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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 27

JULY 3, 1931

Twopence

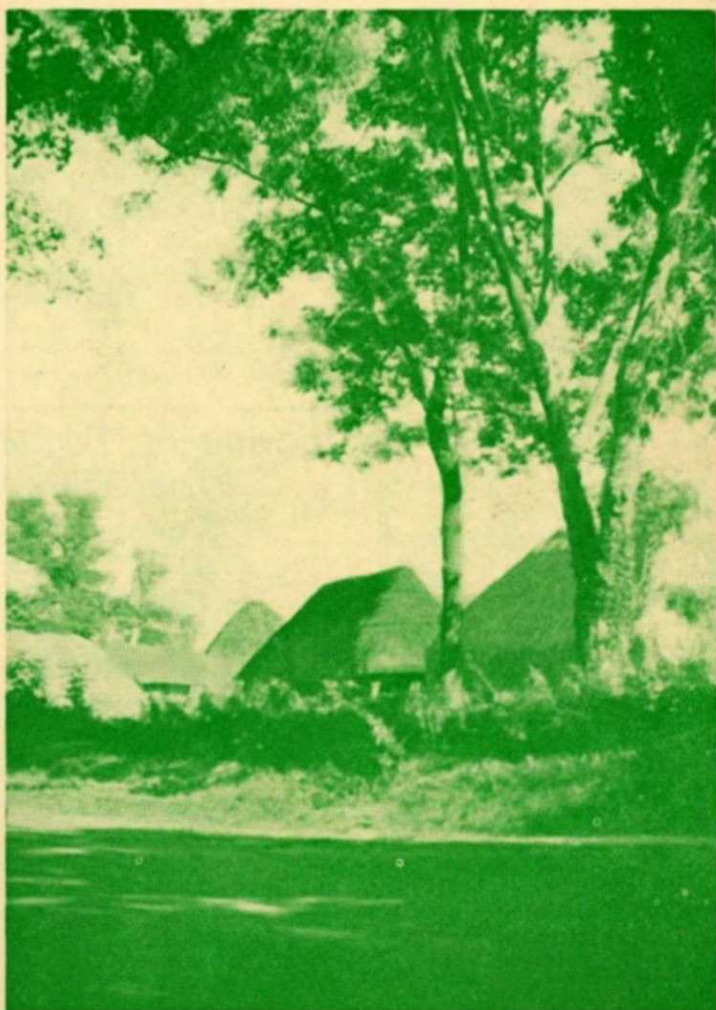


Photo by]

IN THE QUIET COUNTRYSIDE

[L. Lewer



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII.

July 3, 1931

No. 27

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WATCH THESE DATES

BIRMINGHAM. One week commencing June 28. Elim Tabernacle, Graham Street. Bible School Campaign by Principal P. G. Parker.

ELIM WOODLANDS. July 4—20. Summer Bible School. Addresses by Pastor P. N. Corry. Visits to places of interest. Applications to the Superintendent, Clarence Road, S.W.4.

LONDON, Crystal Palace. September 12. Foursquare Gospel Demonstration, conducted by Principal George Jeffreys.

LONDON. Every Friday. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally at 7.30.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

THORNTON HEATH. July 5. Elim Tabernacle, Moffatt Road. Visit of London Crusader Choir, 6.30 p.m.

This space is reserved for local announcements

Principal George Jeffreys and Revival Party's Revival and Healing CAMPAIGNS

RYDE (Isle of Wight)

At the T^{ENT}, FOUNTAINE'S FIELD

(at the junction of Queen's Road & Pelhurst Road)

NOW PROCEEDING

Sundays, 3 & 6.30. Each week-night (except Fridays) 7.30
Wednesday afternoons, 3.30

SHEFFIELD

This month—Watch for further particulars

BLACKPOOL

FOURSQUARE GOSPEL

REVIVAL AND HEALING CAMPAIGN

will be conducted by

Evangelist P. H. Hulbert and the Revival Party
IN THE T^{ENT}, WATERLOO ROAD

(near station and circus)

commencing WEDNESDAY, JULY 1st, at 7.30 p.m.

Week-nights at 7.30 (except Fridays), Wednesday & Saturday afternoons at 3.
Sundays at 3 and 6.30.

Laying of Foundation Stone of New Elim Tabernacle

Grosvenor Road, Worthing

FRIDAY, JULY 3rd, at 7.30 p.m.

by Principal GEORGE JEFFREYS

ELIM HOLIDAY HOMES

BLACKPOOL. Opening July 25th. Apply to Miss Bagshaw, Eastridge Court, Bellevue Road, Ryde, I.W.

RYDE (Isle of Wight). Now open. House with woodland garden, 1 minute from Esplanade & short distance from Tent. Apply Miss Bagshaw, Eastridge Court, Bellevue Road, Ryde.

WORTHING. Open July 29th to September 9th. On sea front and near assembly. Apply Superintendent, Elim Woodlands, Clarence Road, Clapham Park.

ELIM CAMP ON BRIGHTON DOWNS. Open June and July for adults and young children. Ideal for an informal and inexpensive holiday. Apply Camp Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

ELIM WOODLANDS. The heart of Elim. Spacious house and 4 acres of charming grounds. Foursquare meetings and spiritual fellowship. Within easy reach of London sights. Apply to the Superintendent (address above).

ELIM SUMMER CONVENTIONS

JULY at Bangor, Co. Down. AUGUST at Brighton, London, Grimsby, Hull and Plymouth.

Watch for further particulars.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall Belfast, the Dome, Brighton, and the St Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old time Gospel in old time power.

Vol. XII., No. 27

JULY 3, 1931

Fridays, Twopence

"For the Father Seeketh Such"

By Evangelist Wm. E. BOOTH-CLIBBORN

MY subject is Worship. I will take one phrase from the words of Jesus on this subject as found in the fourth chapter of John's Gospel.

First, let me say that there is a breadth, a depth, a meaning, a comprehension, a power and life in the words of Jesus peculiar to themselves. I do not wish to disparage the

IMPORTANCE OF ALL SCRIPTURE.

Oh, no! It is inspired of God and good, as the apostle says, for reproof, rebuke, and exhortation, but the Scripture emphasises the value, the depth and importance of the words of Jesus. John the Baptist witnesses, "For He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto Him" (John iii 34). God speaking to Moses stresses the point in Deuteronomy xviii 18, 19, "I will raise them up a Prophet from among their brethren like unto thee, and I will put My words in His mouth, and He shall speak unto them all that I shall command Him, and it shall come to pass, that whosoever shall not hearken unto My words which He shall speak in My Name, I will require it of him." This scripture as quoted in Acts iii 23 is stressed still more, "And it shall come to pass that every soul which will not hear this Prophet shall be destroyed from among the people." The margin gives this as *utterly destroyed*, and we may say that of no other prophet were words ever given this importance and predominance. All prophets have had

THE SPIRIT OF GOD BY MEASURE

but Christ had Him *without measure*. His words therefore count for more and one may easily prove it by weighing them and sounding their depths. Did not Christ Himself witness of His words, "The words that I speak unto you, they are spirit, and they are life" (John vi 63). Let us not forget that Christ is the very Word of God. How much more then also since it is said, "For the Word was made flesh, and dwelt among us . . . full of grace and truth" (John i. 14)

It would be a revelation to some of you to buy a little notebook and in it keep just the words of

Christ alone in red or purple ink to distinguish them from any other writing. You would be immediately impressed with the immensity, the double inspiration of the words of Jesus. Consider the few sentences of our text, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him" (John iv 23).

Now worship is a subject in which the whole world is interested. Every human creature worships, for we are made to worship.

HUMAN BEINGS ONLY

Animals are incapable of it. Even the unconverted worship something—it may be a deity of their own invention and imagination, nevertheless, they endeavour to worship. The Apostle Paul puts it this way "Whom therefore ye ignorantly worship, Him declare I unto you." Jesus told the Samaritan woman, "Ye worship ye know not what." There is not a people on earth who do not worship. Among some there is ceaseless worship. Indeed, the whole world worships, for the human family was created with that insatiable desire to worship something beyond it. It is part of our make-up to offer up all that we have to some deity or to devote all of our powers, energies and affection to something or someone. Many in the United States stoop to worship inanimate things. Whatever you give your whole affection, interest, mind and heart to, you worship, be it an automobile, science, art, the pursuit of happiness or knowledge, it makes no difference. The result of this instinct is idolatry, for what we should render to God, we give to human beings or things. Paul says *covetousness is idolatry*. From this we may know that our country is

THE MOST IDOLATROUS

in the world to-day. We are a nation of idolaters and coveters, and need not travel to the South Sea Islands. Look at the masses here that never cease to crave and desire this, that and the other, which all results in trouble, unrest, confusion, and turmoil.

The early Christians were asked to be "content with such things as ye have." *There is rest.* But

we modern Christians are in great danger of becoming idolaters as the world round about us grows more covetous. People to-day worship human beings, master-men, and great women. The theatre crowd has its idols, the movie fan his gods, the industrialists their captains, the society fiends their social lions, the rich their financiers, the masses their heroes and the common people mere things, luxuries which they never cease to crave, or some glorified individual whom they wish to emulate. Why is it that we never cease to "worship" in some form or other? Because there is that something in us that turns away from imperfect self in disgust and disillusionment and seeks to find perfection in another creature, as in some god, or to lose self in some rare treasure. No wonder God produced One whom we could really worship, at whose feet we might pour out our hearts, and in whom we could never find a flaw, our Lord and Saviour Jesus Christ.

For two thousand years millions of Jews failed to live up to the mere Ten Commandments, a simple

STANDARD OR CODE

at best, for when Jesus came He said, "None of you have kept the law." God proving all mankind failures and imperfect through this costly experiment, produced the Perfect Man, Christ Jesus, drawing the whole world's attention to the true object of worship.

Christ is the supreme object of worship in heaven, on earth and throughout God's universe, God having fore-ordained that all the fulness of His Godhead in Him should dwell bodily, and having given Him in all things the pre-eminence. The true Christian character is tested by worship. If we do not worship, whatever our prayers, however many the religious duties and functions fulfilled, our religion is worse than vain. We were saved to worship. We shall not feel at home in glory if we have not learned to worship here. The atmosphere of heaven is worship. To have heaven on earth is to be filled with worship.

WORSHIP IS BEYOND PRAYER.

When we truly worship we rest, we relax. If your Christian life is not one of continued, constant worship, you have never known the secret place of the Most High nor the fulness of His joy, if Christian life becomes so busy, so active, so serviceful, if it resolves itself into suckling for forms or merely abiding by so much ceremony, we have the shell and have lost the kernel of true Christianity. Singing is nothing if it is not worship; prayer is heavy and tiresome, galling and commonplace when not filled with worship. Even preaching will kill and deaden, will be forced and strained in character, precise, cold and frozen, *except the preacher's heart worships as he preaches*. Indeed, we may say that every expression and manifestation of Christian experience must be a form of worship to be acceptable to God. It must have that inherent quality of humble adoration and praise intermixed and interwoven.

Such jubilation, such abandoned and spontaneous praise as characterised the early days of the Salvation Army and other God-given movements, such a

glorious spiritual revelling in song and in tearful adulation as swayed the multitudes night and day in the Welsh revival, such unpremeditated

OUTBURSTS OF HEAVENLY SINGING,

such united extolling of Christ as with one voice, vast congregations rising to their feet, and lifting their hands amid shouts of glory and praise as have characterised the Pentecostal outpouring—are all looked upon by the world as the sheerest madness, dangerous outbursts of uncontrollable emotion and to the worldly-wise have appeared sheer waste of time, impracticable and misdirected effort and energy. Full of sophistication and carnal judgment, then scorn such exhibitions of worldly judgment. It is another world that they are accustomed to. But were the truth known, as God views it in heaven, more has been done for His kingdom at such times of universal worship than at any other when the humble Welsh, at three o'clock in the morning massed by the thousands, sitting close together, heads bent back, hands uplifted, tears streaming from their eyes, singing *Diolch Iddo* for the sixtieth time, the whole meeting charged with the spirit of prostrate adoration, souls were being automatically converted right and left, transformed, whole lives revolutionised. These are the operations of the Spirit that count most, and I think of the early Church only in that way. It is that very spirit that touched me as characteristic of the early Pentecostal days. Oh, the worship! *the worship!* THE WORSHIP! Everything was secondary to that. And do you remember when God first filled you with the Holy Ghost, how you just wanted to let everything go and do nothing but worship Him, the Beloved of your soul?

My text is, "For the Father seeketh such to worship Him." Oh, there is a pathos, there is a beauty, there is

A MEASURE OF CONTRAST

in this sentence, sufficient to break your hearts! Just think of it, God is looking, searching, trying to find on this earth, those who will worship Him in spirit and in truth.

One would naturally think that, surrounded with such millions of angelic creatures so much more fit to praise Him, God would not think of looking about on earth to be satisfied with such imperfect worship as we could render Him. But think of the wastefulness of those words of Jesus, their import, their weight—"For the Father seeketh such!" *Hallelujah!* It melts my spirit, it comforts my soul to think that God stoops to seek our worship when all of heaven bows down before Him. It will be a wonderful thing some day for us to be given the privilege of hearing the angel choir sing. These beings created to praise God do not follow our time-driven habits, neither are they bound by human limitations, nor do they fall under the laws of a cursed world. They know no infirmity, no affliction. They neither sleep nor eat to sustain existence. They can sing all day long on one note and never have to take a breath. Think of it! Teeming millions of them! Perfect in gift and in their art, bowing before God's

throne, day after day (for there is no night there) making the courts of heaven ring with untold rhapsodies of praise, kindled by vital, pulsing, immediate communion with Him who is enthroned in the midst, and with a volume of melody like that of ten thousand oceans. Wesley said, "Ten thousand angel choirs bow the knee to Thine eternal, holy majesty." Oh, praise God! Think of it! Ten thousand angel choirs of a million voices each and perfect harmony,

necessary to our confined human sphere. Oh, the difference between us and the angels is so great! They can stand there cohort upon cohort, regiment upon regiment, and just fold their wings and cry, "Holy! Holy! Holy!" with not a thing to distract or divide their attention, not a care to oppress them, nor a necessity to demand their time. They burn upon the altar of heaven continuous incense of adoring worship before Him who sitteth upon the throne,



Principal George Jeffreys about to open the new Foursquare Gospel Tabernacle at Leeds as reported in last week's issue
 Insets: Pastor G. Miles, Pastor and Mrs. Jewitt, Pastor A. MacCullagh

all of heaven re-echoing again and again with that marvellous music of adoration—and yet, God just turns His back on it all as it were, and searches out among us, seeks to find a soul here on earth that will worship Him. He does not look for them in heaven for they all worship there (one could not remain in heaven without worshipping God) but looks for us, with all our imperfections and limitations, afflictions and infirmities. He seeks our worship—miserable dying mortals that we are, circumvented and circumscribed with suffering, sin and death, forced to acquiesce to the demands of time and space, of circumstances and relation, having to go home to bed to cook and to eat, to toil and to sleep, to catch trains and do all kinds of trivial, vexatious things

till it saturates all of the courts of God with a mist of glory. But God turns from it all and listens for the faintest cry from a broken-hearted sinner on earth, turns away from all this ineffable celebration just to hear you and me pray in our secret closet. The next time that you shut the door and bend the knee in private, think of that text: Raise up holy hands without wrath or doubting, and a humble voice in worship and adoration, this is more pleasing to God than all the panegyrics of heaven. It is written, "There is joy in the presence of the angels of God over one sinner that repenteth." O sinner, as you come and kneel at this altar and lift up your eyes to God's throne in heaven and say, "Dear Jesus, be my Saviour," for the first time, all of

heaven as it were, is stilled and the angelic hosts rejoice! I think the greatest miracle in all the world is the fact that God takes a poor, forlorn, lost soul, cleanses and fills him with the Holy Ghost and causes him to worship God. It is wonderful!

There is much in our praying that is wrong. We pester God for things. We repeat, "Oh, Lord, come and give me this," "give me that," "GIVE ME THE BAPTISM"! If God could only cure us from that continued begging, break our spirits, give us

CONTRITE HEARTS,

melt at will our nature and fill us with Himself, we would adore, praise and worship Him, take our delight in Him, and He would give us the desires of our heart. We need to be delivered from our prayers, delivered from our desires, our continued speaking, our ceaseless struggling. Oh, just to rest, to worship God in the beauty of holiness! Brother, sister, leave it all to Him. He will work it out for you if you let Him work it out in you. For this you were converted. For this you are to be prepared. For this the Latter Rain outpouring has circled the globe. For this is real religion and I refuse to explain or apologise for the Holy Spirit. If He is poured out till we cannot help ourselves and rise in unison as in the early Christian Church, and storm the heavens in one adoration and praise and prayer, I know that the people that sit in our midst will feel that He is real. Even though we are helpless as it were, our hearts are wept out before God and the breath of heaven sweeps us down on our faces before

FRUSTRATING GOD'S PLAN FOR LIFE

By JAMES H. McCONKEY

AMONG the curiosities of a little fishing village on the Great Lakes, where we were summering, was a pair of captive eagles. They had been captured when but two weeks old, and confined in a large room-like cage. Year after year the eaglets grew, until they were

MAGNIFICENT SPECIMENS

of their kind, stretching six feet from tip to tip of wings. One summer when we came back for our usual vacation the eagles were missing. Inquiring of the owner as to their disappearance, this story was narrated. The owner had left the village for a prolonged fishing trip out on the lake. While he was absent some mischievous boys opened the door of the cage, and gave the great birds their liberty. At once they endeavoured to escape. But kept in captivity from their earliest eaglet days, they had never learned to fly. They seemed to realise that God had meant them to be more than mere earthlings. After all these weary years the instinct for the sky and the heavens still smouldered in their hearts. And most desperately did they strive to exercise it. They floundered about upon the village green. They struggled, and fell, and beat their wings in piteous effort to rise into the airy freedom of their God-appointed destiny. But all in vain. One of them, essaying to fly across a small stream, fell helpless into the water, and had to be rescued

Him, He will do more for us in that abject insufficiency and helplessness, that abandonment to expectation, than He could otherwise. It is in such an atmosphere that it is easy for people to get saved, to receive the Baptism in the Holy Ghost and to be healed.

We have failed to notice how prominent the attitude of worship was with those who sought to obtain favour from Christ. Think what an awful sight that maniac of Gadara must have been, yet it is written the man ran out of the tombs and worshipped Him (Mark v 6). No wonder he was delivered. And it was the same with many other cases, with the worst—"A leper came and worshipped Him" (Matt viii 2). Our attitude in approaching God counts for so much. Even the great ruler, Jairus by name, "when he saw Him, he fell at His feet—and worshipped Him" (Mark v 22, Matt ix 18). And though his daughter was dead, she was

RAISED TO LIFE AGAIN

The heathen woman of the north country, a Syro-phenician of the coasts of Tyre and Sidon, in spite of the fact that Jesus' ministry was confined mostly to Israel, moves our Lord to compassion; read it for yourself in Matthew xv 25, "Then came she and worshipped Him," and obtained the healing of her daughter that very hour.

It is useless to multiply cases, but may we not learn from these at least the secret of a compliant attitude as we approach Him who is the King of kings and Lord of lords. I am sure that as we get our eyes fixed on Him in suppliant adoration we shall have, even before we ask, what we seek to obtain

from drowning. The other after a succession of desperate and humiliating failures managed to attain to the lowermost limb of a nearby tree. Thence he was shot to death by the hand of a cruel boy. His mate soon shared the same hapless fate. And the simple tragedy of their hampered lives came to an end.

Often since has come to us the tragic life-lesson of the imprisoned eagles. God had designed for these kingly birds a noble inheritance of freedom. It was theirs to pierce in royal flight the very eye of the midday sun. It was theirs to nest in lofty crags where never foot of man had trod. It was theirs to breast with unwearying pinion the stormy

TEMPESTS OF MID-HEAVEN.

A princely heritage indeed was theirs. But the cruelty of man had hopelessly shut them out from it. And instead of the limitless liberty planned for them had come captivity, helplessness, humiliation, and death. Even these birds of the air missed God's great plan for their lives. Much more may the sons of men do so.

Is not this the very thing of which Paul speaks when he says "Work out your salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure"? What are these inner voices which, if we heed not, cease? What are these visions which, if we follow not, fade? What are these yearnings to be all for Christ which,

if we embody not in action, die? What are they but the living God working in us to will and to do the life-work which

HE HAS PLANNED FOR US

from all eternity? And it is this which you are called upon to "work out." Work it out in love. Work it out in daily, faithful ministry. Work it out as God works in you. But more than that. You may miss it. You may fall short of God's perfect plan for your life. Therefore work it out with fear and trembling. Searching words are these. Words of warning, words of tender admonition. That blessed life of witnessing, serving and fruit-bearing which God has planned for you in Christ Jesus from all eternity—work it out with trembling. Trembling—lest the god of this world blind you to the vision of service which God is ever holding before you. Trembling—lest the low standard of life in fellow-Christians about you lead you to drop yours to the same grovelling level, lest some little circle

in the dark ends of the earth should fail of the giving, the praying or the going which God has long since planned for you. Trembling—lest the voices of worldly pleasure and ambition dull and deafen your ears to the one voice which is ever whispering, "Follow thou Me."

Why do I drift on a storm-tossed sea,
 With neither compass, nor star, nor chart,
 When, as I drift, God's own plan for me,
 Waits at the door of my slow-trusting heart?
 Down from the heavens it drops like a scroll,
 Each day a bit will the Master unroll,
 I can say a mite of the veil will He lift,
 Why do I falter? Why wander, and drift?
 Drifting while God's at the helm to steer,
 Grouping, when God lays the course, so clear,
 Swerving, though straight into port I might sail,
 Wrecking, when heaven lies just within hail
 Help me, O God, in the plan to believe,
 Help me my fragment each day to receive,
 O that my will may with Thine have no strife!
 God-yielded wills find the God-planned life

The Gifts of Ministers to the Church

IV.—EVANGELISTS

By Pastor LEN JONES

THE word means "one who announces good tidings." The *good tidings* or the *gospel* that the evangelist announces is mentioned many times in the Scriptures, and the act of announcing, declaring or preaching such good tidings also occurs many times, but the person himself is only called by this name three times in the New Testament.

The word *evangelist* is mentioned, once in the list we are considering, once in II Timothy iv 5, where Timothy is told to do the

WORK OF AN EVANGELIST;

and again in Acts xxi 8, when Philip is referred to as an evangelist.

With regard to the good tidings that the evangelist announces, the act of announcing or preaching, and the one who does this work, these three words come from the same Greek root or derivation.

- (1) *Euaggelion*—evangel, gospel, or good tidings
- (2) *Euaggelistes*—evangelist or person who announces this evangel, gospel, or good tidings
- (3) *Euaggelizo*—evangelise, or the work of announcing the evangel

The word evangelist is referred by many people to ministers who are seeing many souls saved in their ministry, as distinct from the ministry of building up God's people. There are many who would confine this ministry to the "telling forth of good tidings" alone, with decisions for Christ as a result, but there are many, too, who accompany this ministry with the mighty power of God, and the manifestation of the gifts of healings, miracles, and faith.

We have had mighty men of God who have been wonderfully used in the salvation of the lost, who have not been concerned about miracles and healings following their ministry. At the same time we have mighty men of God who are concerned about miracles and healings following their ministry, as well as the

greater miracle of grace. God has worked mightily to the salvation of the lost through the foolishness of preaching alone, but God has worked mightily, too, through the ministry of miracles, healings and faith as well as the foolishness of preaching. It may be that in

THESE LAST DAYS,

when the supernatural is so much in evidence in so many false cults, we are also seeing more of the supernatural power of God that was in evidence in the early Church.

We respect the opinion of those who confine the work of the evangelist to "announcing good tidings" alone. At the same time we like to take Philip as our ideal evangelist. We would say, too, that there are different ways of "announcing" this gospel. Regarding the way in which the early Church announced it, we read, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will" (Heb 1:4).

We have no desire to underestimate the great work that has been done and is being done by men of God, who confine their ministry to the preaching of the Word. It is truly a wonderful work, and we would take no glory from it. If, however, there is a possibility of a wider ministry, let us open our hearts wide for all that the Lord has for us. We are never in a very strong position when we think that we have it all. To be forced to acknowledge a wider ministry for the evangelist, because of the Scriptures, does by no means rob the other of its glory—the same glory is there, but a new glory presents itself.

ONE POSSIBLE DANGER

with the evangelist is setting himself up as a teacher as well. Because God has mightily blessed him in this work, he is prone to think he knows all about

the whole of God's programme. The Lord has put him in the Church to evangelise, in the same way as the Lord has put the teacher in the Church to teach. Not only does his great success as an evangelist make him think that he is a teacher of the Oracles of God, but the people he ministers to accept his word, because of the Lord's blessing upon him in his right sphere. Here again we would bring the scriptural injunction of Romans xii 7, 8, "Let us wait on our ministering," and leave the other person's ministry alone, unless the Lord has blessed us in that respect as well.

An evangelist's burning desire is to see souls saved. Often he is not so concerned about them receiving the Baptism of the Holy Ghost. Notice that it was the same with Philip—many were saved and were baptised in water, many were healed, and there was

great joy in Samaria, but when it came to the Baptism of the Holy Ghost, the apostles at Jerusalem sent down Peter and John. The evangelist, too, is often not concerned about such gifts of the Spirit as speaking in tongues and interpretation. Happy is the man, who, although unconcerned about such manifestations himself, leaves such manifestations alone, and does not set himself up as an authority on local church order, although he is an authority on evangelistic meetings.

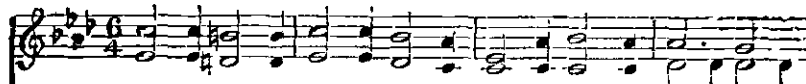
(To be continued)

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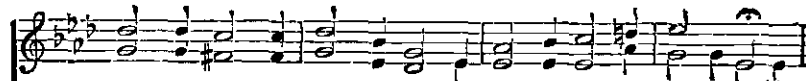
I Would Be Like Jesus

James Rowe

B D Ackley



1. Earth-ly pleas-ures vain-ly call me; I would be like Je - sus;
 2. He has bro-ken ev - ry fet - ter, I would be like Je - sus;
 3. All the way from earth to Glo - ry, I would be like Je - sus,
 4. That in Hea - ven He may meet me, I would be like Je - sus,
- would be like Je - sus,

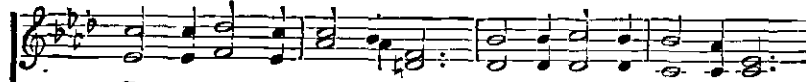


No-thing world-ly shall enthral me, I would be like Je - sus.
That my soul may serve Him bet-ter, I would be like Je - sus.
Tell-ing o'er and o'er the sto-ry, I would be like Je - sus.
That His words "Well done" may greet me, I would be like Je - sus.

would be like Je - sus.



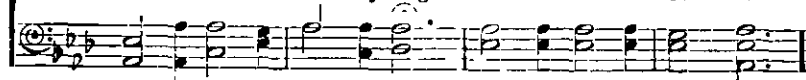
CHORUS.



Be like Je - sus, this my song, In the home and in the throng;



Be like Je - sus, all day long! I would be like Je - sus.



Next week "I'm going through," the popular hymn sung by Cipsy Smith, and which has travelled round the world

Bible Study Helps

PSALM CVII

The Wanderers (verses 4, 5) Delivered (verse 6), led (verse 7), satisfied and filled (verse 9)

The Distressed (verses 10, 11, 12) Saved (verse 13), brought out, bands broken (verse 14), freed (verse 16)

The Foolish (verse 17, 18) Saved (verse 19), healed and delivered (verse 20)

The Terrified (verses 23-27) Brought out (verse 28), storm calmed, waves stilled (verse 29), joy in a quiet haven (verse 30)

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men" (verses 8, 15, 21, 31) —E M F

In THE LORD we find

Love (Zeph iii 17, I John iv 8-10).
Omnipotence (Psalm cxlvii 5, Rev xix 6)
Rapture (Psalm xxxvi 8, Rev xxii 3-5)
Deliverance (Psalm xxviii 7, II Cor i 10)

In JESUS we find

Justification (Isaiah xlv 25, Rom v 9)
Exceeding joy (Isaiah xxix 19, Jude 24, 25)
Sanctification (Ex xxxi 13, I Cor i 30)
Unsearchable riches (Ps civ 24, Eph iii 8).
Saving grace (Pro xii 2, Titus ii 11)

In CHRIST we find

Consolation (Isa i 12, II Thess ii 16, 17).
Health (Exodus xv 26, Matt xii 15)
Redemption (Isaiah lxiii 9, Col i 14)
Increasing wisdom (Pro ix 10, Rom xi 33).
Stability (Isaiah lv 3, II Tim ii 19)
The truth (Psalm cxix 160, John xiv 6)

Yea all I need in Thee to find,
O Lamb of God, I come —E M F

GOD'S PERFECT WORK.

His work is perfect (Deut xxxii 4)
His way is perfect (Psalm xlviii 30)
Perfect will of God (Rom xii 2)
Reconciling to Himself (Col i 20).
Subduing to Himself (Phil iii 31)
Purifying to Himself (Titus ii 14).
Presenting to Himself (Eph iii 27).

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, July 5th. Rom ii 1-16

"There is no respect of persons with God" (verse 11)

Appearance does not influence God. Money does not influence God. Neither do education and social position. God's judgment is according to truth. Therefore He bases all His judgment upon His X-ray of every heart. God is fully acquainted with the appearance of the heart. He knows the flowers and the weeds that grow there. He knows the faults and the good points of our inmost being. Our lives are strange mixtures. The new nature and the human nature get sadly mixed together. And yet—although from one standpoint God is not a respecter of persons, yet, from another point of view He is. He respects every one who is in Christ. His respect for His Son is perfect—for Christ is perfect. Therefore God holds a Fatherly respect for each one of us who has put on Christ. Let us be ambitious to gain as much respect because of our state in Christ, as we have because of our standing in Him.

Monday, July 6th. Rom ii 17-29

"Thou therefore which teachest another, teachest thou not thyself?" (verse 21)

How these words challenge us! Have we learned the lessons that we teach others? It is easy to tell others what to do—but, do we first do those things ourselves? We tell others that faith never worries—do we worry? We tell others to love and pray for their enemies—do we love and pray for ours? We tell others that there is no need for contrivance in the life of faith—do we contrive? We teach others that in the case of sickness the only need is to look to the Lord our Healer—do we do that when we and our loved ones are sick? The true test of the sincerity of our teaching is when we have to face up to that teaching ourselves.

Tuesday, July 7th. Rom iii 1-18

"Let us do evil that good may come" (verse 8)

This is a teaching which has its origin from Satan and not from God. We are never justified in seeking to get a good result by wrong means. Those who make an excuse for sinning because thereby it gives an opportunity for the display of the forgiveness and grace of God have entirely failed to understand the teaching of Scripture. Wickedness in any shape or form is an abomination to God. No parent has a right to threaten a child with a punishment in order to make that child good if the parent does not really intend to carry it out. Threatening to send for a policeman to stop a child's disobedience is a

Meditations by PERCY G PARKER.

simple homely form of this error. Booming an article above its real worth, or exaggerating results in meetings in order to gather a crowd, are other forms.

Wednesday, July 8th. Rom iii 19-31

"Justified freely by His grace in Christ Jesus" (verse 24)

Christ Jesus has been and is the break in the clouds through which the glory of God's grace pours upon us. Before Calvary the clouds had gathered thickly about this world of ours. The gloom of sin and the consequent condemnation for sin were enshrouding us. The grace of God was hidden because of the clouds of sin. But Calvary scattered the clouds. "It is finished," cried our Lord, and the darkness vanished, and streams of grace flowed upon these hearts of ours. We have sinned—we have turned to our own way, but through the One who never sinned and never turned to His own way we are justified from all things. We did not pay for our justification. Christ did that. We simply take it and say, "Thank You."

Thursday, July 9th. Rom iv 1-12

"Faith is counted for righteousness" (verse 5)

What a strange thing this is—and yet what a marvellous provision! Faith counted for righteousness. Through faith in Christ, the righteous One, we are counted righteous. How this brings hope to the hopeless! It opens up a new vision of life to poor sinful humanity. Although we are sinners, yet through our faith in Christ we are counted saints. Christ's righteousness is counted to the sinner because the sinner's unrighteousness was counted to Christ. No need for a long toiling struggle toward righteousness in order that God may count us righteous. But at the moment of our faith in Christ we are, from heaven's standpoint perfectly righteous. Are we to stay thus? Oh, no, for we are expected to move toward bringing our state up to our standing. Thus we must daily increase in practical righteousness.

Friday, July 10th. Rom iv 13-25

"By the deeds of the law there shall be no flesh justified in His sight" (verse 20)

Not what these hands have done or will do can save my guilty soul. Were we to start to-day and perfectly keep the law, that would not justify us, because our past would still be against us. Were we to start to live perfect lives from to-day and for ten years never sin excepting for one moment at the end of five years, that would not justify us, for if we offend in one point we are guilty of all. No, nothing that we can

do can justify us. The most beautiful lives have again and again come short of God's best. It is not our keeping of the law that justifies us. It is Christ's perfect keeping of it that God counts to the humble believer.

Saturday, July 11th. Rom v 1-11

"While we were yet sinners Christ died for us" (verse 8)

Does the world care for the thief who strips the wealthy of their valuables and the poor of their hardly gotten earnings? The world would imprison such a thief. Does the world care for the destitute gambler who has gambled away the clothes off his own back, and broken many a heart in his mad lust for betting? The world has no sympathy for such. Does the world care for the drunkard who brings a lovely wife and children into poverty and shame? No, the world has little sympathy for the drunkard. But when all the sins of the world were counted to Adam's fallen race, then so great was the love of the eternal Christ toward us, that He died, the just for the unjust, to bring us to God.

How He was Led

Never once was He gently led. He was led into the wilderness to be tempted of the Devil. He was led by men filled with wrath to the brow of the hill that they might cast Him down headlong. He was led away to Annas; led away to Caiaphas, led into the council of the elders and chief priests and scribes, led to Pontius Pilate, and into the hall of judgment. And then He, our Lord Jesus Christ, was led as a sheep to the slaughter, led away to be crucified! Verily, "His way was rougher and darker than mine"—*Frances Ridley Havergal*

INDWELT

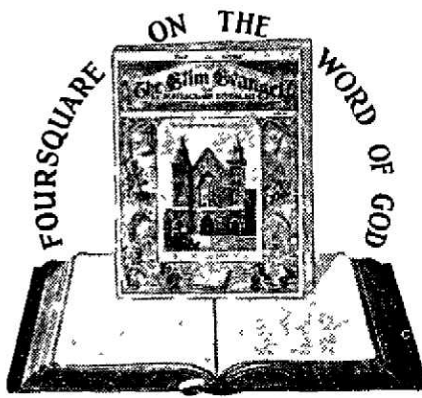
Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Christ expressed

Is it a beatific smile?
A holy light upon your brow?
Oh, no! I felt His presence while
You laughed just now

For me 'twas not the truth you taught
To you so clear, to me still dim,
But when you came to me you brought
A sense of Him

And from your eyes He beckons me
And from your heart His love is shed,
Till I lose sight of you—and see
The Christ instead

God's Word is a medicine for all sorrow to the believing heart



EDITORIAL

Revival in China.

Two missionaries in China, Mr and Mrs Jackson, have been writing about their early experiences. That God is reviving His work in China is shown by this editorial. The next editorial shows that it is not simply a revival but a Pentecostal revival.

Here is the first part of the story.

"One time we were going through the village, and saw a young man standing in the door of his hut. When we looked into his eyes we thought they were the saddest eyes we had ever seen, while his face was scarred with sin, and his body was nothing but skin and bones. He invited us in to drink tea. We poured out our hearts to him, telling him the old, old story. After we had finished he leaned over and looked at us, saying, 'My heart is very heavy. My body is full of pain. Can your Jesus do anything for me?' I was glad we could look into his face and say, 'Yes, He can, and He will.' After a silence I said to him, 'Mr Lai, what else is there?' Tears came rolling down as he said, 'I am a murderer. I murdered in China, and that is why I am here in hiding. From the day I committed the crime I have not had a moment's peace. The devils and evil spirits are tormenting me night and day. I have cried to my idols and gods, I have called on the priests, but peace has never come. Now I want to know, can your Jesus do anything for me?' And we said, 'He can, and He will.' We knelt

and prayed, beseeching God until the glory of the Lord filled that young man's life and he received the first peace he had ever known. He became one of our outstanding Christians, always smiling and cheerful.

Pentecostal Revival.

But here is the end of the story.

"As the days and weeks went on, and the Lord gave us many souls, we said, 'Father, we are not satisfied. You know we are Pentecostal, and we want Pentecost to come to Singapore, and we shall not be satisfied until it does come.' So we began to let our Christians know that they needed something more than salvation. We taught them to tarry for the promise of the Father, and told them that when the promise came they would be endued with power."

Not once was anything said about speaking in tongues. But now see the sequel.

"About two days before Christmas we received the best Christmas present we ever got. We were walking through the village and nearing the hut of the man who had once been a murderer, when he ran out and threw up his hands and said, 'Oh sir, I have received the Baptism with the Holy Spirit,' and right out in that street he began to testify. We could not have stopped him with dynamite. The villagers gathered round and said, 'Mr Lai, you have had a big dream.' But he

Full Reports of the Revival



Principal George Jeffreys.

in
the
Isle
of
Wight

Next week's issue.

answered, 'This is not a dream, this is of God.'

"Then he continued, 'You know last night there was such a longing in my heart for more of God that I felt unless He did something new for me, I could not live. I was tired in my body. I wanted to pray intelligently, but I did not know how. I remembered the Lord's prayer, and I started to repeat it. I prayed, 'Our Father, who art in heaven, hallowed be Thy Name. Thy kingdom come.'—and it came! I heard the sound of rushing wind, I felt a power take hold of my body,' and then he shouted out, 'Oh, do you know I spoke in a language I could not understand!'"

MISQUOTED SCRIPTURE

No. XVI.—I. Peter ii 21

THIS verse is often rendered, "That we should follow in His steps," instead of "follow His steps." There is a vast difference between the two. We may follow our guide across a treacherous bog by putting our feet in his footmarks—by literally following in his steps. On the other hand we may follow him across an open moor by simply taking the same direction as he does; thus following his steps. So with our Lord and Master, we may choose the same pathway of suffering, of obedience, and of sacrifice, and so follow Him. But we can never follow in His steps through Jordan into Jerusalem and Pilate's hall of judgment, through Gethsemane and up the slopes of Golgotha's hill. No one will ever tread that path. It was reserved for the Son of God alone. It is our privilege now to follow Him along an unknown pathway to a known destination.

God is Strong Enough to Wait

By LILY PARKER

ON the wall in my room there hangs a motto with these words "God is strong enough to wait." My thoughts began to circle round those words, and I said to myself, "Those words are not a biblical phrase, but are they expressive of biblical teaching?" And the more I have thought about them the more I have been convinced that the words "God is strong enough to wait," are true.

Strength to wait is one of the perfections of

GOD'S CHARACTER

Strength to wait is also one of the marks of a strong human character. That God is strong enough to wait is clearly revealed throughout Scripture. God has a set programme for carrying out His purposes. That programme was started in the eternal ages before the foundation of the world, and will continue throughout the countless ages of eternity. When God planned events to happen at a certain time, He did not hurry, and effect His purposes before the appointed time arrived. No, God's strength of character caused Him to execute His plans at the scheduled time. Probably if I had to get something done for next Saturday I should want to be through it by next Wednesday. Otherwise I should be wondering if it would get done in time. But not so with God.

Let us take some outstanding Scripture instances of God's strength to wait. The first one is in connection with the deliverance of the children of Israel out of Egypt.

JACOB AND HIS FAMILY

settled down in the land of Egypt during the famine. They were given Goshen by King Pharaoh. There the family multiplied and multiplied until the descendants of the twelve sons had developed into twelve tribes. All went well for many years, but at last a Pharaoh came to the throne who did not know Joseph, and the children of Israel were brought into bondage, and made slaves. God's purpose was that they should be delivered. The children of Israel were destined for Canaan freedom, not Egyptian bondage. God had a set time for their deliverance. But He did not deliver them before that set time arrived. God could have delivered them after the first five years of slavery. I believe that as the Lord looked down in love and pity on His bound people, His heart yearned to set them free. But His wisdom had arranged a certain time for their deliverance, and yet although His heart of love yearned for their liberty, His strength of character enabled Him perfectly to wait until the appointed time. This strength to wait is also revealed in the training of Moses as a leader for the children of Israel. God spent eighty years in preparing Moses for leadership. God knew He was going to use Moses to lead the Israelites out of Egypt, and He could have made him a leader at forty or fifty years of age. But God's wisdom arranged that Moses should be eighty before taking up his great work. And God was strong enough to wait until those eighty years had expired.

For our next illustration we will pass right over to David, the second king of Israel. Saul, the first king of Israel, was the king of the people's choice. He failed badly, and because of his disobedience over Agag and the Amalekites, was

REJECTED BY GOD

from being king. Then you remember how Samuel was sent to Jesse, for God said He had provided Himself a king out of Jesse's sons. The story of David's anointing had an unusual setting. Samuel had a feast prepared, and Jesse and his sons were invited to the feast. When all were assembled, Samuel looked around on the sons of Jesse, and wondered in his heart which was God's choice. The Lord clearly revealed to Samuel that not one of those assembled had been chosen by Him. So Samuel asked if there was yet another son. Yes, there was David, a youth, who looked after the sheep. No doubt Jesse thought that David was too insignificant a boy to be included in the invitation to the feast. But at Samuel's request David was sent for, and as he came into Samuel's presence the Lord bade him arise and anoint David, for this was the chosen one. David was anointed king. But will you notice that about fifteen years elapsed before David actually realised his kingship. And even then for the first seven years he was only king of Judah (II Sam 11). It was not until about twenty-two years had passed that David was anointed king over all Israel. Scripture clearly shews that David was the

MAN OF GOD'S CHOICE.

And God knew exactly the date when He wanted David to be king over all His people. But God was strong enough to wait for about twenty-two years before the fulfilment of His plan. The more one dwells on this theme, the more one sees the outworking of the truth.

Perhaps one of the greatest instances of God's strength to wait is revealed in Calvary. Turn to Eph 1:4, 1 Peter 1:20, Rev xiii:8. These references distinctly shew that our salvation was planned before the foundation of the world, that in the eternal counsels of God it was arranged that Christ should be the Saviour of the world. And the time for Christ to be manifested as Redeemer was to be hundreds and hundreds of years after the creation of the world. It is simply amazing to see how God was strong enough to wait those hundreds of years before fulfilling the desire of His heart. Those years were not years of indifference. God did not leave the world to take care of itself. No, every moment was under His care. As God looked down on the sin of the world His heart yearned over them. He did all in His power to bring His straying people back to Himself. I cannot tell you why God did not send His Son into the world right away back in the Old Testament. But my heart believes that God's wisdom and love arranged the perfect date when Calvary should become a fact. And

God was strong enough to wait Moffatt gives this thought in a striking way—see Galatians iv 4 “ But when the time had *fully expired*, God sent forth His Son ”

Notice the two words “ fully expired ” Not a day before, but

THE MOMENT OF HIS CHOICE

Another instance is in connection with the coming of the Holy Spirit. Before Christ's death He had prepared His disciples for His coming departure. Their hearts were saddened at the thought that the One who had been their constant companion for 3½ years was to be taken from them. But Christ did not allow them to sorrow long. He said He would send them a Comforter, the Holy Spirit, who would take up His abode in their hearts. He would take of the things of Christ and reveal them unto them. That promise was further confirmed as Christ led His disciples out to Bethany after His resurrection. Just before He ascended to heaven, He said, “ Behold, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high ” (Luke xxiv 49). Christ ascended, and His disciples went back to Jerusalem to an upper room, to await the fulfilment of His promise. They waited one day but nothing special happened. Two days passed and still no special experience came to them. And so the third and the fourth, and the fifth and the sixth, and seventh and eighth and ninth days all passed in the same manner. But on the tenth day the promise was fulfilled. Seeing Jesus promised Someone to comfort them it would have been quite reasonable to expect Him to fulfil His promise on the first day after His ascension. I believe

CHRIST YEARNED

to comfort His disciples, but the wisdom of God saw that the tenth day after the Ascension was the time for Pentecost. Acts ii. 1 says, “ And when the day of Pentecost was fully come ” God was strong enough to wait.

Now for the last Scripture illustration. Last, not because we have exhausted the theme, but because of limitation of space. This illustration is in relationship to Christ and His Second Coming. Before Calvary Christ taught the disciples that He would return for them, and take them back with Him to glory. This truth was even more clearly taught by the Holy Spirit in the Epistles. Shall we turn to a few references—John xiv 1-3, Acts i 11, I Thess. iv. 14-17.

Why did Christ die? In order that He might make salvation possible for a whole world. Christ died for the sins of all the world. But to narrow the thought down still further. He died that He might purchase unto Himself a Bride. During this dispensation Christ is calling to Himself a company, spoken of as a Church, His Body, His Bride. This Church truth is beautifully taught in Eph v 23-27, 30. And don't you think Christ is longing to come and fetch His Bride?—the one He died to redeem, to present to Himself blameless. Nearly two thousand years have passed by since Christ's promise was given, and

the Lord is still proving that He is strong enough to wait.

Now for our practical application of this truth. Praise the Lord that for all of us here, the time for our salvation has been fulfilled. We are counted in with

THE REDEEMED ONES

But what about receiving the Holy Spirit? Probably many of us have passed through that wonderful experience. We praise the Lord for that wonderful day when the Holy Spirit came upon us and took up His abode in our heart. But perhaps there is someone seeking to be filled with the fulness of the Holy Spirit. The Lord knows just the day and the hour when He will give you His Holy Spirit. He yearns that you shall enter into the Spirit-filled life, but God is strong enough to wait for that time. He will not give you the blessing before the appointed time. He knows that to do so would not be for your highest good. No, He is strong enough to wait. Are you strong enough to wait? Of course from one standpoint you have to wait. But from the highest viewpoint are you strong enough to wait? That is, Can you wait patiently and in faith? Or do you say within yourself, “ Why is it I don't receive the Baptism of the Holy Spirit? I don't understand why it tarries. Perhaps after all this experience is not for me ”? Your spirit gets disquieted. You become restless. One day you are seeking the Baptism, another day you are quite indifferent. To be strong enough to wait is to wait patiently and in faith, believing at the appointed time you will receive the filling of His Spirit. Are you strong enough to wait? I know I need that strength myself. I want to go tumbling into everything. But, if we have not that strength to wait, God will give us strength.

Perhaps some of us need Christ's healing touch upon us. God, unless He has revealed otherwise, wants us to be well and healthy. Perhaps some of us have a long-standing

WEAKNESS OF BODY.

God knows all about it. And, again I say, unless He has revealed otherwise, He has an appointed day when we shall receive healing. I do not think for a moment God finds pleasure in seeing His children suffer. But His love for us will not overrule His wisdom, and give us healing before the appointed time. To act prematurely may mean the loss of valuable spiritual lessons. God's wisdom has arranged a set time, and He is strong enough to wait. Are we strong enough to wait? Or do we struggle and struggle because we do not get the healing when we want it? Or do we think, It is no use? Let us ask God to make us strong enough to wait.

To some of you the call to God's service abroad has come. You believe God has destined you for a missionary life. And oh, how the field upon which your heart is set calls you. It needs not only you, but many workers beside. The thought of thousands passing to a Christless grave burdens down your spirit. But the spiritual welfare of those thousands touches God's heart more than yours. He longs to send you. He has an appointed time. But He will not send you before that time. He is strong enough

to wait. Have you noticed how that phrase, "The hour was not yet come," was often used in connection with our Lord? All Christ's hours were appointed hours. Let us turn to some of the references: John ii 4, vii 30, viii 20, xii 27, xvii 1. Christ had appointed hours. His life was all planned out for Him, and that plan was perfectly adhered to.

We have previously seen how God spent eighty years in preparing Moses for his life-work. Then we dealt with the Godward side. But let us think now of Moses' side. From the incident of his

SMITING THE EGYPTIAN

it seemed Moses had some idea of God's calling for him. And yet after that experience another forty years passed by before he took up his appointed task. As Moses watched those sheep in the desert all through those years no doubt he would ponder his position. And as time rolled on, and Moses began to get old, he would think, "Have I mistaken my calling?" It seems that I shall end my days sheep-keeping." But Moses waited on, and at eighty he entered upon the most wonderful years of his life. And what a marvellous work he did. Take also David. After Samuel had anointed him king over Israel, he waited twenty-two years before ascending the throne. It seemed that after his anointing David's lot was harder than ever. Saul made several at-

tempts on his life. But each attempt God frustrated. Many days were spent hiding in caves. He was hunted as a fugitive. It seemed that to be a king was further away than ever. Saul might one day find him, and then his life would be cut off. But no, God's hand was upon him, and though he was being led through mysterious ways, all was well. And at the appointed time David was crowned king and ascended the throne. He was all the better as a king for the waiting time. And perhaps some of you feel that to-day the door into the mission field seems more tightly closed than ever. The

SEEMINGLY BRIGHT PROSPECTS

have disappeared. Discouragements have been placed in your way. But be sure of this, if the Lord wants you on the mission field you will get there, and get there at His appointed time. All the plans are made. God is strong enough to wait. Are you? Can you look into your heavenly Father's face and say, "Father, I believe you have planned my life. You have planned when my passage money shall come in. You have planned what boat I shall travel on. I am going to trust You." And when the Lord opens the door it will be a widely opened one. God has a perfect plan for our lives, a plan for each day, each hour. And He is strong enough to work out His plan. Are we strong enough to wait?

Some More Bible Facts

By Rev. E. WERN WILLIAMS

The first reported to die of natural death was Adam (Gen v 5)

The first women to claim their rights were Mahlah, Noah, Hoglah, Milcah and Tirza (Num xxxvii 1-4)

The first to buy land was Abraham (Gen xxiii 3, 14, 16, 18)

The first prayer reported was that of Abraham (Gen xvii 18)

The first to erect a tombstone—in memory of the dead—was Jacob, Rachel's grave (Gen xxxv 20)

The first to weep was Agar, in the wilderness (Gen xxi. 16)

The first to commit suicide was Saul (I Sam xxxi. 4)

The first to form temperance societies were the children of Rechab (Jer xxxv 1-10, B C 607)

The first to wear a bridal veil was Rebekah (Gen. xxiv. 64, 65)

The first reference to a library is in Ezra vi 1

The only married woman whose age is given in the Old Testament is Sarah, 127 years (Gen xxiii 1)

father and uncle died about the same time (I Sam. iv 17-22)

David was the king who feigned himself mad (I. Samuel xxi 12, 13)

Jonathan nearly lost his life by trying to revive himself—he took a little honey (I Samuel xiv 24)

STRANGE BIBLE OCCURRENCES

An offender who confessed his guilt was Achan (Joshua vii 21)

Joshua set up a monument in a queer place, in the midst of the Jordan (Joshua iv 9)

Moses told us of "the greatest detective" of all, viz., Sin (Num xxxii. 23)

Ichabod was the child whose mother, father, grand-



Concise Comments & Interesting Items

News from Africa. from our brother, Pastor W F P Burton, gives us much joy. He says, "God is doing a most amazing thing. Souls are tumbling into the Kingdom. In my little section of the work alone over 300 professed faith in Christ in January and February, bringing out and burning charms for which they have paid big sums. Many of the old men who until recently have regarded our message as an exotic craze, are now tremendously under conviction as one after the other yields to the Lord Jesus. At Mwanza seven chapels have gone up recently, built entirely by and for the natives. In five villages the natives are holding regular school and meetings without any help whatsoever from us."

Another Medium Confesses. Under this heading we take the following from the "Evangelical Christian," of Canada.

Considerable amusement was caused the other day by a despatch from New York, telling of the confession made by a prominent spiritualistic medium, Nino Pecararo by name. In this medium Conan Doyle had implicit faith and stated that spiritualism stood or fell by him. And now he has admitted that for years he has hoodwinked the public and that his seances "were all a fake."

"I've never seen a ghost, and don't believe anyone else ever has," he said. "I'm sick and tired of giving seances and having spiritualism reap the profit. When ghosts appear at my seances, they are Nino Pecararo in the flesh."

Despite this confession we are quite well aware that multitudes will still cling pathetically to this ensnaring cult, and to the belief that the dead can come back at the will of some medium to communicate with the living. It was a prominent American who left it on re-

cord that some people can be fooled all the time, and Pecararo also asserts that the secret of his success lay in the fact that "people want to be fooled." It is pathetic indeed to find men and women ensnared by this satanic delusion, and seeking to find comfort from charlatans and tricksters who trade in sorrow and in broken hearts. What this man has been doing to deceive many is being done all over the world to-day by mediums equally illusive, though not perhaps so candid. As was to be expected, the statement of Pecararo has provoked a storm of protest in the daily press from spiritualists. It is too much to hope that even this dimming exposure will stem the tide, or turn many people away from embarking on the perilous seas of spiritualism. It may, however, help to warn some in danger of being caught in its toils, by opening their eyes to the fraud and deception with which the sordid business is surrounded.

The "Moody Monthly" has an interesting comment on, "Every eye shall see Him."

"We are living in an age of marvels. One year ago this June, radio signals made a complete circuit around the world in one-eighth of a second, the start being made in the studio of the General Electric Company at Schenectady, N.Y. It stuns us, we know not what to make of it, but it brings to mind the statement in the Apocalypse quoted above. It has been asked how those words could possibly be fulfilled, how could Christ be seen by the inhabitants of both sides of the globe at one and the same time? We cannot answer the question, but that does not convert the difficulty into an impossibility. Christ Himself said, "As the lightning cometh out of the east, and

shineth even unto the west, so shall also the coming of the Son of man be." (Matt. xxiv. 27) Will there be something like that which took place on that day last June? If a radio signal can compass the globe in one-eighth of a second may not the same be true of His likeness who created the globe and the ether (if there is such a thing) in which it exists?"

Disturbances on land, on sea and in the air have been causing profound interest lately. The earth tremor, supposed to have its centre in the North Sea, was followed a week later by a tropical tornado striking with full force a district in Birmingham. But in addition phenomena have been appearing in the night sky especially in London. The "Daily Mail" of June 16th thus reports:

"Last Thursday a huge arc of vivid light suddenly appeared in the dim heavens. In one instant it was as if a mighty hand of fire had swept in a swift gesture from one end of the horizon to the other, in the next, the arc had faded to the semblance of a colourless rainbow—and it faded as quickly as it had formed."

"The night before last a flaming red light glowed in the cloudy darkness for a few seconds and then was as suddenly blotted out. Thousands of people saw it, and yesterday it was being discussed everywhere."

Scientists are puzzled. We are not going to jump to conclusions and say these signs are miraculously connected with the coming of the Lord. But we do say they are suggestive, and shadows of the time when scientists will not only be puzzled but dumbfounded, for the signs in the heavens will be those accompanying the coming of the Lord.

Children's Bible Educator

We are giving a prize every month for the best answers.

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

BIBLE CHARADE

Child of a promise by Angel high,
Offered to God from birth was I,
Born and templed in hero's frame,
Yet was my soul but weak and lame

A riddle light my heart put forth,
My hand slew men to win its worth,
Foxes I caught to burn men's grain,
Those in my heart were never slain

With ass's jaw I smote a host,
The bursting of new ropes I'd boast
Great city gates I tore away,
With foes agape or break of day

Yet my own citadel I could not keep
Apollyon's ropes did bind me, made me weep,
Gates of my soul I yielded at his call,
With ass's mouth did give away my all

Hence when o'er my hard fate you shed a tear,
Fear you "the strong man armed,"—nay, 'gainst him rear

The banner of the Strong Jehovah's Son,
And let Him guard thy heart, that heav'n be won

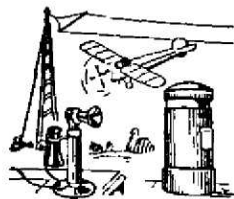
Name the famous Old Testament character described

Solutions should arrive first post, Monday, July 6th.

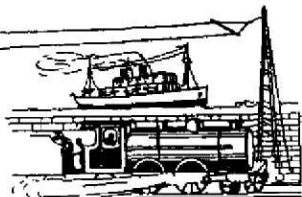
SOLUTION TO JUNE 19th PUZZLE

Answer to Syllables Puzzle Phebe, Priscilla, Aquila, Epænetus, Mary Andronicus, Junia, Amplias, Stachys, Apelles, Persis

Correction solutions were received from, Charles Balchun, Geoffry Beach, Ian Campbell, Stella Cliff, Joan Emms, Nellie Francis, R. Gregson, Joyce Gummer, A. Green, Ethel Hanks, Rose Hanks, George Hasler, Mary Hurst, Grace R. Jones, Daphne Keyho, Dorothy E. Langlois, Barbara Mippin, Clifford Meadow, Madge Nelson, Mary Noble, Hubert G. Phillips, Dorothy E. Stone, Ruth Steed, Nancy Wainman, Mabel Young



SPLENDID PROGRESS ON ALL FRONTS



Bible Study Zeal—Anniversary Rejoicings

YOUTHFUL FRUITFULNESS.

Eastbourne (Pastor S Gorman) Blessing still continues to be poured forth in no uncertain measure at the Elm Tabernacle, Hartfield Road, under the leadership of Pastor and Mrs Gorman. Souls are being won for the Master, a recent

Tabernacle, and have made it quite attractive. We have witnessed the sick being raised up as they have been anointed with oil according to James v 14. Hungry saints are being filled with the Holy Ghost and are having an Acts 1:4 experience.

sional Superintendent, and Pastor and Mrs C J Kingston.

The meeting was conducted by Evangelist A Wright, Mr G Kingston passed on a word of encouragement to the assembly, and Mrs Kingston rendered a solo. Pastor C J Kingston then expounded the Word from Isaiah vi, and it was a joy to see fruit from the Gospel message.

God's children here are feasting on the finest of the wheat, praying and living in great expectation for a mighty outpouring of His Holy Spirit.

KEEN BIBLE STUDENTS.

Liverpool (Evangelist J. Newsham) "The Lord who is in the midst of thee is mighty." How true this is of our God, He who is the mighty Creator of heaven and earth, yet condescends to bless His children, the work of His hands. Truly the cups are being filled at the Elm Tabernacle, Windsor Street, until they are overflowing with heaven-sent joy, as the people have listened to the Word being unfolded by Pastors Newsham and Bishop. Hungry souls have been satisfied with this heavenly manna faithfully given out by God's ministers.

Great blessing has also rested upon the open-air meetings, and because His Name has been uplifted, souls have been drawn to Him, two such having recently confessed His Name.

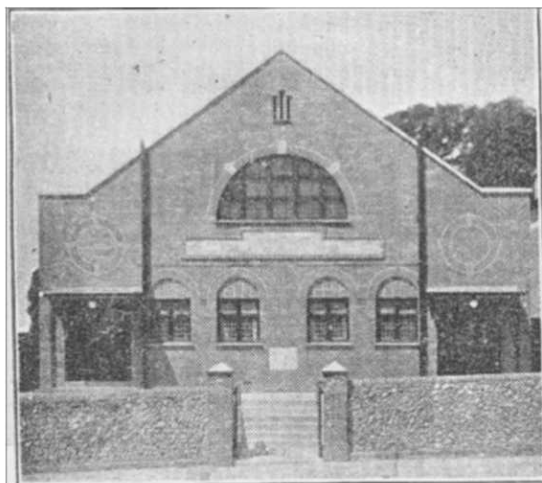
Tuesday nights' Bible studies are rich in blessing. Nothing is withheld. The people are given the pure Word of God, and by it they live and are guided day by day. When the Word is preached in all its fulness there you will find hungry souls. This is true here, for numbers are increasing at the meetings, and it is being proved that He who hath blessed will bless.

CHILDREN'S ANNIVERSARY.

Hornsey (Pastor McVoy) The blessing of God is resting upon the saints at Zion Tabernacle, Duncombe Road, N 19. In all ways, our Lord's Name is being glorified, souls saved, and believers strengthened in the faith, as a result of the Pastor's ministry here. His clear, concise teaching, and wise handling of the church, truly glorify our gracious Saviour.

The open-air workers are very keen. The breaking-of-bread meetings are a great blessing, and prove a mighty source of strength and power to the saints.

Recently the anniversary of the Sunday school was held. The afternoon meeting was a great success, and as the children sang one felt that here the Word was truly fulfilled, "A little child shall lead them." The school is growing, and the Superintendent thanked



ELIM TABERNACLE, EASTBOURNE

Sunday being richly crowned by nine souls signifying their acceptance of Jesus as Saviour.

Great blessing resulted from a visit of the Home Cadets to the assembly. These dear children took the meeting one Wednesday evening, and after their splendid and winsome service two hands were raised among the onlookers, proclaiming two more souls won.

Open-air work continues in the town and in the outlying villages, and we pray God this witness in "the highways and byways" for Him will yield a rich harvest of precious souls for His honour and glory.

HELPFUL BEZALEELS

Belfast, Saunders Street (Evangelist F E Slanning) The Lord continues to bless His young servant in this part of the vineyard. The saints have been truly edified and encouraged under his ministry. A series of studies from Hebrews xi on the different aspects of faith, was truly blessed of the Lord, and was a real incentive to the saints to exercise faith in Jehovah. Souls are being saved. A number of young men, mentioned in the last report, whom we came in contact with during a march round the district, have been gloriously saved, and are now busy in the service of the Lord. They have renounced the

on the church.

Numbers have decidedly increased and fruits of open-air work are being reaped. In this small town the Foursquare Gospel testimony is winning its way. Cyclist Crusaders tour the villages with tracts and "Evangels," thus delivering the Word in print.

God has truly blessed the Sunday school. Its anniversary has been crowned with blessed results.

ANNIVERSARY BLESSINGS.

Maldon, Essex (Evangelist A Wright) The work in this town is steadily growing, and the Lord is blessing our brother's ministry.

The Sunday school recently held their first anniversary services. We praise God that the evening services resulted in a sister accepting Jesus Christ as her Saviour. The afternoon Sunday school was open to parents and friends, of whom a goodly number attended. Items were rendered by the children.

Evangelist A Wright gave a very interesting and helpful message from Matt xxv. At the evening service the older scholars rendered a choir-piece.

Mr Wright unfolded the Word from II Samuel ix, his subject "The Lame Prince," holding the attention of both children and adults.

Recently the church was favoured with a visit from Pastor G Kingston, Divi-

God for the faithful band of teachers, who were so in unity with the Lord and one another

The evening meeting was entirely taken up by the children, with the exception of a few minutes, when Pastor McAvoy gave a few interesting words in the form of an object-lesson on the Bread of Life, finally concluding in a pointed invitation to seeking souls

The singing and recitations, and salvation messages illustrated by the children, were listened to with rapt attention, by a full church. Many testified to blessings received

merison of the candidates who previously had confessed their faith in Christ

SANCTUARY ACQUIRED.

Sparkhill (Evangelist J McGillivray)

About last September it was thought necessary to provide a church for the people of Sparkhill and Moseley district, this not being possible then as the only available place was the Conway Road School. However God's anointed servants have faithfully proclaimed the Gospel there. The Lord has proved that He can meet the seeking soul anywhere, for souls have been saved every Sun-

with signs and wonders, sinners finding their way to Calvary, and being washed in the precious Blood

God Himself is in the midst both to bless and save, and the Tuesday evening prayer meetings are proving to be times of great blessing, when the saints can meet with God and make their requests known. Praise the Lord for a prayer-hearing and prayer-answering God

On Thursday evenings Pastor Moore is giving a series of addresses on the second coming of our Lord, and as the Word is unfolded week by week the saints are being mightily blessed and edified. It is realised that the coming of the Lord must be drawing very near, and all with one accord can say with John, "Even so, come, Lord Jesus"

BELIEVING PRAYER.

Armagh (Pastor J Hill) Praise God for continued blessing in Armagh, at the Elm Tabernacle, College Street. This ancient cathedral city has been awakened to the truth of the Foursquare Gospel, and there has been a noise, and a shaking among the dry bones. Many have exchanged a dead formality for the living Christ, and with others have been saved by the grace of God, finding every satisfaction in Jesus. The ministry of God's servant here is being greatly blessed, and the earnest messages delivered



Pastor J Hill

faithfully week after week from the Word of God are bearing fruit. Twelve have decided for Christ within the last few weeks. The prayer meetings are full of power and several of those recently saved have been baptised in the Holy Ghost

On a recent Thursday evening the assembly received a visit from Pastor Rudkin and the Crusaders of Lisburn, who took charge of the meeting. Their messages in word and song will be long remembered and the hundreds that were gathered together were greatly blessed, as these young people told of the Saviour they had found and the satisfaction that He gives. The tide of blessing rose as the meeting proceeded. One Crusader delivered a heart-searching and powerful message on "Deliverance," and at the conclusion of the message two precious souls trusted Him

A whole Christ for my Saviour
A whole Bible for my staff
A whole world for my parish
A whole church for my family

—Augustine

Each sweet Ebenezer I have in review
Confirms His good pleasure to help me
quite through



Interior of the beautiful Highgate Baptist Chapel at Sparkhill, Birmingham, now used for Foursquare Gospel services

BAPTISMAL BLESSINGS.

Kingston-on-Thames (Miss Kennedy)

Recently a baptismal service took place, being the first held in this hall, Elm Tabernacle, St James' Road. A congregation, numbering over 200, had assembled to witness the immersion of thirty-five converts, conducted by Pastor Boulton

Miss Kennedy had laid down the scriptural principles of water baptism upon a previous occasion. She had clearly shewn that infant sprinkling was contrary to the revealed truth of God's Word and a perversion of the term "baptism," meaning to submerge completely, being a figure of the overwhelming sufferings of Christ. The service opened with bright singing and strangers were undoubtedly impressed by the devoted fervour of the singing

Pastor Boulton based his remarks on the last commission of our Lord, emphasising that as water baptism was a command of our Lord, it necessarily followed that those who professed to love Him should seek to fulfil His behests. The Pastor stressed the need of realising the solemnity of following the Lord through the waters, and removed any thoughts as to the efficacy of the water to produce any change in the heart and life

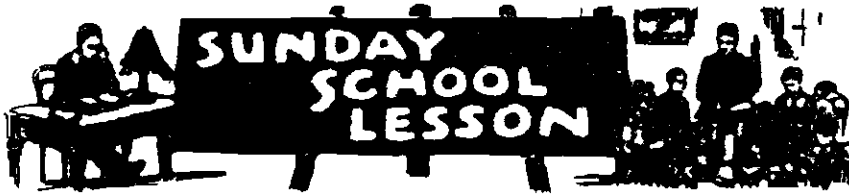
The address was followed by the im-

merison of the candidates who previously had confessed their faith in Christ

During the past few months while the church has been praying, God has opened a way and it is with thankful hearts that the people now gather in the beautiful Highgate Baptist Chapel, which has been acquired for the Foursquare Gospel work in that district. The opening service on Monday, June 15th, was conducted by Pastors Hulbert, Iweed and McGillivray. The spirit of revival was present as the chapel with seats for seven hundred was filled to overflowing, chairs being added to accommodate the large congregation. Pastor Hulbert delivered the message upon the second coming of the Lord. The Word went forth with power resulting in twelve souls being born again, also eight backsliders returning to the family of God. The constraining power of the love of God drew all believers to re-consecrate themselves to the coming King. Mr J McGillivray is in charge of the meetings

LOOKING FOR CHRIST

Croydon (Pastor J R Moore) "Let Croydon flourish by the preaching of the Word and the praising of His Name!" The Gospel is still going forth with old-time power at Elm Tabernacle, Stanley Road, and God is confirming the preaching of the Gospel



By Pastor P N CORRY

READING. Luke xv. 1-10.

THE LOST SHEEP AND THE LOST SILVER

MEMORY TEXT: " Rejoice with me for I have found my sheep which was lost."—Luke xv. 6.

TEACHER'S NOTES.

To understand the three parables in this chapter of Luke keep in mind the circumstances that called them forth. When the Lord preached the glorious good tidings that He had come not to call the righteous but sinners that He had come to seek and save the lost and that the door of repentance was open to all of whatever rank, condition or occupation, He was proclaiming a Gospel

In the first you see God's unwearied labour for the lost sheep, in the second His anxious care for the lost coin, and in the last His never-ceasing love for the prodigal son. Therefore in your thoughts do not separate these parables, but read them as a connected whole because taken together they form our Lord's answer to those who would grumble against the good news that there is a welcome for sinners who are lost.

The Lost Sheep (Luke xv 3-7)

The lost sheep was only one of a hundred, and if you reckon the loss by percentage you would say that it was very small. Nevertheless the Shepherd was prepared to leave all and go after that which is lost until he find it. Percentage found no place in the shepherd heart and never will. There was no comfort for Him while one sheep was out of the fold. This was a mighty rebuke to those Pharisees who thought so much of themselves that they could not believe that the Lord would shew any interest in the one that had gone astray.

The work of a shepherd is no light one in Palestine, not only do they have to face the loneliness of the land, the constant search for pasturage, the watchfulness against Bedouin Arabs and wild beasts, but added to that there is the care of foolish sheep whose tendency seems to lead them to stray unless watched with care. Once again it will be necessary to get the boys and girls to think in different terms than fields with thick hedges, stone walls, or good fences.

Sheep seem to have a tendency to go astray, but do not forget that sheep in Palestine know the voice of the shepherd (John x 3) they hear his call and follow him (John x 27), they will not follow the voice of strangers (John x 5) and the shepherd goes before them not the sheep before him (John x 4), so that with all these helps to guidance there is not the same excuse for sheep going astray as one would suppose who only knows the habits of an English flock of sheep. Yet in spite of His voice and His guidance, the Word is full of references to the people going astray like foolish sheep. Straying sheep are mentioned in Isaiah lvi "All we like sheep have gone astray, we have turned every one to his own way" (See also Ezek xxxiv 12). Peter tells us the result of this wonderful search of love, for he says, "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls" (1 Peter ii 25). That return was not accomplished by the sheep themselves, but He, the Great Shepherd of the sheep, sought us out, found us, and brought us home on his shoulders rejoicing.

The Lost Silver (Luke xv 8-10)

Please do not think of this lost drachma (equal to 7½d) as an ordinary coin lost from the woman's housekeeping money, it has a far greater significance and value than that. The married women of Palestine and Arabia generally wear a chain of ten coins (sometimes more) upon their head, and this ornament is very highly prized and guarded with great care because it is the gift of the bridegroom. English wives are very careful of their wedding rings, and great indeed would be the search made should a wedding ring get lost. In the same way these coins on the head-dress of an Eastern woman have the importance of a wedding ring, and any loss of a coin from the ten would be regarded not only as serious, but as due to lack of respect for the husband. So sacred was the regard for these coins that in Jewish law they could not be confiscated for debt. No wonder this woman lit the lamp, swept the house, and searched diligently until she found the coin that was lost.

Rejoicing—for the restoration of the coin, and for the finding of the sheep—is emphasised in both parables. Why? Because that was exactly what these religious scribes and Pharisees were not doing. When lost sinners were coming to the Lord, hearing Him gladly and becoming new creatures, instead of rejoicing at the gracious work that the Lord Jesus was doing, they were finding fault because the Lord was having anything to do with such folk. The Lord rejoices when the lost are found, angels rejoice, and we also cannot help but rejoice and be glad when the Lord restores those who are lost. In which group are you to be found—the rejoicers or the rejecters?

Risen with Christ

Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans vi 11)

I am so weary of struggling,
I am so worn with the strife,
O to be done with the dying,
O for the death-born life

Surely there must be a haven
Where from myself I can cease
O for some Pilot to guide me
Into the Land of Peace!

Hark to the wonderful secret
Jesus has taught to me
Count yourself dead with Him yonder
When He was nailed to the Tree

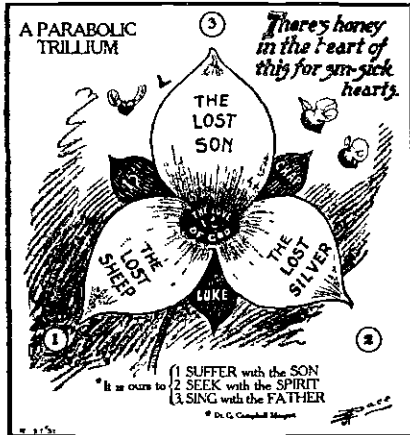
As from the grave He ascended,
Know that you rose with Him, too,
Leave all the old things behind you,
Reckon that all things are new

Do not for ever be dying,
Count yourself "dead indeed",
Rise with your risen Redeemer,
It is His life that you need

Dwell with your Lord in the heavens,

Live in the light of His love,
Look for His coming in glory,
And you'll be with Him above

—A B Simpson



that went directly against the ordinary trend of religious opinion of His day. The scribes, the Pharisees, the priests, and the Sadducees had no good news for sinners, they had no remedy for the lost. But when the Lord had said that because the invited folks would not go in to the supper, the King had now sent to call the maimed, the halt, the blind, and the poor (Luke xiv), "then drew near unto Him all the publicans and sinners for to hear Him." This drew from the self-righteous folks the taunt, "This man receiveth sinners, and eateth with them." Then the Lord spoke this parable unto them.

In their entirety these parables cannot be separated from each other, while there are three stories, the parable is one. The first, that of the lost sheep, shews to us the tendency of the sinner to go astray, the second, the helplessness of the sinner when he has gone astray, the third, the rebellion of the sinner that caused him to go astray. Viewed in another way they are one picture from three sides, or a three-petalled flower (as the artist has shewn in his drawing) all designed to shew the love of God

My Grace is Sufficient for Thee

By CHARLES H. SPURGEON

THE other evening I was riding home after a heavy day's work, I felt very wearied, and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me "My grace is sufficient for thee." I reached home and looked it up in the original, and at last it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream

is sufficient for thee." Or, it seemed like a little mouse in the granaries of Egypt, after seven years of plenty, fearing it might die of famine, Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, "I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere," but the earth might say, "Breathe away, man, and fill the lungs ever, my atmosphere is sufficient for thee." Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.

NO THROUGH ROAD

JUST on the outskirts of a pretty village that I frequently pass through on business, there stands a signpost with the notice, "To the Church only—No Through Road."

It is easy to see the need for such a notice, for the road to the village church has all the appearance of being a main road, but it is really, as the notice says, only a road to the church, and ends there. Misled by its appearance, both pedestrians and cars frequently took that road in error, so the village authorities wisely put up the signpost I have mentioned.

But from the first time I read it, the notice raised the thought in my mind, How like that road is too much of the religion of the present day. It leads only to church, and does not take its followers through to God and heaven. Let us ponder this matter a moment, dear reader. How far does our religion take us? It is written of the death of the Lord Jesus, that He "once suffered for sins, the just (One) for the unjust, that He might bring us to God" (1 Peter iii. 18). But man's religion, whatever name it may be known by, falls far short of this.

The work of Christ, His death and resurrection, takes the soul who trusts it right home to God, and gives fitness for heaven. Membership of a church, no matter what that church may be called, can, of itself, give no such end. And the most important of questions is, What shall be the end of the road we travel?

You may say religion has its benefits and advantages. But my point is, How far will it take us? Does it end only in religious associations, and temporal advantages, or will it lead us safely home to Christ and heaven?

It may be a truly religious road that you are travelling, and still leave you far short of God and of heaven for eternity. Too often the idea connected with joining the church is, that it is an enclosure for all who accept certain doctrines, a number of folds arranged with the object of keeping together the sheep, and many are satisfied with just getting enrolled as members of one of these folds.

But the work of Christ on the sinner's behalf takes us farther than this. It gives us present peace with God, and eternal glory in the future. Read what is written in the 18th verse of the 26th chapter of the Book of Acts, as to the object God had in view in sending the Gospel to us—to sinners like you and me

to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

This is only one verse of the Word of God. There are many others, equally plain and equally comprehensive, all bearing out the burden of my message to you, suggested by the signpost—the message that you make sure that the road you travel is not only to the church, but a through road to heaven, too. Think it out, friend.

If you who read this are one of those who rather pride themselves on "making no profession,"—well, where does the road you are on lead? For there is a God before whom you will have to stand, and there is such a thing as judgment for sins, and how will you stand in that judgment? Where does your road lead?

Religious reader, let me ask again, How far will your religion take you? Has it given you now, for everyday life, the comfort and rest that belong to believers in Christ? Have you the conscious knowledge of the forgiveness of your sins, and peace with God? And for the future, is there the certainty in your soul that you have been made meet, by the precious blood of Christ, for the inheritance of the saints in light? This is what God confers (as Acts xxvi. 15-18 so blessedly declares) on all who have faith in Jesus. If you have not these, has not your religion led you to the church only, instead of being a through road?

Christ is the true and only way to heaven. God has in mercy sent Him to meet all our need as our verse in Acts tells us. Light, to open our eyes to our true state before Him,—that we are sinners, in need of a Saviour to cleanse us from our sins. Deliverance from our darkness by nature, and from the power of Satan. Forgiveness of our sins, and an inheritance reserved for us in heaven. And all to be had—how? Through the church? No, by faith in Christ. Notice how this provides for both the journey and the end. A through road to heaven, to an inheritance awaiting us there, provided by Christ for us. Reader, is Christ your own personal Saviour, and are you on the through road to be with Him, and to enjoy the "fulness of joy" in His presence?

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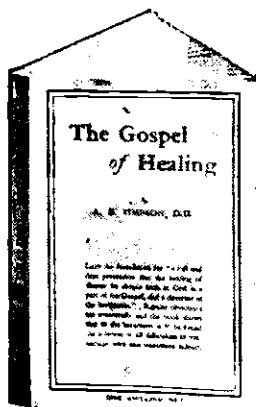
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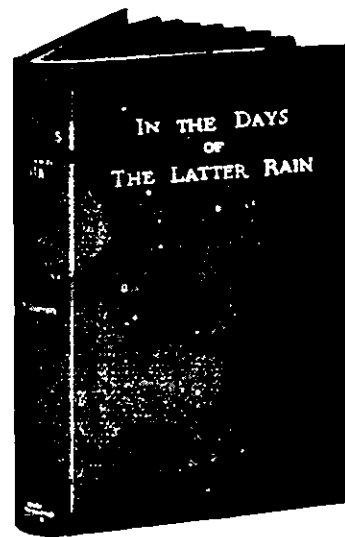
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