. So it is to-day

Now we are to consider Rom. viii. 9, which says to those who have received the New Birth. "But ye are not in the flesh, but in the Spirit, *if so be* that the Spirit of God indeed dwell in you."

The length of this Study is making too great a demand on the space at my disposal, so that I purpose (D.V.) that we shall in our next consider the distinctions noted in Scripture as to the Holy Spirit of Christ and the Holy Spirit of God. The deepest humility and reverence must be our attitude towards the Scriptures of Truth, that we may be led to discern which is meal and which is leaven in the things which have been taught as Truth (Heb. v. 13-14)

"I will Declare what He hath done."

HEALED OF DEAFNESS.

So far back that I can remember, I have regularly attended a place of worship, mainly for the reason that I am so very fond of singing; but for quite forty years, until two months ago, I can truthfully say I have not heard a sermon, owing to my deafness.

Last summer, by way of curiosity, I went to the Elim Tabernacle in Park Crescent, and have regularly attended since.

After one or two visits, I attended the meeting of Divine Healing, and was myself anointed, and I am thankful to state that my hearing immediately improved, and that it has since continued to do so—and although I am not quite cured, I am so far advanced that very little of the sermon fails to be heard by me, and the improvement is so pronounced that people who have known me for years when interviewing me immediately remark upon the change.

(Mrs.) NELLY M. SPARROW (Clapham)

"SAVED BY HIS WONDERFUL GRACE."

My experience may not be entirely useless to some sinful soul who may, ere it be too late, turn to our Lord and King for pardon and redemption. At one time associated with brewing interests, I had a portion of the Press to "work" in their behalf, and dealt with all retotal correspondence from the brewers' point of view. I also held membership in a club here at which alcoholic liquors were retailed, and spoke on the public platform in favour of licensed premises in Letchworth. At the commencement of this year I made New Year resolutions, of which two will suffice: (1) to give up Press propaganda for the brewers, and (2) to abstain from alcoholics. The first resolution I succeeded in keeping, and the second was broken in two months.

One day last month, three clients of mine in different parts of the estate endeavoured to interest me in Elim, and it seemed to me that our Lord and Saviour was speaking to me through their agency. These good folk asked me to turn up to a meeting, and out of curiosity—or was it God guiding my steps?—I did so, and am glad to praise the Lord that I accepted Salvation ere I left the hall. Our

preacher—the evangelist—touched my heart and conscience, and spoke of resolutions and other things which I felt were directed at me, indeed, it seemed that he pierced me with his concentrated gaze, and before the call came I knew that I was as wax in the hands of my Creator and should accept the wonderful free gift He had for me. It was so, and I praise God that to-day the hymn which fetched me to His footstool, "Saved by His Wonderful Grace," has made a new man of me, inasmuch that it decided me to come out on the Lord's side, since when my worldly worries have ceased to trouble me and my past sins are transferred to the willing shoulders of Jesus Christ. As I prayed our Saviour to give me redemption and accept my unworthy self as a follower in His Army—nay, as a Christian Soldier—an undefinable feeling passed over me, a burden seemed to be lifted out of me, and I became flooded with a wonderful feeling of repose, tranquillity, and joy. Praise the Lord, that night a sinner turned heavenward, accepting Jesus Christ as a personal Saviour.

Since this epoch in my life I have derived numerous blessings—peace, continual joy, new friendships, Christian fellowship, etc.—and daily my heart rejoices in praise of our Lord, and I find myself unable and unwilling to suppress the hymns of praise which come to my mouth as I carry on my daily work. Praise the Lord! May this, my testimony, lead the way to the salvation of some other soul, and make the path to Eternal Life easier. I only regret the wasted years past.

God bless the mission services of Elim, for here was true religion handed out to souls starved of faith. Thank God I heard the call and booked a passage to Eternity at the "appointed hour"—when Christ was knocking for admission. Oh sinners! what glorious salvation is offered you. Drink freely of the cup of Eternal Life, and become a true Christian to glorify the name of our Creator and to serve Him evermore.

G. J. BAKER (Letchworth)

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for the coffins send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened heart, flowers on the coffin cast no fragrance backward over the pilgrim pathway.

—Selected

There is buried in gold and silver plate and useless ornaments, in Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with Bibles, and crowd them with Missionaries, build a Church in every hamlet, and supply every living soul with the Gospel within a score of years — Dr. A. T. Pearson.

Elim Pentecostal Alliance.

STATEMENT OF FUNDAMENTAL TRUTHS.

1. We believe that the Bible is the inspired Word of God, and that none may add or take away therefrom, except at their peril.
2. We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.
3. We believe that all have sinned and come short of the glory of God.
4. We believe that through the death and risen power of Christ all who believe are saved from the penalty and power of sin.
5. We believe that the present latter day outpouring of the Holy Ghost, which is the promise of God to all believers, is accompanied by speaking in other tongues as the Spirit gives utterance.
6. We believe that God is restoring all the gifts of the Holy Ghost to the Church, which is a living organism, a living body composed of all true believers.
7. We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.
8. We believe that deliverance from sickness is provided for in the Atonement, and is the privilege of all who believe.
9. We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church.
10. We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

Items of Interest.

There is just time for those who desire to go to the Whitsuntide Conventions at Letchworth and Dowlais to make arrangements to go. See announcements on last page of this number

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On Saturday, 12th April, the wedding took place at the Belton Parish Church, Lincs., of Mr T B Clarke, who is in charge of the Ashbourne assembly, and Miss Edith Jackson, of Hull. We pray that God's rich blessing may rest upon their future, and that they may be mightily used in the service of the Master

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Our prayers follow also Mr Joseph Clarke, of Whitehall House, Aughagallan, Lurgan, and Miss Susan Cason, of Fernesky, Kells, who were united in marriage by Pastor R Mercer, at the Elm Hall, Ballymena, on 15th April last.

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The Home of Rest and Healing known as "Beth-Elm," The Glen, Cliff Gardens, Leigh-on-Sea, Essex, is open to any of the Lord's people for long or short periods. Terms from 2 guineas upwards. Write to Miss Neill at the above address

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An effective way of spreading the truth for which we stand and which we hold so dearly is by distributing copies of the "Evangel." Friends are recommended to purchase extra numbers each month for free distribution. If you have a local "Evangel" Secretary, and want to take extra copies, kindly let him know at once. For those who require very large numbers for this purpose, we are prepared to supply parcels of 100 and upwards at greatly reduced rates,

particulars of which may be obtained from the Elm Publishing Office. Recently one assembly alone took 3,000 copies for free distribution, and one copy of the "Elim Evangel" was left in every house in the town

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Elim Evangelistic Band.

Pastor Mercer is now at Armagh

Mr Stouge and Miss Staught are at Ballymena

Messrs Joseph Smith and James Mullan commenced a Mission at Baldoak, near Letchworth, on Sunday, 18th May. The Mission is being held in the tent which will be used (D.V.) for the Letchworth Whitsuntide Convention

The Portable Tabernacle in Belfast has been moved from Ravenhill Road to Roden Street, Donegall Road. Prayer is specially requested for the new Mission which has just been commenced in it by Messrs Farlow and Kingston

LETCHWORTH GARDEN CITY.

A Whitsuntide Convention will (D.V.) be held in the
CONVENTION TENT,
 Opposite the Elim Hall, Norton Way N.

CONVENER:
 Pastor R. E. Darragh.

SPEAKERS:
 Pastor E. C. Boulton (Hull). Pastor E. J. Phillips (London).
 Mrs George Kingston (Leigh-on-Sea).
 Pastor Joseph Smith (U.S.A.) Ludwig Naumann, Esq. (Ruislip).

MEETINGS:
 Saturday, at 7.30. Whit Sunday and Monday, 11, 3, and 6.30.
 Tuesday, 11, 3, and 7.30.
 To be followed by Evangelistic Services each night at 7.30.

For further particulars and accommodation, write immediately to the Convention Secretary, "Herman," Norton Way, Letchworth, Herts.

DOWLAI, SOUTH WALES.

A Whitsuntide Convention will (D.V.) be held in the
ELIM HALL, Ivor Street.

CONVENER:
 Pastor Stephen Jeffreys.

SPEAKERS:
 Pastor George Jeffreys and others.

MEETINGS:
 Saturday, at 7. Whit Sunday, Monday, and Tuesday, 11, 2.30, and 6.

For further particulars write to the Convention Secretary,
 5, Awelfryn Terrace, Pen-y-darren, Merthyr Tydfil, S. Wales.

Elim Publishing Office

OUR OWN TRACTS.

We have just printed the following:—

4-page Gospel Tracts—8d. per 100 (by post 11d), 5/6 per 1,000 (by post 6/3):—

- “ Salvation in Christ for all.”
- “ The Story of a Tram Conductor ”
- “ What is going to happen next? ”
- “ Christ is Coming ”

Gospel Leaflets (printed both sides)—6d per 100 (by post 8d), 4/- per 1,000 (by post 4/9) —

- “ Life and Death ”
- “ Hell and Future Punishment ”
- “ Jesus is Coming ”
- “ Why am I so Happy? ”
- “ Something far better than Religion.”
- “ Soliloquy of a Lost Soul.”

Tracts on the Holy Spirit—1/- per 100 (by post 1/3), 8/- per 1,000 (by post 9/-) —

- “ Ye shall receive Power ”
- “ What is the Baptism in the Holy Ghost? ”

Scripture Badges,

in blue and white enamel

Usually sold at 2/- and 2/6 Our price 1/6 (by post 1/8)

Smaller size, usually sold at 1/6 Our price 1/- (by post 1/2).

Kindly state whether brooch or stud required

Folding Organs.

The best Organ for open-air work Very compact and exceptionally light Prices from £9 17s 6d to £18 10s 0d Send for illustrated list

“ The Grand Old Book.”

Thus and 56 other choruses, with words and music, are in the latest edition of the “ Pilgrim Preachers’ Chorus Book.” 6d. (by post 8d.)

In the Days of the Latter Rain.

By Pastor T. B. Barratt Paper Boards, 9d (by post 1/-). Cloth, 1/3 (by post 1/7).

Missionary Books.

Missionary Pioneering in Congo Forests 3/6 (by post 4/-)

In the Heart of Savagdom 5/- (by post 5/6)

1,000 Miles of Miracle 3/6 (by post 4/-)

Hudson Taylor—The Growth of a Soul 7/6 (by post 8/3)

Hudson Taylor—The Growth of a Work of God 7/6 (by post 8/3).

Bibles, Concordances, Hymn Books, Texts, &c.

All sizes and prices

ALL PROFITS TO THE WORK OF THE LORD.

God's Great Gift.

We do not value water in this country as they do in the East. In some parts of Egypt the people don't see any rain for a whole year. Here we sometimes have it daily for weeks at a time. Water is sold in Egypt in the same way as milk is sold in our towns and cities. The water-seller goes about the streets with a can in hand and leather bottle strapped on his shoulder, calling, "The gift of God, the gift of God; who will buy the gift of God?" By the "Gift of God" he refers to the water that he is vending. Strange to talk of a "gift" being bought. Our thought of a gift is that which is to be had "gratis," free, for nothing. Sometimes a rich man buys up the whole of the water vender's stock, and sends him to the poorer parts of the town to bestow it on those who are unable to purchase it. Then he changes his call, and shouts, "The gift of God, the gift of God;"

WHO WILL TAKE THE GIFT OF GOD?"

When the welcome sound is heard, "Who will TAKE the gift of God?" there is at once a general rush for cans, pitchers, and pails, and the water-merchant in a short time leaves with an empty leather skin. The condition of the unsaved is aptly described by the figure of "no money" and "thirsting" (Isaiah lv., 1). Men and women all around us are thirsting. "Happiness, oh! where art thou to be found?" is the cry of the multitude. Many alas! are trying to quench the thirst of their immortal spirits at the world's brackish streams. But they are utterly unable to accomplish this object.

The water of life is free to every sinner. You must not attempt to purchase the "gift of God." You are not to do some good thing for it, and then become entitled to partake of "the water of life." You are not to "turn over a new leaf" first; to "give up" this or that first, and THEN drink of the "water of life."

Will the reader, then "stoop down, and drink, and live?"

HESITATE NO LONGER.

What is meant by DRINKING of the "water of life?" you may ask. It is another way of speaking of believing on the Lord Jesus. He is the "Rock of Ages" that has been cleft for us. Through Him we obtain salvation. It is only through believing on Him who bore sin's penalty and paid the ransom price for our soul's deliverance, that life everlasting is obtained. "HE THAT BELIEVETH ON ME SHALL NEVER THIRST" (John vi., 35).