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THE STORY OF A REDEEMED SAVAGE (see page 650)

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

Subscription Price 10/- Per Annum, Post Free.

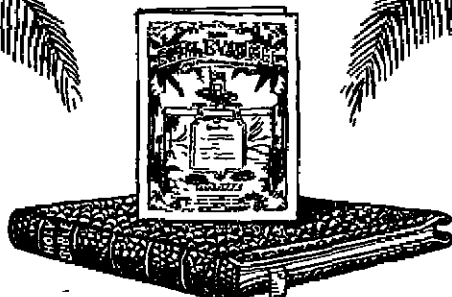
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 41

OCTOBER 10, 1930

Twopence

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

Baptiser

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

Coming King

Revival Campaign at Notting Hill Gate

Principal GEORGE JEFFREYS and Revival Party

commence on SUNDAY, OCTOBER 12th, in the

CONGREGATIONAL CHURCH

(corner of Kensington Park Road and Ladbroke Road)

(One minute from Notting Hill Gate Underground station, on the Inner Circle and Central London Railway)

Sundays at 3 and 6.30 p.m. Every week-night (except Saturdays) at 7.30 p.m.

Wednesday and Thursday afternoons at 3.30 p.m.

Principal GEORGE JEFFREYS and Revival Party

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NOVEMBER 1st (Saturday). Laying of Foundation Stone of New Foursquare Gospel Tabernacle at Leeds.

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

GREENOCK October 11 to 19 Elm Foursquare Gospel Church (late Augustine Parish Church), Belville Street Bible School and Evangelistic Campaign by Principal P. G. Parker

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

This space is reserved for local announcements

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The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elm Revival and Healing Campaigns, Elm Publications and Supplies, Elm Bible College, and Elm 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. 41

October 10, 1930

Twopence, Fridays

Digging a Well

By HAROLD PAYN

TO dig means "to turn up the earth, to cultivate with a spade, or [U.S. slang] to study hard"

"A well" is a pit in the earth whence a supply of water is obtained. "Water" (spiritually) means, "the Gift of God" (the Holy Spirit). Of what use is a well without water? To what purpose is all our digging if no water is found? Where there is water, there is life, where there is no water there is famine and death, and the place becomes a desert. In my reading of the account of the wells that Isaac digged recorded in Genesis xxvi, I may be accused by some of reading into it what is not there. How readeest thou? Surely there is something more than a mere historical record. All scripture is written for our learning. There are some who are for ever learning, yet never able to come to the knowledge of the truth. Jesus is the Truth, and it is

THE HOLY SPIRIT'S PREROGATIVE

to lead us into all truth. "Thy Word is truth" "The Spirit searcheth all things, yea, the deep things of God" In this 26th chapter we read, "There was a famine in the land, beside the first famine that was in the days of Abraham" Abraham, we read in Genesis xii 10, because of famine, went down into Egypt to sojourn there, and was soon in trouble. The Lord appeared to Isaac and said, "Go not down into Egypt"—dwell in the land which I will tell thee of. Sojourn in this land, and I will be with thee. Isaac was of the seed of Abraham to whom the promise of God was given, and in whose seed all the nations of the earth should be blessed. Those who are born again, "not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever," must leave Egypt, type of the world and worldliness.

In verse 1 of this chapter we read that Isaac, because of famine in the land, goes to Gerar, which means "halting place" In going from Egypt to the land of Canaan, you will be called upon to halt at the halting place, as I was, and you will be asked all sorts of questions regarding your intended destination, the purpose of your sojourn. Your baggage will be scrutinised, and you will find the laws of the land to which you are going quite different from those of the land you have just left. Your Egyptian money will have to be exchanged for the coin of the

land, and it will take on a different value. You will also meet the Philistines who dwell in the land, and who will oppose your advance. Gerar is but a halting place, not a place to dwell at. It is mostly desert, and all races halt there. Some people think that

TO REMEDY THE FAMINE

that exists in their church, they must go down into Egypt for help, and employ worldly methods to obtain God's blessing. The Lord said to Isaac, "Go not down into Egypt" By obeying, he fulfilled the conditions entitling him to the promise, "I will be with thee" Because the Lord was with him, we read, the Lord blessed Isaac, so that "he waxed great and went forward and grew until he became very great, possessing flocks and herds and great store of servants," i.e., labourers, farmers, herdmen, and husbandmen. Any individual or body of men will go forward when they have the blessing of the Lord that maketh rich, which is obtained only by fulfilling the conditions laid down in the Word of God. To go forward means going against the world and all the pleasures of Egypt. This means meeting opposition, not floating with the tide of public opinion. The prosperity of Isaac provoked the envy of the Philistines, and we read, "All the wells that his father's servants had digged in the days of Abraham his father, the Philistines had stopped them and filled them with earth" Alas, how many wells there are that hold no water, wells from which at one time souls were wont to draw the water of salvation freely, but they have now become filled with earth, with the result that those in charge of such places complain that their congregation is growing less and less, and finance is in a bad way, in spite of the many

SALES OF WORK,

shows and parties held to arrest and remedy the declension. Let such follow Isaac's example, and dig again the wells that have become filled with earth.

In verse 19 we read that Isaac's servants digged in the Valley of Gerar, and found there a well of springing (living) water. It is for the want of this living water that so many thirsty souls are perishing to-day. Let us start digging again the wells that our forefathers dug, and clear out the earth—the entertainment room that has taken the place of the upper room. Cleanse the temple and preach the

Word. Dig in the valley. It is of no use to dig on that high ground called Higher Criticism, nor on the peaks of the wisdom of this world which is foolishness with God. Dig for water, not for gold, position, public applause and the like. Don't strive as the herdmen of Gerar strove with Isaac's neidmen, saying, "This water is ours." This well was called Esek, which means *contention*. Many are spending their time and labour to-day, not in digging, but in striving around the well of contention. This well of Esek is called by some the New Prayer Book, the reservation of the elements, baptism by immersion to become a member of a denomination, sprinkling of infants, confirmation, and so on. These are all wells of contention at which there have been innumerable strivings, and to-day the list of things for contention grows apace, and now includes state problems and so many other questions that employ a host of servants trying to solve them by contention, who would be better employed if they were digging. There will always be striving, but let us strive for the things that matter most. Put

FIRST THINGS FIRST.

When God is enthroned in the heart, all other things will fall into their right place. Even when the Word of God is preached, and the blessing of God follows, there is bound to be increasing opposition. It is the Devil's business to get servants striving with one another in order to prevent souls getting the living water. Wherever the kingdom of heaven advances, Satan resists, knowing his kingdom is being attacked. The prosperity of a cause provokes envy and hatred in others. The prosperity of those servants who are digging at the Foursquare well, provokes the envy of other churches and ecclesiastical bodies who are digging at the round well. What do I mean by the Foursquare well? It is one well, but has four sides, named respectively, the Gospel according to Matthew, Mark, Luke and John, and if we dig deep enough until we come to the bottom, or last chapters of each, we discover the meaning of the terms Full Gospel, Foursquare Gospel, which each side leads to, namely, Jesus the Saviour, Jesus the Healer, Jesus the Baptiser in the Holy Ghost, and Jesus the Coming King. It is not four Gospels, but one Gospel.

The second well which was dug by Isaac's servants, and for which they strove was called "Sitnah," which means "Hatred." This well is like the Gospel of healing of the body, preached in certain sections of the Christian Church to-day. It is a well that has long been

CLOSED BY THE CHURCH,

and those who are digging it to-day, know it as the Well of Sitnah, by the hatred that it engenders in the minds of those who profess themselves orthodox. I was one of them once, but, praise the Lord, I found in God's Word that salvation is for the body as well as the soul. Healing of the body is included in the water of salvation, the gift of God. Go on digging for water, and when you come to such words as, "Who forgiveth all thine iniquities; who healeth all thy diseases," do not halve them and reject either portion. In bygone days there were those who could not but believe that Jesus could heal the body, because

they saw the miracles which He did, but they did not believe He could forgive sins. In these days there are those who believe Jesus can forgive sins, but not that He heals the body, because they do not see the wonderful miracles He performs to-day. They can see if they go where the Full Gospel is preached. They have no faith, because faith cometh by hearing, and hearing by the Word of God, and how shall they hear if they have a preacher who does not believe, and therefore does not preach Divine healing? Some preachers of to-day, instead of digging at the well of God's Word and finding that healing of the body is included in the salvation purchased on Calvary's Tree at such tremendous cost, are striving with those brethren who know, because they have seen and heard, and cannot but speak of the things they have seen and heard. Where are we on

OUR PILGRIM JOURNEY

to the land of Canaan? Are we still at the first Well of Contention or the second Well of Hatred, striving with Isaac's servants who want to get on with the digging of the wells that were deep and productive of the life-giving water, but have now been filled with the things of death?

Jews need the water as well as Gentiles; Hindus as well as Mohammedans. Although the water may be the same, there is much striving between man and man. A high caste Hindu will not accept water from a man of lower caste. A Mohammedan will not accept water from a Hindu. Are we helping by our prayers and money, those servants on the mission field who are drawing out and bearing this living water to the perishing ones, or are we engaged in striving with one another through envy and hate? Let us move on with Isaac and his servants. In verse 21 we read they moved from thence and dug another well. This third was called Rehoboth, which means *room*, for he said, "Now the Lord hath made room for us, and we shall be fruitful in the land." This well, the name of which means *room*, suggests the upper room, where eager thirsty souls seek the outpouring of the Holy Spirit. When men have received this blessed Gift, then like the woman of Samaria they cease striving about racial questions, means of drawing, and waterpots, and go

TO TESTIFY OF JESUS.

At this well called Rehoboth, or Room, we read, "They strove not." Although so many good people scoff at the Pentecostal or Full Gospel preachers, and scathingly refer to them as "those tongues people," yet it must be said there is no striving, because the Pentecostal people do not use their tongues for slaying other servants. This is one of the reasons why God is blessing them and making them fruitful in the land, as He did at the well Rehoboth. They that drink of the living water that Jesus gives, shall have in them a well of water springing up into everlasting life. Happy are those servants who understand the turning of the water into wine—that first miracle Jesus performed. There were set six waterpots of stone—six represents the number of man without Christ. There was water, but it was set there for the purifying of the Jews. It was wine they wanted at the marriage. Wine—a type of the Holy Spirit—

represents joy. The mother of Jesus said to the servants, "Whatsoever He saith unto you, do it." Jesus said unto them, "Fill the waterpots with water," so they filled them up to the brim. Then He said unto them, "Draw out now, and bear." The ruler and the guests, when they had

TASTED THE WATER

that was made wine, knew not whence it was, but the servants which drew the water knew. Those whose water has been turned into wine will similarly be obeying the Lord by drawing out and bearing to others. The joy of the Lord becomes their strength.

It was while Isaac's servants were at this well that Abimelech came up from Gerar with one of his friends, and the chief captain of his army. Isaac asked them, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?" And they said, "We saw certainly that the Lord was with thee." Isaac desired peace, and nothing but good for them

and himself, so a feast was made, and Isaac sent them away in peace.

Then Isaac's servants came and told him about the well they had digged, and said, "We have found water," so he called that well Sheba (an oath), and it is the name of the city unto this day—Beersheba, the well of the oath. When Jesus was about to leave His disciples, He promised to send the Comforter, the Holy Ghost, and said, "Peace I leave with you, My peace I give unto you," and instituted a feast by which we remember His broken body and shed blood until He come, for He said He would come again in like manner as He was taken up, and we with all the people of God say, "Even so come, Lord Jesus!"

Drop thy still dews of quietness

Till all our strivings cease

Take from our souls the strain and stress

Add let our ordered lives confess

The beauty of Thy peace

Concise Comments and Interesting Items

Vast sums of money were expended by devoted individuals in order to obtain prominence for Christian truths in daily papers. Bible truths were placed in papers at ordinary advertisement rates. But now the press has greatly changed. The "Daily Express" is giving a Bible text every day. And here is a reproduction of a fine short editorial on the Bible.

THE BIBLE HABIT

"Twice as many Bibles are being sold to-day as were sold ten years ago, and in the past twelve months the sales have gone up by nearly 800,000.

"Propaganda effort abroad no doubt accounts for most of this. One has a feeling that, in spite of this gigantic and ever-increasing circulation, the Bible is not read in the homes of Britain as it used to be. If that is so, it is the younger generation that is the loser.

"There is no mood of the soul to which the Bible does not respond, and no problem of human contacts that it fails to enlighten. In addition, it is a well of English undefiled, and the most comforting, stimulating and varied book in all literature.

"The habit of reading the Bible every day can never be acquired too soon. To the last day of life it will yield its incomparable refreshment."

From Bristol comes this striking incident. Preachers will be able to make use of it.

"A blind beggar was observed to tap his way across a Bristol street and hold out a coin to a legless fiddler whose position he located by sound.

"The cripple stopped his playing, took the proffered coin, quickly added another from the offerings in a cap beside him, and dropped both coins into the tin carried by his would-be benefactor.

"After an exchange of compliments the blind man applied his stick to the kerb and moved on, and the fiddler resumed his playing."

Jewish persecution in various parts of the world has been brought lately before the public. This has resulted in an eager correspondence. One letter from Sir Harry Brittain is full of interesting facts. He says, amongst other things, "The Jew means and has meant much to English life, and we should be a poorer land in every way without him. This great race has no need to brief any advocate, but, as an old world-traveller, I should like to say that among those I count as my best and oldest friends are many Jews, and it has been my experience throughout life that if a Jew really becomes one's friend, no more firm or loyal friend can ever be found."

We simply add, Our Lord, according to the flesh, was a Jew!

From Russia: "In spite of the religious liberty which is said to exist in Soviet Russia, religious propaganda is prohibited. This is one of the Soviet's most severe forms of persecution against religion. On Soviet territory not one religious magazine is published. The last religious magazine was for-

bidden in 1927. The printing of religious books such as Gospels, Prayer Books and books for divine service is also prohibited. This measure was not severe enough so they took the books which were already printed, and stored in the Alexander Newski, Troitz Sergievsk and Kiev Zetsherkoj Monasteries, destroying part and selling the rest as waste paper, so that in the market, meat, herrings, soap, etc., were wrapped up in the pages of the Bible.

"All religious and even idealistic books have been removed from the libraries and destroyed. The spreading of religious literature is regarded as a heavy crime and punished accordingly."—"Novosty Vremya" ("The New Time"), 27th June, 1930.

Mark Guy Pearse's life has just been published. It is a well-known fact that he was greatly disturbed by any interruptions that took place during an address or lecture. Here is one which shews two sides of his character.

"But one thing Mark Guy could not endure, and that was to be interrupted in the middle of a discourse! On one occasion, in Yorkshire, he was lecturing to a crowded chapel, when a door opened and a blast of cold wind sent books, hats, and umbrellas in the porch flying. In came a tall, dark man, wet and nervous. Mark Guy stopped dead, while the poor man dropped his hymnbook, and generally made a racket, then he said, 'When our good brother will settle himself, I will try to get on with my story.' The man—a local preacher—who had not yet 'settled himself,' looked up at the lecturer and said, 'Mr. Pearse, I have heard a vast deal about you as a preacher and lecturer, and made up my mind, weather or no—to see and hear you to-night. I have come nigh on eight miles across the moor; my horse fell lame, and I had to lead him to a shelter, and then walk a matter of five miles in the wind and rain. I apologise for causing a disturbance and being late.' And he sat down. Mark Guy's voice shook a little as he said, 'Brother, will you stay behind when this lecture is over, and let me shake you by the hand, and make my humble apology? If your seat is not comfortable, come up by me, there is plenty of room.'

Mr. Pearse's religion "is that which makes husbands come home early to tea and their waiting families, which makes working men give the lion's share of their wages to the wife, which makes everybody tender to little children, compassionate to prodigals, lovingly ministrant to the aged, the sick, and the dying."

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The Tabernacle: Its History and Mystery

Talk No. 14.—The Anointing Oil

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

READ Exodus xxx. 22-33. Note that the anointing oil was made up of pure myrrh (500 shekels), sweet cinnamon (250 shekels), sweet calamus (250 shekels), cassia (500 shekels), and one hin of oil olive.

This anointing oil is a type of the excellencies and perfections of Christ. It was poured upon the high priest's garments at his consecration, and thus the perfume became part of him. As the garments of the priest typified Christ, so this perfume which became part of the garments also spoke of Christ.

MYRRH.

The first spice was that of myrrh. Myrrh is fragrant to the smell, and bitter to the taste. It speaks of fragrance in life which is the outcome of suffering.

We are told in Hebrews that Christ was made perfect (or better, *complete*) through sufferings. The sufferings of Christ have made Him valuable to the human heart. Experiences that we pass through He also passed through. There are times when we are tired—overcome by the heat. Our Lord also knew what it was to be tired. In the heat of an eastern day He sat down at Sychar's well—tired out. Unpleasant duties are thrust upon us. Those in authority ask us to do things which are demeaning—things we know are not fair. An office girl is asked to do things which the errand boy ought to do. Aged men are set to perform work which obviously belongs to younger legs. We are told to do things which fret us. But Christ suffered likewise when He was ordered to carry His Cross. It was

UTTERLY UNJUST.

It was an insult to His perfectness to ask Him to carry a Cross which labelled Him in the sight of the crowds as a criminal. But He did it. This makes Him very precious to us when we are asked to do unjust things. Christ was tempted. In all points He was tempted as we are. The very approach of sin brought suffering. Sin stings the saintly heart. Similar experiences come to us, but when sin stings us we can remember that it stung Christ also. He knew, even as we know, what it was to have a sorrowful soul. That bitter to His taste has made Him fragrant to our lives. Christ's suffering has made Him the Friend of all sufferers. For us to speak of Christ as a man of sorrows is not a sigh but a song. His was the sorrow, but ours the fragrance that has come through those sorrows.

SWEET CINNAMON.

The second ingredient of the anointing oil was sweet cinnamon. It is obtained from the inner bark of that tree. It speaks of the fragrance of our Lord's soul. We should never forget that Christ had a human soul. When the eternal Son of God became incarnate He united Himself with a human form. He was the eternal Word, plus the body, soul, and spirit, of perfect man. He was not the eternal Son plus the

body of man. Neither was He the eternal Son plus the soul of man. Neither was He the eternal Son plus the spirit of man. But He was the eternal Son plus the body, soul and spirit of man. He had a human soul, and His human soul was fragrant and lovely.

SWEET CALAMUS.

The third ingredient was sweet calamus. It was obtained from the pith of the tree. It speaks of the inner being. It speaks of the Spirit of Christ. Our Lord was fragrant in spirit.

CASSIA.

The fourth ingredient was cassia. It was a spice obtained from the outer bark. Cinnamon obtained from the inner bark represents the soul. Calamus obtained from the pith represents the spirit. Cassia obtained from the outer bark represents the body. Do not let us think that our Lord was unlovely physically. True, the casual observer saw "no form or comeliness" in Him. He was not one of the world's outstanding beauties, nor one of the world's muscular personalities. His was not the commanding personality of Saul. There are some who, if we see them at a distance, appear to have an outstanding figure and handsome face. They appear tall, well-built, noble. But when we get near to them we are disappointed. They look better at a distance than near to. On a close observation we see manifest imperfections in the regularity of their features and the smoothness of their skin. I believe that if we had seen our Lord from a distance we should not have seen any special form or comeliness in Him to desire Him. But if we had drawn close to Him and looked into His face, and scrutinised His features we should have seen a face of perfect symmetry and of beautiful flesh. It was a face that knew nothing of disease and nothing of corruption. It was a face into which little children delighted to look.

THE HIN OF OIL.

Now you will notice that these four principal spices were mixed with a hin of olive oil. The oil was the means of application. Without the oil the spices could not have been uniformly applied. Oil is a type of the Holy Spirit. The fragrance of Christ's human soul, body, and spirit were given to Him through the Holy Spirit. Christ was born of the Spirit, led by the Spirit, supported by the Spirit. The Holy Spirit was not given to Him in measure but in fulness.

Now for our application. Read Psalm cxxxiii. The anointing oil when poured over the crown upon Aaron's head ran down his face, his beard, and his garments. Then remember that over the heart of the high priest there rested the breastplate containing twelve precious stones, inscribed with the names of the twelve tribes of Israel. These, too, would be covered with the anointing oil. Aaron, in all the high priestly features and office, typifies the Lord Jesus,

our High Priest. The Israelites are a type of the Church. The fragrance of the Lord Jesus should be applied to the Church in the power of the Holy Ghost. His fragrance should be our fragrance. We are born again by the Holy Spirit, and thus receive the fragrance of Christ from the Holy Spirit

1. *We are to be fragrant through suffering.*

It is in the factory of suffering that the Holy Spirit manufactures the article of sympathy. The sweetest of God's children are generally those who have suffered most. Paul's life was full of comfort to others, but it was packed with suffering to himself. John's life was the same. Suffering generally hardens the sinner, but it softens the saint. It is safer to pray for suffering than it is to pray for ease. Here are some lines which crystallise the thought:

Humbly I asked of God to give me joy,
To crown my life with blossoms of delight;
I prayed for happiness without alloy.
Desiring that my pathway should be bright,
Prayerfully I sought these blessings to attain—
And now I thank Him that He gave me pain

I asked of God that He should give success
To the high task I sought for Him to do.
I asked that every hindrance might grow less,
And that my hours of weakness might be few,
I asked that far and lofty heights be scaled—
And now I meekly thank Him that I failed

For with the pain and sorrow came to me
A wealth of tenderness in act and thought,
And with the failure came a sympathy,
An insight which success had never brought
Father, I had been foolish and unblest,
If Thou hadst granted me my blind request

2. *We are to be fragrant in soul*

What is the soul? The soul is intermediate between the body and the spirit. The spirit opens Godward. The body opens manward. The soul is the resultant of the two.

You will remember that in the Tabernacle there were

THREE DIVISIONS:

the Holy of Holies, the Holy Place, and the Outer Court. The Outer Court is a type of the body, the Holy of Holies the spirit, and the Holy Place of the soul. The Holy Place was between the Holy of Holies (which opened to God) and the Outer Court (which opened to man). The soul is the central part of us. It is the "I," the *ego*. The soul is the most manifest part about us. It is revealed in our daily life and talk. While I am writing to you and concentrating on a spiritual message it is my spirit which has the prominence, but if I talked with you on ordinary subjects it would be my soul that would be most obvious. The soul should be fragrant. But we oftentimes find that the soul is not so fragrant as the spirit. One speaks like this, "There is a Christian gentleman whom I know, who, in ordinary conversation, almost vexes me. He is peculiar in some of his views, hasty in his judgment, and at times very critical of others. When he is talking to me he reveals his soul—and I don't like it. But I like to hear him pray. His prayers are humble and beautiful and lift one toward God. His spirit is fragrant, but his soul is not."

GOD'S WILL FOR US

is that there shall be sweetness in our souls—that our talk and walk on ordinary occasions shall help others as well as our spiritual exercises. Sometimes you hear it said of a man that he is holy, but hard. The holiness is in the spirit. The hardness is in the soul.

3 *We should be fragrant in our spirits.*

Beauty of spirit should be revealed in our prayers, our spiritual songs, our Scripture reading, our speaking, writing, and so forth—in fact, in all our spiritual exercises.

4 *Lastly, we should be fragrant in our bodies*

Generally speaking, I believe it is God's will that all His people should be healthy. I believe there are exceptions, that in some cases God permits weakness of body in order that out of the weakness of the body there shall be sweetness and strength in spiritual life and ministry. Frances Ridley Havergal and Mary Reed are cases in point. But in the majority of cases weakness and disease weaken Christian testimony. I believe in two things: (a) Divine healing, (b) Divine health. Healing is the act of a moment or a brief period. Health is a permanent act. God gives us health. God keeps us healthy.

I well remember some years ago, when in my first pastorate, that I had a severe

ATTACK OF INFLUENZA.

It left me greatly enervated. I seemed to have no strength for anything. For several days I could scarcely do any work. To visit seemed out of the question. I had no power of application. I began to feel that my weakness was dishonouring to God. There was no reason for it. It did not help my spiritual life or ministry in the least. One evening in the midst of this weakness I mentioned it to my then-future wife. The text was impressed upon us, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done . . ." With my bodily weakness in mind we knelt down together and asked for restoration. Exactly how soon it was given it is hard to say, but an hour afterwards there was no doubt that all weakness had passed away. There was rather a long hill up to my rooms. Early in the day I could scarcely crawl up it. But that night I went up as actively as I had ever done. From that time I did not feel a vestige of tiredness as the outcome of the sickness.

Let me in closing give a remarkable testimony from

REV. GUY THORNTON.

He became very well-known in England during the war. We give the testimony as it appeared in the *Life of Faith*.

In a recent letter, Rev. Guy Thornton, of New Zealand, tells a remarkable story of serious sickness and recovery therefrom. Relief came to him at the hands of a Maori Christian, whom he describes as a true and sane servant of God. Mr. Guy Thornton writes "I had been ill for three months, my sight (for reading) had almost gone, and my memory was sharing the same fate. I was steadily losing weight, strength, and hope. The Maori Christian, Ratana by name (whom I never met) taught me that the risen Christ is able to do just what He did in the days of His flesh. I did not doubt Christ's power to heal,

but I doubted His willingness; and time and again I asked the question—'Is it His will that I should lie like a useless log day after day, until either merciful death or His own coming should end my pain?' I analysed my motives, and discovered that the reason why I most wanted healing was that I might devote every ounce of my strength to soul-winning work. On April 3rd, alone in my house, I realised (as Ratana maintains) that in all the plenitude of His power Christ is ready and willing to do for me what I crave. At 7:25 p.m. I received faith to trust Him, and I then received healing—as I had salvation and the filling of the Holy Spirit, by faith, apart from feeling. I rose from my knees a healed man, and from that moment to this (May 12) I have not had a single moment of pain. Before that, since December 1915 I had not known, altogether, forty-eight hours without a constant gnawing pain. I praise His Name. The world is yet to see what can be done for the man who has no doubts of God.

IN BODY, SOUL AND SPIRIT

God desires fragrance. This comes from the Holy Spirit. In closing, note that "upon man's flesh shall it not be poured" (verse 32). The anointing oil was not poured on to man's flesh but (and it is a big "but") it ran, after pouring, on to man's flesh. Psalm cxxxiii. makes it clear that it ran down Aaron's beard. Thus it must have trickled down his face. The Holy Spirit pours out the nature, the fragrance and perfections of Christ into our spirit. But then the Spirit of Christ impregnates our whole being—bringing health, not only to the spirit, but to soul and body as well. Do we know the full influence of God's holy anointing oil?

God's Rich Provision in Christ

IV.—The Lamb Identified

By Evangelist PHIL H. HULBERT

IN the previous articles, we have spoken of our Lord first as the Lamb Magnified, second as the Lamb Prophesied, and third as the Lamb Typified. We are now to speak of Him as the LAMB IDENTIFIED.

It is not without design that the identification of the Lord Jesus Christ, as the Lamb of God, should be recorded in the first chapter of John's Gospel, nor that it should be recorded twice in the same chapter, and almost in the same words. This is the great chapter of witness to the names and titles of the Saviour, and it is most fitting that He should be here identified as the Lamb of God. He who was ordained before the foundation of the world to be God's Lamb (I. Peter i. 20) is spoken of by the Holy Spirit in the first chapter of John as

THE LIVING WORD.

The chapter opens with these wonderful words:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life: and the life was the light of men. And the light shineth in the darkness, and the darkness comprehended it not (John i. 1-5)

Men may say what they like about Christ, but here we have the Holy Spirit's definition of Him, not only as the Divine Word by whom all inanimate Creation was spoken into being, but as the Author of life and Light. We hark back to Genesis i. 1. In the beginning God created the heavens and the earth. This verse stands at the threshold of God's Book. It is an introduction to the Author. There is ample room between the first and second verse of Genesis to allow for all that geology teaches (we believe there is a mighty gap between them). Hebrews xi. 3 teaches us that the worlds were

FRAMED BY THE WORD OF GOD.

John i. teaches us that the Lord Jesus Christ was the Word of God, and God the Word. These are wonderful things but more wonderful still is the fact that 'the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only

begotten of the Father [that is as to His humanity] full of grace and truth" (John i. 14). Neither John nor Peter ever forgot that wonderful scene on the Mount of Transfiguration. It seems fitting that after the testimony to His creative power in the first creation, we should have the dual testimony to His character as the Lamb, which speaks of sacrifice, and this was to be the basis of the new creation. This new creation was also to be brought about by the Word of God, as instanced by the Scripture in I. Peter i. 23: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." The written Word speaks of Him who is the living Word. We take it that the testimony of John to Christ, as the Lamb of God which taketh away the sin of the world, was the public testimony. John was careful to inform those to whom he testified that he had received this knowledge by

DIVINE REVELATION.

I knew Him not, but He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost. And I saw and bare record that this is the Son of God (John i. 33, 34)

The result of John's public testimony was that two of those who heard him speak followed Jesus (I. John i. 37). The true servant of the Lord always points to the Saviour. John's cry, "Behold the Lamb of God," has been the essence of all true Gospel preaching thenceforth, and will continue to be such until the last one hears the call. "One of the two which heard John speak and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ" (John i. 40, 41). This was a startling announcement to make, because He was the long-promised and expected One. We can hardly realise what effect this statement by Andrew would have on his brother Simon Peter. One thing is evident. Andrew did not stop at the mere announcement; he brought him to Jesus. Here we have a beautiful example of the

home testimony. There is something very sweet in the Divine record that Andrew first findeth his own brother. We see the principle carried out in the life of our Lord, He repeatedly told those who were blessed to go home and tell what great things the Lord had done for them.

HOME TESTIMONY

is difficult, but is always blessed by the Lord. We may not always see it, but God never forgets the faithful home testimony. One can well imagine that Simon Peter took a good deal of convincing, because of the remarkable words spoken to him by the Lord, "Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, a stone." Praise the Lord, He can change the stony heart. All difficulties vanish when we get our loved ones to Christ.

So we have the Word of God, the Lamb of God, and the Christ of God. "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. There must have been a special revelation of Himself to Philip, in the character of the prophet of whom Moses spoke, and Philip saw that Jesus embodied all that was written concerning that prophet. If this were not so, there is no point in Philip's message to Nathanael, We have found Him of whom Moses in the law and the prophets did write,

JESUS OF NAZARETH.

This would also throw light upon our Lord's reply to Philip when he said, "Lord, shew us the Father, and it sufficeth us." Jesus replied, "Have I been so long time with you, and yet hast thou not known Me, Philip?" (John xiv 8, 9). The Lord found Philip, and must have given him some special revelation of Himself, or Philip would never have been so emphatic with Nathanael, that Jesus was the One of whom Moses wrote "Come and see," was Philip's challenge to the Israelite in whom was no guile. Philip was perfectly satisfied at this time, but there seems to have been a little doubt in his mind later, when he asked the Lord to shew them the Father. There seems to be a slight rebuke in the Lord's reply to Philip. The testimony increases, the Word of God, the Lamb of God, the Christ of God, and now the human Name, JESUS. Was there ever a name so full of meaning, so full of power, so full of sweetness? It was given to Him before His advent into this sin-stricken scene—"And thou shalt call His Name Jesus: for He shall save His people from their sins" (Matt 1:21). And in order to save us from our sins He died on the Cross. But listen to

THE WORDS OF SCRIPTURE:

He being in the form of God, thought it not a thing to be grasped at to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil 11:7-11)

The Name of Jesus is cast out to-day by thousands, but God has determined that every knee shall bow to Him, and every tongue shall confess that He is Lord. Here we have God's estimate of His beloved Son, also of His wonderful Name. We long to linger over this blessed theme, but space forbids. Now notice Nathanael's testimony, "Rabbi, Thou art the Son of God: Thou art the King of Israel." "Come and see," said Philip, when Nathanael said, "Can any good thing come out of Nazareth?" He came, with the above result. What a testimony from the guileless Israelite "Thou art the Son of God, Thou art the King of Israel!"

The Lord Jesus closes the chapter with

ANOTHER WONDERFUL REVELATION:

Thou shalt see greater things than these, Verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Here was the true Jacob's ladder, the fulfilment of Jacob's vision. The top of the ladder was in heaven, the bottom upon earth. The real and only communication with heaven would be via the ladder, in other words, via the Lord Jesus Christ. There is no other way. Jesus said, "I am the Way, the Truth, and the Life. no man cometh unto the Father but by Me" (John xiv 6). The first chapter of John opens with the Holy Spirit's testimony to the Lord Jesus Christ as the living Word which speaks of His Deity, and closes with the Lord Jesus Christ's testimony that He is the Son of man. Here heaven and earth touch each other, revealing the glorious fact that there is

A DAYSMAN OR MEDIATOR,

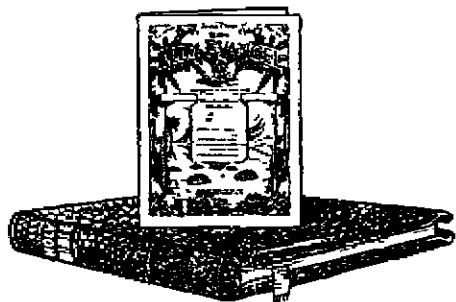
One who by virtue of His Deity can lay His hand on the throne of God, and by virtue of His perfect humanity, can lay His hand also upon the sons of men, and so form the connecting link between God and man once more. He, the Son of God, became the Son of man, that we the sons of men might become the sons of God.

We conclude our little talk on the Lamb Identified by repeating the testimony to our Lord of the titles contained in the first chapter of John. The Word of God, God the Word, the Lamb of God (twice repeated), the Christ of God or the Messiah, Jesus or Saviour, the Son of God, the King of Israel, the Son of Man.

Name, Name, wonderful Name—
Jesus! Jesus! Jesus!
Name Name glorious Name—
Precious Name of Jesus

The Joy of Soul-Winning

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her firstborn child, no warrior was so exultant over a hard-won victory.—C. H. Spurgeon.



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."

The Next Stage

THE great, crowning meetings at the Crystal Palace are over. A few years ago we should have gasped with amazement if anyone had suggested that in so short a time the Foursquare Gospel flag would have been flown at this immense Palace of Glass. But it has come to pass. We can only say, God has done it. But now—what next? In our work developments take place with amazing suddenness. Great schemes unfold in a few hours. We believe God does this in response to believing prayer. We long for the work to extend. As the Elim branches extend we desire that the roots shall also penetrate deeper. A top-heavy tree is a danger—branches and roots must balance. So let us pray for the Elim work that the roots—seen only by God—may become stronger and bigger, as the branches—seen by man—extend further and further. Greater prayer and greater faith will lead to greater development.

The First and the Last.

RECENTLY we were at Land's End. It was a perfect day. The sun was throwing the landscape and seascape into vivid relief. In the distance the Scilly Isles were clearly seen. We were particularly attracted by a refreshment house right at Land's End point. A large notice board informed us that this was *the first and the last* refreshment room in England. It was the first, it was the last—*yet it was the only one!* We were immediately reminded of the Lord Jesus. He is only One—yet He is the First and the Last. And to Him it is that we go for refreshment. Body, soul, and spirit are refreshed in His presence. To the young, eager pilgrim to eternity, He is the First. To the tired, travel-worn pilgrim, He is the Last. He is the Author and Finisher, the A and the Z, the Alpha and the Omega, the Beginning and the End, the First and the Last—the All in all. There is a very practical application. Let Him be the First and the Last each day. We heard of one recently who said he could never forget the chorus,

Jesus, first thought in the morning
Jesus, the last thought at night

Happy is the day which starts with Him and ends with Him. A day that *starts* with Him and *ends* with Him will surely be *full* of Him.

* * *

Gog and Magog.

THERE are two rising rocks at Land's End known as Gog and Magog. We were led between them without anything being said, then were informed that we had been through Gog and Magog. Turning to look at them we were surprised to notice two clear crosses—one on each rock. It seemed as though they had been deliberately carved there, but we were informed that they were natural formations. Gog and Magog are representative of the nations of the earth. We would like to see the sign of the Cross engraved upon the hearts of the nations of the world. Instead we have to confess that "the mark of the beast" is more prominent than "the sign of the Cross." The nations of the world are heading up into two forms of rule—the Bolshevik and the Fascist. One is the rule of the people—the other the rule of a dictator. Both of these rules are antagonistic to the rule of Christ. Both seek to domineer conscience. In fact both give a negative to individual belief, and seek to enforce the unbelief of one or all upon each individual. The day is coming when the sign of the Cross will be upon all nations, but at present it is only really engraved upon the hearts of the few. We praise God that through His grace we belong to the few.

The Great Foursquare Revival

Principal George Jeffreys at Ealing

By J. J. COLLINS, Hanwell

SEVERAL times I had heard of Principal George Jeffreys and his Foursquare Gospel movement previous to his coming to Ealing, and I was convinced that he was a man of God, and a great leader in the spiritual world. Having had the privilege and pleasure of hearing him during his soul-stirring mission at Ealing, I am more convinced than ever that he is of the class of men who are wanted to lead the Church of Christ to victory. The doctrine of the Foursquare Gospel which covers

THE WHOLE INSPIRED BOOK

is the need of the hour, but owing to the failure of some to preach the Gospel, there is coldness and apathy in our churches to-day. What the churches and the world need as a cure for their ills is the Gospel as preached in all its fulness by the Foursquare movement. In my opinion Principal Jeffreys is a Daniel; he fearlessly attacks and exposes the evils of Higher Criticism and Modernism, and drives away coldness in the religious world, calling upon all, and especially those who profess Christianity, to go in and experience the new birth, which with the Lord's healing, the Baptism of the Holy Ghost, and the Second Coming of Christ, are the four cardinal truths of the doctrine accepted by tens of thousands

to-day. As a member of the United Methodist Church for many years I have believed in revival, and always stood for the full inspired Book. This is a glorious revival of the great Christian Faith, and is full of religious fervour which draws both old and young to the worship of God.

Principal Jeffreys to me is a great and inspired leader, he preaches with much religious fervour which appeals to all. He is a fine orator, and holds his vast congregations spellbound as he expounds God's Word. I believe this movement is indeed born of God, and destined to become a great factor in the evangelisation of the world.

One of the most impressive scenes of the Ealing revival is to witness the hundreds who partake of the sacred emblems at the communion services on the Sunday evenings when over a thousand people gather around the Lord's table to remember His death at each service. The last Sunday saw the ending of a glorious campaign, and one hopes that all the churches in the district will be blessed. May the work be owned still further of God at Ealing, where hundreds have received the new birth, and many have been filled with the Spirit and miraculously healed. It has indeed left a lasting impression on all who had the joy of being present.

The Eastern Gate

I. G. M.

Arr. I. G. Martin

I will meet you, in the morning, I will meet you, in the morning, Just in side the Eastern Gate o-ver there, I will meet you, in the morning, I will meet you, in the morning, I will meet you in the morning o-ver there in the morning.

This week's chorus is another old favourite, the music of which many of our readers will be delighted to get. Its message savours of the joy of reunion "over there." Next week a special campaign favourite "The Lord is doing business in the same old way."

Bible Study Helps

SOME ERRORS OF ROMANISM

- Rome violates the Scripture—
- 1 In applying the term "Father" to a certain class (Matt xxiii 9)
 - 2 In unduly magnifying Mary, the mother of Jesus (Matt xii 46, 50).
 - 3 In prayers to the saints (I Tim ii 5)
 - 4 In its teaching concerning purgatory (I Cor. v. 6-9, Heb i 3, Phil i 23)
 - 5 In its teaching concerning the Lord's Supper—transubstantiation (I Cor x 3, 4, John vi 48) Keeping the cup from the laity (Matt xxvi 27, John vi 53)
 - 6 In exercising lordship over the saints (Mark x 42, 43, I Peter v 3, I Cor viii 5, 6)
 - 7 In failure to submit to authority (I Peter ii 13, 14, Rom xiii 1-4)
 - 8 In establishing an earthly kingdom (John xviii 36)
 - 9 In preaching in an unknown tongue (I Cor xiv 11, 19)
 - 10 In refusing to give the people the Bible (Acts xvii 11)
 - 11 In performing all their ritualistic services on a cash basis (Rev xxii 17)
 - 12 In making saints for cash (Acts xx 32, Eph i 1, Phil i 1)
 - 13 In worshipping images (Exodus xx 4, 5)
 - 14 In forbidding the priests to marry (I Tim iv 3)
 - 15 In multiplying holy days (Gal iv 9, 10)

"Grandma Farr" With Christ

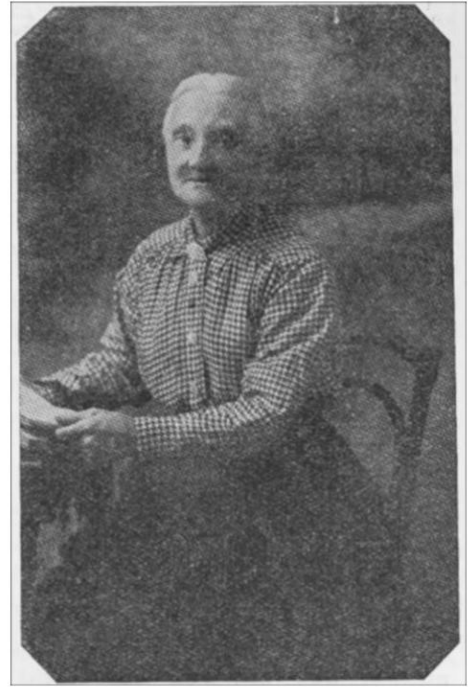
"GRANDMA FARR" was the first member that Principal George Jeffreys received into the fellowship of the Elum Foursquare Gospel Alliance

On Sunday evening September 21st, "Grandma Farr," of Elum Tabernacle Melbourne Street, Belfast, passed peacefully from this scene of time to be with the Lord, having reached the good old age of fourscore and two years

She became connected with the Elum work in the day of small things, when the work was just being formed in the old mission hall in Hunter Street, Belfast Since that time she has been an active worker in Elum and faithful in attendance at the services Her happy smile, her white locks, and almost heavenly countenance won for her the admiration and respect of all with whom she came in contact

On the Thursday evening before her death she attended the special campaign meeting in the Elum Tabernacle, Ravenhill Road On the Friday night she complained of pains in her heart, and the doctor was called in He came again on the Sunday morning, and said there was no hope Her answer was "Praise God, I know it is approaching" With his handkerchief he wiped the perspiration off her brow, and turning to some of the family members, whispered, "The death dew!" But she heard his remark, and responded "And when the death dew lies cold on my brow, if ever I loved Thee, my Jesus, 'tis now" Her parting message was "Tell Elum Tabernacle, Hopeton Street, Ballysillan, and Melbourne Street, that they had Grandma Farr's last blessing with them" And then she repeated softly "I know that my Redeemer liveth," and passed across And we are sure, that, as recorded in the "Pilgrim's Progress" "All the trumpets sounded for her on the other side"

She was laid to rest in the New City Cemetery on Tuesday afternoon Pastors Smith, Hilliard and Gray each taking a part in the service Her favourite hymn "Where He will lead me I will go," was sung, and also the one entitled "In the sweet by-and-by"



The Story of a Redeemed Savage

By J. A. CLARKE

IT was just a scrap of paper that was pushed into my hand. It was from the far-off Garenganza land It brought the saddest of sad messages, the kind which strikes right at the heart It came from a colleague in that far-off land, writing against time, and with crowds of wailing natives climbing the hill and pressing toward him It contained five sad lines:

Kapekele passed away last night, faithful unto death He sat up and talked to us yesterday afternoon, but at seven o'clock yesterday evening the relapse began, and soon he was in the presence of his Lord whom he loved and served so well

So thus our friend in Christ, won for the Master after

LONG YEARS OF HARD BATTLE,

has gone triumphantly into the presence of the King.

For many years he was ever first and foremost for God in that dark and tragic land. And these later years are sharp in contrast to his former years, when he was first and foremost for the King Msidi His long record of plunder and pillage, with the accompanying deeds of cruelty, won him a place at the right hand of a mighty chief on the border of the great Luba country, and made him the envy of the younger warriors.

But Christ captured and redeemed that warrior spirit Sanctified, he ever pressed forward in the service of his new Chief, and in His Name magnificent exploits were done But what a victory grace won in him as day by day he responded to the claims of

Christ and yielded his life thereto That life became the veritable aperture through which God poured Himself forth in great blessing on needy Africans

The strong warrior became gentle as a child, and his hard unflinching spirit became wondrously mellow under

THE TRANSFORMING POWER OF GRACE,

as he sat at the feet of Him who says, "Come learn of Me, for I am meek and lowly of heart" It was this that made his message so powerful, and himself the living exponent of our great Sanga word, *Mutende* (peace)

Now he is at peace in the presence of his Lord.

Kapekele was partly of the Ba-Ushi tribe, which is found on the banks of the Luapula, between Lakes Bangweulu and Mweru Like thousands of other young men, say of fifty years ago, he was irresistibly drawn to the great Garenganza capital at Bunkeya, where Msidi reigned supreme

While here he served his chief, who entrusted him with expedition upon expedition in the interests and for the extension of his vast kingdom It was in the execution of these commands that his lower passions were let loose, causing him to commit crimes which in after days were to give him so much grief

This warrior's first direct contact with a white man was made in extraordinary circumstances and in his king's own capital on the banks of the Lufira, one of the great tributaries of the mighty Congo

Our splendid pioneer and world-famous, intrepid

explorer, Fred Stanley Arnot, after a long and arduous journey along the hard-beaten slave trail from the Atlantic seaboard, had reached the then notorious city of Kashinde (the Conqueror). Here, in his own quiet, unassuming manner, he was peacefully penetrating the sordid darkness of the vast heathen town with the message of light.

On a certain day the calm of the early morn was disturbed by the apprehensive roll of war drums sweeping up to his little grass hut on the top of his lone hill, and resounding in the valley beyond. It startled him, for well he knew that this was the prelude to still more blood-shedding and horrible

CRUELITIES BEYOND DESCRIPTION.

He was stirred to action, his heart thrilling with a great emotion

"Oh, to save these, to perish for their saving!"

So following the sound of the monster tom-toms, down into the valley he rushed. But soon he was caught in the mad press of the blood-thirsty, frenzied crowds hurrying along the highway, eager to reach the *Pakukinda* (the place of pleasure)

There, thousands of warlike savages already thronged, all in gala dress and war paint. The notorious war dance had already begun—another notable victory was being celebrated.

The king, with his chief queen, Kitompa, sat on their thrones, with many leopard skins carpeting the royal enclosure. Hundreds of important wives and concubines and many great men surrounded their lord and chief, all elaborately and grotesquely clothed with skins of wild beasts and yards of gaudy-coloured calicoes and ropes of common glass beads brought by Arab traders from the far distant coast.

The lone missionary was too late, for there in the centre of the great circle was an enormous heap of human heads piled up in ghastly fashion. The king's enemies had been smitten, the trophies were being laid at his feet with wild shouts of triumph, "*Kashinde! Kashinde! Wī tu shindila bonso!*" (Conqueror! Conqueror! Thou hast conquered us all!)

With every shout a warrior approached with reeking blood and splashed it on the naked feet of the king and queen.

KAPEKELE, LEADER OF THE ORGY.

The leader of this horrible orgy of blood-spilling was none other than this Kapekele. He led the dance, keeping time to the mad, intoxicating music by the rhythmic stamping of the feet, and the strange, suggestive wriggling of his lithe body. A girdle of human skulls was around his loins, a bleeding head in each hand, and another held in his teeth by its long woolly hair.

Thus, then, was he first discovered by the white man, this warrior of all warriors, in whom and through whom God's sovereign electing grace was to be so mightily and so gloriously displayed in after days.

He was not only a warrior bold, but a hunter mighty in daring deeds. While in the Luba country, his hunting propensities were given full play, and he loved to gather a crowd of us around the blazing fagots after a long day's march, and relate his many

thrilling encounters with lions, leopards, elephants, and other beasts.

After Msidi's death and the subsequent dispersion, he came to us and built in the banana grove which ran from our Mwena station to the Lufira River. Here it was that we first gazed into the eyes of this remarkable African, and it was here that he first impressed us, well-nigh

TWENTY-SIX YEARS AGO.

A dark night it was when three wild-looking men, each with a strip of oily cloth about his loins, pushed the rough door of our mud cabin right in on us and gave a startling shout, "*Hodi?*" (May we come in?) But already they were actually in, staring down on us. Mr George, the best of all our good missionaries, bade them squat, and they squatted—Kapekele, Kalala, and Kamfutu.

The first was always first, so spokesman was he, and he told us all their heart, "The white man has brought us God's words, and they are strong words. They are the words of the Great Father of creation, for they have broken in on our hearts and lives. 'Tis true our sins killed the Son of God, but He is the Living One, so we want to be done with them and serve Him. Will He receive us?"

What a challenge to our glorious, all-powerful evangel, and gladly we take it up, making the darkness of the night resound with the Saviour's own blessed invitation, "Come." "This Man receiveth sinners, and eateth with them." And there in that self-same moment a light that is never on land or sea broke in on the darkness of this dark African, and

KAPEKELE WAS BORN ANEW.

Many moons have passed away and it is now the early morning of the Lord's Day. For nearly an hour a steady stream of wondering, clamouring natives are climbing the hill and gathering on the banks of our small, wet-season river, near to a great pool, the drinking place of leopards and scores of baboons.

But this pool has been claimed in the Name of Christ, our Master, for the fulfilment of one of His blessed ordinances.

Presently the chattering crowd is hushed by the strange strains of an old song falling from above, and slowly emerging from amongst the trees, a company of redeemed Africans descend to the water's brink, singing, "Onward, Christian soldiers," in their euphonic language.

AN IMPRESSIVE BAPTISM.

Hundreds have gathered to witness for the first time the ordinance of baptism.

When all have gathered and a great silence settles down on the vast throng, our own warrior, Kapekele, arises, and looking around upon his old companions, as every face is uplifted to him in expectation, says

"My fellows, I have come here to be buried with Jesus, my Lord of love. He died for me, He went down into the grave, and He arose again, so, having learned that Christ not only died for me, but that I also died with Him, I am here desiring in your presence to confess Him and to declare that I accept His death as my death. The new Kapekele will rise before you to walk in the newness of a new life."

The whole vast company was thrilled and solemnised, as those African waters broke with a splash of a man daring to identify himself with his Lord in death and rise again to walk in the power of a new life. From that most blessed day and right onward, we all do testify that this African, redeemed unto God, followed his Lord of love unswervingly and devotedly in the newness of life.

HIS POWER AND LIBERTY IN PRAYER

were wonderful Oftentimes he found his retreat in our little prayer meeting.

On one occasion his prayer was the outburst of a soul in conflict, ther came a pause, during which a new light surely broke in upon him, "Oh, Thou art my Father Just go on beating me, Thy child"

The vision was powerful—the rod in the hand of a loving Father—and so he gloried in affliction. Again he is overwhelmed by the greatness of the love of his Saviour bearing the Cross for him, and in earnest longing his heart cries out, "Oh, to enter deeply into the meaning of those wound-prints in the hands of our adorable Lord at Thy right hand."

This, breaking from the heart of a man who had long been in the blackest night of heathenism is truly a remarkable proof of Christ's power to save and impart new life, and bring into the clear shining of the light of God.

THE CHALLENGE OF THE LUBA COUNTRY.

The great, far-spreading Luba country has for forty long years, ever since Mr. Arnot's entry into the Garenganza land, persistently and perpetually challenged the Church of the living God, and to-day is more insistent than ever in its deep heart beseechings

Kapekele long ago heard the call of this wild, unconquerable land, for Msidi never really subjugated it, and its call drove him out into its lone highways and byways to render sacrificial service. He was bound by ties the nearest and dearest to our great Lufira district, yet Bu-Luba claimed him her debtor for many years of life crammed full with her honours, victories and joys

So he would pay her what he owed, not in earth's currency, but in pure golden coin of the Kingdom of God. Away he went, therefore, leaving wife and child in our care He had seen the mighty works of the Lord down in the deeps of the forests, and there had received his message for a people far-off.

Thus long moons passed ere we saw him again. He burst in upon us one afternoon, lean and wearied with his long journey. His coat and loin cloth had long worn out, traversing plains and thorn-scrub country, but his spirit was joyous and triumphant as he told his strange experiences in the Gospel of God in a new land.

Over his old hunting fields he had passed once again, not now in quest of ivory or in desire to bring captives to the feet of some earthly king, but with the Word of the Cross on his lips and the love of God in his heart. On he went from village to village with the life-giving message, and everywhere they pressed upon him, listening to his eager message

Who can tell the harvest yet to be reaped from this faithful wayside scattering of the precious seed? All of us

LISTENED TO THE OLD WARRIOR

and, listening, bowed in adoration for such manifestation of grace, and then together we praised our God.

When pressed to accept some little expression of practical oneness with him in his great Gospel journey, the dear fellow let us into the secret of his heart. "The other month I was pushing my way home through the forest with Christ and His dying love filling my thoughts, when the mighty truth of it all almost overcame me, and I said, 'All this for me! and what have I given in return?' So all this journey is for Him and for Him alone, and I know it will gladden His heart." His face shone with heavenly light. He had already received an hundredfold.

Kapekele has entered into life in a grander and fuller sense than is possible here. With his entering, comes the clarion call to the Church of God to follow after and possess the land claimed in Christ's Name by this valiant soldier of the Cross.



Pastor and Mrs. T. B. Barratt have recently returned from a fruitful tour through Eastern Europe. The photograph shews them (2nd and 3rd from right) at Lodz in Poland. Pastor Barratt is in charge of a Foursquare Church in Oslo, Norway, of over 1,000 members.

Jottings from the Foursquare Churches

Continual Progress—Seaside Baptisms—Bible Study Blessings—Fruitful Special Efforts

Carlisle (Pastor and Mrs R Tweed) The work here continues to make progress, and the borders are being enlarged. Branches have been established at Greta and Annan, while a tent mission is now being conducted at Wigton. Souls are being gathered in.

Hastings (Pastor F. G. Cloke) A baptismal service was recently held on the beach, when thirty-three candidates were



Baptismal Service at Hastings.

immersed in the sea by Pastor Cloke. Several of the saints here have recently received the Baptism of the Spirit and the Lord's hand is stretched forth in the saving of souls.

Southampton (Pastor and Mrs Stoneham) The Lord is richly blessing the ministry of His servants in this southern town. The table is continually spread and the saints enjoy times of blessing. Signs are still following the preaching of the Word.

Liverpool (Pastor F. Farlow) We praise God for the blessing in this corner of His vineyard under the ministry of Pastor Len Jones. His preaching of the old-time Gospel makes all realise what the Lord did on Calvary. His preaching is with power from on high. Relay prayers are arranged from six in the morning till seven at night, and two brothers carry boards around the streets for one hour before the meetings. Numbers have increased and four souls decided for the Lord Jesus the first week of the mission.

Ilford (Miss Kennedy and Miss Hawes) From the Elim Foursquare Gospel Church at Ilford comes news of active evangelical efforts for the cause of Christ. In the power of the risen Lord the work is steadily progressing, and in every branch there are abundant signs of renewed activity. A powerful witness continues to be made in the various open-air meetings which are being held, at which the people stand in crowds, while the Word is taken right into the enemy's camp by means of "Evangel" selling and tract distributing in the public houses. Best of all God is indeed confirming His Word with signs following.

Maldon, Essex (Mr R. A. Gordon) We are glad to report that progress is being made here. To God be all the glory. Special services were held in the Friary Hall, Sunday, September 14th. The hall was tastefully decorated. In the evening at the Gospel service Mr Gordon preached from Jeremiah viii 20, "The harvest is past, the summer is ended, and we are not saved." Two of the oldest Sunday school scholars made a stand for Christ.

A Cadet Company has been formed. The first meeting was held Thursday, September 11th. The seed is being sown, and the ground tilled for a great ingathering of precious souls.

Hendon (Pastor H. W. Fardell) Praise God for the latter rain! The power of the Holy Spirit filled a recent Sunday night Gospel service, and remarkable Holy Ghost conviction fell upon the congregation during the message. The Pastor spoke on "The Repentance to be Repented of," and six souls responded to the altar call. One brother testified to a special touch of healing from the Lord, after being anointed according to James v 14. He had a marvellous, instantaneous deliverance.

Glasgow (Pastor and Mrs Gorman) The Central Station, Glasgow, was crowded with people on the night of Monday, September 22nd. They were Greenockites who had spent their annual autumnal holiday in the great city, and were now waiting for their trains to convey them back to Greenock. They were a happy crowd, but none so happy as a large company of Elim Foursquare folk who had spent the evening in the City Temple witnessing a wonderful united baptismal service. Pastor Gorman immersed fifty-three candidates of the Greenock and Glasgow assemblies, and Pastor Kelly of Greenock delivered a powerful message on Water Baptism. The church was crowded and the people sang as only Scottish folk know how.

Watford (Miss Buchanan) The Crusaders here are intensely active and good work is being done in the open air. The saints are rejoicing in the gradual growth of the work.

Bournemouth (Pastor W. Field) Much blessing rests on the work here. The Sunday morning breaking-of-bread services are rich in spiritual power, while Sunday evenings are truly times of revival. All branches of the work are progressing satisfactorily.

Ballymoney (Mr S. J. Cooper) The farewell service for Pastor A. Stronge who is proceeding to Canada, was recently held. Much blessing rested on the saints who were present, as Mr Stronge gave the message from the Word of God. Pastor Tweed visited Ballymoney for the anniversary of the opening of the hall in August.

Greenock (Pastors W. Kelly and F. Byatt) Showers of blessing are still falling upon this Scottish Foursquare Gospel centre. The power of God is present in the meetings and signs are following the Word. Enthusiasm still runs high, and the meetings are full of praise and blessing.

Bath (Pastor W. L. Taylor) Pastor W. G. Channon recently visited this centre for the anniversary services. It was a full day of blessing, and great rejoicing was in the hearts of the people. The Lord continues to bless the ministry of Pastor Taylor in a marked manner.

Hove (Pastor W. L. Kemp) Pastor J. Moore paid a visit on August 31st to this centre, and a blessed day was spent with the Lord. Special studies by Pastor Kemp are proving of great interest and blessing to the saints.

Stranocum (Co. Antrim). Mr Cooper of Ballymoney has been conducting services, and crowds have attended to hear the Gospel preached. Great blessing is resting on the people here.

Don't Miss It!

Next week we commence a most interesting and helpful series of articles by Pastor W. Henderson on the much-discussed subject, "The Ministry, Offices, and Organisation of the Church."

Sunday, October 19th, 1930.

READING: II. Chron. xix. 1-13.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—Matthew vii. 5.

BEGIN AT THE RIGHT PLACE

TEACHER'S NOTES.

Jeroboam, the first King of Israel, set up idol worship during his reign at Bethel and at Dan in order that the people of his new kingdom should not go to Jerusalem to worship. For ever afterwards he was known in Jewish history as "the man who made Israel to sin" (II Kings xxiii 15 etc). While he was consecrating the altar at Bethel a man of God cried against the altar, and said in the hearing of all, "O altar, altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee" (I Kings xiii 1-5). Years, hundreds of years, passed by until the house of Judah during the reign of Manasseh was so corrupt that the fulfilment of such a prophecy must have seemed more remote than ever, yet in the reading this week we find that the ancient prophecy was fulfilled. Three hundred and fifty years after the man of God had spoken against Bethel, God raised up a king to the house of David—Josiah by name—who did the very things spoken by the man of God. In preparing your lesson for the class it would be well to notice this prophecy and its fulfilment (read II Kings xxiii 15-20), because fulfilled prophecy is one of those proofs of the inspiration of the Scriptures that even boys and girls need to know about in these days of unbelief and denial of the Word of God.

The reign of Josiah is notable also because once again the voice of the prophets was heard against Judah and Jerusalem. For many years during the reigns of Manasseh and Amon everything had been very black, the reforms that Hezekiah had carried out had fallen into abeyance, idolatry became worse than ever, moral corruption in the city was greater than at any time. For decades no prophetic voice was heard, but now a religious revival sweeps the land, Zephaniah (Zeph. i 1) prophesies judgment in no uncertain tone and in no measured terms and in the thirteenth year of the reign of Josiah, that mighty prophet Jeremiah (see Jeremiah i 2, iii 6 and xxv 3) begins his ministry. This helps one to see the mighty forces for righteousness that moved behind Josiah's reforms. The king was not alone in his work, but prophets filled with the Spirit, wholly obedient to the Word of the Lord, were thundering out the message of coming judgment and doom. The nation, from the king upon his throne to the poor man in his hut, set themselves to put their country to rights, and thus put off the evil day, but it was too late—the chariot of wrath and judgment was on the move.

It is good to see boys seeking the Lord while they are yet young in years, but it is even more glorious to see the promise of early years bearing fruit when they come to manhood. Josiah was a young man of this sort. Called to the throne

of his father after the latter's sudden and early death at the hand of assassins, at the early age of eight years there did not seem much hope for the king or the kingdom, but at the age of sixteen (II Chron xxxiv 1-3) he began to seek after God. There was no copy of the Law to guide his youthful steps, because that had not yet been found among the rubbish of the Temple (xxxiv. 14). Still, God did not fail him, and as a youth he proved that he was able to follow the Lord, and turn neither to the right hand nor to the left. This among a court and in a city filled with the debasing results of idolatry and moral filth took some courage, and must have required a strong will to withstand the easy things, and resist those temptations that would drag a boy down. Everything was against this boy-king, but when he began to seek the Lord he proved, as many another boy has done, that one AND God is enough, because greater is He that is for us than all that can be against us. Those years from eight to sixteen were the hidden years, but the vital ones, because in them the king was receiving strength to do the great work of his after life.

Josiah's twentieth year, the twelfth year of his reign (xxxiv. 3), saw a change in Jerusalem. He now began to purge Judah and Jerusalem from all the vile things of idolatry that had so long corrupted the nation. High places, such as the altars of Ahaz and Manasseh, were broken down and beaten into dust, some that were built by Solomon were also destroyed, though they must have seemed old and as such respected (II Kings xxiii 12, 13), shrines were stamped to powder, houses of immorality were pulled down, chariots used in sun-worship were burned with fire, groves levelled to the ground, and so-called holy places defiled. In his presence everything that might lead to idol worship had to go, and the dust of sacred vessels or of men's bones was sowed upon what once had been places of fame. The work began at Jerusalem, but continued throughout Judah and then out to the cities of Ephraim, Manasseh, even unto Naphtali and throughout all the land of Israel (II Chron xxxiv 4-7), until the prophecy concerning Bethel was fulfilled. There was no stopping the king until in his twenty-sixth year (i.e., the eighteenth year of his reign) the land was purged (II Chron xxxiv 8), and now he began to repair the house of the Lord.

Surely it is not necessary to apply the lesson of such a life, every boy knows it in his heart already, but in case some are dull, make sure before closing that they know that all reforms must begin in their hearts before they can have any success in those about them. Then when they are changed it will not be long before the things around will begin to feel the effect of the new life within, and from Jerusalem, to Judea, Samaria and to the uttermost parts will stream the cleansing power that has made the heart clean.

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.

Solutions should arrive first post Monday, October 13th.

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Answers to September 26th Puzzle: Isaiah xi 1, Jer. xvii. 17;
Acts xvii. 23, Gal. iii. 6, Gal. ii. 18

The Family Altar

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

Sunday, October 12th. Exodus ix 27-35

"The Lord is righteous, and I and my people are wicked" (verse 27)

It was a false repentance. Or rather it was not repentance at all. Pharaoh admitted that Jehovah was righteous, and that the Egyptians were wicked—yet he went on with his sin. There are many like that to-day. They allow that they are all wrong, and Christians are all right—yet they do not turn to Christ. Repentance is not simply admitting sin—it is admitting sin and then turning from it. Neither is it simply being sorry for sin—it is being so sorry for sin that we turn from it. The confession of the lips cannot be a substitute for the action of the life. If we know that a thing is wrong, let us by the grace of God turn from it. Don't say, "I know such-and-such a thing is wrong," and then do that very thing shortly afterwards. "I know it's wrong to get in a temper," says one. Well, if you know, why do you get into a temper when mother is so busy that the dinner is late? If we know a thing is wrong, there is not a particle of excuse for doing it. Do not blame circumstances for actions that are wrong. We are to do right whatever the circumstances and whatever the consequences. It's easy to do right when circumstances are favourable, but it's right to do right whether they are favourable or not.

Monday, October 13th Exodus x 1-15

"How long wilt thou refuse to humble thyself before Me?" (verse 3)

Pharaoh was a king. He refused to humble himself before the King of kings. But those who would rule well must know how to serve well. We cannot govern well until we have learned to be governed. If Pharaoh had been controlled by God then he would have ably controlled his people. Let us yield to the control of Christ. Then immediately we are in a position to control others. Mothers, be Christ-controlled, then you are in a position to control your children. Masters, let Christ control your thoughts, actions, and tongues, then you are in a position to control the thoughts, actions, and tongues of your servants. The man who has knees that bend before God has hands that may safely guide men. The lower we get before God the higher we may rise among men. To be child-like before God ensures our being kinglike among men. Pride ruins power. If we cling to self-will as Pharaoh did, then sooner or later we shall reach our Red Sea of humiliation. But if we will to do God's will then sooner or later we shall reach the promised land of exaltation. God humiliates the proud. He exalts the humble.

Tuesday, October 14th. Exodus x 16-29

"All the children of Israel had light in their dwellings" (verse 22)

It was a miracle. All around was darkness. But in the homes of God's faithful people there was light. Physical light is a wonderful thing. Physical light brings physical life. Light is life. Spiritual light is a more wonderful thing. Spiritual light brings spiritual life. Light is life. Happy the soul in whom the light of Christ shines. Christ is light. His spiritual light has shone into our souls. The light of our souls is Jesus. We cannot explain the light within, but we feel it—we know it is there as clearly as we know when the sun has risen. When we came to the Light, the Light came into us. In the hearts of world-lovers there is darkness—a darkness which can be felt. But in the hearts of God's people there is light. Praise God for spiritual light. Once we were blind, now we see. Once we were dwellers in darkness, with sin-blinded eyes. Now we have discovered that the light of our heart-dwelling is Jesus. Bless God! we have light in our dwellings. Christ abides. He is the Light of light's Lord. Jesus' shine brighter and brighter in my heart and in my dwelling.

Wednesday, October 15th. Exodus xi 1-10

"The Lord gave the people favour in the sight of the Egyptians" (verse 3).

The Lord gave His people favour among those who were not His people. It increases our faith and peace to know that

the Lord still does this. He turns not only the hearts of kings as rivers of water, but also the hearts of those in much lowlier positions. Many a one during the Great War who was standing up for his view of Bible truth found unexpected friends raised up at the moment of crisis. If the Lord wishes one of His own to get a situation, He can give them favour in the sight of those who have the responsibility of decision. Before whom do we have to appear? A school teacher stands before the education committee seeking the position of a schoolmaster. A boy just left school stands anxiously before the greengrocer who has advertised for an errand boy. A young couple contemplating marriage eagerly make their application for one of the new houses. A special day's holiday is asked for in order to attend an important meeting. A rise in salary is asked for. Admission to college is applied for—and oh, so many more things arise in the course of our life. Well, let us take courage. The Lord can give us favour in the eyes of those with whom we have to do. If He does not give us favour then it is because He has some other plan.

Thursday, October 16th. Exodus xii 1-13

"Your lamb shall be without blemish" (verse 5)

Thus was the command concerning the Passover lamb of Israel. Thus was the fulfilment in the Passover Lamb for the world. Christ was without blemish. Until He had been chosen for sacrifice there was no blemish in Him. Perfect in body, soul and spirit, He lived among men without fault of any description. It does us good to remember that our Saviour was and is without blemish. He is perfect in all His ways. If He praises, then praise is just. If He blames, then He would not have been perfect if He had not blamed. His thoughts are perfect. His actions are perfect. His words are perfect. He says no when no is the perfect thing to say. He says yes when yes is the right thing to say. Every door He opens is right. Every door He closes is best closed. We are surrounded by those who have many blemishes. We see faults in them—probably they see more faults in us than we see in them. We grow dissatisfied with others, and even more dissatisfied with ourselves. Then we turn from self and others to Him—and behold there is no blemish in Him. The heart cries out for somebody who never fails. Christ is that one. As the Good Shepherd He lives among men—without blemish. As a Lamb He died for men—with all the blemishes of the world imputed to Him. As the Great Shepherd He rose again—henceforth to guide us with His unblemished wisdom into the heavenly fold.

Friday, October 17th. Exodus xii 14-28

"The Lord will pass through the Lord will pass over" (verse 23)

Judgment is not God's pleasant work. God would far rather pass over in mercy than pass through in judgment. But there is only one thing that God can righteously pass over in mercy—it is the blood of His Son. Wherever the blood of Christ is sprinkled, there God can pass over in mercy. But without that blood there can be no mercy. Blood and mercy are eternally linked together. No blood—no mercy. Christ's blood—complete mercy. As far as our lives go, will the Lord pass through in judgment, or will He pass over in mercy? The majority of us know that He has passed, is passing, and will pass over us in mercy. We know the blood is sprinkled. We have agreed to God's plan. We have accepted the blood of Christ as the atonement for our souls. God sees the blood, and He passes over us. We can joyfully cry out with the hymn writer,

By Christ, the sinless Lamb of God,
The precious blood was shed,
When He fulfilled God's holy Word,
And suffered in our stead
It is His Word, God's precious Word,
It stands for ever true
When I the Lord shall see the blood,
I will pass over you
The wrath of God that was our due,
Upon the Lamb was laid,
And by the shedding of His blood,
The debt for us was paid

Saturday, October 18th. Exodus xii 29-39

"They spoiled the Egyptians" (verse 36).

Don't think that the wealth the Israelites got at this time was unrighteous. No, it was only the righteous payment for 400 years of unpaid slave labour. The Israelites went down into Egypt as free men. Slavery was forced upon them. The Israelites should have received payment all along the years. But it was withheld from them. But God saw to it that they were paid at last. Just before they left Egypt they received a lump sum in payment. The money was given to them just

when it was needed. In a few months time, the Tabernacle was to be built in the wilderness. God brought into His servants hands the money and wealth just when it was needed. Let us learn that God will bring to us all the money we need for the carrying on of His work. We sometimes think that we need this and that. Our thoughts may be wrong. But as we steadily wait upon God He will bring to us all that is needed in the pilgrimage of faith. Our need may be hundreds of pounds to build a mission hall, or a few shillings to buy hymn-books, but He knows, and if the expenditure is really necessary, faith will get the supply.

Questions and Answers

I believe the Christian Church was founded by the Holy Spirit on the Day of Pentecost. But upon what date did Constantine hand over the churches in Rome to Cyprian? and did this bishop constitute himself the first Pope?

Cyprian was Bishop of Carthage, and was martyred in A. D. 259, under the Emperor Valerian, fifteen years before Constantine was born.

The ecclesiastic you are thinking of is doubtless Cæcilian, Bishop of Numidia, in Africa. At the time, the primitive purity of the Church was fast being lost, and two parties had appeared in Cæcilian's diocese: the Donatists, who were standing for the Holy Scriptures as against the advancing apostasy of the priesthood, and the Catholic party, who stood for a lax church discipline and the promotion of priestly authority. In A. D. 313 the Donatists being persecuted by their Bishop Cæcilian, petitioned Con-

stantine that their case might be submitted to judges drawn from Gaul, where their views prevailed. Two synods were held, at Rome and at Arles, to decide the issue, and at both the Donatists were defeated. The case was thereupon re-argued at Milan before the Emperor himself, who confirmed the previous decisions, and followed this up by depriving the Donatists of their churches and private property, and exiling their leading prelates, and though he afterwards stayed the persecution, an evil precedent had been established which came to be followed with increasing violence by Popes and monarchs in later centuries. Gregory the Great (Bishop of Rome, A. D. 590-604) is usually regarded as the first Pope in the modern sense of the word, though more than half a century before, John II, the then Bishop of Rome, was decreed by the Emperor Justinian "head of all the holy churches and of all the holy priests of God." The Popedom was a gradual growth

The Sole Survivor Rescued

THE lifeboat men will save the whole of the shipwrecked crew if they can, if not, they will rejoice to be able to bring even one safe to land.

Looking out through his glass late one spring evening, Richard Roberts, the brave coxwain, descried a new wreck upon the sands, and close to it a solitary man. He was running wildly about, afraid of standing still



It was but the work of a few moments.

lest the treacherous sands should suck him in. Only one man was it worth while launching the lifeboat for his sake? The lifeboat men had no question at all about that, for as soon as the tide would permit there was a rush for the belts, and over the wild waves the boat leapt to the rescue. But to save that one man was no light matter.

The night by now was inky black, and their eyes could see nothing. The waves rolled over the boat,

and though they shouted and strained their ears for an answer, no voice could be heard above the noise of the sea. They cast anchor and waited through the long night for the dawn.

When the first grey light they caught sight of the object of their search. He was not more than four hundred yards away, staggering towards the boat that had come to save him. It was but the work of a few moments to get him off those deadly sands into the safety of the boat. Unable to save himself, help came from without. So "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). Has He saved you?

He was captain of a Norwegian brig which had run on to the sands the morning before, and he had seen the six men that formed his crew drowned before his eyes. He had lashed himself to the windlass, and thus escaped the fate of the rest. When the tide fell and the wreck stood out of the water, he unlashed himself and had for hours run up and down the sands, returning to the wreck again when the tide rose and night came on. He receives a royal welcome, and depend upon it not one of the gallant lifeboat men grudged the labour and the hardships they had undergone because there was only one man to save.

Oh! the value of one soul none can estimate, the world is naught in comparison to it! For one soul, as well as for millions, Jesus died. For one soul He seeks to-day, and that one soul is yours. Welcome Him, welcome Him now. Take this precious message from God Himself to you, put your own name in place of the dots, and make it your very own. "For God so loved that He gave His only begotten Son, that if believeth in Him . . . should not perish, but have everlasting life" (John iii. 16). Then over your one soul there will be joy in the presence of the angels of God, and with joy you will exclaim, "The Son of God, who loved me, and gave Himself for me" (Gal. ii. 20).

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WITH CHRIST.

BARRINGER—19th September Mrs Mary Elizabeth Barringer, of Springbourne, Bournemouth, in her 84th year. Funeral conducted by Pastor W. Field.

FARR—On 21st September Mrs Farr ("Grandma Farr") of Elim Tabernacle, Melbourne Street, Belfast.

O'HARE—On 5th September Edward O'Hare, beloved husband of Mrs. O'Hare, of Liverpool Assembly. Funeral conducted by Pastor. Len J. Jones.

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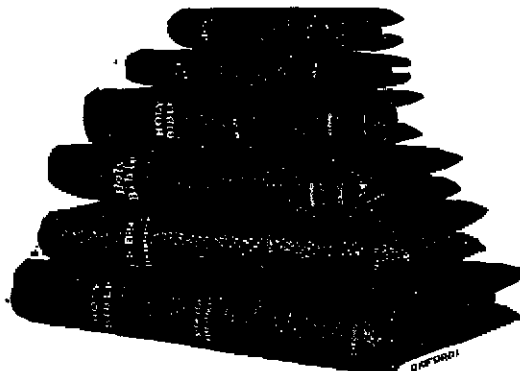
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