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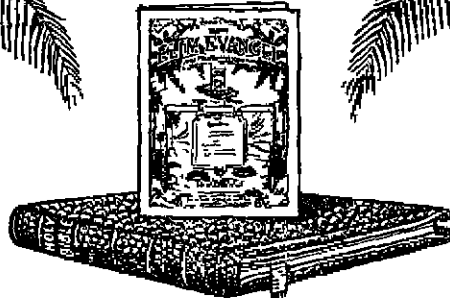
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 36

SEPTEMBER 5 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES. ~ ~ ~ Ex. xv. 27.

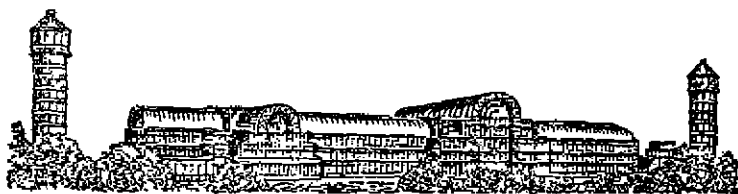
Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

Secure your ticket at once for the Great Foursquare Demonstration at the

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conducted by

Principal GEORGE JEFFREYS

who has already pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

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- 1 The Word of God ministered
- 2 Testimonies of Healing will be given.
- 3 The Sick will be prayed for.
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Every possible accommodation provided Refreshments Car Parks Cloak Rooms

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ADMISSION.—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 13th September. Those who do not secure their tickets in advance will only be admitted on payment of 1/8 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped, addressed envelope must be enclosed.

CRUSADER CHOIR.—All Elim Crusaders are invited to join the great Elim Choir. An announcement will be made in every Crusader branch as to how Crusaders may obtain tickets which will admit them at the reduced price of 6d.

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LONDONERS. Cheap fares by rail and easy access by 'bus and tram (see back of admission tickets).

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Nearest Railway Station Surbiton (not Kingston)

Tickets obtainable in the Grounds, between Afternoon and Evening Services.

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In the Big Tent, Leeland Road (near the People's Market), West Ealing Broadway

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NOTTINGHAM. Preliminary Announcement of Great Campaign.

Watch this space for further particulars.

WATCH THESE DATES:

BELFAST. Sept 7—21 Elim Tabernacle, Ravenhill Road.
Campaign by Mr and Mrs Seth Sykes

EASTBOURNE. Sept. 7. Elim Tabernacle, Hartfield Road.
Pastor E. C. W. Boulton

IPSWICH. Sept 21, 22 Pastor E. C. W. Boulton

LONDON. 10-night and every Friday night at 7.30. Welsh Tabernacle, Pentonville Road, King's Cross Foursquare Gospel Rally.

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 36

September 5, 1930

Twopence, Fridays

Leaflet Evangelism

By Rev. HOWARD W. POPE

THE indiscriminate use of tracts by those whose zeal exceeds their wisdom has led many good people to question their value. It is foolish, however, to allow our prejudice against poor tracts to blind us to the value of good ones, and good ones can be had. The choicest thoughts of the best writers can now be found in leaflet form, and many a soul has been awakened by one of these silent messengers which God has put into the hand at

JUST THE RIGHT MOMENT.

A man stepped into a street car in New York, and before taking his seat gave to each passenger a little card bearing the words, "Look to Jesus when tempted, when troubled, when dying." One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the giver: "Sir, when you gave me this card I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good day, and God bless you."

There is no such thing as chance in this world, and those who seek to be led by the Spirit often find themselves messengers of mercy to some weary soul. A lady once travelled two hundred miles to tell the writer personally how a card which he had given her led to her conversion. It lay in her bureau drawer, bearing its silent testimony from time to time as she read it, until finally it

LED HER TO CHRIST.

Some ministers make constant use of leaflets in their pastoral work. They open the way for conversation, but often they are better than words, for a soul under conviction is sometimes disposed to quarrel, but one cannot quarrel with a tract. It never loses its temper, never answers back, and it sticks to what it has said. Besides, you can send a leaflet into many places where you cannot go yourself.

People in sorrow or sickness love to be remembered, and boys think more of a minister who occasionally gives them a bright leaflet. A man wrote me that in a town where he had used *Why a Boy Should be a Christian*, forty-five persons on their examination for church membership testified that they attributed their conversion mainly to that leaflet.

HOUSEKEEPERS CAN USE TRACTS

to good advantage. Lay them on the parlour table that callers may read them while waiting. Often there is time enough for one to be converted while a lady is finishing her toilet. Give them to the milkman, the grocer, the postman, enclose them in letters, library books and packages.

Business men have fine opportunities for this kind of work. A man once said, "I cannot speak in meeting, but if you will supply me with choice reading matter I will pay for it and enclose it in the packages which go out of my store. Recently a customer uttered an oath in a New York business house. The proprietor quietly handed him a "Little Preacher" entitled, *Why do You Swear?* The man read it, tears came to his eyes, and he said, "I beg your pardon, sir." "Never mind me," said the other, "but don't you think you had better ask God's pardon? It was His Name that you profaned." "I will do it, sir," said the man, and he shook his hand warmly. It is not an easy matter to rebuke a swearer, but anyone can say, "Here is a leaflet which you may find helpful," or he can mail one to every profane person whom he knows.

TEACHERS

can make good use of leaflets. Those who cannot talk with their pupils can put into their hands the wise words of others. Old-fashioned tracts will not do for boys. They want something which sparkles with life, which rivets the attention, and which stops when it gets there.

This is a busy age, we all know. People have not time, or think that they have not, to read books on religion, but if you put into their hands something which is attractive, interesting, and which can be read in a few minutes, it is sure of attention. I am convinced that anyone can easily multiply his influence twentyfold by a wise use of printer's ink.

Rev. J. Hudson Taylor, the founder of the great China Inland Mission, was converted by a leaflet when he was fifteen years old. Dr. R. A. Torrey, former Superintendent of the Moody Bible Institute, says that there are two kinds of ammunition which he always carries with him—the Bible, and a package of leaflets. Watchful service tells here. A ticket agent who gave away a tract with every ticket sold, said

that over twenty persons wrote him saying that the leaflets which he gave them had been blessed to their conversion.

One of the greatest secrets of success in Christian work is to have something to give away. Thus you can always secure attention, even among strangers, and open the way for conversation. You can hand one a leaflet with a kindly smile, saying, "Would you like something to read?" After it is read the most natural thing is to talk about it. By offering a tract I have often detained people at the close of a service, and thus obtained an opportunity for Christian conversation. In this way nine persons recently remained to get a leaflet, and finally all of them knelt with me and accepted Christ.

Never give away a tract unless you know its contents. Use all the tact you have and pray for more. An old man said to a train boy, "No, I don't want your popcorn, don't you see I haven't any teeth?"

Buy some gumdrops then, nice, fresh gumdrops. That boy had a reserve appeal, and knew how to adapt it to his customers, and so should we. Occasionally

select a good tract, printing on it the name of your church or Sunday school, with an invitation to attend the services. Then canvass the whole neighbourhood, leaving a tract at every house.

A physician told me recently that three times in three different cities, and at intervals of about a year, someone put into his pocket without his knowledge a little blue card containing the words, "Have you a home in heaven, where the angels are, and where your mother is, etc?" The first two cards set him thinking, but the third came at a time when he had just lost his mother, and it led him to Christ. No one of the three people knew that they were supplementing each other's work, and yet they were. None of the three ever knew that any good came from the card which they dropped into the stranger's pocket, but he knew and God knew, and that was enough. We shall never know all the good that comes from this kind of silent preaching, but we know enough to make it almost criminal for us to neglect it.

"The Lord gave the Word . . . great was the company of those that published it." (Prov. lxxviii 11)

Revival for all Flesh

By Mrs. HUBERT PHILLIPS, Nelspruit, Transvaal

There's a call comes ringing o'er the restless wave,
Send the light!
There are souls to rescue, there are souls to save,
Send the light!

HERE in dark Africa our hearts have been thrilled and surred, and our praises have risen to heaven, as we have seen the pictures of the revival scenes in Birmingham, and read the wonderful accounts of the meetings and glowing testimonies of those who have been saved. Truly the showers of blessing have fallen upon the city of Birmingham.

On the joy of seeing one soul come to Christ—what ecstasies of joy to see thousands!

We long and pray here in this heathen land for a mighty outpouring of the Holy Spirit, convicting men of sin, of righteousness and of judgment. We wait—dare I say in vain—and pray, because we know that "He willeth not the death of one sinner." We lay our hearts bare before the One to whom all secrets are known, asking Him to reveal to us, if the hindrance to this outpouring is in us. Surely it must come, and come quickly.

THE MIDNIGHT HOUR

is fast approaching, and soon the great cry will go up, "Behold, the Bridegroom cometh," and what of these souls for whom Christ died? Lost through a long eternity!

You in those great meetings, singing your praises to the Lamb that was slain, who alone is worthy of all our praises, are being swept as it were on to the mountain heights of glory. Oh! that whilst you are there you could catch the vision of lost souls, not only in England, but in the dark continents of the world. Oh, that above the songs of Zion you

could hear the agonising cry of these people, steeped in sin, as they are *passing, passing, passing* into where? To a Christless eternity.

Thousands are being saved in England to-day. Praise God for that. But out of the thousands, how many lift a finger or give a thought to the thousands in this dark land who have never heard

THE STORY OF REDEEMING LOVE.

What are you doing that the light of the glorious Gospel of Jesus Christ, that has brought such joy and gladness into your hearts, may be sent to heathen lands, bringing these people to a knowledge of sins forgiven.

Stop! Think!! Act!!! Not for our sakes, but for the sake of Jesus, who poured out His soul unto death, and was numbered with the transgressors, and bore the sins of many.

You cannot all come, but you can all help to send those who have heard the command, "Go ye into all the world and preach the Gospel." Most people can give a little, but few give "till it hurts," that these people may hear of the Saviour's love, and help to swell the chorus of full salvation.

Pray, yes, storm the very gates of heaven, until the floodtides of revival break on Africa's, India's and China's shores, sweeping thousands into the Kingdom. Pray, until Jesus sees of the travail of His soul and is satisfied.

There is no greater mistake than to suppose that Christians can impress the world by compromising with it.

A good thing about telling the truth is, you don't have to remember what you say.

The London Revival Campaigns

Crowded Gatherings—Signs and Wonders—Principal Moves to Ealing.

THE whole neighbourhood of Wandsworth has been stirred during the past few weeks as a result of the campaign held in the large marquee; and Kingston with its tent on week-days and theatre on Sundays has been the scene of unprecedented fervour.

For the first two weeks, the Wandsworth campaign was conducted by Principal George Jeffreys, and when he moved on to Kingston-on-Thames the meetings were in the charge of Messrs McWhirter and Darragh. Night after night people have been packed into the spacious tent, and in every meeting without exception souls have been saved and signs have confirmed the preached Word.

The great communion service with which the campaign closed will ever be remembered. People at the end of the service could be seen weeping as they

RELUCTANTLY LEFT THE TENT

for the last time. The vast concourse of people which crowded together to hear the closing message and to sing the praises of God were visibly moved. Every available spot was taken up—platform and aisles—and even the canvas was let down to allow the people to see and hear. It is estimated that over five hundred conversions have taken place, while scores have testified to miraculous healings of all kinds. To see

these vast congregations gathered together under the Foursquare Gospel flag, when in the same city on the regular meeting nights, including Sundays, there were twenty-five other centres going on at the same time, was in itself a striking testimony to the drawing power of the Foursquare Gospel message.

The Kingston meetings began like every other campaign—small in numbers but mighty in power. Day by day the congregations have grown until the second Sunday at the theatre saw some thousand people come together, and as many as fifty-nine conversions in the one meeting. One remarkable

INSTANTANEOUS HEALING

of a paralysed arm has made a great impression upon the district. The lady came to the services with her arm helpless, and it had been in that condition for four years. During the whole of that time it had been a useless limb. Hearing of the services she came along with her friends, and came forward to be prayed for, when the power of God came upon her and the arm was instantaneously healed before the whole meeting. This and many other healings are confirming the spoken Word.

On Wednesday, August 27th, the Principal moved on to kindle another fire, this time at Ealing, and Messrs McWhirter and Darragh are carrying on at Kingston.

God's Rich Provision in Christ

II.—The Lamb Prophesied

By Evangelist PHIL H. HULBERT

IN the previous article we considered the lamb-like character of our Lord Jesus Christ, as the Lamb Prophesied. Our basic text is Genesis xxii 8. "And Abraham said, My son, God will provide Himself a lamb for a burnt offering: so they went both of them together."

The chapter from which our text is taken yields three main thoughts

- 1 *The Vision of Jehovah*
- 2 *The Provision of Jehovah*
- 3 *The Promise of Jehovah*

THE VISION OF JEHOVAH

is seen in Genesis xxii. 2. "And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

This must have been a great test for Abraham's faith. The first verse reads, "And it came to pass after these things that God did tempt Abraham." The word *tempt* would be better rendered *test* or *prove*. God never tempts. He tests and tries, but always with the object of blessing.

God never tests us upon our weak points, but on our strong ones. Abraham was a man of strong

faith, and was to be severely tested by the command of God that he should offer up his beloved son in sacrifice. We have only to remember that all God's promises to Abraham were centred in his son Isaac, to grasp the greatness of the trial. The Apostle Peter tells us that the trial of our faith is precious. I Peter i 7 "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

The whole situation is summed up in the words, "Abraham believed God." He was so confident that he believed God would raise Isaac from the dead, and from death he received him in figure.

Let us now look a little closer at the second verse, and we see the name of the place where Isaac was to be offered is Moriah. Moriah means *the vision of Jehovah* (Newberry Bible). This is very striking, and we may rest assured there is more in it than appears on the surface. Upon closer investigation we see why it was called the vision of Jehovah. It was the place where nearly 1,000 years afterwards, the Temple of Solomon, full of apt Gospel symbolisms, was built. The circumstances connected with the purchase of that site for the erection of the Temple

throw a flood of light upon the 22nd chapter of Genesis. Shall we just glance briefly at the story as set forth in I. Chronicles xxi : "And Satan stood up against Israel, and provoked David to number Israel." What a wonderful contrast there is between this verse and the first verse of Genesis xxii. The Lord tested Abraham, the Devil tempted David. God tests us on our strong points and the Devil tempts us on our weak ones. Then follows the story of David's sin. He caused the children of Israel to be numbered without paying the half-shekel atonement money, which was a great sin against God. The result was disastrous to Israel, for the judgment of God fell upon them and seventy thousand of them perished. The angel of the Lord was

HOVERING OVER JERUSALEM

with a drawn sword in his hand ready to destroy it. David and the elders were before the Lord in sackcloth, praying that the Lord would avert further judgment, when the angel of the Lord was commanded to stay his hand. Then Gad the seer commanded David to set up an altar in the threshing-floor of Ornan the Jebusite (I. Chron. xxi 22-26).

Then David said to Ornan, grant me the place of this threshing floor, that I may build an altar therein unto the Lord, thou shalt grant it to me for the full price, that the plague may be stayed from the people. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes. lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and wheat for the meat offering, I give it all. And King David said to Ornan, Nay, but I will verily buy it for the full price for I will not take that which is thine for the Lord, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord, and He answered him from heaven by fire upon the altar of burnt offering.

DAVID

had learned by bitter experience, and the full price would now be paid, he would not offer to the Lord that which cost him nothing. Then David said, "This is the house of the Lord God, and this is the altar of burnt offering for Israel" (I Chron. xxii. 1). What a tragic setting to the foundation of the Temple of Solomon, but this was only a picture of a more tragic event to be enacted at a later date, not on Mount Moriah, but on Mount Calvary as we shall see later. David was not allowed to build the Temple, but he prepared the material in abundance (I. Chron. xxii. 5).

And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries. I will therefore now make preparation for it. So David prepared abundantly before his death.

Here we see the meaning of the vision of Jehovah, the place where God chose to set His Name, the place of worship. It was on this spot that the Temple stood when the Lord Jesus Christ entered it, drove out the money changers, and said, "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves. And the blind and the lame came to Him in the temple, and He healed them" (Matt. xxi 13, 14). It was from that

same temple that the Lord departed, and said (Matt. xxiii 37—xxiv. 2):

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and you would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord. And Jesus went out and departed from the temple, and His disciples came to Him for to shew Him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

It is upon this same spot that the Temple will yet stand—

THE TEMPLE OF EZEKIEL,

the glorious Millennial Temple, will be built upon Moriah. Oh to realise in some little measure that which filled the vision of Jehovah, when He commanded Abraham to offer up his son upon Moriah. That spot was to be the visible centre of worship in a past dispensation, it is yet to be the place whither the tribes will go up and all nations of the Millennial earth worship the Lord, at least three times each year.

The Provision of Jehovah. I wonder if we can visualise the scene as Abraham speaks to the young men who had accompanied him, and bids them to abide there whilst he and the lad went forward to the appointed place. The wood was carried by Isaac, the fire to kindle the wood he carried in a suitable receptacle, and the knife with which to slay the beloved son. I have often wondered what Abraham's thoughts were during that memorable journey, but whatever they were, they were interrupted by the question of Isaac. "My father, behold the fire and the wood, but where is the lamb for the burnt offering?" And Abraham said, My son, God will provide Himself a Lamb" (Genesis xxii 7, 8). And so we get the *Lamb prophesied*, or the *provision of Jehovah*. Abraham was about to draw near to worship God, but it is to be on the ground of sacrifice. There could be no approach to a holy God but on the ground of shed blood. This had been shewn from the beginning, and was demonstrated by the rejection of Cain and his offering, which was bloodless.

The vision of Jehovah, the place of worship must be singled out as the place where sacrifice must be offered and judgment stayed, as seen by the events narrated in I. Chronicles xxi. David must pay down the full price, and a greater than David has done that for us. God provided

HIMSELF A LAMB

—from His own bosom. Near to the place where Isaac walked with the wood on his shoulder, Another walked nearly 2,000 years afterwards, bearing a rugged cross upon His shoulder with blood trickling down His sacred face, and back lacerated with furrows from the cruel Roman scourge. There was no question from Him—"Where is the Lamb?" He knew that He was God's appointed Lamb. He was the answer to Isaac's question, and to the question of thousands—Where is the Lamb? Here He was being led as God's Lamb to the slaughter.

True, Isaac was bound and the knife was uplifted, but the voice of the Angel stayed the stroke, and a substitute was found in the ram caught by its horns in a thicket, and offered in the place of Isaac Truly it was Jehovah-Jireh, "The Lord will provide." This was but another of the many thousands of innocent lambs pointing to the Lamb of God's providing—the One who should mount Calvary's hill to be stretched upon the altar of the Cross. There is no knife to shed the Victim's blood—nothing so merciful as that. No, He who is to be the God-provided Substitute, must not only die but be made a curse in His dying, for it had been written, "Cursed is every one that hangeth on a tree." The heavy hammer is lifted, the nail is placed, and as the hammer descends, there is

NO ANGEL'S VOICE

to cry, "Stop." No, we hear the dull sickening thud as the nails pierce the quivering flesh of the Son of God. Hands and feet are nailed and He is lifted up, a spectacle to angels, men, and devils. All nature is in protest against His death—the sun mercifully veils his face, and Jesus enters into the dense darkness for you, for me, paying down the full price for our redemption in drops of precious blood. Oh, the matchless provision made for every one of us in this wonderful Lamb of God's providing. He occupied the place of nearness but went voluntarily into the place of distance, that we may be made nigh through His precious blood.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh. And having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Hebrews x 19-22)

As worshippers we can only approach God on the ground of sacrifice. The way into His holy presence has been made. Let us draw nigh, and thank Him for His wonderful provision.

We have seen in the Vision of Jehovah, the place of worship, also in the Provision of Jehovah the basis of worship. Now briefly let us look at

The Promise of Jehovah, or the worshippers. "For when God made promise to Abraham, because He could swear by no greater, He swear by Himself, saying, Surely blessing I will bless thee, and multiplying, I will multiply thee" (Heb vi. 13, 14).

This is the Holy Spirit's comment on the promise that God gave to Abraham in Genesis xxii. The promise that Abraham's seed should be as the stars of heaven and as the sand of the sea shore points undoubtedly to the fact that Abraham who was to be the father of all the faithful was to have two great families.

We have already seen how the earthly family were to draw near to Jehovah as worshippers. The temple was the centre to which all the tribes should gather to render worship to their God. What about

THE HEAVENLY FAMILY,

that is, those who by faith have accepted Christ as their Saviour, have set to their seal that they are indeed children of Abraham because of their faith?

They have no visible centre of worship; there is no temple made with hands to-day which contains the glory of Jehovah, as in the past dispensation when He dwelt in the shekinah glory between the cherubim.

Has God no Divine centre then for His people? Oh yes, God's centre to-day is the person of Christ. "Where two or three are gathered together in My Name, there am I in the midst." So we can worship God to-day in a temple, or a barn, the only qualification is that two or three of the Lord's people are gathered together in His Name. This stupendous fact does not relieve us from the responsibility of obtaining the very best place possible in which to meet in His Name for worship, for He is worthy. Not only did God make a great promise to Abraham regarding his seed, but He allows a great truth to be seen in the 23rd verse of this wonderful chapter. Listen "And Bethuel begat Rebekah."

Who was Rebekah? She was the bride of Isaac. So in the chapter where we have the offering up of the beloved son, we also have the birth of the bride. This has not been inserted by chance. We know the story of how Abraham, having made Isaac heir of all he possessed, sent his faithful servant Eliezer to

FIND A BRIDE

for Isaac, how he found her at the well, and brought her all the way through the desert until she met Isaac in the fields.

Space forbids us enlarging on this beautiful picture, but we cannot fail to see in it this fact, that after the beloved Son of God was offered up on Calvary, the Holy Spirit came into the world to seek a bride for the Son. He is finding the members of the heavenly Bride one by one at the Gospel well. He puts the question to us aech, "Wilt thou go with this man?" and, praise the Lord, we answer, "Yes." He, the Holy Spirit, is leading us through the wilderness and soon we shall meet our beloved Lord not in the fields, but in the air.

How much might be said on this aspect of the story in Genesis xxii. Suffice it to say that those who are destined to compose the Bride are the worshippers to-day. Jehovah's promise holds good. The earthly seed did worship in a past dispensation, but in the present time, the heavenly seed are the worshippers. They gather in the Name of their Lord, they remember Him in

THE COMMUNION SERVICE,

and shew forth His death until He come. Then the sleeping saints will be raised and the living ones changed, and together we shall be caught up to meet the Lord in the air, and so shall we be for ever with the Lord. And He will present His Church, that is, the great company of the redeemed, to Himself "a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph v. 27).

Then He will conduct her to the house of many mansions, and the great marriage supper of the Lamb will be celebrated. We have now touched the fringe of the three great thoughts suggested in Genesis xxii in our study of *the Lamb prophesied*, and we have

seen, first, the *Vision of Jehovah*, or the place of worship; second, the *Provision of Jehovah*, or the basis of worship (sacrifice); third, the *Promise of Jehovah*, or the worshippers—the earthly seed in the magnificent temple, the heavenly seed, as promised in the reference to the stars of heaven, and as typified in the birth of the Bride of the beloved Son. And

so we see in type that all we have is the outcome of the death of the Lamb prophesied

Worthy, worthy is the Lamb
That was slain
Praise Him Hallelujah,
Praise the Lamb

Wonderful Jesus!

Annie B Russell

Ernest O Sellers

1 There is ne - ver a day so drea - ry, There is ne - ver a
2 There is ne - ver a cross so hea - vy, There is ne - ver a
3 There is ne - ver a care or bur - den, There is ne - ver a
4. There is ne - ver a gui - ty sin - ner, There is ne - ver a

night so long, (so long,) But the soul that is trust - ing Je - sus Will
weight of woe, (of woe,) But that Je - sus will help to car - ry Be -
grief or loss, (or loss,) But that Je - sus in love will light - ten When
wan - d'ring one (not one,) But that God can in mer - cy par - don Thro'

CHORUS.

somewhere find a song, (a song)
cause He lov - eth so (loves so)
car - ried to the cross (the cross)
Je - sus Christ, His Son, (His Son) } Won - der - ful, won - der - ful Je - sus,

In my heart He has planted a song, A song of de - liv'rance, of
has planted a song,

courage, and strength, In my heart He has planted a song, (a song)

Copyright.

Bible Study Helps

ACTION AT THE CROSS.

Many characters are seen at the Cross, and in various attitudes, and expressing themselves in sundry actions (See Matt xxvii 34, 35).

- 1 The Vinegar-Givers (34)
- 2 The Garment-Parters (35)
- 3 The Sullen Watchers (36)
- 4 The Passing Revilers (39)
- 5 The Wagging Heads (39)
- 6 The Mocking Representatives (41-43)
- 7 The Scorning Thieves (44)
- 8 The Mistaken Seers (49)
- 9 The Believing Centurion (54)
- 10 The Sympathetic Women (55)

THREE "F'S."

(1) Fact. (2) Faith. (3) Feeling.

I. God Loves Us.

- | | | | |
|---|----------------|------------|---------|
| 1 | John iii 16, I | John iv 10 | Fact |
| 2 | 1 John iv 18 | | Faith |
| 3 | Romans v 5 | | Feeling |

II. The Forgiveness of Sin.

- | | | | |
|---|---------------|--|---------|
| 1 | Acts xiv 38 | | Fact |
| 2 | Acts xiii 39 | | Faith |
| 3 | Romans v 1, 2 | | Feeling |

III. Eternal Life.

- | | | | |
|---|-----------------|--|---------|
| 1 | John v 11 | | Fact |
| 2 | John iii 14, 15 | | Faith |
| 3 | 1 Peter i 8, 9 | | Feeling |

IV. The Gift of the Spirit.

- | | | | |
|---|---------------------------------|--|---------|
| 1 | John xiv 16, 17, Acts ii 32, 33 | | Fact |
| 2 | John vii 37-39 | | Faith |
| 3 | John iv 14 | | Feeling |

IV. The Presence of God.

- | | | | |
|---|------------------------------------|--|---------|
| 1 | Matt xxviii 20, Psalm cxxxix 7, 13 | | Fact. |
| 2 | Psalm xlv: 1, 7, xci 2 | | Faith |
| 3 | Psalm xlv: 2, Heb xiii 5, 6 | | Feeling |

THINGS THAT CONTINUE.

- His Name (Psalm lxxii 17-19).
- His throne (Heb i 8)
- His power (Heb vii 25, margin)
- His priesthood (Heb vii 24)
- His love (John xiii. 1)
- His presence (Matt xxviii 20)
- His faithfulness (II Tim ii 13)
- His word (1 Peter i 25)
- His character (Heb. xii 8)
- Our inheritance (1 Peter i 4)
- Our sonship (Gal iv 7).
- Our life (John vi 51).
- Our consolation (II. Thess ii 16).
- Our kingdom (Rev xxii. 5).
- Our King (1 Timothy i. 17)
- Their torment (Rev. xx. 10)
- Their blackness and darkness (Jude 13).
- The wrath of God (John iii. 36).

Waiting on God

PERHAPS one reason why there is so much joy, praise, and thanksgiving in the Psalms is because there is a preponderance of verses about waiting upon God there. Some time in meditation it would do us good to look up the passages in Psalms along this line for there is a very definite relation between waiting and praising. Most people act as if time had changed things. They pray awhile, and grow weary thinking God will not answer. The Psalmist had this same temptation, evidenced by the following verse. "Let not them that wait on Thee, O Lord God of hosts, be ashamed for my sake, let not those that seek Thee be confounded for my sake, O God of Israel (Psalm lxxix 6) The remarkable thing about him was his

TENACITY OF FAITH

which enabled him always in waiting times to say. "Wait on the Lord, be of good courage and He shall strengthen thine heart"; or "Our soul waiteth for the Lord, He is our help and our shield"; or "Behold as the eyes of servants look upon the hand of their masters, and as the eyes of a maiden upon the hand of the mistress; so our eyes wait upon the Lord, our God, until that He have mercy upon us"; or "I wait for the Lord, my soul doth wait, and in His Word do I hope" Even the casual reader of the Psalms knows how numerous were his trials, but he had found the tribunal of God's justice and the wisdom of God to solve all his problems, the solace of his comfort. He came to the place where all else seemed to fail and said, "My soul, wait thou only upon God; for my expectation is from Him" Whatever the trial, He always had an eye of faith to pierce the darkness of gloom and to see God as his helper and shield.

AS A KING

and as an individual, in temporal matters and in spiritual affairs, we find him waiting with expectancy. He was anointed king by the Most High, hence he had a right to expect aid in governing Israel. He prays earnestly regarding attacks of the enemy and knows that aid will come. In spiritual affairs, he knew God as his strength also.

It is frequently a mercy that we are kept waiting for the answer to our prayer. In the first place, we need to be taught patience. Again, we need testing. The petition will either fade from our memory or it will assume a larger place. If our faith is a growing one, it will probably become a more intense desire and our waiting will be earnest and have an element of importunity about it. God lets us wait that He may be sure we desire Him more than anything else. Again He shews His mercy to us in waiting to answer us because other individuals are involved and He must have time to bring them to the place where they are ready to accept His perfect will. Then regarding

CALLS TO SERVICE

and all plans involving service of a more or less prolonged period, there are frequently forces which must be brought together in our lives before He can reveal His plan for us. Often good earnest Christians wish

to know His plan for them, but all that can be done is to wait for the new visions and new factors that must come before God's perfect plan can be made manifest. How true is the verse from Isaiah: "Therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for Him."

Waiting adds very materially to our strength. When the answer comes, the victory seems so much greater. Many times

HUGE OBSTACLES

are overcome through lingering at the Saviour's feet and just as obstacles overcome in the physical or intellectual realm add to our strength, so likewise difficulties surmounted in the spiritual realm bring new vigour and added strength. The promise, "They that wait upon the Lord shall renew their strength," is verified in every Christian's life. At prayer meeting, listen to their testimonies of thanksgiving for answered prayer and there is always an exuberance and vigour manifested. The rest of the promise, "They shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint," is equally true. There come times when we are borne aloft, when faith takes a flight, gliding swiftly and easily as the king of birds does through the air. Every soul needs these times; yet there are

OTHER EXPERIENCES

in the life of faith quite as needful. There are times when we stay closer to earth, perhaps beset by trials, yet God is so near and so precious that our faith runs on so gloriously, and weariness is not known. However, there are trying times when choicest lessons and victories come more slowly. Perhaps much chastening is involved and the soul seemingly is being ground to powder. We are conscious of God's presence, but it is not the time when He seems most glorious, yet the soul claims the remainder of the promise, "They shall walk and not faint!" Mounting up and running are unusual experiences in the physical realm, but walking is usual; so it is in the spiritual realm. When younger, as we looked at the promise just quoted, we perhaps thought the climax came first when it should come last; but in the faith realm, the climax is not mounting up or even running; it is simply doing the every day experience of walking meeting the difficulties and trials, keeping the eyes of faith glistening with hope that knows no defeat.

Musicians—Read This!

We heartily invite any friends who would like to augment the Elim Orchestra at the Crystal Palace on Saturday, 13th September, to come along and join us on this special day. Full particulars will gladly be sent on application to the Musical Director, 20, Clarence Road, Clapham Park, London, S.W.4.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

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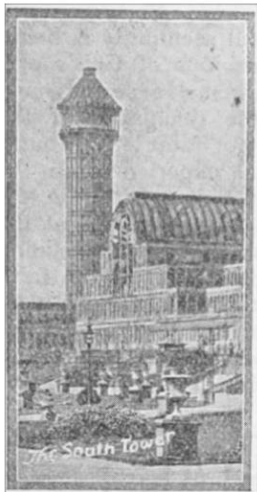
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Another Milestone



WHEREVER there is real life, there is progress. Life will unflinchingly assert itself, always manifesting its presence by progress. This is blessedly true of the Elim movement, for ever since its inception under the mighty hand of God, its pathway has been one of progression. Like a rosebud unfolding in the warmth of the summer sun, so this movement has grown, unfolding fresh wonders of God's matchless grace, fresh manifestations of His mighty power, until to-day we are surrounded with innumerable trophies of His triumph.

The power and life of Christ which permeate the whole, have been seen in the phenomenal growth and development of the Elim work. In the pathway of progress it was obvious that many vantage points would be taken in the strength of the Master, and so we have witnessed

the mightiest auditoriums in our largest cities stormed by the Foursquare Gospel forces. Objective after objective has been taken in the onward march, milestone after milestone passed on our journey to the Celestial City. Now on 13th September we shall reach yet another point, will see yet another triumph for the Foursquare Gospel, when the Crystal Palace—the rendezvous of people of all denominations, of all shades of political opinion, and all classes of society—will be the rallying point of the Foursquare forces from North, South, East and West.

Crystal Palace! There is charm in the very name of that historic place, and to the saints who assemble there on that memorable day there will be a foretaste, an earnest, of that glorious day when the saints from every land will gather in that Crystal Palace above, there to enjoy to a fulness unknown here, the rapture of His Presence. National events have gripped our imagination, but here is an event which will capture not only the imagination, but inflame the soul of every lover of the Foursquare Gospel. It will be a day of renewed fellowships, of care-free soul-enjoyment; of thirst-quenching draughts of living water, and hours of delight in the presence of the Lord of Glory. As the sunshine streams in through every available window of the palace, flooding the interior with light, so the sunshine of His love will stream through the window of every soul present, until the whole scene will be radiant with His glory. Will you be there?

* * *

Wear the F.G.T. Badge.

A SISTER writes: "I have a brother who belongs to the Foursquare Gospel Testimony, and who writes from Belgium telling me that through his badge, and enquiries being made as to what it was, he has had the opportunity of explaining to 'poor, dark Roman Catholics' God's wonderful salvation, and one 'poor Roman Catholic' had to admit it was the right way. May God continue to bless abundantly the Foursquare Gospel Testimony that our Jesus may be glorified!"

Oh, that many more of our fellow Foursquare brothers and sisters would realise what unique opportunities for witnessing for their Lord and Saviour this simple testimony of daily wearing the Foursquare Testimony badge frequently brings to them. The very fact of wearing it strengthens one's courage to witness with boldness for our Lord and Master, helping its wearer to "be strong in the Lord and in the power of His might."

* * *

Always on Fire.

WE WANT churches always on fire for God. Is your church on fire? Are men and women being saved? Are they being filled with the Spirit? Are the members of your church going out into the highways and hedges and compelling others to come in?

At one time the Moody Church in Chicago was on fire and threatened with destruction. A student in the Institute building alongside the church attempted to waken a room-mate. "Get up," she said, "the Moody Church is on fire!" "That's nothing," was the drowsy reply, "it's always on fire."

“Stretch Forth Thy Hand!” (Mark iii. 1-7)

An Address by Dr. JOHN McNEILL

IT was the sabbath day, and as the Lord entered into the synagogue, the Pharisees watched Him—the creature gazed at the Creator to see if He would go aright—if He would heal on the sabbath day and thereby break, not the sabbath day, but their rules about the sabbath day. Before He entered on the service, He said to the man “Stand forth in the midst.”

There are three striking phrases here—*stand forth*, *stretch forth*, and then we read of the Pharisees that they *went forth* and took counsel: now they might destroy Him (literally, blot Him out) because He wouldn't take them at

THEIR OWN VALUATION

of themselves as religious persons

“*Stand forth*” That was the harder of the two commandments to this man. It was the sabbath and they were in the synagogue. Everything was going on as usual—all staid and proper. The ruler of the synagogue had probably seen Jesus during the week and was expecting Him to come and take the service. The congregation was waiting. The side door opened, and in came—not just a preacher, not a prophet, but the Lord Himself. I remember as a boy how on Sunday I would watch the door to see whether the regular preacher, or a visiting preacher, came in—and would then act accordingly!

This man with a withered hand was there. There is a tradition that he was a stone mason. If he was a stone cutter, he was totally spoiled for his business. You are spoiled for the thing you were made for. That is the doctrine of total depravity. Sin spoils. The sinner cannot serve God, but glory to God! Jesus is come to put us right.

You cannot hold the chisel and hit with one hand. God send that home to you! If you are not saved, you are totally spoiled, friend. That is

WHY JESUS CAME.

Maybe this man crept in to test the big “report” of Jesus. Perhaps he might get a chance to see Him. He got more notice than he imagined, and no one told Jesus that he was there, either. The Lord called him up. He needs not any one to tell Him who is present. No one sent up a little notice to the desk saying, “There is a poor man here with a withered hand.” Jesus just felt it—“There is a needy man here. He wants Me.” He knows all about you. If you tell Him your case for an hour, you couldn't tell it as well as He knows it already.

Jesus said, “Stand forth.” Was that easy? Remember the influence of the ordinary routine of worship. Suppose the minister said to you, “Get up.” This is a stereotyped, time-honoured programme. Every one was looking. The man wouldn't bluff it off. He wouldn't say to himself, as he looked off in another direction, “I wonder if He means me.” There was no escape. The Master had His eye on him. The eyes of the Pharisee critics frequenting that synagogue had him singled out, too. They were all gleaming

on him, as much as to say, “Will you dare to encourage this sensation monger?” They are whispering among themselves. They disapprove of “this sensationalism.”

The Lord still does His work with the same old background. If the minister stands up simply to speak his little piece, the Devil won't bother him. If the Lord is present, in mighty power through His preached Word, the critics, the watchers, the faultfinders, according to their nature, are always there.

“Stand forth.” Says the man to himself, “I hoped I might see Him privately in the vestry at the close.” Some of you have a sneaking notion that it is all wrong with you, but you want to come to Jesus when no one is looking. That is not His way. He is Master in His own house. We'd better know it.

The critics' eyes were gleaming. You know what it would cost you to rise up in church. What does this man need to care for these cross-grained, self-righteous Pharisees? I think he gripped the seat in front of him until his knuckles grew white—but he *was up*.

THE CRITICS GASPED

—*but he was up*. Angels in heaven began to cheer. Hell was baffled. Another soul was on his way into the hands of Jesus. Oh, break loose—step clear—let go of that which keeps you back from surrender! Invisible hands are pushing you down. Put your foot on these hindrances. This man broke with mock modesty and the fear of man. He arose and stood forth.

There was once a woman (the story is right here in your Bible). She wanted to get saved by Jesus in a secret, hidden way. She was a shy, timid woman. She came behind Him—not in the synagogue, for she didn't dare go there. It was in the street. She crept behind and touched the tassel at the end of His cloak. “I will be healed,” she thought, “if all tales are true, and I'll slip away home and say nothing. There is no need to arouse the antagonism of these Jews.” Jesus prevented. He turned around, and when He turns around, friend, you're in front. He requires a complete breaking away from what other folks will say, and all that stuff.

Some say, “Oh, Mr. McNeill! If you only knew who I am, and what some people would say if I got converted!” Forget it. You are only

A POOR BLIGHTED SOUL.

The Lord will see to it that it comes abroad, if you get saved. Up the middle of the King's highway you will have to go, if you are properly saved. You are making too much of yourself. Suppose you did come out clean and clear! Your town would soon get over it. You are too big in your own eyes. Your “witheredness” is your pride and cowardice.

“If I come out in the open,” you say, “people would scoff.” Your psychology is all wrong. Instead of scoffing, most of those who know you would say they were very glad you were converted, for it was

high time! Jesus knows how to handle every case. You are not to talk back to Him. He calls you into the open.

The man arose and stood forth—"Well begun, half done." It cost him something. I see the sweat beading out on his forehead. Salvation may be free, but it is not dirt cheap. Don't forget it cost Jesus something to win it for you. Think of the reproaches He bore for you. He endured the Cross, despising the shame.

He rose. He is out now. What next? "Stretch forth thy hand." Again, was it easy? Maybe he had

A FEELING OF DISAPPOINTMENT.

"Why doesn't He take me aside, and ask me the history of my case? I'd like to tell Him now it came on, the pains I have had, and the different things I have tried." No. Jesus knew all that. He says, "Stretch it out."

The man might have said, "If I could stretch it out, there would be nothing wrong with it." Had he looked at his hand, he might have been looking yet. He looked across to Jesus. Man, look right over your sins, and helplessness, to Jesus, and you will be saved. Stop mourning and lamenting yourself. Begin listening to Jesus and looking to Him. This man felt that he could do the impossible when he looked away to Jesus. The hand came out before he knew it. With his eyes on Jesus, there were liberty and power.

The act of faith means pulling yourself together and focusing on Jesus as a present Saviour. It is ceasing from your own struggles and strivings. When at last you come to it, you'll find it the most effortless thing you ever did. Sometimes it takes years to come to it, but when you come—my, how simple! You say you might have done that long ago. This man simply trusted Jesus. Trust and obey; there's no other way, from conversion to glory.

Look to Jesus right out of your sinfulness, and that moment your soul will burst the bondage of corruption and pass into the glorious liberty of the sons of God.

A SENSATION CREATED

Imagine this man after he was healed! The Lord went on with the service and pronounced the benediction. The stone mason went on his way home. You will probably not be whisked away to heaven, all at once. The Lord kept him here to prove the reality

of His work. He gets home and goes in. His sad-eyed wife lifts her eyes. She takes a second look and a third. They meet in the middle of the floor. He puts out two whole hands, draws her face to his own, and kisses her. "Who? How? When? What? Where?"—you know the twenty questions a woman asks all at once, and expects no answer to any of them. One word would answer all her questions—"Jesus." "Some say He is an impostor," said the husband, "but He told me to stand up. I felt I could do anything He asked me to do." "If Jesus did it," says the wife, "then blessed be the Name of Jesus in this house for evermore." Wouldn't you have liked to hear them sing, had it been possible

How sweet the Name of Jesus sounds,
In a believer's ear,
It soothes his sorrows, heals his wounds,
And drives away his fear.

What are you saying for Him out of a heart that has utterly changed?

WHAT DO YOUR CHILDREN SAY?

Have they noticed the change? I see this man at the stone bank the next day. Two whole hands are chiselling away. Another fellow opens up on him. "I hear there was a sensational incident up at the synagogue yesterday. I wasn't there myself; but they tell me a man of our trade, whose hand was withered, got healed, in a moment, by Jesus. But I don't believe it." "I am the man," says his companion, and he tells him the story. Furthermore, he begins to make the stone chips fly. "Is there any hypocrisy or mere excitement about that?" he asks. "Is that a good hand?" "I could knock you down with it and pick you up again!" Oh! the Lord's work stands the test of the day's work, doesn't it?

Oh, man! If you are saved you'll not be ashamed of Him, will you? It is a wonder that Jesus puts up with so many who seem ashamed of Him. We ought to be ashamed of our shame. Confess Him. Say to your fellow-man: "Yes, I'm saved. I'm trusting Him. If you won't come with me, don't hinder me." You will never know how real the change is until you confess it to others when they challenge you. Take a word from an old Psalm, as I hope that healed stone-cutter did, applying it to himself.

"If I forget Thee, O Lord, may my tongue cleave to the roof of my mouth! May my right hand forget its cunning!"—*The King's Business*

What is Home Without a Bible?

What is home without a Bible?

'Tis a home where day is night,
Starless night, for o'er life's pathway
Heaven can shed no kindly light.

What is home without a Bible?

'Tis a home where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?

List' and ponder while I speak
'Tis a home with Bibles in it,
But not opened once a week!

Monday comes and goes, and Tuesday
Comes and goes, and Wednesday, too,
Thursday, Friday, Saturday, Sunday,
Book forgotten the week through.

Lost! the Bible,
Lost! its teachings,
Lost! its help each day in seven
Lost! to live by;
Lost! to die by.
Lost! What's lost?
The way to heaven!—*C D M,*

Spiritual Landscapes Yet Unexplored

By J. M. PIKE

TO be satisfied means, "In general to fill up the measure of want of (a person or thing); to gratify fully the desire of; to make content."

We use the word in this article strictly in its relation to religious experience. To be satisfied would seem to be the very acme of religious content. And yet it is difficult to decide when that state is reached by a being whose capabilities for joy and service must continually increase, and whose aspirations press forward to the limitless future, the possession of the new-found joy leaving nothing to be desired. The desire is gratified, the want is filled; the soul is satisfied. But the new heart, the new life, the new relation to God; the new light on the Bible, the new service, soon call for something more to meet the

NEW OBLIGATIONS.

Hence, though pardon gave full satisfaction, it has also awakened longings for still greater things. This is but the initial stage in a process of development which has no ending. Soon the redeemed soul longs for entire freedom from all inward as well as outward sin, and for the full likeness of his blessed Lord. He thirsts for purity. When this goal is reached, when the precious Blood is applied and entire cleansing is realised, and the blessed Comforter floods the soul with His presence and perfect love, "the joy is unspeakable and full of glory," and again the soul is satisfied.

But this new experience has but cleared the spiritual vision, enlarged the soul's capacity, and created larger desires, in view of the greater possibilities that are now revealed. Hence, though there has been the fullest, richest, deepest satisfaction in the new experience, it but paved the way for the still richer experiences that are presented for realisation in the future.

The normal Christian experience is progressive. "The path of the just is as the shining light, shining more and more unto the perfect day." "Beholding as in a glass the glory of God, we are

CHANGED INTO THE SAME IMAGE,

from glory to glory." The exercise of our physical powers means physical development, and this creates hunger for food to supply the needed nourishment. Every healthy, active body will have a good appetite, and it will not be satisfied until the hunger is appeased. Every active, growing Christian will have a good spiritual appetite. He will have constant revelations of richer things in store, and his whole being will aspire after the best that is provided in his Father's will. He is perfectly satisfied with the Source of his supply, with the cheerfulness with which the supply is granted, with the certainty with which all his needs will be supplied, but if he is fulfilling God's great design, and appropriating the fullness of his inheritance, he will never be perfectly satisfied until this initial life is over, and we "awake in His likeness,"

There are deep mines of truth yet to be explored. There are mountain heights of experience we have not yet reached. There are spiritual landscapes which our spiritual vision has never beheld. There is a wealth of riches in

THE GLORY OF OUR INHERITANCE,

even in this life, of which we have little conception. No heir of glory can afford to be satisfied with any thing short of his full inheritance in Christ. To be satisfied with present attainments is to fail of being at our best for God, to curtail our usefulness, diminish our reward, and expose us to the possibility of making shipwreck of our faith.

It is refreshing to see one's thoughts expressed in the hymns of other days. Reader, read the following verses by Charles Wesley

Give me the enlarged desire,
And open, Lord, my soul
Thine own fulness to require
And comprehend the whole
Stretch my faith's capacity,
Wider and yet wider still,
And then with all there is in Thee
My soul for ever fill

Eager for Thee I ask and pant,
So strong the principle Divine,
Carries me out with sweet constraint,
Till all my hallowed soul is Thine
Plunged in the Godhead's deepest sea,
And lost in Thine immensity

Crystal Palace

Christians in Pentecost must
Certainly Persevere in
Ceaseless Prayer for the
Crystal Palace Demonstration
Cancelling Previous Engagements,
Coming Prepared and
Counting on God's Promises for His
Continual Presence

Elim Woodlands

The last open Saturday for visitors at Elim Woodlands will be 6th September. During the autumn and winter, gatherings will be held monthly on the first Saturday of each month at 3.30 p.m., when there will be fellowship, singing, tea, and meeting. Tickets 1/3 at the door, or 1/- if procured beforehand at any of the Elim Churches in London.

On Saturday, 20th September, from 3 p.m. to 7 p.m., there will be a *Camp Reunion* for boys and girls. The following Saturday, 27th September, will be the *Elim Holiday Home Reunion*, from 3.30 p.m. to 9 p.m. For these two Reunions, tickets will be obtainable at the door only, at 1/- for adults, and 9d for children.

Church and Convention News

Edifying Expositions—Evangelistic Effort—Relatives Reunited

DIVISIONAL SUPERINTENDENTS VISIT GUERNSEY.

Guernsey (Pastor A S Gaunt). The church at Vazon has been highly favoured of late by the visit of two Divisional Superintendents. The Lord greatly blessed and owned the ministry of Pastor H T D Stoneham, who gave very inspiring messages during his visit. On Sunday morning at the breaking of bread and worship meeting, the presence of the Master was very real. In the evening at the Gospel meeting, the hall was full and again the message was in the power of the Holy Spirit. Tuesday's and Thursday's Bible studies were also feasting times for the saints.

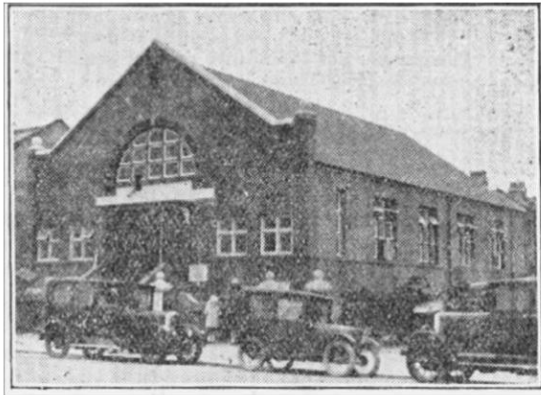
The following Sunday the church was visited by Pastor and Mrs George Kingston, who were also very delighted with the fellowship of the saints here. Pastor Kingston ministered the Word on Sunday morning, and Mrs Kingston in the evening. The presence of the Master was very real, and the saints greatly rejoiced under their ministry. The Gospel message was in the power of the Holy Spirit.

The church here is in charge of Pastor A S Gaunt, under whose ministry the Master reveals Himself to His saints and strengthens them in the faith, causing them to rejoice in His service. The Word is going forth, and there are signs of the work going on—and still there is more to follow, praise the Lord!

The open-air work in Trinity Square is still maintained, and the spirit of conviction is in the midst. The young people take their part in testimony and song.

CONVENTION MEETINGS.

Hove (Pastor W L Kemp). 'To God be the glory, great things He hath done!' is the true expression of the hearts of all the saints meeting at Elim Tabernacle, Portland Road Hove.



Elim Tabernacle, Hove.

On 5th and 7th August, the first Elim Convention meetings were held here, and what a time of blessing it was! The speaker for the first of the meetings was Pastor Huibert, who gave a very interesting talk on the Paschal Lamb. For Thursday's meeting the special speaker was Pastor Hathaway, who gave a very heart-searching address from Judges.

On Sunday, 17th August, Pastor Kemp took for his evening message, the much-discussed prophet, Jonah, and it proved of great interest to all.

There is a splendid open-air work now being carried on by the Elim Crusaders. They have started regular Sunday and Wednesday meetings and as a result, strangers are being told the glorious truths of the Foursquare Gospel.

A DOUBLE CURE—SAVED AND HEALED.

West Camel. An interesting testimony comes from this assembly. A brother, in the course of his work of delivering papers in the villages in the neighbourhood, called at a house and found a man without salvation, who was well-known in the district. He was suffering what he described as "the torments of hell" in his leg. His doctor had called a specialist who had told him that nothing further could be done for him,

but the brother was led to speak to him of the Great Healer, and after praying with him, persuaded him to come to the meeting on the following Sunday morning. The man, on account of his affliction, found great difficulty in coming, but kept his promise.

After the message he was asked if he had come to seek healing. He replied, "Yes, but oh, I am not ready to be prayed for, because my heart is not right with God." He was gloriously saved that morning and came up for prayer for his healing on the next Sunday, when he was instantly healed. This happened about three years ago and he is still perfectly whole and a wonderful testimony to God's saving and keeping power.

DELIGHTFUL TESTIMONIES.

Ipswich (Pastor J T Bradley). Most services in Ipswich conclude with the familiar, but very expressive Doxology, and the hearty manner in which it is rendered bespeaks the feelings of the members of the Elm Church at Ipswich. Blessings indeed continue to flow, this fact is very apparent, and praises are ascending to Him who is the Source of the blessings. The Ipswich saints may not give audible expression to their feelings in the actual services—that is one of the characteristics of the Suffolk folk—but countenance and personal testimony declare, in no uncertain manner, what is in their hearts. Testimony has been given, after recent Sunday evening services, as to God's goodness to individual members. Many testimonies are summed up in the delightful chorus, "Twas a glad day when Jesus found me." Others tell of the wonderful keeping power of the Lord in home and business. Then some have received unmistakable touches of Divine life. Again relatives have been united, after years of separation, through the bonds of Calvary. No wonder the congregation responds with such vigour when the Pastor, at the close, calls for the Doxology, and it is sung with zest, sometimes more than once. It is therefore not surprising that the services continue to be well attended. There is a spirit of expectancy and an anticipation that "still there's more to follow."

The outstanding features of the services are the Spirit-empowered messages and Bible studies given by the Pastor, each of which proves to be a tower of strength to the hearer, implanting a determination to overcome continually in the good fight of faith. There is a decided hunger in the hearts of God's people after Himself and His precious Word. Souls have been saved at the Gospel services, and the Lord is graciously adding to His Kingdom. Open-air meetings are continually held, on Saturday evenings at a busy spot in the centre of the town, and on Monday evenings in various streets of the town and also in surrounding villages. The Word of God is being "cast upon the waters," and it is confidently believed that it will return, to His glory. Divine healing services are also periodically held and testimony is forthcoming to the fact that the Divine touch of the Master is being manifested. Altogether there is a healthy spiritual atmosphere, and an expectation of "greater things" an expectation that will surely "not be cut off."

AUGUST CONVENTION.

East Ham (Pastors Huibert and Fielding). We can now look back and thank God for the time of blessing and fellowship enjoyed at the August Convention at Elim Tabernacle, Central Park Road, under the leadership of Pastor Fielding.

From Sunday morning until the final meeting on Tuesday night, the presence of the Master was felt, in the singing of the hymns, in the prayers of the saints, and in the ministry of the Word by Pastors R J Jones, J P, J Kelly and F A Farlow, who all came in the power of the Spirit and full of the Word of the Lord.

It is indeed blessed to have these Convention messages to meditate upon after the holiday is over and the ordinary "humdrum" course of events begins once more.

CONVENTION ADDRESSES.

Grimsby (Pastor A C Coffin). The annual Convention was held in the Elm Hall, Tunnard Street, Grimsby, from 3rd to 10th August. The speakers were Pastors Boulton, Nolan, Court, and Miss Kennedy. The meetings were well attended, and the saints of Grimsby and visitors have been much blessed.

in "feeding on heaven's rich dainties, supplied by the Lamb that was slain."

A message was given by Miss Kennedy from I Kings xviii, on Elijah going up to Mount Carmel, how he repaired the altar and offered up the sacrifice, then slew the prophets of Baal. Pastor Court spoke on the olive oil being a type of the Holy Ghost and how the olive leaves had to be bruised and pressed in order to extract the oil. We were reminded how our Lord had to go via Calvary and through the Garden of Gethsemane, being bruised and smitten for us before the Holy Ghost could be sent.

Pastor Boulton spoke on the Lamb of God, how He was brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. What an example for the child of God! A powerful message—the last of the Convention—was given by Pastor Nolan on the awful scene of Jesus being nailed to the Cross and put to death by His enemies. He came unto His own, but they received Him not. Yet it pleased the Lord to bruise Him, that through His death we might have eternal life.

How marvellous, how wonderful,
And my song shall ever be
How marvellous, how wonderful
Is my Saviour's love to me

THE HULL CONVENTION.

Hull (Pastor H. A. Court) The first Saturday in August brought the first of a series of Convention services graced by the presence of the Holy Spirit, who at this first service took the words of His servant and applied them to the hearts of the hearers in His Divine fashion, so that in days to come the voice of Pastor Boulton may still be heard bidding each

broaden their outlook to the glory of the Lord. Sunday morning also, the Spirit of God blessed the message given by the same speaker, when many lessons were gleaned from David's life, and the appropriateness of the morning's lesson (Psalm xxiii) was perceived, for "He leadeth into green pastures."

The billow of blessing continued to roll throughout the day and burst in a huge breaker of praise and joy at the evening meeting, and as the words of Wesley's great hymn, "And can it be," roared forth, one felt overwhelmed by the flood of joy which swept over the gathering. One young man gave himself to the Lord.

Pastor Nolan preached on Monday morning, from John i, 1, and it was with joy the fact was apprehended that "the great Creator became my Saviour."

The afternoon service was marked by the surprise visit of Pastor Morris from Knottingley, whose short visit evoked much joy and the repeated expression, "I would not have missed it for anything!"

The glory of the Lord again blessed the saints in the wonderful evening meeting, when Pastor Nolan again gave the message. Miss Kennedy, the following evening gave a really uplifting and encouraging address, bringing out our responsibilities as "priests unto God," and evoking us to walk worthy of our calling.

Wednesday evening brought a vivid portrayal of "The Potter" before each, applied to hearts and lives through Pastor Coffin, by the Holy Spirit.

The final service left the Lord's children filled with good things from His own table, and the message, given by Pastor Boulton, on "The Vision of God," was productive of an increased ambition to do and dare for the Master.

Concise Comments and Interesting Items

307 Bishops have expressed their views on Birth, Marriage, and Divorce. That expression of views has caused a great deal of controversy. A discerning editor of a non-religious paper has declared that the pronouncements of this Lambeth Conference savour of worldly compromise and not strong Christian principle. Here is a greatly controverted passage: "Where there is a clearly-felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles."

"The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self-control lived in the power of the Holy Spirit."

"Nevertheless, in those cases where there is such a clearly felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, the conference agrees that other methods may be used, provided this is done in the light of the same Christian principles."

"The conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience."

We are baffled by the third paragraph. We entirely agree with paragraph two, but we cannot understand what Christian principles can justify paragraph three. Some of the bishops are in open opposition to it.

Eternal earthly life is an experimental fad of a millionaire named Park Harnon of St. Louis, Missouri. He has engaged a Russian couple on whom to experiment. In return he has promised to leave them his fortune. The method of life of these experimenters is thus described:

"In the biological experiment that is now about to begin the first rule forbids the wearing of any clothing, as clothing acts as an insulation for the poisons of the body. The couple's diet will be composed exclusively of oranges, apples, tomatoes, bananas, and cocoanuts, but they will begin gradually, and during the first three months will be allowed some milk, meat, and eggs."

"They will sleep twelve half-hour periods every day, each period of sleep following a light meal. The sleep will be taken stretched out on a log and twelve intervals will be spent in swimming. We believe that the log sleep and the swimming will strengthen the body by maintaining it in a horizontal position and thus lengthening and strengthening the spine and reducing the lumbar, dorsal, and cervical curvatures. Twenty minutes before each meal and immediately after drinking

orange juice, ultra violet rays will be thrown on the spine of the experimenters, while they lie on the big log."

By this method it is hoped to prolong life by at least two centuries—but the fuller aim is eternal earthly life. In connection with this we are reminded that the author of "How to Live to be 100" died at forty-nine. God has His secret for prolonged life. It will operate in the Millennium—meanwhile every other effort will be doomed to failure.

Dr. John Wilson's life has been reviewed in the "Christian Herald." Dr. Wilson told the interviewer this interesting and amusing incident in the life of C. H. Spurgeon:

"In connection with Mr. Spurgeon's love of punctuality," said the Doctor, "his expression that he would never be the late Mr. Spurgeon as long as he lived, came about in this way. At one of the conferences, Principal Rogers, who was a Congregationalist, arrived late—a most unusual thing. Spurgeon, who was never late, then made the above observation, and, turning to Principal Rogers, said, 'Are you the late Mr. Rogers?' Professor Rogers replied that he was, saying in justification, 'The rain got into the Underground Railway, and I have been delayed by too much water.' This, on the part of the Congregationalist, addressed to the great Baptist, evoked roars of laughter. When it had subsided, Spurgeon replied, 'We are sorry for you, but it cannot be an unusual experience, you must often have been delayed by too much water in going through the New Testament!' 'What a fine reply from the Baptist point of view,' said Dr. Wilson. 'The tables were turned, to the great delight of all present.'"

The Youth of London for Christ is to be the object of a great effort from October to March next. It will be called the London Youth Evangelistic Campaign. Leaders of the campaign include Gipsy Smith, the Brothers Wood, Lionel B. Fletcher, J. Chalmers Lyon, and D. A. Poling. We pray God's richest blessing upon this great effort.

Preachers will be glad to have this incident brought to their memory. Shackleton, the great explorer, said in connection with a march against death in Georgia: "When I look back, I have no doubt that Providence guided us, not only across those snowfields, but across the storm-white sea. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterward Worsley said to me, 'Boss, I had a curious feeling on that march that there was another Person with us.'"

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, September 7th. John xviii. 1-14.

"Then asked He them again, Whom seek ye?" (verse 7)

It is a wonderful picture to behold the Lord in the Garden of Gethsemane. The Son of God never lost His dignity in the presence of His enemies. He sometimes withdrew from them, and even hid Himself away from them. But in doing so it was a quiet, dignified withdrawal from their attentions. But now the time has come when the sin of man is to work itself out. God is to shew the world the exceeding sinfulness of sin. Therefore the Son of God advances forward toward His enemies. At first they fall backward. Had Christ continued to exert His power they would have continuously fallen backward. But that was not the plan at that time. It will be the plan later on. Every enemy will fall backward in His presence. "Whom seek ye?" asked the Lord. Had a true reply been given the answer would have been, "We seek Thee to crucify Thee." But over 1,800 years have passed. This morning we advance into the Lord's presence. He advances toward us. "Whom seek ye?" He asks. We reply, "We seek Thee in order to crown Thee Lord of all."

Monday, September 8th. John xviii. 15-27

"Simon Peter followed Jesus, and so did another disciple" (verse 15)

That has been the story all through the centuries. One disciple followed the Lord, and so did another disciple. From century to century the fact went on. Disciple after disciple followed the Lord. One was added to another—until, until another disciple followed, and, lo, that disciple was yourself, and myself. "So did another disciple." What was that disciple's name? Why, it was yours. Yes, you at last fell into the grand procession. Millions of almost matchless men and women are in the procession. Think of them—Paul, John, Peter, Polycarp, Augustine, Luther, Wickliffe, Wesley, Finney, Spurgeon, and a host of others. And now—you! Are you not glad you are in the procession? Of course you are. I am sure I am. But we mustn't spoil the appearance of the procession. We must not cast down our heads and slouch. We must lift up our heads and sing. Then let us lift up our heads to-day. Let us prove to the world that we belong to a procession in which peace goes hand in hand with joy, and gentleness keeps steadily in step with praise.

Tuesday, September 9th. John xviii. 28-40

"Pilate said unto Him, Art Thou a king?" (verse 37).

The Lord Jesus looked very little like a king at that time. He would appear more like a peasant than a king. There were no royal robes—no royal following. But of one thing we are certain—there was the royal look. Pilate and Jesus looked into each other's faces. The ruler of earth and the Ruler of heaven faced each other. We question very much whether Pilate asked sarcastically, "Art Thou a king?" There was no kingly appearance in Jesus' dress, but there was kingliness in His face. Deep down in His being Pilate probably realised that he was dealing with a King. But he could not place Him. He claimed to be the King of the Jews. Yet the Jews would not have Him. Who was this wonderful Man? In what way was He a king? Pilate was in perplexity—we are not. Jesus was a King—yea, He was the King. He was the King of kings and Lord of lords. To-day we rejoice because He is our King. We are children of the King of heaven. Let us not forget that we are the King's sons and daughters. Let there be the royal dignity and the royal look combined with royal service and royal humility.

Wednesday, September 10th. John xix. 1-16

"If thou let this man go, thou art not Cæsar's friend" (verse 12)

It's an old cry, this. One half of the world seeks to move the other half of the world to wrong action out of motives of fear. If you do not tell a business lie then you are not seeking the best interests of your employer. If you don't accompany your wife to questionable places of amusement then you really don't love her. For the sake of friendship men and

women are urged to do actions that sometimes are morally wrong and at other times are good, but not the best. It is the Christian who can bravely face up to this form of temptation and say "I don't care whose friendship I lose as long as I maintain the friendship of the Lord Jesus Christ. I don't mind how I may suffer as long as I don't suffer just reproach from God. The world's face may lose its friendliness, the world's face may be covered with frowns, the world's face may shew its severest rebuke, but as long as the smile of approval is upon the face of my Lord then all is well."

Thursday, September 11th. John xix. 17-30

"There stood by the Cross of Jesus . . . His mother" (verse 25)

To stand by the Cross of Christ is a safe standing place. Beneath the Cross of Jesus I fain would take my stand. There are many to-day who do not wish to stand by the Cross of Christ. Christian scientists, spiritualists, theosophists, modernists, and a host of others do not wish to stand by the Cross. They would do away with the Cross as a place of sacrifice for the sin of the world. They would keep the Cross as an emblem of love—but as a place of atoning sacrifice, oh, no! But we must stand by the Cross. The Saviour's blood was there shed for the remission of sins. Without shedding of blood is no remission. But now we can say, Jesus has bled and there is remission. Foursquare Christians stand by the Cross. We have discovered that it is not only the safest place in the world, but it is also the safest place in eternity. Let us ponder this morning (a) the shadow of the Cross, (b) the shelter of the Cross, (c) the eternal security of the Cross.

Friday, September 12th. John xix. 31-42

"They shall look on Him whom they pierced" (verse 37)

The fulfilment of this prophecy is still in the future. It will be when the Lord returns to earth. Revelation 1 says, "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him." Here upon the earth, around the Cross, men looked on Christ whom they had pierced. From the earth, amidst the clouds of glory, men will look on Christ whom they have pierced.

In heaven around the throne, the redeemed will look upon Him whom they have pierced. There are different forms of looking—and consequently there are different results from looking. The soldiers looked and laughed and lost. The crowds looked, some pitied, some rejoiced, but they too, lost. The unbelieving masses at the Lord's return will look and fear and be lost. But in glory the redeemed will look and love and praise for evermore. When the Lamb of God is in the midst of the heart there is no fear of meeting the Lamb in the midst of the throne. One of our greatest joys is that we shall "all spend eternity singing around the throne." There never has been nor will be any singing to equal throne-singing. We have looked and loved—we shall look and sing.

Saturday, September 13th. John xx. 1-18

"She wept . . . she stooped . . . looked . . . seeth" (verses 11 and 12).

Weeping eyes sometimes get wondrous visions. Tears are not always an evil. Vision comes to tear-stained eyes. When weeping leads to stooping, then stooping leads to seeing. Many people who never sob never stoop. It takes sobs to make us stoop. When there are no tears about we are usually self-confident. But sorrow comes—then come the sobs—then comes the stooping—then comes the seeing. Sorrow—sobs—stooping—seeing! Mary saw the empty tomb and then she saw the risen Christ. She saw the rainbow of His presence through the tears of her sorrow. Blessed tears when they give us a vision of our blessed Master. Tears may flow until we see Him, but then when we see Him the tears are dried. Or, if they are not dried, they change their character. Instead of being tears of sorrow they become tears of joy. Don't fear to weep—but let your weeping lead to stooping. It is the stooping heart, the humble life which sees the risen Lord.

September 14th, 1930.

READING: II Chron. xxx. 13-23.

Sunday School Lesson By Pastor P. N. CORRY.

MEMORY TEXT: " Christ our Passover is sacrificed for us, therefore let us keep the feast."—I. Corinthians v. 7, 8.

KEEPING THE PASSOVER

TEACHER'S NOTES.

King Hezekiah had gathered all who were willing to Jerusalem to keep the Feast of Unleavened Bread and though many were not able to prepare it themselves because they were not sanctified according to the Law of Moses, yet the Levites, as a special concession were allowed to prepare the Passover for them (II Chron xxx 17) The instructions given in Exodus xii as to how the Passover Feast should be kept are full of truth that will be of interest to the scholars, because all find their fulfillment in the feast that Christians are now called upon to keep because Christ our Passover is sacrificed for us (I Cor v 7, 8)

I Girded Loins were necessary for those who stood round the festal board (Exodus xii 11) The long garments worn by the men of the East are always fastened or bound with a girdle Those of the poor were of leather (II Kings i 8, Matt iii 4), but for the wealthy class they were generally made of linen, silk, or even of cloth of gold (Daniel x 5, Ezekiel xvi 10, Jeremiah xiii 1, Revelation xv 6) When in the house, these girdles were loosened and it was only when action was necessary that the loins were girded To do this, the long flowing ends or skirts of the garments were brought up to the waist, and the girdle bound round them tightly, so that the legs had greater freedom of movement Thus Elijah girded up his loins when he ran before the king to Jezreel (I Kings xviii 46), and similarly Gehazi when running to Shunem (II Kings iv 29) The strangeness of Exodus xii 11 will therefore be readily seen, for they were in the house partaking of a feast, yet were commanded to do so in a condition of readiness for a journey, prepared to move So now, for the Christian who keeps the feast, we must gird up the loins of our mind and be sober (I Peter i 13) We are not at home here, but seek a country that is to come, and therefore must "strip off sin with its clinging folds," and run with patience the race set before us (Hebrews xii 1, 2, Moffatt)

II. Shoes were to be put on when eating the feast (Exodus xii 11) I am certain that no Eastern person ever heard of going into a house with shoes on, because they are always put off when entering a sacred place or a room (see Exodus iii 5, and Joshua v 15), but in the homes where the Passover was to be eaten, they had to wear their shoes What is more, these shoes which they put on that night never needed the attention of a cobbler or a shoemaker, because they never wore out (Deut xxix 5) The Christian needs footwear when keeping the feast of Christ the Lord, and the shoes of the readiness of the Gospel of peace can be depended on not only to fit, but to wear throughout the whole of the journey through life—they never get thin, down at heel, or uncomfortable (Eph vi 15)

III This Staff must be in their hand as they feast (Exodus xii 11) This certainly was a strange thing to take in to a

feast, because it was only used to clear a path, to remove obstacles or to support the person using it The elders dug wells with them in the desert (Numbers xxi 17, 18), and the Psalmist rejoiced in the comfort that they gave to him (Psalm cxviii 4) in the valley There is nothing in the world like this staff of the Word for supporting, comforting, and protecting, and at the feast we need to have His Word, so that at all times and in all seasons we may be guided aright

IV. All leaven must be put out of their houses at this feast (Exodus xii 15 19 20) This careful search for leaven had to be conducted before the feast began, and every trace of it put away, or otherwise they could not eat the Passover In II Chronicles xxx 14 there was a casting down of all the false altars in Jerusalem, and also of images, groves, and high places that had been erected to the false gods of the nations round about Israel (II Chronicles xxxi 1) So for the Christian who would keep the feast, the Spirit of God tells us to purge out the old leaven of malice, wickedness, and insincerity, and to be unleavened (I Corinthians v 6-8) Besides these, the Lord Jesus mentioned the leaven of the Pharisees and Sadducees (Matthew xvi 5) which He called hypocrisy (Luke xii 1), and the Apostle Paul denounced the legalism that was creeping into the Galatian Church as leaven (Galatians v 7-9) Whatever therefore comes under these headings in life, character, or worship, must be purged out if we are to keep the feast of the Lord without leaven

V No person who was not in covenant relationship with Jehovah could partake of the feast (Exodus xii 48, 49) Circumcision was to the Israelite a seal of the Covenant in his flesh (Genesis xvii. 10-14), and apart from it, even if his genealogy was perfect and unbroken, he was cut off from the earthly Covenant, and not permitted to partake of the feast It was a feast for those only who were members of the Covenant by circumcision Thank God, in the new covenant of grace "neither circumcision availeth anything, nor uncircumcision, but a new creation" (Galatians vi 15) and those who are now made nigh in the new man through faith in the Lord Jesus Christ have the right to eat of the Passover As members of His Body through faith, we thus have the right to partake of the feast, because we are in the new covenant (Hebrews x 15-22)

VI. The only place of feasting was in the house under the blood (Exodus xii 7) Outside was sorrow—inside gladness, outside was judgment—inside peace, outside was death—inside was a new life of freedom from Egypt, and only inside was there safety and feasting Where are you? You will never see anything beautiful in the Lamb of God until you are inside the house, feasting upon His merits The judgment that fell upon Him and His awful death is all that you will see on the outside, but when you are inside the house, then you will feast upon the riches of His grace, and find that the provision He has made to meet your need is more than tongue can tell Get inside, obey the conditions of the feast, and Egypt's bondage and sandy wastes will know you no more

Children's Bible Educator

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space

Children under fifteen years of age are asked to put the correct letter in place of each x, write the completed texts on a postcard together with the references where the texts are to be found Put your name and address on and send in your answers by Monday, August 25th to "Children's Bible Educator," Elim Publishing Co., Ltd, Park Crescent, Clapham Park, London, S W 4

Lxxkxng utx xexux . . wxo fxr txe jxy txxt wxx sxt bxfxrx Hxm exdxxx dxh cxolla dxrpxixg txe shxxe

Ix txxu canx bexxevx axx txnxns axe poxxixlx tx hxm txax bxlxxxexh

The Sxx xf mxn cxxe nxx xo bx mxnxtxrx dx nntx, bxt tx mxnxtxrx

Hxxrx xs mx Fxxxex gxxx,fxdx txxt yx baar mxcx fxuvt, sx sxaxl yx bx mx dxsxpxxx

Pxxe bx uttu yxx ax mx Fxthvr hxtv sxxx mx, exex sx sxnx I yxx

Jxsux wxxt abxxt dxivg gxxd xnv hxaxixg xil txat wxxe oppxxxed xf xhx dxvix

Ixe son xf mxn xs cxxe tx sxxk axx tx sxve thxx wxixh wxs lxxt

Answers for August 22nd Puzzle: Mal iii 7, I Cor xiii 7, Proverbs iv 23, John xiv 27, Heb xii 2, Isaiah xxv 8

Names of first twelve with correct answers: Barbara Semark, Mary Noble, Ronald Parris, Violet Paine, Joseph Mounsey, Stella Cliff, Rena Godden, Albert Newberry, Beryl Martin, Irene Spencer, A. Green, Albert Parsons

Solutions should arrive first post Monday, September 8th.

A Child of God

THERE was a ripple of excitement all through the orphan asylum, for a great lady had come in her carriage to take little Jane home with her to live.

Jane herself was bewildered with the thought. The kind matron led her down the wide stairway, and as she passed the hall door she saw the shining carriage, the fine horses, the liveried servants, and it seemed like a dream.

"I hope she is glad to go," said the great lady in her gentle tone. "Do you want to go home with me and be my child, my dear?"

"I don't know," said Jane, timidly

"But I am going to give you beautiful clothes, and a gold ring, and a box of sweets, and books,

and dolls, and blocks, and a swing. Now, do you want to go?"

"I don't know," said the child, still frightened.

"You shall have a little room of your own, with a beautiful bed and table and chair; you shall have a bird in a cage, and a little dog with a silver collar. Don't you want to go with me, Jane?"

There was a moment's silence, and then the little one said anxiously: "But what am I to do for all this?"

The lady burst into tears. "Only to love me and be my child," she said, and she folded the little girl in her arms

Thus does God treat us, and all He asks in return is that we love Him, and be His children.—*Sel.*

"Them Words"

A POOR fruit-seller used to peddle his fruit in a seaside town, and at times called in at a little shop where the keeper, a lady, sold books and various things. The fruit-seller's face told of a hard life and of intemperance, and the shop-keeper had not spoken to him of his eternal welfare, but now she felt she should—he had a soul to be saved, and as an introduction she presented him with a little book.

"Thank you kindly, ma'am," said he, as he took it "you are good to think of the likes of me"



"I'm a poor ignorant fellow," said the man, "but I do believe that Jesus died instead of me."

"God is good, my friend, not I. He made your fruit to grow and ripen, He 'made heaven and earth, and the sea, and all things that are therein.' He gives 'rain from heaven, and fruitful seasons, filling our hearts with food and gladness.' And it is the goodness of God that leads men to repentance. If you've never thought of God, think of Him now. Read the book I've given you, and may God bless its message to your soul."

A surprised yet grateful look passed over his face, as, again thanking her, he hurried away

Scarcely a week had passed, when one afternoon the fruit-seller walked into the shop. "I've thought of your words, ma'am," said he, "and my sister read the book to me"

"What words do you mean?"

"About God's goodness. I can't forget them words, and I don't want to. I've been a wild sort of a fellow for over twenty years, now I'm broken down in health, and I've come here for a month or two, and sell's fruit that my father sends me, but in all my knocking about, never did I hear such words as you give me. They's set me a-thinking there is a God, and I never thought of Him before. I looks up at the sky, and I says, there is a God who made it. I looks at the earth, and I says, He made that too, and I fears Him."

As he spoke he put his basket down upon a chair, and seating himself upon another, awaited the shopkeeper's message.

As simply as one should tell a child was the Gospel told to him, and tears stood in his eyes as he listened. It was all so new to him, and it was just what he wanted. He was a poor, broken-down sinner, guilty, and he knew it. Wasn't he like the prodigal son? Yes, indeed he was! But he must hear of repentance towards God, as well as of faith towards our Lord Jesus Christ, and what it cost the Lord when He was sin-bearer and bore the wrath of the holy God in His own body on the Cross. Should not such thoughts produce in us true repentance as we consider our guilt? The true believer's thoughts go back to Calvary, for it was there the Son of God endured so much on account of sin.

"I'm a poor ignorant fellow," said the man "but I do believe that Jesus died instead of me"

"And God knows the sincerity of your belief," said the shop-keeper, "and He says to you, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'" (Romans x 9, 10)

The shop-keeper and the fruit-seller parted expecting to meet again, but God ordered it otherwise. Within a month from that afternoon the man had passed out of this world, and was present with the Lord.

Through some neighbours who visited him in his last hours, this friend heard of his happy departure. All was peace and joy, he had no doubt as to his soul's security.

"Going to be with Jesus!" he said. "All is peace!" "So happy!" These were some of his last words, ere the spirit left this world of sin, want and misery, for the haven of eternal blessedness.

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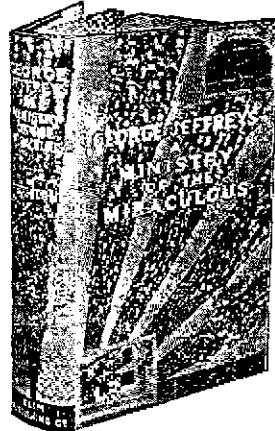
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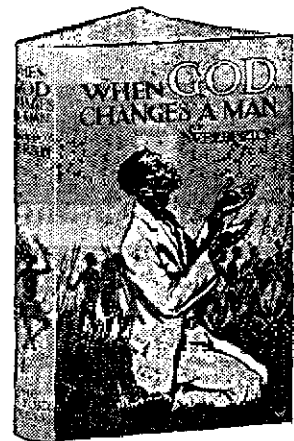
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