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# A WEEK-END AT THE ELIM BIBLE COLLEGE

Registered at the G.P.O. as a Newspaper

Subscription Price 10/- Per Annum Post Free

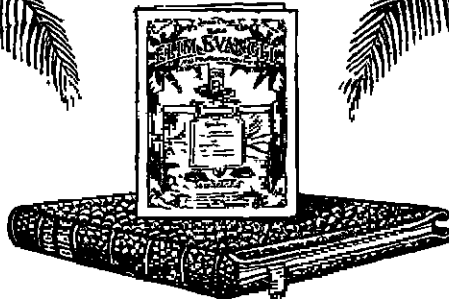
Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 39

SEPTEMBER 26, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE 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

# GREAT REVIVAL CAMPAIGNS

PRINCIPAL GEORGE JEFFREYS AND REVIVAL PARTY

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Wednesday afternoons at 3.30

## LAYING OF FOUNDATION STONE

The Foundation Stone of the new Foursquare Gospel Tabernacle at Leeds will be laid by Principal George Jeffreys on Saturday, November 1st

Next Week's "Elim Evangel"—Crystal Palace Number  
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and write concerning

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 Address, Elm Woodlands, Clarence Road, Clapham Park, S.W. 4

### WATCH THESE DATES:

**ADDISCOMBE.** Sept 28 at 6.30. Adult School, Woodside Green. Visit of London Crusader Choir (Section A).

**ANNAN, Dumfriesshire.** Commencing Sept 24 Campaign by Pastor F. A. Farlow

**BARKING.** Oct. 19-24 Baths Concert Hall, East Street Elm Crusader Campaign

**COLCHESTER.** Commencing Sept 21 Foresters' Hall Campaign by Pastor and Mrs C. J. E. Kingston.

**LIVERPOOL.** Commencing Sept 7 Elm Tabernacle, corner of Windsur and Whittaker Streets Campaign by Pastor Len J. Jones

**SOUTH CROYDON.** Sept 28 at 6.30 Rolleston Hall, Rolleston Road. Visit of London Crusader Choir (Section B)

**WIGTON.** Now proceeding Tent Campaign in Station Road, conducted by Evangelists F. J. Sterring and F. D. Byatt

This space is reserved for local announcements

### The "Elim Evangel and Foursquare Revivalist" Subscription Form

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1930

# 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. 39

September 26, 1930

Twopence, Fridays

## Owe No Man Anything

By Miss E. M. RYDE

"**O**WE no man anything but to love one another" (Rom xiii 8). In other words, do not be in any man's debt except as to love to one another. I expect that when reading this chapter, you will have noticed that it is taken up with various exhortations to these Christians whom Paul is addressing, to the fulfilment of duty as citizens to those in authority. In verse 5, Paul reminds them they must needs be subject to the powers that be, not only because of wrath, or to avoid punishment, but for an added reason—their own conscience' sake

hearers on this point. Pay all the way round. He starts by saying *all*, which necessarily includes everybody. Then he adds, "Taxes to whom taxes." The word used in Paul's time was *tribute*. For you remember, when the Herodians came to Jesus to test Him about the tribute money He said, "Render therefore, to Cæsar the things which are Cæsar's"—that is, what is due from citizens—and added, "but render to God the things that are God's" (Matt xxii 21). I have only referred to this in order that you might see a little more clearly the meaning of the word *tribute*.

## Revival Scenes in the Crystal Palace

THE ELIM FOURSQUARE GOSPEL DEMONSTRATION ON SATURDAY, 13th SEPTEMBER, UNDER THE LEADERSHIP OF PRINCIPAL GEORGE JEFFREYS WILL NEVER BE FORGOTTEN BY THE MULTITUDES PRIVILEGED TO BE PRESENT. NO STRANGER OR MORE SOUL-STIRRING SCENES HAVE EVER BEEN WITNESSED IN THE GREAT PALACE OF GLASS WITH ITS THOUSANDS IN THE GRIP OF PENTECOSTAL REVIVAL. THE VAST PALACE RANG WITH THE PRAISES OF COLOSSAL CONGREGATIONS, AND MONSTER CROWDS WERE HELD UNDER THE SPELL OF THE FOURSQUARE GOSPEL MESSAGE. OVER ONE HUNDRED ACCEPTED CHRIST AS SAVIOUR, MIRACLES OF HEALING THRILLED THE HEARTS OF ALL, AND SOME RECEIVED THE BAPTISM OF THE HOLY GHOST AS THEY HAD HANDS LAID UPON THEM. WAVES OF HOLY GHOST POWER ROLLED OVER THE MEETINGS CARRYING EVERYTHING BEFORE THEM. FULL REPORTS AND PHOTOGRAPHS WILL APPEAR IN NEXT WEEK'S SPECIAL CRYSTAL PALACE NUMBER OF THE "ELIM EVANGEL."

There should be no need of any law to the Christian, such as "Thou shalt not steal, thou shalt not covet; thou shalt not bear false witness", but only, "As ye would that men should do unto you, do ye also to them likewise." I have said there would be no need to repeat commandments to the child of God, if—and it is a big "if"—if the law to love one's neighbour as oneself is being fulfilled; for love is the fulfilling of the law.

In the verse under consideration (verse 8), two things are very plain.

First of all, it is wrong to be in debt. "Owe no man anything", and in the previous verse Paul has detailed some of the ways in which prompt payment should be made (verse 7). "Render therefore [that is, pay promptly, readily] to all their dues."

So that whilst Paul only details some of the ways of love, he leaves no doubt in the minds of his

"Custom to whom custom." Paul sums up as it were what he has just said by adding, "Owe no man anything." Bringing that up-to-date it includes debts of money, no matter how incurred or contracted, and of every kind, whether the debt be for rent, taxes, bread, milk, clothing, or household things. Yes, even gramophones, wireless, or other toys, professional debts—in fact anything and everything. According to the Word of God, we sin against Him if we do not pay our debts.

Paul was writing to Christians, and writing to them as a teacher instructing them, pointing out what should be the practical everyday standard of their life because they are Christ's.

Our purpose to-day, is to seek by the light of the Holy Spirit to see what a very real place in the life of every one of us, as born-again souls, this word

from the Lord should have. It is just as binding upon us as the Lord's word, "Thou shalt not kill; thou shalt not steal." But how very many there are who, recognising it would be wrong to go into a shop and take anything that did not belong to them, or go into a friend's or neighbour's house and take something from there, yet fail to see that by withholding the payment of a debt they are sinning equally against the Lord as if they stole. They are acting contrary to the Word.

Years ago, I knew a man who had a wonderful conversion, and who later was baptised in the Holy Spirit. Yes, a man keen to go on with God, and it came to my knowledge that this dear man was owing money here and there, and not seeming to realise that in so doing he was

#### GRIEVING THE LORD,

hindering his own soul's growth, and other people's also, because he was disobeying the Word of God.

A very true saint of God who had been used of Him to lead this man to Christ had sought very faithfully to point this out. True, to pay his debts would have meant sacrifice, that is, letting go little pleasures or luxuries, or going without new clothes for himself, wife, and children, until all the debts were cleared. It took a long time for even this Spirit-baptised soul to see the necessity.

Let us look at this paying of one's debts from a lower plane. If for no other reason is it not a very selfish thing, very thoughtless to owe anyone money? We have no idea of the circumstances in which those to whom we may be owing money may be placed.

We may jump to a conclusion that because their circumstances and conditions look well, therefore it must be all right, and it will not hurt them to wait. But we cannot possibly know all the details of the lives of others, whether their way be fair and easy, or whether they are in real need of the money due to them. That should not be the thing which determines what a soul who is a child of God should do. They should pay all that is due because it is right as God's children, right according to the teaching of the Word. Right, even though it means sacrifice. If I happened to be in debt I should feel that, if needs be, I must do without this thing or that, cut everything down as low as possible, until that debt, whatever it was, was cleared. The money in our possession is not ours to spend where it is due to another. Again, our verse is emphatic, "Owe no man anything." What a big thing, according to the Word of God, the Christian life is. The life of a real child of God should be very practical in its outcome.

But our not being in debt in relation to money matters is not all we find this verse teaches. Underlying Paul's words other things are included. "Do not owe a man anything"—and the thought comes now in respect of our conduct or bearing towards our fellow-men. In I Peter we find more detailed language as to what is in Paul's mind. "Be pitiful, be courteous" (I. Peter iii 8). There too are things in which we should not be in any man's debt, these things should never be left owing to another. It should be quite as much a part of a born-again Christian's life to be courteous, to be pitiful, as

to speak the truth, to act squarely and fairly in relation to all money affairs. Courtesy should be found in every child of God. The Lord Jesus was perfect God—yes, and perfect Man,—and from that fact we cannot think of Him being anything but a perfect gentleman in all His ways. His manner of speaking, His way of answering, His manner of speech—all these things represent the pattern of courtesy.

His was a perfect balance. Some people, in their way and manner of speaking, are too busy. Others again are too blunt. We are not dealing with the natural. But those who follow the Lord and want to be like Him know that if with all their heart and will they choose His life, then the old nature shall be kept in the place of death to which it was taken, and the new man shall be alive unto

#### THE NEW LIFE OF CHRIST

within, no matter what they were naturally. The Lord by His Holy Spirit can change the discourteous or blunt soul into the gracious and polite one, the disagreeable one into one that will reflect His glory, and as Christians, these are the things which we should render to others.

Even if we are not in a place of owing money, are we in the place, without having perceived it, of being in debt to others along the line of courtesy, pity, and consideration?

In these and many other ways we should be paying out to our fellow creatures. Truth, transparent truth in all our dealings towards them, that we may not be "owing" anything in this sense, but rather all the time paying out. Something that was said to me by the vicar of the church I was then attending, has come back to me during the past day or two. He was speaking of parishioners and friends who had from time to time borrowed books from him. Then he added, "If all those books had been returned to me by those to whom I lent them, I should need in my study, a new bookcase to hold them!" Here is just a simple illustration of how we can be "owing" to another.

Some might say, Oh this is altogether too high a standard, we cannot always be so exact to detail. Well, dear friends, it is not a standard of my setting, or any man's setting, it is according to the Word of God. "Owe no man anything . . . but render to all their dues." If we truly desire to follow Christ, the Holy Spirit will, if we ask Him, reveal whether we are obeying the Word. One thing we all know, without a spiritual revelation, and that is whether we are in debt or not in relation to money.

But as we saw at the beginning, it is one thing to know it as a fact, and another to have a revelation of the Holy Spirit to shew that the fact of debt is sin against God and our neighbour. Now, returning to our text we see something further. We have so far dealt with things we must *not* owe to anyone. Let us read a little differently, altering the position of the words for further light. "Do not owe anything to any man," but, or except—except what?—love to one another, "for he that loveth another hath fulfilled the Law." What a great big truth, or, an ocean of truth as it were, is wrapped up in this

Well might Paul say this. Whilst along every other line, it is

### WRONG TO BE IN DEBT

to another, here is a thing in which it is not only right to be in debt, but we are so exhorted. Do not owe your fellow-creature anything but love. But that, owe, and owe, and owe, and go on owing him, and in so doing, so owing, you are fulfilling the law, whereas if we owe money or anything else we are breaking the law. But this debt results in the very opposite, and it is the *only* one that does. Now look on further in this chapter (Romans xiii 10), where the words are repeated, "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" This brings us to the key which alone will open the way for any soul to come to the place in the spiritual life to which we are called in this chapter through the reaching of the Holy Spirit by Paul. Love is the key. See Romans xiii 9. "Thou shalt love thy neighbour as thyself" Again in Galatians v 13, 14: "By love serve one another, for all the law is fulfilled in one word, even this, "Thou shalt love thy neighbour as thyself" The one word is love, for that word put into action is the fulfilling of the law.

If we are honest with ourselves, I'm afraid the very best of us would be found to have acknowledged only a very small debt along this line to the people whose life touches our life, whether in the home, in the business, or by the way. In a sense, the whole world is our neighbour insofar as we touch first one life and then another in our daily path.

Coming back to the words, "Thou shalt love thy neighbour as thyself." This implies, Do just the same things to him as I should like him to do to me. Do we, do you think, do that? Let us go back still farther to our first thought, that of owing money.

If anyone owed you money, would you like them to pay you? I think you would love yourself well enough to say yes to that. Do you think you would be ready to sit down and wait patiently, never asking, never reminding, if nothing stronger? Whatever your answer to these things might be if only you yourself were concerned, under

### THE SEARCHLIGHT OF THE WORD

your answer should be the same when it concerns somebody else. Comparatively, how very little is this debt of love recognised by the majority of Christians. "Thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii 37-40).

"If we do not love our neighbour whom we have seen, how can we love God whom we have not seen?" We can, however, test our love to Him along the line the Lord Jesus Himself gives (John xiv 23) "If a man love Me he will keep My words" We can apply the test individually—Do I keep His words, so that I love my neighbour as myself, render to everyone what is their due, and owe no man anything? "Love thy neighbour as thyself" Do we like our

neighbour to speak ill of us, misjudge us, act meanly, witness falsely against us? If he is doing that, don't repay it, but only owe him love. Go on owing love, don't stop. It is, as we have seen the one and only debt which is right. There is a little chorus we sing.

I know I owe, I know I owe,  
A debt of love to Him I know I owe.

Someone says, we are talking of our debt of love to our neighbour, but the chorus is speaking of our debt of love to Him. True, but they are inseparable, for if we are loving our neighbour as ourself, we are nearer fulfilling what we owe to Him. Inasmuch as we are loving one of the least of His, we are loving Him.

Lastly, what a hopeless place we should be left in, if it were but with our own natural love we were going to obey the Lord. It would never avail, and the Lord Jesus knew that when He took it with Him to the Cross. The old love was corrupt, along with the rest of the old nature which He carried when He took you and me. The old love was not pure. It would only love those whom it was easy to love or love only where it liked, or perhaps where by loving there might be something to gain, or where the love was returned. That, as we know, is not the kind of love of which we have been speaking. Rather is it

### LOVE BORN OF ANOTHER ORDER

altogether—the order of the Lord Christ, and of His seed, which is within us. Shall we not seek to let that love be shed abroad in our hearts; to let it be manifest? If that were so, there would be more obedience to His Word. "Love thy neighbour." Just the very opposite to the manifestation of the old love, which loves itself better.

Shall we not ask the Lord to give us a baptism of love, that is, to baptise us with His love—the love, born of Him, which suffers long. A love that is kind, a love that does not envy, a love that is not puffed up, which does not behave itself unseemly, which does not seek her own, is not easily provoked, and doeth no evil" (I. Cor. xiii. 4-8). What characteristics! Further, a love that rejoiceth not in iniquity, but rejoiceth in the truth; that beareth all things, believeth all things, endureth all things. This love never fails. No, it carries the soul who possesses it through all places where the old love would fail at once, because where a soul may not like or admire another, this new love will cover every deficiency. Do not let us confuse the two—loving and liking. All cannot appeal to all. The Lord knows that, and because He knows, He never says we are to *like* all; but He does command that we *love* all

Paul closes this chapter (Romans xiii) by saying, "Put ye on the Lord Jesus Christ." Put Him on in the place of the old man we have put off, if we have consented to its death on the Cross. This putting on of Christ will then mean that He will love the souls around *through* us, and if He finds room enough to shed His love abroad, then it will be possible to live perpetually in the spirit of owing no man anything but love.

# South Africa's Needs

## Missionary Journals tell of Consolidation and Progress

**W**E give below extracts from letters received from our brother, Pastor Hubert Phillips, and two colleagues of the Emmanuel Mission. This is a new missionary society which has recently been formed to consolidate the labours carried on for many years by a devoted group of missionaries in that region, most of whom are now included in this formation, with Pastor Hubert Phillips as Chairman, and with headquarters at Nelspruit, East Transvaal. Our respective friends write as under.

DEAR FRIENDS AND FELLOW-HELPERS,

For the first time we, as a little company of His messengers, send you our united greetings!

Praise God, there are many links that bind us together in the Spirit; prayer links, links of friendships, fellowship in bearing common burdens, and above all these things *love* which is "the link of the perfect life" (Col. iii. 14, Moffatt). By these letters then, we hope to keep you in touch with the ministry God has graciously given us in this part of darkened Africa.

We are a new Mission, but thank God we have an old Gospel!

We have already applied for and received Government recognition, thereby obtaining several important facilities. We have also received help from the Society previously working in these parts in the transference of the field.



Mr. H. C. Phillips.

You will want to know exactly whom the Lord has thus led to unite together in this ministry. The first of us on the field was Mrs. Larsen, who is in full charge of the work in Komatipoort and the surrounding country. She is labouring in a very difficult climate, hot and malarial; and our sister with her faithful

### BAND OF NATIVE EVANGELISTS

needs to be held up constantly in prayer. The next to arrive were Miss Hobbs and Miss Waymouth. The former is here at headquarters with the writer and his wife, and Miss Waymouth is now returning from a much-needed furlough in England. Then there is Miss Lokken working hard in Lourenco Marques to get an entrance with this wonderful Gospel into Portuguese East Africa. We are trusting that the Lord will open a door that no man can shut. Closely associated with us also is our Vice-Chairman, Mr. Willmer, who at the time of writing is in a Government Department in Northern Transvaal.

These are our white workers, and there are our dark-skinned brethren too. Pray for us that we may be enabled to declare the whole counsel of God, a full, free and eternal salvation; and that the strong-

holds of Satan may be attacked and overcome in the all-prevailing Name of Jesus!

Yours very sincerely in Him we love,  
HUBERT C. PHILLIPS

### A CALL TO PRAYER.

I have been asked to tell you something about Nelspruit and district. If you look at a map, you will find it on the railway line between Johannesburg, 267 miles distant) and Lourenco Marques (127 miles). Most of the district is divided up either into farm lands or mining areas, with white men, of course, as owners, but with native labour.

In Nelspruit itself (which is a small township) there is a native location, where natives who work near at hand live together with their families. In this location, many of our Christians live, and from there many children attend our morning school. From the nearer farms also, several come to us, and are members of the church. Other farms we visit regularly with the Gospel message.

At Mataffin our "boys" have built their own church (with a little help from the missionaries), and they feel it is their home. Now they are asking for their own teacher-evangelist, and are willing to help towards his support. There is a fine opportunity for a Spirit-filled evangelist in that district.

Going farther afield there is the church at Tonetti, where an evangelist, Isaya Tumbu, is in charge, who has three little branch churches with local preachers as helpers. In the mining area at Noordkaap another evangelist, Hezekiah Kossa, is doing a fine work, with the help of local preachers, in branch assemblies. How often we think of our Lord's words, "Lift up your eyes, and look on the fields," we "lift them up" and see the need, and long and pray to be able to put evangelists in every needy place. Most of the places are open to us, but there is one large area near by employing a great number of natives, where the owners have refused many times for any work for the Lord to be done amongst their employees, though the natives themselves are longing for a teacher. Here is a subject for prayer. Let us unitedly "knock" at this door until it is opened unto us.

E. E. HOBBS

### BLACK CONFESSORS AND CONFESSED.

I have been privileged to see some of these dear black people turn to our Lord, and standing true to Him, so that we to-day have a little band of faithful Christians who will go all the way with Jesus. But how we long to see many more turn to our Lord.

Have all those who confessed the Lord in the years gone by kept true to Him? No! Many of them have gone back to their old ways, but praise Him, He is able to bring them back to the fold. Only four evenings ago a young man about twenty-five years of age, who six years ago used to be in school and service all the time, and also confessed the Lord,



but left off coming—came back to attend school and church, and I have great hope that he will be the first of many to return to the Lord.

At Christmas we called the people in from the out-stations for two days' meetings, and the Lord blessed the Christians and saved several young people. They entered the

#### CLASS FOR BAPTISM.

and we hope shortly to have Mr Phillips down to baptise them. Lately some of the young people have started to go out to other places on Sundays to testify and tell others about the Lord. praise Him, they are learning the great joy in being " saved to serve "

It is the hope of every missionary that the Lord will use them to raise up a native ministry to carry the Gospel to their own people. A native worker

can live on far less than a missionary, he has no difficulties with the language, he is familiar with the customs of his people, and is not affected by the climate, as we are. But it will be long before the natives get to the place where they can do without the missionary—though we praise our Lord for the faithful evangelists and helpers He has given. They are, as they themselves say, only children in the Lord. So pray for us that we shall be given strength to live and work on here, and together with them glorify our Lord in bringing the Gospel to many still in darkness

Pray for the children and young people, for they are the coming power in the fight against witchcraft, and the fear of the Devil. The old people cling hard to the customs of their forefathers, but the children and young people are especially our hope.

(Mrs ) LARSEN

## God's Rich Provision in Christ

### III.--The Lamb Typified (Exodus xii.)

By Evangelist PHIL H. HULBERT

**I**N the two previous articles we have looked at the character of our Lord Jesus Christ, first as the Lamb Magnified, and second as the Lamb Prophesied. We will now consider Him as the Lamb Typified, and for this purpose will take up a few of the striking statements made concerning the Passover Lamb as given in the twelfth chapter of Exodus. We are not left in doubt about the typical teaching of this chapter for the Holy Spirit has given us a wonderful passage in I. Cor v 7, " For even

#### CHRIST OUR PASSOVER

is sacrificed for us " Therefore with such testimony before us we shall expect to find many things in the twelfth chapter of Exodus pointing forward to Him who was " the Lamb of God foreordained before the foundation of the world . . . but was manifest in these last times for you " (I Peter i 18-20). As our space is limited we shall not be able to quote as much of this twelfth chapter of Exodus as we could wish, but trust that the reader will examine it for himself. Israel had been in extreme bondage in Egypt, the severity of their slavery had continually increased, till it was so oppressive that their incessant groans went up to heaven. God at last decided to intervene on their behalf. The time of their promised redemption had come; so He issues the necessary instruction to Moses and Aaron in the land of Egypt, saying, " This month shall be unto you the beginning of months. it shall be

#### THE FIRST MONTH

of the year unto you " (Exodus xii 2). They were about to enter into a new experience, an experience so revolutionary that even their calendar was to be changed. The redeemed of the Lord have two birthdays, the natural and the spiritual. The change was to mark the spiritual birth of Israel. they were to be redeemed by blood and by power. Henceforth they should look back in a feast of remembrance to that never-to-be-forgotten Passover night. As we write,

we remember the many times we have read this remarkable chapter, and each time one discerns a new vein of thought. The Scriptures enlarge as we enter into them, and we are constrained to say with Herbert, " The Bible is not only the Book of God, but the God of books."

The fact claims attention that the lamb was to be taken on *the tenth day of the month*, and it was to be kept until the fourteenth day of the month, and the whole assembly of the congregation of Israel shall kill it in the evening or, as the margin reads, " between the two evenings " (Exodus xii 3, 6, Newberry Bible). God's day always began in the evening. " And the evening and the morning were the first day " (Genesis i. 5). The Lord Jesus kept the passover and fulfilled the type by being sacrificed for us between the evenings. The tenth day of the month was to be of special significance to the Israelites. Not only was the paschal lamb to be taken out from among the flocks on the tenth day of the month, but we read in Joshua iv 19, that it was the tenth day of the month when Israel came up out of Jordan (which was typical of death) and encamped in Gilgal, the place where they were circumcised the second time. The bodies of over 2,000,000 Israelites lay in the wilderness as

#### A RESULT OF UNBELIEF,

but the tenth day of the month was to mark a new experience once more for them. They were about to enter into the land, which should have taken them less than forty days, but it actually took them forty years. All this is deeply significant, but we may not linger. The tenth day of another month was also the Great Day of Atonement, full particulars of which the reader will find in the sixteenth chapter of Leviticus (read also Hebrews ix and x). The Lamb was separated on the tenth day of the month in type of One separated from eternity as the Lamb of God, and clearly spoken of as such in many



scriptures, notably on the Day of Pentecost by Peter in his memorable address (Acts ii, 23). " Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." We have to thank that redemption was no afterthought of God. As stated in our first article, long before there was a sinner in Eden there was a Saviour in heaven. But we see a wonderful correspondence between the type and the Antitype, not only in the separation on the tenth day of the month, but in the fact of the lamb being kept until the fourteenth day of the month. This was to give the Israelitish household ample opportunity to

#### EXAMINE THE LAMB,

for the slightest blemish would render it unfit for a paschal lamb. We can imagine the young lamb bleating, first of all because of its separation from its fellows, and then because of the constant examination it underwent at the hands of the head of the household. The instructions were specific and to be strictly adhered to. - It is not without the deepest significance that our Lord Jesus Christ rode into Jerusalem on Palm Sunday, four days before His crucifixion. He fulfilled the prophecy of Zech ix 9, " Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: Behold, thy King cometh unto thee; He is just and having salvation; lowly, and riding upon an ass." The multitudes cried, " Hosanna to the Son of David. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest " (Matt xxi. 9).

He was the Son of David, but He was also the Lamb of God. Here we see him publicly set apart by the nation, with only four brief days before He is slain by the same nation. I have been amazed at the happenings of the last four days of our Lord's public ministry. In fact there seems to be more recorded of His sayings and doings from the day of His public entrance into Jerusalem to the day of His crucifixion than of all the rest of His life. Let us look briefly at

#### SOME OF THE INCIDENTS.

It was during these four days that He drove the buyers and sellers out of the Temple. He upbraided the barren fig tree, so that it straightway withered. He rebuked the priests and elders by the parable of the two sons, one of whom said he would go into his father's vineyard, but did not, and the other who said he would not go, but went. He spoke the parable of the wicked husbandmen, who slew those who were sent to them, the parable of the marriage of the king's son, and of the man who went unto the feast, not having on a wedding garment. Then came the parable of the ten virgins, and the judgment of the living nations; then the chapter of striking denunciations against the Pharisees (Matt xxiii.), then the long chapter of prophecy (Matt xxiv.) concerning what should happen at the siege of Jerusalem and the end of the age. Then were also spoken the beautiful words of John xix. May we not see in all this the fulfilment of the bleating of the Lamb, during the four days, from the tenth to the fourteenth.

But let us look at God's Lamb as observed under

#### THE SCRUTINY OF ALL CLASSES.

It was during that period the lawyer asked Him which was the greatest commandment, and He said, " Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might, and thou shalt love thy neighbour as thyself." It was then that the Herodians came and questioned Him about the tribute money. It was then that the Pharisees tempted Him, and the Sadducees questioned Him upon the resurrection. He was tried by the Herodians, Pharisees, Sadducees, lawyers and scribes, by Judas, by Pilate, and by His own disciples. He was under the subtle scrutiny of His arch-enemy the Devil. And yet amidst it all, He issues a challenge which has never been taken up, " Which of you convinceth me of sin?" The officers said, " Never man spake like this Man "; Judas said, " I have betrayed innocent blood "; Pilate said, " I find no fault in Him ", and Christ could say of Himself, " The prince of this world cometh, but hath nothing in Me." Here indeed we see the Lamb of God, without blemish and without spot. Well might we say with the poet.

O spotless Lamb of God, in Thee  
The Father's holiness we see,  
And with delight Thy children trace  
In Thee His wondrous love and grace

When we behold Thee, Lamb of God,  
Beneath our sins' tremendous load  
Expiring on the accursed Tree,  
How great our guilt, with grief we see

We notice in the next place that the lamb must be

#### ROAST WITH FIRE.

Twice over, in verses 8, 9, we get this word, " roast with fire," which inverts it with more than ordinary interest. Then there was also the specific instruction that the lamb was not to be eaten raw, nor sodden with water. Men to-day take strong exception to the sacrifice of Calvary, and the blood-shedding. They will talk glibly about Christ as a good Man, or as an Example. They will even go so far as to admit that as a Reformer He died for an ideal, but the blood of Christ, they add, was of no more value when shed upon the Cross than when it coursed through His veins. This is the Lamb of Christendom, the Lamb of the Modernists, the Lamb sodden in the water of men's thoughts, or the raw (i.e., unsacrificed) Lamb. It is not God's Lamb, the Lamb of Calvary, neither is it the Passover Lamb. The lamb in the type was roast with fire, his head with his legs, and with the purtenance thereof. God's Lamb, our Lord Jesus Christ, endured the fiery indignation of a sin-hating God, the holiness of God blazed against the Lamb of His providing, when He hung upon that Cross as

#### THE SIN-BEARER.

O Christ, what burdens bow'd Thy head  
Our load was laid on Thee,  
Thou stoodest in the sinner's stead—  
Bear't all my ill for me  
A Victim led, Thy blood was shed,  
Now there's no load for me.

Jehovah bade His sword awake—  
 O Christ, it woke 'gainst Thee!  
 Thy blood the flaming blade must stake,  
 Thy heart its sheath must be—  
 All for my sake my peace to make,  
 Now sleeps that sword for me

The Head, for all the members,  
 The curse, the vengeance bore;  
 And God, our God, remembers  
 His people's sins no more

Passing over much which we would fain dwell upon, there is one more particular which must claim our attention under the Lamb Typified, in verse 46. No bone of the Passover lamb should be broken. This was God's reservation, and we see in this amongst other things the prediction of the manner of our Lord's death, crucifixion—no other kind of death could have fulfilled the type. First, the lamb had to be slain, and its blood caught in a bason. This was necessary in the Passover, because the doorposts and lintel must be

#### SPRINKLED WITH THE BLOOD.

The Passover in Egypt was rather different to all other passovers. It was later definitely laid down that they should "kill the lamb in the place the Lord thy God shall appoint" (Deut. xvi). Moreover, very definite instructions were given that they should not slay the Passover lamb in their houses—there was only one Passover in Egypt, and only one in the wilderness. Then the Passover lamb was to be slain in the place where the Lord had chosen to set His Name, and that was Jerusalem. The significance of this is seen in the words of our Lord, "A prophet cannot perish out of Jerusalem" He knew the appointed place where He would be crucified, and therefore set His face as a flint to go thereto. Had they hurled Him over the hill at Nazareth, it would certainly have broken His bones, but the act of crucifixion would entail the shedding of blood by piercing the hands and the feet, while there would be no danger of breaking any bones. Then the long and fiery agony with which our Saviour hung upon that Cross was like the roasting of the lamb. Listen to

#### THE PROPHETIC WORD IN PSALM XXII.

My God, My God, why hast Thou forsaken Me, why art Thou so far from helping Me? All they that see Me laugh Me to scorn. They shoot out the lip, they shake the head, saying, He trusted on the Lord, that He would deliver Him. Be not far from Me for trouble is near for there is none to help. Many bulls have compassed Me, strong bulls of Bashan have beset Me round they gaped upon Me with their mouths, as a ravening and a roaring lion, I am poured out like water. All My bones are out of joint. My heart is like wax, it is melted in the midst of My bowels. My strength is dried up like a potsherd, and My tongue cleaveth to My jaws. And Thou hast brought Me into the dust of death. For dogs have compassed Me the assembly of the wicked have inclosed Me they pierced My hands and My feet.

But enough has been written to shew the intense-ness of our Redeemer's sufferings. This is holy ground indeed, and we must approach it with unshod feet. We do not wish to anticipate the article on the Lamb Crucified, but we think it right to ask the reader's attention to the fact that whilst the legs of the crucified thieves were broken, they brake not the legs of Jesus, that the Scripture might be fulfilled, "A bone of Him shall not be broken" (John xix 36). No bone of Thee was broken,

Thou spotless, paschal Lamb,  
 Of life and peace a token  
 To us who know Thy Name,

Thus we see that hundreds of years before the Lord Jesus came into this world, His separation, His identification, and His redemption were all

#### TYPIFIED IN THE PASSOVER LAMB.

Well might the Apostle Paul say, "For even Christ our Passover is sacrificed for us" (I. Cor v 7)

In Exodus xii we see that there was death in every house in Egypt. There was a great cry in Egypt that night—nothing like it before or since. But what a difference between the Egyptians and the Israelites. In the homes of the Egyptians there was death by judgment. The firstborn of all, from the crowned Pharaoh to the peasant in his cottage, were slain that night. There was death in every Israelitish home also, but it was death by substitution. The innocent lamb had been slain and its blood sprinkled upon the doorposts and the lintel. The destroyer was abroad in Egypt that night, but God was also near at hand, for He said, "When I see the blood, I will pass over you," or a more literal translation would be, "When I see the blood I will spring forward to cover you." No destroyer would be allowed to disturb the peace of God's people that night. It was their apprehension of the efficacy of the blood through their obedience that protected them—the word of God—what God thought of the blood God had said, "When I see the blood—!" If

#### THE BLOOD OF THE PASCHAL LAMB

although only a type was so efficacious, what shall we say of that precious blood of our Lord Jesus Christ? Now in conclusion, Israel had one way of salvation—by substitution; one place of shelter—under the blood; one ground of assurance—the Word of God, "When I see the blood." It was well for the Israelites that they carried out God's instructions. The blood shed, but not applied, would not have saved them. To know that the lamb had been slain was not sufficient. The blood must be apprehended and applied. They must appropriate it for themselves. It was God's way. There are thousands in Christendom to-day, who know all about the death of the Lord Jesus, God's Lamb, but they have not claimed Him as their own personal Saviour. To be sheltered under His precious blood, and to feed upon Him, is heaven begun. In Exodus xii we see:

- (a) A Substitute Provided (verse 3)
- (b) A Searching God (verse 12).

What was God searching for? Not good works, not the pedigrees of certain people, not their sins—no, God was searching for blood. He was looking for the blood-mark upon the doors. To-day He is looking for the blood-mark upon our hearts. Again, He was looking for

- (c) A Sealed House (verse 13)
- (d) A Saved People (verse 7)

All these we see in the type, what shall we say of Him of whom the type speaks?



## FOURSQUARE ON THE WORD OF GOD

### The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

TERMS—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

QUANTITIES—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

REMITTANCES should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4, and cheques made payable to the Elim Publishing Co., Ltd.

MANUSCRIPTS—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S W 4. Phone Brixton 2227.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4 (Phone Macaulay 2981).

TELEGRAMS—Publishing Dept: "Vicpress, Clapcom-London." Editorial Dept: "Foursquare, Brixstret-London."

## Commissions in Commonplaces

How great the commonplace in life can be when linked with God, and seen from the vantage-point of His design! And we can view it therefrom as we are "seated with Christ in heavenly places" in spirit, and so seek to plan our lives with Him, the first step in which must be the humble surrender of body, soul and spirit into His care, direction and kingly control—the surrender which must accompany every true new birth in Him. Lives of patriarchs, prophets, and apostles throughout inspired ages tell us how the commonplace, linked with God, illumined the world, and threw redemption glory over ages and nations then unborn. How far did Joseph in the Egyptian prison, lying under shame of slander and penal oblivion, realise that he was working out for the enlightenment of future ages a great type of the Passion of the coming Messiah? and how far, as he humbly pursued the Spirit-fit path of generous forgiveness toward his brethren in the secluded audience-chamber of their reconciliation, did he know that he was filming in vivid symbolism the wondrous future reconciliation of the antitypical Joseph with His brethren of Israel—Christ revealed in His glory on Olivet, upon whom, once pierced for them, Israel

must look from the midst of a Jerusalem shattered with the trappings of the Armageddon winepress. Surely here has the glorified spirit of the ancient patriarch found the glory of the commonplace when linked with God—obedience to the Spirit's difficult commands in the realm of unspectacular circumstances.

So also God brought to Moses the glory of a great commission born in the unpromising precincts of a commonplace bush in the wilderness, seen in a commonplace occupation, and followed by unthought-of types and pictures of redemption realities wrought for our instruction throughout that seemingly thankless and unfruitful forty years' march and counter-march through the Sinaitic desert. So also was it with David, prepared for kingship and a type-portraiture of the same coming Lord by a similar commonplace occupation, in the wilderness where he was to be chased like a partridge by one who, advantaged with worldly fame and glory, would yet on the other hand only occupy a niche in history as a type of Antichrist.

And though we be now come to the fulness of the Divine purposes, where types schemed in ancient commonplaces are now fulfilling in the surpassing antitypes of Gospel plenitude and Second Advent glory, yet God has still an immeasurable future of unthought-of situations and exquisite fresh revelations for His people, in a spiritual universe as vast as the apparently endless physical universe around us—a future for which fresh types schemed in present commonplace obediences may and must still spring forth in the lives of His people.

Let us therefore plan our lives with God, obeying Him absolutely in commonplace duty lit with the Spirit of Christ. He can and will gild the cloud of trial for His glory!

\* \* \*

## John Wesley on Inspiration.

WE QUOTE the following from an address by John Wesley on the Inspiration of the Scriptures.

"The Bible must be the invention either of good men or angels, bad men or devils, or of God.

"It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

"It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

"Therefore, draw the conclusion that the Bible must be given by Divine inspiration."

### TELEPHONE NUMBER.

Owing to the introduction of the automatic system, the telephone number of the Elim Publishing Co., Ltd. has been changed from Brixton 2981 to MACAULAY 2981.

Our other telephone numbers are unchanged: Elim Foursquare Gospel Alliance Headquarters, Brixton 2227, and Elm Woodlands, Brixton 2228.

# Continued Revival in Ealing and Kingston

Principal George Jeffreys at Ealing

**T**HE quiet district of West Ealing was stirred to life two weeks ago by the revival that broke out in the big tent pitched just off the main road. Day after day the canvas Tabernacle has become a Jerusalem to which revival-gripped crowds wend their way. Over five hundred drawn from every sphere of life have been converted. Under the pressure of the Foursquare Gospel message the gates of sin, unbelief, sickness and disease have been broken down, and the Holy Spirit's outpour is going forward. Souls wrapped in the garb of mere religion are stripped, and clothed again with the robe of Christ's righteousness. Men and women held captive in chains of transgression are liberated by the power of God. Prodigals from the far-off land are returning to the fold amidst the rejoicings of the people.

Saints in the district who have prayed for years are now seeing an abundant answer to their prayers. The long-looked-for revival has come—a greater and fuller one than was even expected. Prayers for the salvation of souls and the quickening of God's people had long ascended, but the answer has come with additional blessing of bodily healing, and a definite Baptism of the Holy Ghost. Miracles of healing had not been expected, for they had been taught that these were for other days. Yet miracles have come right into their very midst. Truly God in answering their prayers has granted "exceeding abundantly above all" that they had asked or thought.

Long after the services are over crowds gather outside the tent nightly to sing the praises of God as they send off the Revival Party.

Evangelists James McWhirter and R. E. Darragh at Kingston

Following the successful campaign conducted by Principal George Jeffreys at Kingston, the revival meetings were transferred to St. James Hall, occupying a central position in the town.

Night after night Evangelist J. McWhirter heralds forth the good news contained in the Foursquare Gospel. The Lord graciously anoints the messages, which are being driven home to many hearts, and confirms them with signs following. The claims of Christ upon lives were forcibly put before the great congregations, and men and women in every service are yielding to His claims, accepting the Lord Jesus

as Saviour. Many are testifying to remarkable healings, which proves to those present the truth of the scripture in James v., "And the Lord shall raise him up."

Some have declared that they never remember such a move of God's Spirit in Kingston as they are now witnessing, and still the blessing continues. Kingston folk are overjoyed to think that the revival has come to stay. The Thames Valley, reputed by evangelists of other denominations to be slow to move, is being stirred before the all-powerful message of the Foursquare Gospel.

## A Week-end at the Elim Bible College, London

By Rev. R. J. JONES, J.P.

*They came to Elim where were twelve wells of water, and threescore and ten palm trees—Exodus xv 27*

**B**YOND a doubt this is no place for the man who wants to be sickly and sad, mournful and miserable, drowsy and dreary, or self-centered and self-righteous. No, here it is the unwritten law that all packages labelled with these heartbreaking, long-face-creating, life-destroying labels are not taken in. "Come to Breezy This and Bracing That" confronts you on a thousand railway hoardings, but after my experiences I would placard the whole country with "Come to hearty, healthy, happy Elm Woodlands at Clapham."

We arrived after a twenty-minute car ride from Paddington, expecting to be deposited at the usual type of boarding house, but to our great surprise we turned off the beautiful Clarence Road, along a drive which led to a large mansion situated in its own

### EXTENSIVE GROUNDS

The acquisition of this magnificent building is a monument in wood and stone to the wonderful progress made by the Elim Foursquare Alliance in Great Britain and Ireland. "God moves in a mysterious way His wonders to perform," as the story of Elm Woodlands proves

I am informed that the building was designed by the foremost architect of his day, and is substantially built, evidently before the jerry-builder period. It must have been designed as a palatial country residence long before London had extended out Clapham way, but got into the hands of a religious society and was used for years as a convent. In answer to prayer it was made possible for the Elim Alliance to take over the convent and the extensive grounds attached. The whole building was literally transformed from the basement to the garret and the place was flooded with sunshine and song. Taken possession of by a people washed in the blood of the Lamb, set free by the Son, they sang as they entered, "Let the blessed sunshine in." The whole building, made sweet and beautiful, has become the home of Foursquare Gospellers with an environment of prayer and praise. Any one who enters must catch the spirit of real joy which prevails. It is contagious.

From a convent to a college, what a miracle! The extraordinary success of the great missions conducted by Principal George Jeffreys all over the British Isles,

and the consolidation of the work thus commenced, necessitated a centre for the

### TRAINING OF MEN AND WOMEN

filled with the Holy Ghost, as well as for administrative purposes, and God opened the way for the acquisition of the "Woodlands." I doubt whether there is anything in history comparable to the transaction which took place when the mansion changed hands. It proves that the leaders of the movement are not, as some would suggest, "sloppy sentimentalists," but an inspired, brainy, and businesslike



Photo by] [Mr Leonard Lewer (Ipswich)

### A Happy Group at Elim Woodlands.

Rev R J Jones, who writes this appetising article, is seen in the centre

people, and here lies the reply of the Alliance to the foolish things which are often printed. The work is carried on along sane and businesslike lines.

We were welcomed on our arrival by the Secretary-General, who hardly ever figures in public, and very seldom talks, but whose fingers are upon every switch. Pastor Phillips with his smile and his quiet words of welcome made us feel at home and if there was any doubt, Miss Barbour's hearty handshake and thrilling "God bless you" settled it. She is the

### GENERAL IN COMMAND

at Elim Woodlands, and never was a general more deeply respected. She rules, not with the rod of iron, but with the light wand of love. Of course there were some Welsh people there who gave us their hearty "*Shwd i chi*," and "*Dewch i mewn*."

All the floors have a biblical designation, and every bedroom a biblical name. I cannot say how many can be accommodated in the building, all I know is that there was a very large company of the happiest lot of people I have ever met.

For any believer, suffering from the "blues" or "in the dumps," the best prescription is a long weekend at this bright homely mansion. There is song in the basement, song in the garret, song in the gardens, song everywhere. The spiritually deaf and

dumb would hear the song at "Woodlands" and would soon join in the happy choruses. The building was crowned to capacity. It was even overflowing to the adjoining annexe.

Elim Woodlands is not confined to elderly Elimites, but is much in favour with the youthful Crusaders. Thank God for a religion that can rob us of our miserableness. If you want to see a happy lot of youngsters, visit the College—

### YOUNG MEN AND YOUNG WOMEN,

not with artificial smiles, but with the smile that won't come off, because they have found a joy which the world cannot give them, and which the world cannot take away from them.

Just think of Sunday morning—you jump out of bed to the sound of music, "Up from the grave He arose," and so on. Down we go to the large dining room in the basement, every table has its full complement, and late comers are hungrily waiting outside. Pastor Corry, the Dean of the College, conducts the morning service, and reads most effectively the portion of scripture. Then comes the prayer, during which we are all carried in the Spirit to the Garden with Him. After that a burst of song similar to that which I heard during the Swansea campaign.

Up from the grave He arose,  
With a mighty triumph o'er His foes  
He arose, He arose,  
Halleluia, Christ arose

Then off to the remarkable breaking-of-bread service conducted by the Principal at the Clapham Tabernacle.

What a time we had during that week-end. The friends we made, the experiences we heard of—souls saved and bodies healed. What an insight we had into the ramifications of this wonderful Foursquare movement. What a joy it was to meet many of those who were standing shoulder to shoulder with Principal Jeffreys in the early days, and who now see that their faith in the Gospel which they preach has been warranted.

Miss Barbour and her able assistants saw to the needs of the natural man. There is no stinting, and really it is a testimonial to the health of the Foursquare people to see their hearty appetites. Once you have been to Elim Woodlands you will want to go again, as we did during the first few days in August. We were again refreshed in body, mind, and spirit, and are looking forward to the time when we shall have an opportunity of paying our next visit.

Truly this is 'an Elim with its fountain, its fulness and its shade—the home of a free people.'

There is no man so happy as the Christian. When he looks up to heaven he thinks. That is my home, the God that made it and owns it is my Father. Yea, these things which are the terriblest of all to the wicked are most pleasant to him. When he hears God's thunder above his head he thinks. That is the voice of my Father. When death comes he esteems it but as the angel set before Paradise, which admits him to eternal joy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the world worth envying but a Christian.

# Oh! it is Wonderful

M J Rosemoon

Grant C Tullar

Oh, it is won-der-ful, so ve-ry won-dei-ful, That we by  
 grace should be Saved thro' e - t - e - r - n - i - ty, Ch, it is won-der-ful,  
 So ve-ry won-der-ful, That He should suf-fer on Cal-v'ry for me.

Copyright

This week we give an excellent chorus which is a great favourite in Revival and Healing Campaigns across the sea. It has been a blessing to countless thousands and will appeal to Elim people.

## Bible Study Helps

### SALVATION.

Threefold Past, present, future Past—  
 from sin's penalty (I. Peter ii 24), Present  
 from sin's power (Heb vii 25) Future  
 from sin's presence (Rev xxi 4)

### CONVERSION.

- 1 A radical change (II Cor v 17).
- 2 A spiritual change (John iii 16).
- 3 God's gift (Titus iii 5)
- 4 Necessary (John iii 3)
- 5 Commanded (Acts iii 19).
- 6 Evidence (Matt vii 20)
- 7 Manner (Acts xvi 31)

### PEACE.

- 1 Peace below "Peace on earth"  
(Luke ii 14)
- 2 Peace above "Peace in heaven"  
(Luke xix 38)
- 3 Peace within "Peace unto you"  
(Luke xxiv 36)

### NEW OR FRESH THINGS WE NEED. Job xxix. 20.

- 1 Fresh oil of the Spirit (Psalm xcii 10)
- 2 A new supply of light from God's  
Word every day (Num ix 8)
- 3 New ears to hear every day (Isaiah  
i 4)
- 4 New or fresh supply of the water of  
life every day (Isaiah xxvii 3)
- 5 A new supply of God's power (II  
Cor iv 16)

# The Tongue in Relation to Health (concluded)

By FANNIE F. ROWE

*They have sharpened their tongues like a serpent; adder's poison is under their lips*—Psalm cxi 3

**Y**OU have perhaps come in contact with a sharp tongue. You have felt the sting of it. It is like a serpent's tongue with a deadly sting. You have felt the stroke of it again and again (Jer xviii. 18)

The trial of your life may be in living in contact with a sharp tongue. It has roused you often to impatience, resentment, anger, retaliation. You have repented, only to yield again to retort and self-justification.

### THE TONGUE A FIRE.

"Their tongue is a sharp sword" (Psalm lvii 3).  
 "Who whet their tongue like a sword and bend their bows to shoot their arrows, even bitter words" (Psalm lxiv 3)

"Their tongue is an arrow shot out" (Jer. ix 8).  
 Every bitter word is like an arrow, piercing someone's soul, and painful as an arrow piercing the flesh. You would not be guilty of shooting an arrow into the heart of your friend. You would expect the penalty of prison to say the least. Yet you think lightly of shooting the arrows of bitter words into the heart of the dear one.

"Death and life are in the power of the tongue."  
 "The tongue is a little member and boasteth great

things. Behold, how great a matter a little fire kindleth!"

"And the tongue is a fire, a world of iniquity; so the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."

"The tongue can no man tame; it is an unruly evil, full of deadly poison" (James iii. 5, 6, 8)

Did you ever get warm under the power of your tongue? Even your physical being has become warmed, as you have expressed wrath, or what you call "righteous indignation." There are people who get well warmed up expressing their opinions. They become quite exercised, but do not call it wrath, though a close analysis might place it under that head.

### AN ANGRY TONGUE

is a fire. It setteth on fire the course of nature. The blood becomes hot, the brain inflamed, the nerves burn, circulation, nerve action, digestion and all vital action are affected. A power is working in the mind and flesh which defiles the whole body, for the nerves are moved by thought and feeling and the physical responds to the mental state. A continuous or intermittent fire burning in the heart will defile the body.

with disease; for it setteth on fire the whole course of nature. Inflammatory and congested conditions may sometimes be traced to the tongue.

The slow, smouldering fires of envy, resentment, murmuring, faultfinding will also burn in the flesh, for "the tongue is a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature."

It is "full of deadly poison"

Do we realise that that which poisons the mind also poisons the blood, producing various forms of disease? "Death and life are in the power of the tongue."

"Their word will eat as doth a canker" (II Tim. ii 17). Words which eat into the heart, and seem to eat the very life out of us, also eat into the flesh, in disease, "as doth a canker"

Miriam "spake against" or criticised Moses. Her tongue was the cause of the leprosy. It brought disease, with

#### THE SENTENCE OF DEATH.

May we ask a personal question? Is there one of us who has not at some time spoken against someone? Perhaps recently, this week or this very day, you have spoken against another. What you said doubtless was true. You did not mean any harm. Why did you say it? What was the motive? Was there envy in the heart? Did you wish to justify yourself in some act? Did you say it because you wanted to talk about something? If it was not one of these reasons, we think we can tell you why it was. You wanted to express your opinion.

According to nature, we love to express our opinions "about things, and people." We like to say what we think. Someone else says what he thinks, and we say what we think.

There is an irresistible desire to say what we think. The result of this is much criticism and speaking against. We value our opinions and we like to have others know and value them. In this expressing of opinion there is a great deal of speaking against one another; the saying of something which is against them. Someone has done wrong and we speak to express our condemnation. Some child of God has done something that we could not do and we feel

#### JUSTIFIED IN OUR CENSURE

of the act. A friend has done something we do not understand. We talk about it and in our conversation we say something against her. A statement is repeated to us which we think to be false, and we do not hesitate to declare it such, saying, "She did not tell the truth." Perhaps she did not; but should we pronounce it an untruth save for the needed enlightenment or protection of another?

There are those of God's dear children who would not slander or repeat gossip, but who seem to feel perfectly justified in criticising what they know to be true about another, and in expressing very strongly their opinion in the matter. This is what Miriam did. She did not say anything false about Moses or criticise him for any sin, but for that which she did not approve of. God calls it speaking against. We criticise our friends, our neighbours, their dress, their

manners, their ways of living. We pronounce them peculiar, or stingy, or proud, or self-righteous. All may be true, but this is no excuse for our saying it. We like to have people do things our way—for, of course, we consider that our way is the best. We criticise their methods. Nearly all the trouble between people is the result of words. The tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth" (James iii 5).

There may be a right motive in expressing our opinion or in speaking something which is against another. There are times when it is necessary and wise to express opinion and condemnation of the words, ways and acts of others for

#### THE INSTRUCTION OF YOUNG PEOPLE,

or the enlightenment and protection of some one involved. Sometimes, as Christian workers, mutually burdened in prayer with others, we feel led to speak of the needs of those for whom we pray. The motive in these instances justifies the words, yet we should be very careful not to use liberty as a cloak of maliciousness, carelessness, or gratification of the flesh, and we should "take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (I Cor. viii 9). We need to be careful not to go beyond what God would have us say.

But it is evident that the greater part of speaking against is either from habit of criticism or from wrong motives.

Division among the Lord's people is because of criticism. Many an earnest consecrated life is marred by this one sin.

The same God who dealt with Miriam is dealing with men to-day. Cause and effect are the same. Sin brings the condemnation of disease in the body. The tongue is bringing suffering into our lives, disease in our flesh. Israel suffered in the physical because of transgression of the tongue. "And those men which Moses sent to search the land who returned and made all the congregation to murmur against him by bringing up a slander upon the land, even those men that did bring up the evil report upon the land died by the plague before the Lord" (Numbers xiv 36). In connection with the rebellion of Korah and Abiram, Israel murmured against Moses and Aaron, saying, "Ye have killed the people of the Lord."

#### BECAUSE OF MURMURING

the plague was sent among them, and fourteen thousand and seven hundred died by the plague (Numbers xvi 49).

Aaron made atonement for the people, and the plague was stayed.

"Your murmurings are not against us, but against the Lord" (Exodus xvi 8).

God's judgments are similar to-day. Transgressor of the tongue is followed by disease in the body, and yet many of God's dear children seem to little realise the exceeding sinfulness of speaking against. It is a common sin in the body of Christ, and may be found to be the cause of disease. So strong is the habit of criticism that it becomes a part of the life and we criticise without realising it. We need the



searching of the Spirit in our hearts to bring to light all evil speaking. We need His power to cleanse, sanctify and keep our tongues; for "death and life are in the power of the tongue"

#### IDLLE WORDS.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. xi. 36). What is an idle word? Every word that is not spoken for a useful and healthful purpose

We read that "a fool's voice is known by a multitude of words" (Eccles. v. 3)

## The Shadow of the Rock

Souls still Finding Refuge in Christ—Convention Blessings—Many Healing Testimonies

#### ARMAGH CONVENTION.

**Armagh** (Mr D J Rudkin) The Convention held here on "Black Saturday" was a time of spiritual refreshment to those who came. Although it was a special day for the city of Armagh, and thousands came to seek for the pleasures which the world offers the Elim Hall in College Street was filled with others, seeking for what Jesus offers. Praise God, none went empty away.

The speakers were Pastors from various Irish churches. Mr J Hill (Lisburn) gave the opening message upon the text, "To whom shall we go," a fitting subject for such an occasion. Pastor Hilliard (Belfast) followed, giving an enjoyable discourse upon the Book of Ruth. The evening service was marked again with God's presence. Pastor J R Knight (Lurgan) spoke upon the words, "Master, where dwellest Thou?" followed by Pastor J Smith (Belfast) who gave the concluding message upon the various operations of the Spirit in the Church, through the nine gifts. Tea was provided by the members of the Armagh assembly, during the interval between the meetings, and all had an enjoyable day.

#### FOUNDED ON THE ROCK.

**Croydon** (Pastor J Lees) In a modern world of antichristian theories, at a time when scientists assemble to declare the child to be the fit ruler of its parent, which is the result of much scientific research and extreme learning when the tide of isms and ologies is sweeping members of the Church into the deep waters of apostasy, some there still are unshaken in faith—a remnant, apart, distinguished, clinging to their Rock, Christ Jesus.

At Croydon indeed, hands that snatch the sinking souls as they pass from the fateful tide of Modernism are not outstretched in appeal in vain, for in the last quarter new members have been added to the already consolidated membership of Stanley Road assembly.

Souls unable to resist the spiritual strength of these meetings continue to yield to the Lord. An atmosphere of Christian love and fellowship prevails as the numerical strength continues on the up-grade.

#### INCREASING POWER AND BLESSING

**Devonport** (Mr. J Wooderson) Times of great refreshing and continued blessing have been experienced here under the ministry of Evangelist J Wooderson.

The Gospel services are indeed a power for good, and are still proving that the Gospel is the power of God unto salvation to everyone that believeth.

Souls are being saved and brought to the knowledge of Him, whom to know is life eternal. Prayer is being answered in many ways, and the saints are witnessing the power of God in the meetings.

In a recent meeting a sister was suffering from quinsy. Though feeling at first only fit for bed, she decided she would attend the meeting and be prayed for, with the result that the Lord immediately healed her. To God be the glory.

The open-air gatherings are surely mightily blessed of God, even to the salvation of precious souls.

Praise is given to God for a splendid day in connection with the annual Sunday school outing. It was really good

We shall give account of these words in the day of judgment. We are being judged by them now; judged in suffering and sorrow. Some careless, thoughtless word has turned someone against us and brought their censure and criticism. Our idle words sometimes lead us into hard places; they often lead to ungodly speech. "His lips are the snare of his soul" (Prov. xviii. 7).

"Shun profane and vain babblings, for they will increase unto more ungodliness" (II Tim. ii. 16).

"How long shall the words of thy mouth be like a strong wind?" (Job viii. 2) "Shall vain words have an end?" (Job xvi. 3)

to see both young and old enjoying themselves in the Master's service. A perfect day of pleasure was closed with an open-air service in the neighbouring village. The Sunday school is being blessed and is steadily increasing. Best of all, many of the elder scholars are being brought to accept Christ as their Lord and Saviour.

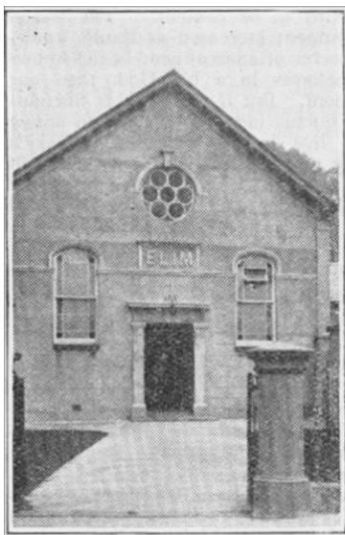
#### IN PASTURES GREEN.

**Ballymena** (Pastor W F South) Much blessing still rests on the assembly meeting in the

Elim Hall, Castle Street, under the faithful ministry of Pastor and Mrs South, and God's children are being steadily led in green pastures and beside still waters.

A branch of Cadets has recently been formed, and those in charge of this work are already being amply rewarded for their labour among the young.

On Thursday, August 28th, Mr and Mrs Altoft from Grimsby visited the assembly, and as Mrs Altoft gave her testimony many were visibly moved on hearing of her marvelous salvation and miraculous healing. So keenly interested were they in her story that arrangements have been made for her to return, before leaving Ireland, to tell more of the great things God has done for her.



Elim Hall, Ballymena.

#### HEALINGS AT PLYMOUTH

**Plymouth** (Pastor F E H Trevor) During the past few weeks the Church meeting at Elim Tabernacle, Rendle Street, has received much blessing from the Lord under the faithful ministry of Mrs H I D Stoneham, who has been in charge of the work during the absence of Pastor Trevor. There have been souls added to the church, and many have testified to being blessed in their bodies.

A sister at a healing service, suffering from facial paralysis, was prayed for. The following Sunday evening she sent a note giving praise to God for her complete healing. Again, at a Thursday evening prayer meeting prayer was made for a Crusader in hospital waiting for an operation for appendicitis. She was completely delivered. Coming to meeting on the following Sunday she stated that no operation was found necessary.

The visit of Pastor W L Taylor, who ministered the Word at one Tuesday evening Bible study, was much appreciated, and all present received a spiritual uplift.

# The Family Altar

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

**Sunday, September 28th.** Exodus ii 1-10

"And the maid went and called the child's mother" (verse 8)

This was a miracle of leading. There are still miracles of leading. God still governs the lives of His own with a miracle-working power which is as amazing as the more spectacular gifts of healing and prophecy. It is beautiful to notice that God watches over the very babes. Before they lisp His Name He knows theirs. Before they lift their eyes in prayer to Him He is watching over them. To Jeremiah God said, "Before I formed thee I knew thee." Of John the Baptist it was said, "He shall be filled with the Holy Ghost," even from his earliest hours. How sustaining for every parent to know that the little infant life is under the watchful care of God! How careful every parent should be to father and mother the child in the light of the greater fathering and mothering love of God! And if God cares for the infant, how much more for the full-grown man! God cares for me, God plans for me. I cannot be too small—I cannot be too big. He silently plans for every one of us. For days His plan may be hidden, but, at last, for years His peace is enjoyed.

**Monday, September 29th** Exodus ii 11-25

"Moses feared. Moses was content" (verses 14, 21)

Moses' life was a very human one. It had many lights and shadows, many valleys and hillsides. He knew what it was to fear—he knew what it was to be content. Fear comes to the heart that is unfortified with the grace of God. Contentment is the gift of God. Said Paul, "I have learned in whatsoever state I am, therewith to be content." The lesson was not easily learned. Contentment increased as Paul's knowledge of God increased. The secret of contentment is the knowledge of God. If our faith believes in a big God, then our lives are full of a big contentment. But if our faith is fluctuating then our contentment is fluctuating. We ought to know God better than Moses. We live in the blaze of Calvary's Cross. Surely if God so freely gave us His Son, then He will with Him freely give us all things. Why should we fear? To the heart of our Father His children are dear! We will not fear, we will trust. We will believe that One above in perfect wisdom, perfect love, is working for the best. We may not trace the hand of the Master-workman. But we will believe—we will be content.

**Tuesday, September 30th** Exodus iii 1-12

"The bush burned with fire, and the bush was not consumed" (verse 2)

Moses was being called to a great task. He needed a great preparation. He was going forward to do the apparently impossible. He needed a miraculous preparation. The greater our task in life, the greater our preparation needs to be. It is not for all of us to see a burning bush—a bush ablaze with the glory of God. But it is for us to get such a revelation of God that we shall go forward into our life's work conscious that God is sufficient for us. God reveals His sufficiency in various ways, but there are high moments in every consecrated life when God so reveals Himself that we are able to go forward confident in His resources. It was at Pentecost that there came to the disciples overwhelming confidence in God. A Pentecostal experience will give us confidence. Seek a Pentecostal experience, and then in the light of it and in the power of it you will be able to go forward and do the impossible.

**Wednesday, October 1st** Exodus iii 13-22

"I AM hath sent me unto you" (verse 14)

We cannot exhaust the meaning of God's Name—I AM. It includes the past, the present, and the future. It tells us that God is always the same. It reveals that in God there is no variableness nor shadow of turning. What He was yesterday, so He is to-day, so He will be for evermore. From eternity, through eternity, to eternity God is always the same. No day breaks that He has not foreseen. No problem arises beyond His wisdom. Nothing takes God by surprise. Nothing overpowers Him. If God, the eternal God, the unchanging God, is for us, then who can be against us? Puny man

may lift up his fist, but we are hidden in the hollow of the Hand that controls eternity. The hands of man may try to push us down, but underneath are the everlasting Arms. Let us be sure that God has called us—and God has sent us, then we can go forward without a single fear. God is not "the great I was," but He is the great I AM.

**Thursday, October 2nd.** Exodus iv 1-17

"Now therefore go, and I will be with thy mouth" (verse 12)

God can inspire words. Nothing can be clearer than this. God inspired the words of Moses. He inspired the words of the prophets. He inspired the words of the writers of Scripture. He inspires words in church worship, as I Corinthians xiv makes so clear. Again the truth is taught in Matthew x 19, "But when they deliver you up, take no thought how or what ye shall speak for it shall be given you in that same hour what ye shall speak." God can inspire words! What a blessed thought this is. If we keep in touch with Him, God will cause us to say the right thing at the right time. He will constrain our speech or restrain our speech just as is necessary. In times of crisis He will give to us the exact words with which to approach others. Interviews! Do we know anything about them? Of course we do. Some interviews are very unpleasant. Others are very delicate. But God will be with our mouth if we are willing to speak according to His will.

**Friday, October 3rd.** Exodus v 1-13

"Fulfil your works as when there was straw" (verse 13)

The same results were required. But the secret of the results was absent. In Christian work people are clamouring for the same results, but frequently negligent of the secret of those results. How can we have the same results in Christian service if we neglect the vital things of production? We want revival—we want souls—we want men and women to be filled with the Holy Ghost—we want missionary zeal—we want missionary men and money—we want the good old days. Yes, but if we are going to have them we must have the same old prayer meetings, the same old-fashioned Gospel preaching, the same old zealous efforts. We can't produce the bricks of revival if we are not given the straw of prayer. Let the non-preachers help to provide the straw, then the preachers will be able to produce the bricks.

**Saturday, October 4th.** Exodus v 14-23

"And Moses returned to the Lord" (verse 22)

Moses had great problems to face. Naturally he had overwhelming difficulties. But he usually dealt with them aright. He went out from the Lord to act for the Lord, and then he went back to the Lord in order to talk over all the matters that had arisen. The Lord is not only sufficient to send us, but He is sufficient to deal with all the additional matters that arise in the path of our service. After we have gone forth for the Lord, let us be sure and go back to the Lord and tell Him all that has been said and done. If complications have arisen He is able to deal with them. There is a cannon used on some ships which loads out of sight, then machinery sends it forward to fire its shell, then it returns out of sight once more in order to be reloaded. So it should be with us. Load out of sight—in the secret presence of God. Move forward into publicity and fire forth His message. Then return again into the presence of the Lord.

## THY WILL, NOT MINE

Thy will, not mine, O Lord,  
However dark it be.

Lead me by Thine own hand,  
Choose out the path for me

I dare not choose my lot,

I would not, if I might;

Choose Thou for me, my God,

So shall I walk aright—*H. Bonar.*

Sunday, October 5th, 1930.

READING: II. Chron. xxxii. 24-33.

# Sunday School Lesson By Pastor P. N. CORRY

**MEMORY TEXT:** "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water."—John vii. 37, 38.

## HEZEKIAH THE ENGINEER

### TEACHER'S NOTES.

One night while in Jerusalem, Mr Pearson and I slipped away from the rest of our company, and, armed with electric torches and old shoes, made our way through the darkened streets of the city. We left it by the Dung Gate and in silence made our way down the western slopes of the Tyropæon Valley to the Pool of Siloam. Others had gone on the same errand that we were intent upon, and had been kept prisoners and stoned by the inhabitants of the village of Siloam, and we were not keen to suffer a like fate. We heard voices in the darkness and for a moment planned to return, but bolder counsels prevailed and we went forward, hardly daring to breathe, and afraid lest the beating of our own hearts should betray us. At last we were in the Pool, the entrance narrowed, the water deepened so that it flowed over our knees, and in a few steps we were walking along Hezekiah's tunnel.

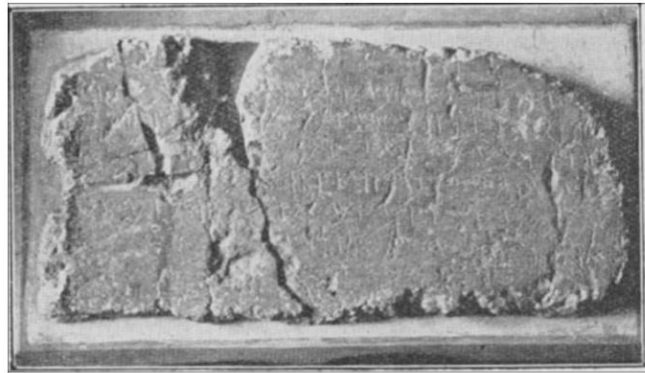
An iron gate barred our progress, but it proved to be unlocked, so with the light of our torches shewing up clearly the marks made by the workmen's tools of long ago, and with the bats for company, we made our way along the tunnel, the length of which from its start at the Virgin's Fount to the Pool of Siloam is 1,700 feet.

It was a thrilling journey—the lap, lap of the water at times made us positive that someone was following us, yet when we stopped to listen, the only sound was the disturbance that we ourselves had made. We talked very little, and then surreptitiously in whispers, and when there was only just room for us to walk along and our heads touched the roof, even whispers sounded loud and thunderous. At last we came to the spot where the workmen had met, and memory jumped a thousand miles or more to the inscription that we had seen in the Museum at Constantinople, removed from this very tunnel but a few years before. It is the most noteworthy of any inscription ever found in Palestine, the translation being as follows: "The boring through [is completed] and this is the story of the boring through. While yet [they plied] the drill each toward his fellow, and while yet there were three cubits to be bored through, there was heard the voice of one calling unto another, for there was a crevice in the rock on the right hand, and on the day of the boring through, the stone-cutters struck each to meet his fellow, drill upon drill, and the waters flowed from the source to the pool for a thousand and two hundred cubits, and a hundred cubits was the height of the rock above the heads of the stone-cutters."

A little farther we came to the place about fifty feet from the entrance of the tunnel at the Virgin's Fount end, where the passage takes off that leads to the spout up which Joab climbed when he captured the ancient city of the Jebusites (II Samuel v 6-9 and I Chron xi 5, 6). Our need of silence and secrecy made it quite easy to imagine that night of long ago when Joab and his men crept along this same spout and took the city by surprise.

One other thrill awaited us—the gate at this end was fast locked, there was no way out. With hearts beating louder than ever at the thought that the inhabitants of Siloam may have let us through the open gate only to lock it behind us, we started to retrace our steps. Imagination lent speed to our feet, for the thought of being forced to spend the remainder of

our days haunting Hezekiah's water supply between the iron gates, did not appeal to us. At last the aqueduct of one thousand two hundred cubits was behind us—though it seemed much longer than when we had entered—and the gate was reached. Praise God it was open, so that once more we breathed God's fresh air, and with the light of the passover



THE SILOAM INSCRIPTION

moon to guide our steps, we made our way round the walls of Jerusalem to our hotel.

I have told the story fully because it is grand to know that Hezekiah's engineering feat still exists in perfect condition, still performs its old service of bringing water within the ancient city walls, and still refreshes those that come to draw (II Chron xxxii 2-4, 30). Hezekiah, the engineer as well as the able king of Judah, certainly did turn those waters so that they flowed within the city, and as they flow along that conduit they whisper memories of those turbulent days when fear of the Assyrians, terror of death, and water famine lent courage to these workers in the dark, and nerved their hands as they drove drill upon drill. Perhaps the very twists and turns that the channel takes speak of the speed and haste with which the task was performed.

Thank God we have another story to tell of a King who came down from the throne of glory in order that we might partake of the water of life. The dark valley of death was overcome, the rock of sin has been taken out of the way, so that the living water might reach to thirsty souls everywhere, and now by asking of Him we receive water that quenches thirst for ever, and that becomes a spring of water welling up into everlasting life (John iv 14). Here is no tiny current of water waist deep and brackish, but He has promised that if we come unto Him and drink, out of us shall flow rivers of living water in Holy Ghost fulness and capacity (John vii 37-39). The spring must grow in volume, the stream increase in power, the river multiply in branches, so that the thirsty land may receive life and the desert blossom as the rose (Isaiah xxxv). God grant it for His Name's sake.

## 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, September 29th to "Children's Bible Educator," Elim Publishing Co., Ltd, Park Crescent, Clapham Park, London, S.W.4.

**Answers to September 12th Puzzle:** Luke xv 18, Daniel xi 3, I Samuel ii 3, I Peter v 5, Isaiah xliii. 3

Txe xhalk xomx frxrh a xox oux ox txx stxm xf Xexxe,  
xxd x Xxanch xlxal xrow oxt xf xix rxxts

Xe nox x xerxor xxto mx Xhox arx xy xopx xn xhe dax  
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# Concise Comments and Interesting Items

A great expectation of revival is abroad in Australia. Rev J. W. Kemp writes of eight weeks of special meetings held in Grange Road Baptist Church, Auckland.

"Beginning with but a handful of people, the meetings have gathered such momentum that the church now finds its accommodation taxed to the utmost. From 7:30 to midnight prayer and exhortation alternate, after which those intending to remain all night enter the lecture hall, where the night is wholly given to prayer.

Practically every evangelical denomination is represented at the prayer meetings, and barriers which have kept Christians apart are dropped. It is not easy to describe such meetings. One needs to be present to realize the deep-toned, reverent, and expectant spirit which characterises them. The movement is but in its infancy. It has started like all revivals start—in prayer. The breath from the Almighty is on the people."

One minister who was present at the meetings says

"I heard of the first two all-nights of prayer from Bible Training Institute students who had been present. They were so moved by what had been happening that I felt I should like to 'sample' the meetings for myself. An all-night's prayer meeting was a new thing. My intention was to stay a part of the time. But since beginning to attend I have been present every week, and have stayed till morning. The meetings seem to me to mark a real revival or recovery of the spirit of prayer in our city."

A topical illustration was given by Rev. W. H. Finney at the Keswick Convention. He said "I went down to the lake and saw three boats: (1) a rowing boat—like those who try to be good by their own efforts, (2) a sailing boat—carried by the wind, like Christians who are moved by circumstances, (3) a motor-boat which is propelled by power within, like believers who have the power of the Holy Ghost and the indwelling Christ."

A great hurricane struck the West Indian island of Santo Domingo on September 3rd, and it is estimated that 3,000 were killed and 20,000 injured. On the same day the paper reported that sixty workmen at Paignton were struck by lightning, eight being rendered unconscious, though there were no fatalities. We never know what sudden danger will arise. Our only security is indicated in the words, "Thou blest Rock of Ages, I'm hiding in Thee."

A great Russian Bible demonstration has just taken place in Riga. About 25,000 people took part. Members of many denominations united for the demonstration. Resolutions were passed to be forwarded to the President and Prime Minister of Latvia demanding the cessation of atheistic influences in the schools.

"The procession received the blessing of a representative of the Russian Orthodox archbishop from the steps of the Russian cathedral, and a car-load of Russian Bibles was presented to the archbishop for use among Russian refugees and immigrants. The demonstration was to a large extent inspired by the recent British movement of protest against anti-religious propaganda in Russia."

Japan's big evangelistic campaign under Rev. T. Kagawa is the subject of a very interesting paragraph in "The Christian."

"The Japanese Christian leader, Rev. T. Kagawa, is at the head of an evangelistic movement having as its aim the winning of a million people for Christ. The magnitude of the effort will be appreciated when it is recalled that the number of Christians in the whole of Japan at the present time does not exceed 300,000. In a statement issued from Edinburgh House, Mr. William Axling describes the origin of the campaign. He says: 'At Easter time, 1928, when many of the world's Christian leaders were gathered at the memorable Jerusalem Conference, this eminent Christian mystic, back in Japan, was spending the night watches of Passion Week in passionate, creative prayer. Out of this experience there came to him a call, as clear as an evening bell, to launch a movement that would push the number of Christians of this land up to a round million.'"

Three sisters of C. H. Spurgeon are still living. They are Miss Charlotte Jarvis Spurgeon (84 years of age), Mrs. Josephine Eva Henderson (73 years of age), and Mrs. Flora Peed (71 years of age). Mrs. Henderson lives at Colchester, and the other two sisters at West Croydon. Elm readers are interested in Spurgeon memories for many reasons, one being that the playing fields of Mr. Spurgeon's Stockwell orphanage are nearly opposite the Elm Bible College. We are always glad to hear the merry shouts of these children. It is also a joy to notice how well-dressed and well-behaved they are.

## Decide for Christ Now

**A**n earnest Christian doctor one day called to see an old man that he had frequently visited before. Many a time had the doctor spoken faithfully to old John and his wife about their souls' salvation, but apparently without result. Old John listened attentively, and tacitly agreed to the truth set before him, but seemed always to avoid coming to the point.

"Old John was suffering from an attack of bronchitis. His life was not in danger, but he felt painfully weak and ill. The doctor made the necessary inquiries, and, after promising to get some medicine ready when called for, he was about to say good-bye," when John's wife inquired, "When must John take the physic, sir?" "I will put the directions on the label," replied the doctor, then, with a sigh, turned to the invalid and said "Let me see, *Exit* you begin to take the *day month*" "This day month, sir?" .. */c* once in astonishment. "Yes, why not? Is that so soon?" "Too soon! why, sir, I may be dead then!" said John. "That is true, but you must remember you really are not very bad yet. Still, perhaps you had better begin to take it in a week." "But, sir," cried John, in

great perplexity, "beggin' your pardon, sir, I mightn't live a week." "Of course you may not, John, but very likely you will, and the medicine will be in the house, it will keep, and if you find yourself getting worse, you could take some. I shall not charge anything for it. If you should feel worse to-morrow even you might begin then." "Sir, I may be dead to-morrow!" "When would you propose to begin then, John?" "Well, sir, I thought you would tell me to begin to-day."

"Begin to-day by all means," said the doctor, kindly, "I only wanted to show you how false your own reasoning is, when you put off taking the medicine which the Great Physician has provided for your sin-sick soul. Just think how long you have neglected the remedy. He has provided. For years you have turned away from the Lord Jesus. You have said to yourself, 'Next week,' or 'Next year,' or 'When I am on my deathbed, I will seek the Lord,' any time rather than the present. And yet the present is the only time that you are sure of God's offer, for it is only for 'to-day.' Behold, now is the accepted time, behold, now is the day of salvation." (2 Cor. 6:2)

# Classified Advertisements

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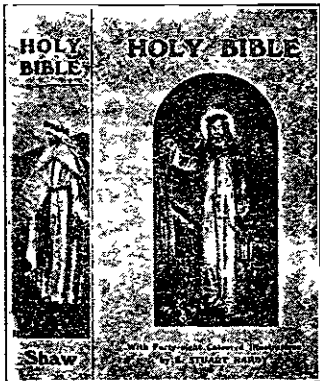
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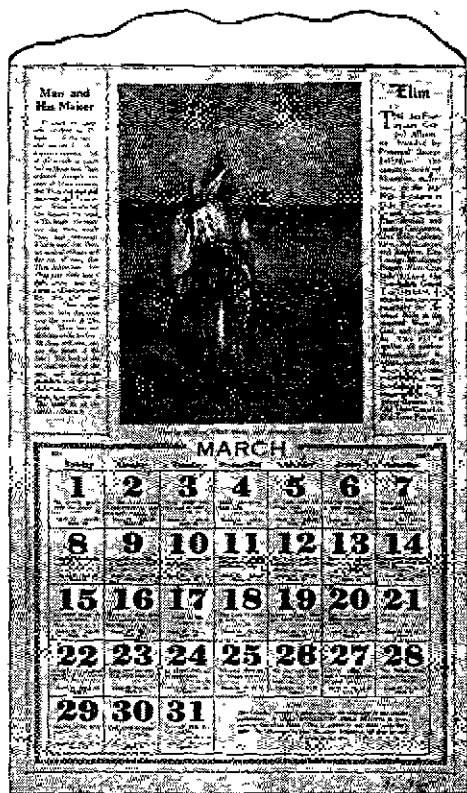
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