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THE TABERNACLE: ITS HISTORY AND MYSTERY

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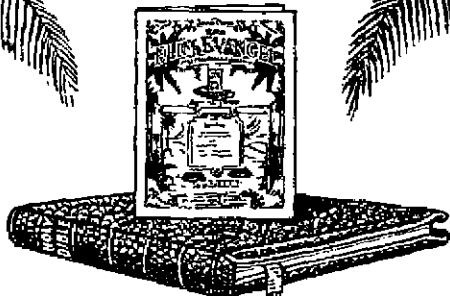
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 2

JANUARY 10, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. — — — Ex. XV 27

Baptiser

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

Coming King

Principal GEORGE JEFFREYS

and the REVIVAL PARTY

in the (formerly) ST. JOHN'S & RENFIELD CHURCH
Elmbank Street (opposite the King's Theatre), GLASGOW

commencing 1st JANUARY at 3.30.

Services: Sundays at 3 & 6.30. Every week-night at 7.30. Tuesday, Wednesday, & Saturday afternoons at 3.30.

Teas and refreshments will be provided in the minor hall between the afternoon and evening services throughout the campaign.

BIBLE STUDY FOR 1930.

From Salisbury comes the following testimony

Praise God for the joy and comfort the studies brought me whilst miles away from any assembly. I am one who has studied much and passed examinations, but never have I received such blessing till I became an E.B.C.C.S. student.

Many more have spoken and written in similar words
During the year 1930, let the Bible have the place God has given it—
it is the **Central Book** of all books.

For full particulars write to the SECRETARY,
ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL,
Elim Woodlands, Clarence Road,
Clapham Park, London, S.W.4

WATCH THESE DATES:

BERMONDSEY, London. Commencing Jan. 5th Elm Hall, corner of Grange Road and Upper Grange Road Campaign by Pastor Len Jones

EAST HAM, London Jan 16th—Feb 20th Six Thursdays at 7.30 p.m. Elm Tabernacle, Central Park Road E.B.C.C.S. lectures by Principal P. G. Parker

GLASGOW Still in progress Revival and Healing Campaign by Principal George Jeffreys See particulars above

HASTINGS Jan 15th—Feb 19th Six Wednesdays at 7.30 p.m. Central Hall, Bank Buildings E.B.C.C.S., lectures by Principal P. G. Parker

LEYTON. Jan 12th Pastor E. C. W. Boulton

READING. Jan 26th Pastor E. C. W. Boulton

STRATFORD, London. Still in progress Elm Hall, Bridge Road Campaign by Mr and Mrs Seth Sykes (Scottish Singing Evangelists)

The "Elim Evangel and Foursquare Revivalist" Subscription Form

To the *Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S.W. 4*

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USE BLOCK
LETTERS

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 2.

JANUARY 10, 1930

Fridays, Twopence

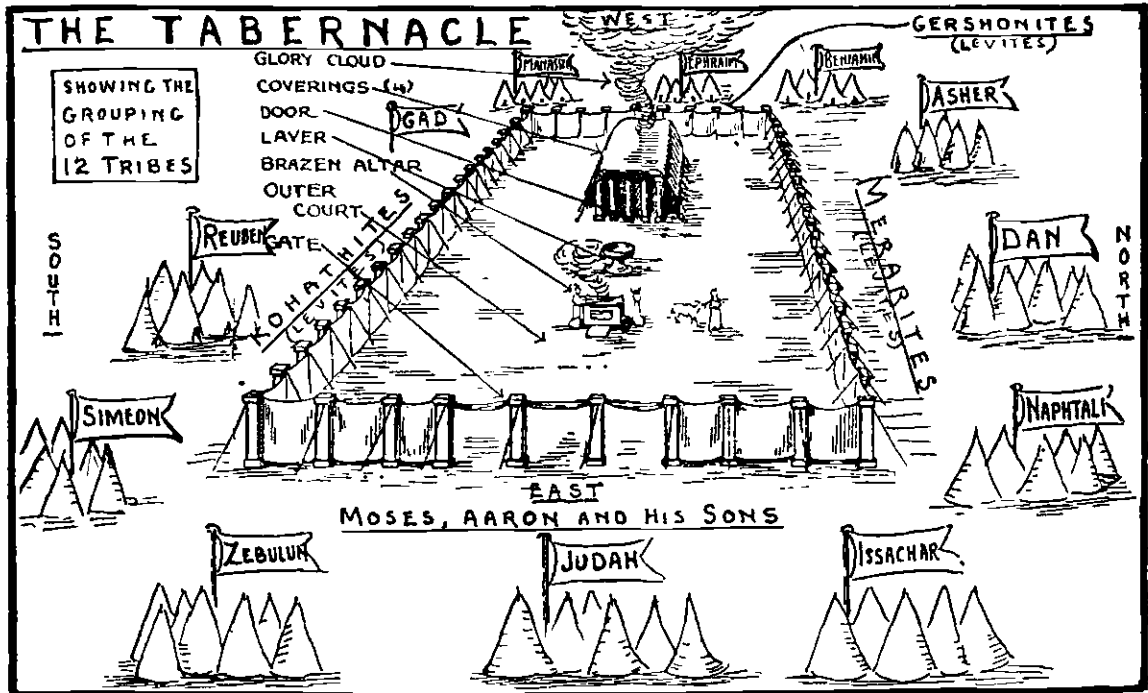
The Tabernacle: Its History and Mystery

Talk No. 1.—The History

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

THE study of the Tabernacle is one of the most fascinating in Scripture. The wonders of the Bible cannot be fully realised unless the Tabernacle of Israel has been closely studied. The remarkable character of this building will be especially seen when we consider the mystery of the Tabernacle. In

twelve sons, had two sons, Ephraim and Manasseh. These two sons of Joseph, with the other ten sons of Jacob, expanded into twelve tribes in Egypt. After 430 years in Egypt the twelve tribes made their exodus. Redeemed by blood and power and led by light, they reached Sinai after one month and fifteen



THE TABERNACLE IS DRAWN TO SCALE, BUT THE LEVITES AND THE TRIBES ARE SHOWN IN THEIR RESPECTIVE POSITIONS WITHOUT REGARD TO SCALE. SEE NUMBERS 2, 2

this present talk we are to study in broad outline its history.

For simplicity we will divide our study into three main divisions (1) When provided; (2) How provided; (3) Why provided

I. WHEN PROVIDED.

Abraham had a son, Isaac. Isaac had a son, Jacob. Jacob had twelve sons. One of these sons, Levi, was set aside for priestly service, and was not counted among the twelve tribes. But Joseph, one of the

days. They left the bondage of Egypt on the 15th day of the first month, and arrived at Sinai on the first day of the third month (Exodus xix. 1). Exactly ten months later, on the first day of the first month of the second year (Exodus xl 17), the Tabernacle was erected. Repeating ourselves for the sake of emphasis—the Tabernacle was erected ten months after the children of Israel reached Sinai.

II. HOW PROVIDED.

It is vitally important to know that everything in connection with the Tabernacle originated in God.

It was not the work of man; it was the work of God. God beset it behind and before, and laid His hand upon it. The same God that inspired the Tabernacle inspired the Bible.

In observing how the Tabernacle was provided, four alliterative headings will help us:

- (a) The people were inspired to solicit.
- (b) Moses was inspired to see.
- (c) The people were inspired to supply.
- (d) Bezaleel and Ahohab were inspired to shape.

(a) *The people were inspired to solicit*

Read Exodus xi. 1, 2, xii. 35, 36. It was at God's command that the children of Israel asked (the word *borrow* should be rendered *ask*, as in the Revised Version) from the Egyptians jewels of silver and jewels of gold. The Egyptians influenced by the power of God "let them have" (not "lent": see Revised Version) what they asked. It should be remembered that this wealth was the *rightful due of the Israelites*. They had gone down into Egypt free men. But they had been forced into slavery. Consequently this wealth was simply a just payment for long years of unpaid slave-labour. At the time the Israelites mistook

THE PURPOSE OF THIS WEALTH.

They misused it, spending it upon themselves for their own selfish adornment. But later on they discovered that the riches God had given them were designed for the building of the Tabernacle.

(b) *Moses was inspired to see.*

Read Exodus xxv. 8, 9, 40, xxvi. 30; Hebrews viii. 5. When the Israelites arrived at Sinai, Moses ascended and descended the Mount seven times. On the fifth occasion God gave him in vision the pattern of the Tabernacle that was to be erected upon the earth. Every detail was God-given, and Israel's leader was strictly commanded to build everything "according to the pattern he had seen on the Mount."

As definitely as Noah was given the dimensions and plan of the Ark (Genesis vi. 13-22), and David was given the dimensions and plan of the Temple (I Chron. xxviii. 12), and Ezekiel was given the dimensions and plan of the millennial Temple (Ezekiel xl-xliv), so Moses was given the

DIMENSIONS AND PLAN OF THE TABERNACLE.

The Tabernacle was planned by God. Moses' cleverness and imagination had nothing to do with it. God was the Architect. It was not the outcome of human wisdom.

(c) *The people were inspired to supply.*

Read Exodus xxxv. 4-9, 21; xxxvi. 3-6

When the proper time came, God so moved the hearts of the people that they gave more than enough for the building. They even had to be restrained from bringing too much! Men and women joyously gave of their very best for this service.

(d) *Bezaleel and Ahohab were inspired to shape.*

Read Exodus xxxv. 30-35

Filled with the Spirit of God for this purpose,

Bezaleel and Aholiab were enabled to supply and control all the skilful craftsmanship for the production of this work of God. God made them clever. God gave them skill. Notice that Bezaleel was of the tribe of Judah, and Aholiab was of the tribe of Dan. Judah led the first three tribes. Dan led the last three tribes. So that these two men were widely separated in position, but *God brought them together*. This has been constantly repeated in the history of the Church. Men and women widely separated geographically and socially have miraculously been brought together by God for the effecting of His service.

So we see that behind everything in the Tabernacle was the will of God. He was the Pattern-Giver. Men were simply the pattern-makers. And even the ability to make the pattern was given by God. There was heavenly and earthly co-operation, but the source of all was God.

III. WHY PROVIDED.

Scripture makes it clear that the Tabernacle was to be:

(a) A meetingplace. Read Exodus xxv. 21, 22; xxix. 42, xxx. 6; Numbers xvii. 4. It was to be a meetingplace between God and His people. God has always sought meetingplaces between Himself and His own. The first meetingplace was in the Garden of Eden. The second place was outside the Garden of Eden, where God manifested Himself between the cherubim. Then came Mount Sinai—the mount of meeting. Then, just prior to the erection of the Tabernacle, there was the Tent (or Tabernacle) of meeting (Exodus xxxiii. 8-11). Need it be added, that now the supreme meetingplace between God and man is beneath the shadow of Calvary—a shadow which extends from the Cross to the glory.

(b) A dwelling place. Read Exodus xxix. 45.

God *walked* with Adam (Genesis iii. 8). He *visited* Abraham (Genesis xvii. 1). He *dwelt* with Israel. God's real and final aim was the heart. But before He could get a place in the heart, He sought a place in the midst. Livingstone wished to get to the *hearts* of the Africans—but in order to do so he first of all *dwelt* in their midst.

(c) A Tabernacle of witness. Read Numbers xvii. 7, 8, xviii. 2

But to what did the Tabernacle witness? Well, let us think. In the innermost part of the Tabernacle—in the Holy of Holies, there was the Ark of the Covenant. In the Ark the ten commandments were placed engraven upon tables of stone. But they were not the first two tables of stone that God had provided. The first two tables had been broken (Exodus xxxii. 19). These two tables were those that had replaced the broken ones. So they spoke of

BROKEN LAW.

The Ark, containing the broken law, was covered by a Mercyseat of gold, which precisely fitted the Ark, and acted as a covering lid. The Mercyseat spoke of mercy. But the reason why it was called a Mercyseat was because it was covered with sprinkled blood—the blood of the goat which had been slain in the outer court, and sacrificed on the brazen altar, on the Day of Atonement. Over the Mercyseat was a

manifestation of the presence of God (Exodus xxv. 22). Thus that inner shrine spoke of (a) God, (b) broken law, (c) mercy, (d) blood, (e) a perfect covering. Linking these things together it testified or bore witness to the fact that a *holy God in mercy through blood had perfectly covered the broken law.*

So in its supreme witness it was a prophetic witness of Calvary.

Broken law demanded all the outpoured wrath of God,
To come short of His glory, called forth Jehovah's rod
But ere the earth was peopled, Divine love had its plan,
Whereby God met in mercy the sin of wayward man

Calvary's Cross provided God's own wondrous mercyseat,
Where love and full forgiveness can now the sinner meet.
Into the courts of heaven saved multitudes now go,
Because the blood of Jesus was shed on earth below.

(To be continued).

Healed of Deafness at Cardiff



IT is with a grateful heart that I give my testimony to the healing power of the Lord Jesus Christ. Truly I can say He is the same yesterday, to-day, and for ever. Oh what a wonderful thing it is to be able to hear again after being deaf eight years. When neither doctors nor specialists could do anything for me, the Lord healed me. Glory to His Name! Oh, I thank God for Thursday, 3rd October, when I heard that Principal George Jeffreys was holding a Revival and Healing Campaign at Cardiff. I went to the service on Sunday, 6th October. I was prayed for and anointed with oil according to James v 14, and when Mr. Jeffreys laid hands on me, I felt my ears as if set on fire, and when I rose up on my feet—to my unspeakable joy I was completely healed. Now I can even hear the clock ticking. To God be the glory, great things He hath done.—(Miss) M. E. RICHARDS.

Concise Comments and Interesting Items

Russia is plunging ahead with her non-stop week. About three months ago the Soviet Government launched the policy of work on every day of the week. The factories and shops are kept open every day of the week, and the workers have one day in five as holiday. One of the great aims of the Soviets was to strike a blow at religion by making Sunday like any other day, and preventing all but one-fifth of the people who happen to have the day off from going to church.

The report of the situation up-to-date is as follows: "Production has not increased, the private life of the workers has been hopelessly disorganised, the churches have been almost empty, and the places of amusement filled."

This is the way of national death.

Dean Inge says that conversion is not sudden. He says, "Certainly among my own family and friends I have never met with a case even remotely resembling the sudden conversions which Wesleyans are led to expect, and which the majority of them, it appears, in Wesley's time actually experienced. I say in Wesley's time, because I have consulted one or two experienced Methodist ministers in our own time, and they have expressed surprise at what they read in 'Wesley's Journal'."

Foursquare Christians would be amused at the above statement if it were not so tragic. Only modernism, that denies the inspiration of the Bible, can be behind such a statement as that made by the Dean. There is another Dean we know of—the Dean of the Elm Bible College—who could bring forward many from his Crydon congregation who have had Wesley's old-fashioned experience in these new-fashioned days.

Wesleyan Methodists are not all modernists—as is clearly proved from a circular just received from South Africa. These Wesleyan Methodist friends are arranging a Convention next Easter at which the following subjects will be discussed:

- What the Baptism of the Holy Spirit is, and whether it is really intended for us to-day
- The conditions of receiving the Holy Spirit
- The results of receiving the endowment of power of the Holy Ghost
- The necessity of the Baptism of the Holy Ghost for all Christian workers

Concern is being felt about Sadhu Sundah Singh, the well-known Indian preacher. He set out for Tibet on April 18th. He purposed reaching the Hindu shrine at Bundrath then through the Nite Pass, returning to Sabathu about June. "So far he has not returned, and no trace of him can be found, although two missionaries have gone within four miles of Tibet and up to an altitude of 18,000 feet. His fortieth birthday was on September 3rd." The great consolation is that his life is hid with Christ in God and as long as God intends him to remain in the flesh he will remain.

A prize illustration in an American paper brings a past event into present-day interest.

"When the Prince of Wales visited India (relates Dr Douglas Brown) there were a number of high caste people who were waiting to shake hands with him, and there was a big barrier separating them from the masses of the people. The Prince arrived, shook hands with those that were presented to him, and then, looking over their heads to the crowds beyond, said, 'Take those barriers down.' They were taken down, and anyone who liked had free access and a welcome from the son of the Emperor of India. The next time the Prince came that way, ten thousand outcasts were gathered under the banner inscribed, 'The Prince of the Outcasts.' We have a greater Prince, who said, 'Take the barriers down.' God's love and favour are for every one who believes in the Lord Jesus."

Ordination Service at the Welsh Tabernacle

SELDOM has the Welsh Tabernacle witnessed a more moving scene than that which took place within its walls on Friday, December 20th, when Principal George Jeffreys set apart another band of young men for the work of the ministry. We are happy to say that these ordination services are becoming more and more frequent in the Elim work—each year sees splendid reinforcements to the number who are already boldly preaching the precious Foursquare Gospel.

The writer was impressed with the fact that on this occasion of such hopeful augury the candidates for ordination were exactly twelve in number—a

simply the recognition and confirmation of that higher and holier ordination which had already taken place.

One noteworthy and significant fact which the twelvefold testimony of the candidates revealed was the prominent part played by the prayers of parents in the shaping of their children's lives, several of those young men having been literally prayer-won by mothers who claimed them for the Lord in the secret place.

We were gratified to discover that at least half the number of those ordained had passed out from the ranks of the Elim Crusader movement—in some instances our young people's work being the school



ORDINATION OF MINISTERS.

On Friday 20th December, Principal George Jeffreys officiated at a remarkable Ordination Service, when twelve Foursquare Gospel ministers were ordained. The service was held in the Welsh Tabernacle, King's Cross, at which the famous Rev. Llew Lewis is Pastor. The Principal was assisted by the Overseers of the Alliance. In this flashight photograph the ministers are seen standing before the pulpit on the lower platform.

fact which we trust may prove to possess a prophetic significance. God grant that the forthcoming days may contain many magnificent evidences of the Divine presence and power in the ministry of these newly ordained preachers.

As each of the candidates spoke one became conscious of the glorious potentialities of those Christ-chaunted lives. It was obvious to all that God had cast upon them the mantle of a heaven-born constraint. Running through each message like a thread of gold could be traced the vital conviction of a personal apprehension by God for the purpose to which they had unreservedly dedicated themselves. God had chosen them to feed His flock—to proclaim His evangel—to call the Christless crowds to the Cross.

The Principal pointed out that this service was

in which these young men had first learned to labour for the Lord.

One cannot think of that radiant band of young men in the early bloom of manhood without a thrill of pleasure. Their very appearance spoke so eloquently of the fire of noble purpose which burned within them. Themselves the fruit of the Foursquare Gospel, which had lifted them out of the rut of religious torpor, they were there to give themselves to the spread of that same saving evangel.

A holy and solemn hush fell upon the gathering as hands were laid upon these modern Timothys—and a deep sense of the overshadowing of the Omnipotent came upon us as those bowed figures were committed to God in prayer. The service closed amid a glorious anthem of praise.

Elim Foreign Missions

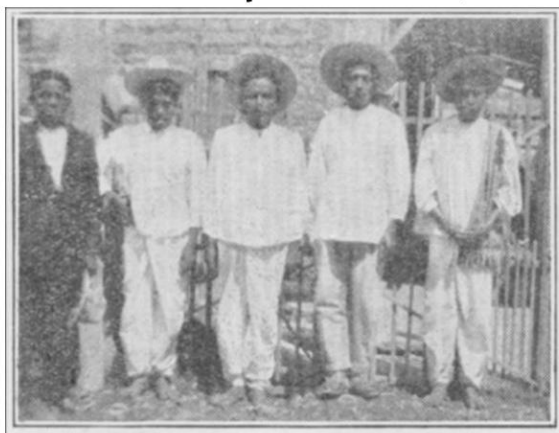
Some Notes and Reports on Past and Present Endeavour (Concluded)

CONCLUDING the narratives of Elim work abroad commenced in our last issue, we present the following news from the beloved labourers in Central America

Mexico

FROM PASTOR AND MRS G H THOMAS.

We have just concluded the Annual Convention of our Latin American work which was held this year in the north of this Republic. This Convention formerly included Central America, Mexico and the Spanish-speaking people on the American side of the border, but on account of the growth of the work the Convention has been divided into districts, which will in some respects be an advantage, as the laws of the different countries where the Latin American Convention functioned differ considerably, and what is practicable in one country is not so in another



Some Indian Delegates to our Conference

The town where the Convention was held is more than 600 miles from here and is connected by railway. A few of our people decided to travel in a motor car, so thinking it would be a good opportunity of seeing the country I went along as well. Before starting out we were told that the roads were good and that we would have no difficulty in making the trip. I knew what the roads in Mexico are like, but decided to venture it. For the first fifty miles or so we went along fairly well, but afterwards we had to look for the road! With the help of a guide we had to pick our way over hills where there was no sign of a road, removing large stones to make way for the car and at times coming to impassable ditches and making detours, oftentimes pushing the car. That night we slept out in the open.

Next midday we arrived at a village where we were glad to sit down and satisfy our hunger. Donkeys are the chief means of conveyance. We met them loaded down with timber, stones, charcoal, milk, water—in fact everything that had to be conveyed. Oxen too are used for farming and haulage work.

The second evening we reached a *hacienda* or large ranch at about nine o'clock, where we were

able to purchase bread and coffee. Near here we made a wood fire, and ate and slept out in the open.

The next night, arriving at a village, we saw the people sitting around the square or centre of the village, on seats, wrapped in their blankets and wearing large sombreros. The marketplace was still busy, gramophones were in action at the various stalls, and I discerned one song in English. At this village we found what was termed a restaurant, where we obtained eggs, beans, Mexican tortillas and coffee, but could get no knife, fork or spoon, so had to get along with our fingers.

We had not gone far the following day before we entered a desert. In places the sand was loose and soft, the car sinking almost to the axles: it was hot and dusty, without a dwelling in sight for miles. Coyotes, or prairie wolves, sauntered across the path in front of the car, there undoubtedly being numbers in the desert. We were glad to reach a village and get some refreshments.

For another two days we travelled, climbing hills, and crossing railways and stony places. During the last run of the trip we travelled all night to arrive in time for the Convention, taking almost

SIX DAYS TO TRAVEL ABOUT 700 MILES.

The Convention meetings were a time of sweet fellowship and blessing, and we were glad to meet workers from the American side of the border and other places in Mexico, and to exchange views and discuss plans for the work in the future. During these meetings souls were saved and believers baptised in the Holy Spirit.

On our return journey we decided to return by another route over the lower land. It was much pleasanter travelling by this route, the land being more fertile, and we passed orange groves and wide crops of sugar cane and bananas. In parts, however, the roads were almost impassable and led through numerous rivers, in which the car frequently stuck, and we had to wade in and push. Once a pair of oxen had to be obtained to tow it through a river. We obtained to tow it through a river.

The way led through woods, in which were snakes, wild animals, and numerous parrots, the night being enlivened with the howl of coyotes. Under these present conditions travel by auto is not practicable. We passed through a few towns with good buildings, electric trams, numerous motor cars, and paved streets. These towns are connected by rail, but the roads are impossible.

The Gospel is practically unknown in the majority of these towns and villages, and our hearts yearned for these places that they might get to know Him, the Giver of eternal life.

GEORGE AND MAUD THOMAS.

May these brief messages from our beloved ambassadors and trustees to the heathen arouse much prayer and expectant faith that God will continue to own their efforts, as they carry the banners of Elim's Lord to the ends of the earth.

Principal George Jeffreys opens Foursquare Tabernacle at Yeovil

By Pastor W. N. BRAMBLEBY

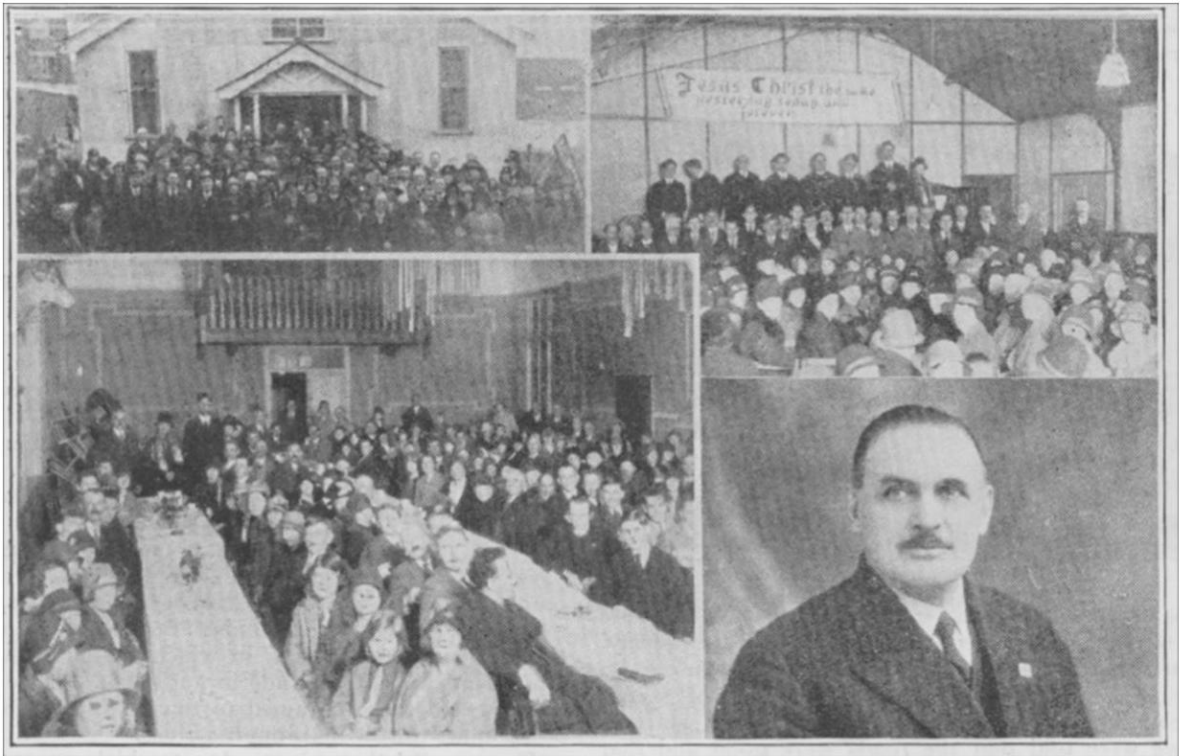
ON Saturday 14th December, the eagerly awaited visit of Principal George Jeffreys took place.

His visit was for the purpose of opening the new Foursquare Gospel Church. The assembly was formed only fourteen months ago out of a prayer and fellowship meeting that had been held in the town for years. The Lord opened the way in a wonderful manner, so that land and money for the building were promised. It happened that the very land upon which the church, which seats 300, is built, was claimed in faith by one of the sisters, over a year ago, and almost exactly a year after, an open-air meeting was held on the site, which by the generosity

Consequently, when the eyes were off money and buildings and turned upon Jesus, the money came.

The building opened by the Principal is the Lord's. It is a beautiful hall, and is the very best that the saints could do for Jesus. They did not examine what was good enough for them, but for Him.

A great crowd filled the hall after the opening, and afterwards enjoyed a sumptuous tea. The evening meeting had to be held in another and larger hall, to accommodate the still larger number who came, who included friends from Bridgwater, Bristol, Bath, Bournemouth, Southampton, and members of assemblies in the district. Pastors Russell, Channon,



Top, left: The Foursquare Gospellers sang heartily outside just before Principal George Jeffreys declared the hall to be opened. **Top, right:** View of the front rows and platform. **Bottom, left:** The happy Foursquare family at tea between the services. **Bottom, right:** Pastor W. N. Brambleby, who is in charge of the work.

of a husband and wife who want nothing but the whole truth to be preached, was bought and leased to the church.

It was indeed remarkable how, in a country town and in so short a space of time, a fine building should be built and opened. Nothing can describe it other than the scripture, "Ask, and ye shall receive, that your joy may be full." This and Mark xi 24 were continually presented to the Lord. The whole responsibility was thrown upon Him, the people were taught that everything was in Him, and to clamour and receive more of Him, not money.

Taylor, and Smith were on the platform. Great rejoicing was occasioned by salvation and healing that the Lord gave as a result of the powerful presentation of the Word by our beloved brother.

Yeovil is in the centre of a geographical square formed by Salisbury and Exeter (east and west), with Bournemouth and Bath (south and north). Yeovil is on the great main road from London to Plymouth, and it is believed in faith as from the Lord, that the new church will become a great highway to salvation for many souls in this pleasant, prosperous town.

The Gospel—I Believe It: Do You?

(Rom. i. 16)

Inscribed to Pastor E. J. Phillips (Editor of the *Elim Evangel*)

Words and Music by Seth Sykes

Harmonised by Mrs. Seth Sykes

The musical score consists of six systems of music, each with a vocal line and a piano accompaniment. The lyrics are: "The Gos-pel is the pow'r of God un-to sal-va-tion, I be- lieve it— yes, I be- lieve it! And who-so ev-er will be- lieve will find a full sal-va-tion, Hal-le-lu-jah to the Lamb! Praise the Lord, I know 'tis true, If you test it, so will you. The Gospel is the pow'r of God un-to sal-va-tion, I be- lieve it— do you?"

Copyright.

Bible Study Helps

"ONLY,"

- 1 The only Lord God (Jude 4) This bespeaks God's personality; all other gods are nothing
- 2 The only true God (John xvii 3). This indicates God's veracity, all other gods are false
- 3 The only wise God (Jude 25). This establishes God's superiority, all other gods are foolish.
- 4 The only immortal God (I. Timothy vi 16) This predicates God's immortality, all other gods decay
- 5 The only God Potentate (I Timothy vi. 15) This reveals God's power, all other gods are impotent
- 6 The only holy God (Rev. xv. 4). This proclaims God's sanctity; all other gods are unclean.
- 7 The only forgiving God (Mark ii. 7). This announces God's clemency all other gods are vindictive

A MODEL CHURCH.

The Church of the Thessalonians was a model, as shewn in I. Thess. i.

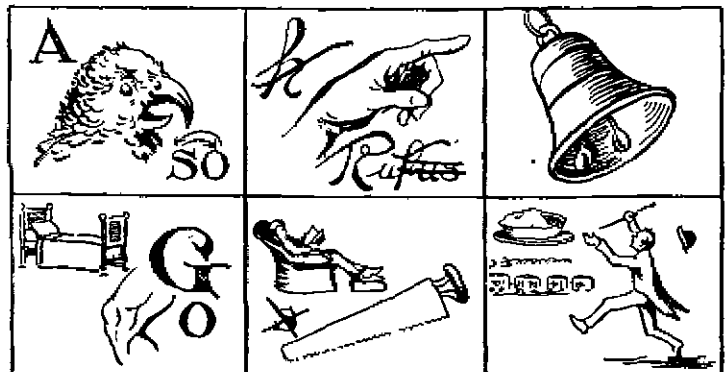
1. Election. "Your election of God" (verse 4).
2. Conversion. "Turned to God from idols," not from God to idols (verse 9).
3. Assurance. "Our Gospel came unto you . . . in much assurance" (verse 5).
4. Dwelling place. "In God the Father and in the Lord Jesus Christ" (verse 1).
5. Character. "Ye were ensamples unto all that believe" (verse 7).
6. Testimony. "From you sounded out the Word of the Lord" (verse 8).
7. Hope. "Turned . . . to wait for His Son from heaven" (verse 10)

Children's Bible Educator

SEND YOURS IN NOW!

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space. Children under fourteen years of age are asked to send in their answers as soon as possible to "Children's Bible Educator," Elm Publishing Co., Ltd, Park Crescent, Clapham Park, London, SW4. The names of the first twelve with correct answers will be published in the "Evangel" a fortnight later, together with solutions.

Each diagram represents the name of a person mentioned in the Bible. Draw similar spaces on the back of a postcard and write in the names. Put your name and address





FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

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The Child's Copybook

OUTSIDE a small but aggressive church we saw the following words: "The parent's life is the child's copybook." Children are all eyes for their parents. "Thou God seest me," should ever be an incentive to holy living. But every parent should also remember, "Thou child seest me." Children are watching their elders. Mother's ways and father's habits are daily influencing the child. If father sings the latest musichall song, so will his seven-years-old son. Why shouldn't he? If mother says, "Bother the weather, it's raining," why shouldn't ten-years-old Mary say the same? She no doubt will—and also be saying "Bother" to other things besides.

"Please supply good copy" is a well-known request in the printing world. It is also the unuttered request of every child's deepest need. "Mother, please supply good copy—let me see you praying, then I will pray too. Let me hear you sing hymns about God and His love, then I will sing them too. Let me see you reading the Book that God wrote, then I will read my Bible too. Let me hear you calm when others are angry, and bright when others are sad,

then I'll try too"—so speaks the unrealised need of that child of yours.

Fathers! supply good copy. Better get rid of that smoking habit and that Sunday paper habit and that grumbling habit, otherwise when you see the copy-book of your child's life you may be filled with remorse. Be foursquare on the Word of God, in theory and practice—then the copy will be good.

* * *

Numbered Stones.

PASSING by the Houses of Parliament we noticed that one portion was being renovated. High above us towered the immense building. Suddenly we noticed on the floor a large number of loose stones—varied in shape and size. Each stone had painted upon it, in white, a plain number. There was no mistaking that number. There could be no confusion with the various stones. Why were they numbered? They all had a prepared place in the building above us. There was only one stone for one place. They were numbered in order that there might be no possibility of mistake.

In God's sight we are all numbered. In the building of His spiritual temple not one living stone must be out of place. Down here we are being prepared for our place up there. The Divine Builder makes no mistake. We may somewhat displace and disfigure each other in our faithless activities in the Church on earth, but, praise God, there will be no displacing up there. Each one of us will be precisely fitted into our eternal position in the Temple of God. The result will be a Temple of absolute perfection in the midst of which, indwelling all, permeating all, shining through all, the glory of God will be revealed.

* * *

The Path Ahead.

IN a daily paper we came across the phrase, "Treading the primrose path of unrelieved success." No doubt we all long to do it. Undoubtedly, none of us succeed. The primrose path of unrelieved success, can only be safely trodden by those who are outside the possibility of pride. God knows how to control our path so that in humility of heart we keep near to Him. Experience shews that times of great success come to us as we rely entirely upon the grace of God. But gradually there steals over us a consciousness of strength which is the outcome of self-confidence. We somewhat forget that our strength is of God. Then our heavenly Father withdraws His strength. We have times of failure and weakness. Then vividly there comes back to us the knowledge that *only* in God is our strength found. We call afresh upon Him. He renews His strength in us, and once more we go forward unto victory. Perhaps many times in a year God permits us to feel our own weakness and then re-lifts us with His strength. It is good to have a primrose path, but a few thorns occasionally occurring increase our appreciation of the primrose stretches.

Rapture?—or Partial Rapture?

A Sermon by Pastor J. Lees (of Elim Tabernacle, Brighton)

JOHAN WESLEY, when asked if he believed in the second coming of our Lord Jesus Christ, said, "If I believe my Bible, I must believe that He will come again"

Those of us who believe that "this same Jesus shall so come in like manner" find ourselves in one of two companies. There are. (a) Those who say that when our Lord comes only part of the Church (by which term we mean born-again Christians) will be taken, and (b) Those who believe that all born-again people will be taken. The first company are commonly known as Partial Rapturists. Partial Rapture, of course, is not a Biblical term. For several years I rejoiced in Advent study, although unable for some considerable time to arrive at a definite decision. One of the things which hindered me may be a common stumbling-block to others. I halted because there were "good men" in both schools of thought. I have now learned that the safeguard for every one is to cling implicitly and explicitly to the Scriptures. Biblical study has clarified my vision, and brought me to the view that

ALL WHO ARE BORN AGAIN

(including children of course, "for of such is the kingdom of heaven") will be caught up when Jesus comes

We shall study three scriptures which Partial Rapturists use to teach their doctrine

- (1) *A Type*
- (2) *The Ten Virgins.*
- (3) *The Man-child of Rev. xii.*

Firstly then, the type of the firstfruits is found in Leviticus xxiii. 10. If I enter into the scene correctly I see an Israelite going into the harvest field, taking a sickle and cutting some of the corn, just sufficient to bind together and take to the priest. The priest accepts it and goes before the Lord with this, the firstfruits of the harvest, and waves it before the Lord, giving glory to God for the great and bountiful harvest.

The Bible teaches that on no account were the Israelites to gather their harvest until they had taken the firstfruits before the Lord.

Those who teach a Partial Rapture from this type tell us that because part of the harvest was gathered first and the firstfruits taken before the Lord, so part of the human spiritual harvest must be gathered home first while the others are left behind, i.e., only part of the Christians will go when Jesus comes.

BUT IS THAT TRUE?

If you are clinging to your type I want to remind you of the essential thing. In the Book of Leviticus where the feasts or types are tabulated (you will find that there are seven) the firstfruits type appears between the Passover with unleavened bread, and the Feast of Pentecost. Obviously I must give God credit for putting the type in its right place, and that is just what He has done! Undoubtedly this type was to be fulfilled in the New Testament in the

same way as the Passover and Pentecost were, but surely it was to be fulfilled in its ordered place between Passover and Pentecost.

Christ our Passover was sacrificed for us, and before the Day of Pentecost came, He was the firstfruits returned to the right hand of God. *Was Jesus part of the harvest then?* Of course He was! "Oh, Saviour Christ, Thou too art man. Deity? Yes! Hallelujah! Man? Yes. Praise the Lord! The glad story of the Gospel is ever of One who stepped forth out of the ivory palaces to redeem us by His blood. He was not fashioned as an angel, but as a man: "and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. ii. 8). He lived before men—the great Antitype,

THE FINAL PASSOVER LAMB,

offered, given for us, but, thank God, death could not keep its prey. "He arose a Victor from the dark domain"; the seal of the tomb was shattered before His almightiness, the soldiery of the world's empire were rendered as lifeless toys, and soon He stands upon the mountain with His disciples, when in a moment He is taken from their side to the throne of God, the pangs of separation being somewhat alleviated by the promise, "This same Jesus shall so come in like manner." Then, my friends, afterwards came Pentecost.

With this in mind I turn to the New Testament doctrinal statements.

In I. Cor. xv. 20 I read these words: "But now is Christ risen from the dead, and become the firstfruits of them that slept", then in verse 23: "But every man in his own order; Christ the firstfruits; afterwards they that are Christ's at His coming."

In view then of the fulfilment of the Old Testament type in Jesus, and the emphatic New Testament endorsement of the fact, I am sure that no one can honestly cling to this type even to suggest, let alone teach, a partial rapture.

Finally, let us remember that we cannot settle doctrine by getting away from the Word of God and philosophising. Logic without Scripture will constantly plunge man into doctrinal difficulties. You may get your pretty pictures and fanciful dreams, but what about your foundation? Let your logic be

BASED UPON SCRIPTURE ALONE.

This is undoubtedly the greatest form of philosophy.

I conclude then that *Christ is the firstfruits*

Secondly, there is the parable of the Virgins.

There are several different lines of thought brought before us regarding this fascinating picture. Even among Partial Rapturists there is more than one interpretation suggested. Needless to say we cannot in our study attempt to deal with them all, but will deal with one class only. They say that the parable of the Virgins gives us a picture of five Christians going up with Jesus when He comes, and five Christians who are shut out.

Let me exhort you, my friends, to press this beautiful picture as you will in your zeal, but, I beg of you, stop when the Scripture arrests you!

What is the picture? It is certainly one of separation, and, to my mind, the express purpose of it is to indicate the attitude of the individual toward his God.

Five get in. In where? In heaven, says Jesus. The other five are shut out. The voice of Jesus from within is heard speaking to the five foolish: "I know you not." Some in their endeavour to make this picture suit a theory tell us that the Greek is a little different. I would remind you that the Greek conveys the same idea exactly, the literal interpretation being simply, "I do not know you." Jesus not only said these words, He meant what He said. The impressive thing about the words of Jesus is their directness, their simplicity, and their truth. Whatever your view of the Virgins may be, of one thing I am confident—

THE FIVE FOOLISH VIRGINS

were not born again, or Jesus would have known them.

Did Jesus lie? No! The suggestion is unthinkable! Is there a man or woman to-day prepared to say that Jesus does not know His own? I catch the echo of His words recorded in John x.: "I know My sheep." Then let us contrast these scriptures:

"I know you not."

"I know My sheep."

Then *the five foolish were not His sheep.*

Some tell us that the five who went in were more advanced Christians than others. The Lord settles it sufficiently well for me. "I know you not" is a final word that they were not His sheep—they were not born again. "But," some say, "they had got their lamps!" Yes! John i. 9 tells us: "That was the true light, which lighteth every man that cometh into the world." Jesus is the Light of the world. Again, John iii. 19. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." In many cases man is careless regarding God-given light, and refuses to get ready for heaven until too late.

Why were they among the wise virgins? Jesus knew that the foolish would always gather with the wise. There may be both classes in this service to-night, some with Jesus, others with no Christ and without hope.

DR. C. A. BERRY,

a great nonconformist minister, tells how on one occasion he was confronted by a young woman who said, "Will you go and get my mother in?" He thought at first that the girl was alluding to a case of drunkenness. He went along and found that the dear woman was dying, and so he sat down beside her and began to tell her about the beautiful example of our Lord; but the woman interrupted him, "It's no good, mister, no good for the likes o' me. I am a poor sinner, and I am dying." The doctor said "I was face to face with a poor, dying soul, and I had no Gospel for her." Soon he began to tell her

the old, old story of Jesus, and as Dr. Berry afterwards said, "I got her in, and I got myself in too" Hallelujah!

With this incident before us I would again remind you that the wise and foolish are still together. Saved and unsaved singing together, some wanting to go to heaven, attending church for that reason, yet having no Saviour! Listening to the fact of Jesus coming again, you want to meet Him, yet you will not go to the Cross! Church members subscribing lavishly perhaps to the upkeep of the church, yet they have no Jesus—no Saviour! I tell you that in that day the door will be shut against you. You may knock, you may weep, but the voice from within will surely come—"I do not know you." You need Him now! The spent forces of human civilisation are crying out for help. That help is in Jesus Christ! You need Him too before you can enter heaven. Come to Jesus, accept Him and be ready when the Bridegroom comes.

I conclude this point by saying that the parable of the Virgins does not teach a Partial Rapture, but the taking of the saved and the rejection of the unsaved.

Thurdly, what of the vision of the Man-child, Rev. xii.? Notice

THE BIBLICAL DECLARATIONS:

Verse 2, "She being with child cried, travailing."

Verse 5, "She brought forth a man-child, who was to rule all nations with a rod of iron, and her child was caught up unto God."

Partial Rapturists say that the woman is a type of the Church. The man-child is the company who are taken up when the Lord comes, while, of course, the woman is left behind. An intelligent appreciation of the Scripture will immediately reveal the falsity of such an interpretation.

Why the woman who has travailed and brought forth should be left behind I cannot conceive. She reveals to us a beautiful picture of faithfulness, and yet as a reward for faithfulness is left, while the child, as presented here, is raptured.

Again, we are, I trust, well acquainted with the fact that all New Testament pictures of the Church, or the Bride, either on earth or in heaven, are essentially feminine.

Christ is the Bridegroom, "the Man Christ Jesus," and yet people engrossed in a theory reject this uniform New Testament witness, and ask us to believe that this man-child on earth is a woman, the bride, in heaven!

THE VIEW OF DR. SCOFIELD.

He says that the woman is Israel, and the man-child the Lord Jesus Christ. Is it not true that Israel travailed for the Messiah? The longing, the yearning for Him so often upon their lips; Israelitish mothers earnestly desiring that He should be born unto them; and when in the fulness of time He came, we see Him as a babe, nestling in an Israelitish home.

The Dragon is portrayed as making an attempt to devour Him. Matthew ii. 18 says, "In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not."

Praise God, He could not be devoured. He was nailed to the Cross, and sealed in a tomb; but

Hallelujah, He was stronger than death.

I am well acquainted with the fact that the Church shall one day rule the nations; but do not let us be mistaken, she can only rule because of His power. "The government shall be upon His shoulder," and we shall reign with Him. To recapitulate, then, we find the weaknesses of the Partial Rapture doctrine discovered, and we conclude, on the contrary, that

- (1). The firstfruits was fulfilled in Christ
- (2). The foolish Virgins were unknown to Jesus—"I know you not."
- (3). The man-child symbol refers to Christ.

Let us look at the teachings of the apostle Paul. Partial Rapture is not in his vision of truth.

Revival in our Town

By GWILYM FRANCIS

CLOUDED skies, vehement winds, torrential rains, rising tides and floods on every hand. Such were the conditions which prevailed when Principal George Jeffreys and his bright party arrived at Swansea on November 11th to conduct a Revival and Healing Campaign.

The spacious Central Hall had been engaged for the meetings, and notwithstanding the adverse weather conditions which continued throughout the campaign, several hundreds of people gathered for the opening service of what eventually proved to be a remarkable and mighty campaign.

At the very outset the presence and power of God was felt in the midst, and with a note of confidence and assurance the Principal declared, "The Master is here."

As the campaign proceeded the crowds came, the Central Hall during the week-days and the Grand Theatre for two Sundays were packed, and hundreds unable to gain admission. How the hungering masses clamoured for the truth, as under the unction and power of the Holy Ghost Principal Jeffreys preached and displayed in a clear, concise and convincing manner the various aspects of the Foursquare Gospel. The messages were simple so as to be understood by all, they were scriptural so as to be received by all, they were searching so as to be applied by all. What glorious results followed; the Lord confirming the Word with

SIGNS AND WONDERS AND MIGHTY DEEDS.

It was soon realised that the whole town was in the grip of a mighty Foursquare revival. The religious and self-righteous were being soundly converted, the outcast were being made new creatures in Christ Jesus, and the storm-tossed sinner sought and found refuge in the cleft of the Rock of Ages. The indolent were disturbed, the lukewarm quickened, and during the Divine healing services the sick were being healed—the crooked made straight, lame people were walking without aid, the deaf hearing, and there were other remarkable manifestations of cure from rheumatism, neuritis, rupture, etc. The power of God was so mighty that they were overpowered

I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment. (1 Cor xv. 51).

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord (1 Thess. iv. 16)

Finally, my friends, I would say that salvation and faithful service both really matter. Salvation through personal acceptance of Jesus makes us His own, but the Judgment Seat rises before us. May we all endeavour so to live that when that great day shall come, and we appear before the Lord of glory, we shall hear Him say, "Well done, thou good and faithful servant. . . enter thou into the joy of thy Lord"

on every hand, and many declared that they were healed in their seats.

The final meeting held at the Central Hall on December 12th proved to be a glorious climax to this remarkable and powerful campaign. The great building was packed to its utmost, the people were hanging to the sides of the platform; on the steps, choir-stalls, galleries and aisles, every available space was occupied, and it is estimated that thousands were turned away unable to gain admission to this service. The Principal's message was striking and stirring, and when the final appeal was made for souls, scores of people immediately yielded to the Gospel call, making a total of over a thousand souls won for Christ during the campaign. What a mighty victory and glorious success!

A notable feature of the campaign was the entire absence of fanaticism, extravagance and personal criticism, with the result that all prejudice was swept away, and such a favourable impression created, that many of the churches were placed at the disposal of the Principal.

The Wrong Button

"Dear me," said little Janet, "I buttoned just one button wrong, and now that makes all the rest wrong," and she tugged and fretted as if the button was at fault for her trouble.

"Patience, my dear," said mother, coming to the rescue. "The next time look out for the first wrong button, then you will keep all the rest right." "And," added mother, "look out for the first wrong deed of any kind; another and another are sure to follow."

Janet thought for a moment, then she remembered how one day, not long ago, she struck Baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one was wrong!

January 19th, 1930.

Reading: II. Samuel ix. 1-13.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "But now in Christ Jesus ye who once were far off are made nigh by the blood of Christ"
—Ephesians ii. 13.

MEPHIBOSHETH

TEACHER'S NOTES.

The fear that Mephibosheth displayed when summoned by King David to appear before him was not only very real but well grounded. It was not the custom in those days to shew kindness to the surviving sons of a rival royal house, but rather to slay them all lest a claimant to the throne should arise. There are many instances of this in the Old Testament, and for your own information you should read them, so that Mephibosheth's fear can be explained to the class. The extermination of the house of Baasha by Zimri, and that of Ahab by Jehu (I Kings xvi 11, II Kings x 1-14, II Kings xi 1) are too well-known massacres of this sort. Nor need you go so far back in history to find that this method of dealing with probable hindrances to a safe seat upon the throne was common, for King Richard III did the same when he caused to be put to death his two nephews aged twelve and thirteen, who stood in his way to the throne of England. The murder of those two boy princes in the Tower of London is well-known to every boy and girl in your class, and will furnish an illustration to fasten the story of Mephibosheth in their mind. In the East even to this day the practice is common. I have myself shaken hands and dined with an Eastern monarch who on attaining the throne slew every member of the old house, and also all his brothers, with the sole exception of one whose life he spared after he had made him both blind and dumb. Mephibosheth had every right to be afraid!

Mephibosheth

At the age of five years Mephibosheth had been rushed away out of danger by his nurse when news arrived that Saul and Jonathan were dead (II Samuel iv 4), and it was owing to a fall at that time that he was lame on both his feet. Indirectly he may have blamed David all his life for his crippled condition, for even though David had no intention of making his throne safe by the ordinary means of massacre (II Samuel iv 5-12), others were ready to do so, and every relative of the family of Saul must have lived in fear of sudden death. But David had made a covenant with Jonathan, they had become more precious to each other than flesh and blood in ties of blood brotherhood, and this covenant was not for themselves alone, but embraced also their children (see I Samuel xx 14, 15, 42, II Samuel xx 7). Now the time had come when, the kingdom being established, David could redeem the promises made to Jonathan and his house. Ziba is found, and gives information as to the remnant of the house

of Saul, no doubt wondering if his master, who is a fugitive in the house of Machir in Lo-debar, was now to be slain. With what feelings, terrors, and doubts must Mephibosheth have been possessed when the messengers of David came to bring him into the audience chamber of the king. Run away he could not. To flee yet further from Lo-debar, which was already far away from Jerusalem in the country of Gilead beyond Jordan was not possible. The long journey must be made, submission must be rendered, and a speedy death was all that could be hoped for. With what surprise must he have heard the words "Fear not, I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually. Life spared, possessions restored, and fellowship established. It was almost too good to be true, but hearing the orders given to Ziba confirmed the promise, and mark the foolish repetition of the fact that Mephibosheth did eat continually at the king's table, not as a guest, but as a son. From this time onwards you can imagine this cripple, carried about by royal retainers, accorded all the honours of royalty—his deformity hidden as he reclined at David's table, feasting with the king.

Sinners.

We were like Mephibosheth, once foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice, and hating one another (Titus iii 4-7). Yet He loved us and shewed kindness toward us, He sent and brought us to Himself from a far country, and when we had submitted ourselves unto Him (Romans x 3), He gave us the gift of eternal life through Jesus Christ our Lord (Romans vi 6). Not only has the Lord given us life, but restored to us our lost estates, long ago given up to sin, held in the grip of passions and pleasures. The Christian boy and girl receives from Christ an inheritance incorruptible, undefiled, and that fadeth not away, and not only is this possession for the life to come assured, but now so this life (I Timothy iv 8) we receive all that is necessary. More than this—we are brought into fellowship with the King (I John : 7), dine with Him at His table, and feast together on the good things of His provision, and all our infirmities are hidden because our life is hid with Christ in God. Two disciples on the road to Emmaus dined with Him, and slow hearts became burning ones. Heavy steps changed to running ones (Luke xxiv 25-35). So with us as we dine with the Lord, our crippled condition changes to one of strength to become champions of the King. Life is given, possessions restored, and thank God, fellowship is established, when we submit to the King of kings, and Lord of lords.

The Family Altar

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

Sunday, January 12th. Genesis ii 4-14

"And the Lord God planted a garden" (verse 8)

God loves to plant gardens. The wilderness and the solitary place are not the plantings of God. They are either the result of man's misanthropy of God's garden, or the result of God's judgment poured out upon creatures who have abused that which God entrusted to them. When Mary "supposed Jesus to be the gardener" she was mistaken in the physical sense, but not in the spiritual. Jesus our Lord is the Master-Gardener of the hearts of men. He seeks to plant a garden in every heart, in which He Himself may walk and hold fellowship with the human owner. God's gardens are held on the partnership plan. Co-operation with God ensures the constant blooming of the flowers of the Spirit within. God's flowers are everlasting flowers when man obediently co-operates with God in their cultivation.

Monday, January 13th. Genesis ii 15-25

"It is not good that the man should be alone" (verse 18).

Man was not created for loneliness. Man was created for human fellowship, which should be constantly enjoyed. God has so constituted our beings that the love of another heart

completes the deep longings of each individual heart. We can fill our lives, prematurely, with unsuitable friendships. Only God can perfectly diagnose the needs of our hearts, therefore only He can bring into each life that friend who will correct our failures and complete our shortcomings. The friend whom God gives is the friend who will satisfy. Don't be in a hurry to fill the vacant human throne in your heart. Kingly men are much greater when blessed with queenly women. Happy the united rule for God when God's king is brought into abiding friendship with God's queen.

Tuesday, January 14th. Genesis iii 1-13

"Now the serpent was more subtle than any beast of the field" (verse 3)

Every spiritual garden has its serpent. When God plants—the serpent enters. The serpent is so subtle that he seeks to convince everyone that flowers grown according to his methods will be lovelier than flowers which are grown according to God's plan. Some weeds are very beautiful—especially at first. Men and women zealous for the work of God have tried in times of stress to increase the garden of God by flowers grown through contrivance. Priests have told lies and closed eyes

upon them in order to promote the garden of God on earth. But it is simply a proof of the serpent in the garden. God will never be hindered in His work if we maintain strict vigilance with prayer. In the individual heart-garden and the collective church-garden let us watch and pray, lest the serpent beguile us.

Wednesday, January 15th. Genesis iii 14-24

"A flaming sword which turned every way" (verse 24)

The flaming sword turned every way—to keep out. The four-square City of the New Jerusalem points every way—to draw in. The first paradise was a garden. The last paradise will be a garden-city. Justice shut out from the first. Mercy invites into the second. Justice and mercy were both provided for in Calvary's Cross. There justice was satisfied—there mercy was liberated into unhindered activity. "Go" was the word to Adam. "Come" is the word to us. The sin question is settled. Sin worked itself out unto Calvary. Now love is working itself out from Calvary. Into that out-working of love we have been brought. We know nothing of the flaming sword. But we know more and more of the flaming love. Praise God for the love that would not let us go!

Thursday, January 16th. Genesis iv 1-16

"My punishment is greater than I can bear" (verse 13)

Punishment fell upon Cain. He declared it was greater than he could bear. Yet he had to bear it! There was no repentance and so there was no remission. Our punishment is justly greater than we can bear. The penalty of human sin is human death. And not human death followed by resurrection, but human death followed by the soul's separation from God. It was and it is greater than man could bear. So God provided Himself. That punishment, too great for man to bear, was borne by the Son of God Himself. His load was in the place of our load. His separation from the Father was in the place of our separation. He bore what would have

been too much for us. Now we do not look for death—because He died. Now we do not carry the load—because He carried it. Now we rejoice in the speech of God to us—because He endured the silence. Calvary has garrisoned the repentant race against unbearable punishment.

Friday, January 17th. Genesis v 1-5 and 21,32

"Enoch walked with God" (verse 24)

Happy Enoch! Happy modern Enochs, who also walk with God. It is glory just to walk with Him. Many are religious who have never walked with God. We may walk to the house of God and yet never walk with God. We may talk about God and sing about God and preach about God, and yet be strangers to Him. The soul that walks with God is safe in the darkness. With God we walk through darkness—with God we never walk in darkness. He is our Light when every other light is blotted out. Our friends may cease to walk with us. They may leave us to face the darkness alone, but Enochs are never afraid of the darkest road. The darkness and the loneliness only increase the preciousness of the fellowship of the One who never leaves and never forsakes.

Saturday, January 18th. Genesis vi 5-22

"Noah found grace in the eyes of the Lord" (verse 8)

The wickedness of man was great in the earth. But there were a few glorious exceptions. The faith lived in the midst of great wickedness. So it can to-day. But great faith is the outcome of great grace, and greater faith is the outcome of greater grace. Faith is added to faith when grace is added to grace. Happy the man, happy the woman, who know the grace of God. The grace of God is simply the miraculous power of God working in our human lives. When we find grace in God's sight, we are in the place of victory and safety. The flood may come—but God has His ark for us. Hidden in Christ we shall float on, not flounder under, the waters of adversity. But how do we find such grace? By getting into Christ. Where do we get into Christ? At Calvary.

Book Review

"He Healed Them All," (Georgina Home, M.A., 5/-). A brief preface to the book is given by Rev. J. M. Hickson, so well-known in Church circles, through his Divine healing missions.

Miss Home gives twenty-four brief sketches of healing that took place in our Lord's ministry. These word sketches are really beautiful. They make the heart tender, sweeten one's love, and strengthen one's compassion. They shew the singularity of our Lord's miracles. All resulted in healing—but the results were obtained by methods and means which set in vivid relief the variety of God's workings.

It is a pity that the cost of the book is 5/-, 3/6 would have been ample.

But we will not conclude with criticising the price, but by shewing the spiritual value of the volume. Here is a beautiful passage:

"He took the blind man by the hand, and brought him out of the village." The friends who were accustomed to lead the blind man now stood aside, and Christ Himself took their place. A walk hand in hand with Jesus Christ!—what an unspeakable privilege! Thought seems to stop and contemplation to begin, as we meditate upon it; and yet all the sick who are brought for Christ's healing touch to-day have the same privilege. A period of intimate communion with Christ as a spiritual preparation for healing is the general experience of those who come to Christ as the Great Physician. Instantaneous miracles of healing are not the general rule, though they certainly occur. Perhaps in the day when all things are made

clear to us, this pause for spiritual preparation will be the cause for our most adoring gratitude.

Then, Lord, shall I fully know,
Not till then, how much I owe

The book can be obtained from the Elim Book Saloon, 7, Paternoster Row, London, E. C. 4.

Bumptious Believers

A newspaper editor said recently that a certain religious conference he attended was marked by more bitterness than he had ever known in any political convention.

No doubt there is as much bitterness and bad temper in organizations outside the church, but one has a right to expect that Christian people will be courteous, fair-minded, and tolerant.

Many people try to excuse themselves by giving their bad temper euphemistic names. They call it "frankness." They declare that they have no use for compromise, but prefer to "call a spade a spade."

Let there be no mistake about it, a bad-tempered Christian will do more harm than good even when he thinks he is defending the faith. People are not likely to esteem very highly any man who cannot control his temper, no matter what he professes to be, and how many scriptural quotations he uses.—*The Gospel Messenger.*

Flashlights of the Foursquare Work

Baptisms at Brighton and Southampton—Healings—Enthusiastic Crusaders—Still More Converts

A BAPTISMAL SERVICE.

Brighton (Pastor J. Lees) Following on the 10th November, when, as recently reported, twelve souls were saved during the Sunday Gospel service, twenty-two more conversions have resulted from the preaching of the Word on Sunday evenings, and several more through the ministry of the open-air workers.

Brighton has an enthusiastic band of Crusaders who meet together regularly for open-air services, and on an average hold about six meetings per week. These meetings have been the means of attracting many people to the Tabernacle through the interest aroused. On Thursday 12th December an unusual baptismal service was held in the Brighton Tabernacle. All the candidates were from the Worthing Church, and Pastor Coffin who is in charge of the assembly there, delivered a very helpful message and also immersed the candidates. Pastors Lees and Wellman assisted in the service. Among the large congregation which assembled were many Worthing people, some of whom visited the Brighton church for the first time

A PROGRESSIVE WORK.

Guernsey (Pastor L. C. Quest) God is still pouring out His blessings at Vazon. The saints are being mightily blessed with the Word of God. The Word is going forth in the power of the Holy Ghost. Meetings are well attended, and hearts are simply melted with the desire to know more about this wonderful Christ of Calvary. Praise God He is just the same. Their aim is to follow Him closer day by day.



Pastor L. C. Quest.

Truly God has met with the saints here in Guernsey. Prayers are being answered on behalf of the unsaved. The hand of God is moving in such convicting power, that souls have wended their way to the feet of Jesus, even uninvited from the platform. On Tuesday night, being prayer meeting, God's power was so real, that the whole assembly was broken to tears. Before ever prayer was offered, souls were coming out to be saved.

Last Sunday evening's service will also be remembered, when after a powerful message on regeneration delivered by the Pastor, three souls yielded to God. Blessed times are also experienced on Saturday nights. People assemble at Trinity Square to know more of the wonderful Gospel of our Lord and Saviour Jesus Christ, and the Crusaders take a most active part in testimony and singing.

GOD HEALS AND KEEPS HEALED.

Hendon (Pastor H. W. Fardell) God is continuing to bless in all the services here. Sunday, 8th December, was no exception to the rule. At the close of the Gospel service a testimony meeting was held. Large numbers testified to having been healed according to James v 14. One sister on the platform testified to her miraculous healing after having been anointed by the Pastor in the Name of the Lord. She testifies that as a result of a shock at her father's death she has suffered for six years Pleurisy left weakness in the spine, twisting her body to one side and backwards as if in a vice, with one arm quite paralysed. She could neither roll up her sleeves raise her limbs, or kneel. She had sleepy sickness for six months. After being anointed, God miraculously dealt with her. What electrical and sun-ray treatments failed to do, God did, out of grace. Immediately her limbs were loosened, her back straightened. She can now wash her face, roll up her sleeves, lift her limbs, and at the Saturday prayer meeting knelt with the rest of God's people for three-quarters of an hour. She says that not only has God put her body right but her soul as well. Her heart had become hardened, but the love of God melted it.

Another lady was present who testified to miraculous deliverance after twenty years of suffering. Miss Jardine, from Elm Woodlands, Clapham, who was healed during the campaign conducted by Principal George Jeffreys at Portsmouth

in 1927, gave such a testimony that all had to acknowledge that Jesus Christ is the same to-day.

The first testimony proved a recent working of God's power; and the second that He has healed and that it lasts.

ISLINGTON CRUSADERS AT HAMMERSMITH.

Hammersmith (Pastor W. A. Nolan) The saints at Hammersmith continue to be greatly blessed of God. The attendance both on Sundays and week-nights continues to be well maintained. During the past few weeks Pastor Nolan has been giving a series of studies on the "Tabernacle in the Wilderness," which have been exceedingly interesting and full of deep spiritual meaning. Within the last month nine souls have surrendered themselves to Christ, and many others have experienced times of great blessing both spiritually and physically. At a recent Sunday morning breaking-of-bread service a brother was instantly healed of throat trouble.

One Wednesday, December 4th, the church was favoured by a visit from the Islington Crusaders, who gave forth the Gospel message in word and song. The meeting being an open one, the hall was packed to the fullest extent, and altogether the evening proved to be a delightful and profitable one in the presence of the Lord.

RICH TIMES OF BLESSING.

East Ham (Pastor H. A. Court) The saints here still continue to enjoy blessed times of fellowship with the Lord. The preaching of Rev. Mr. Chaplin and the singing of Miss Chaplin on a recent Thursday evening were greatly appreciated. Mr. Chaplin dealt with the great problem, "Can a man be a real Christian under certain circumstances to-day?" and his answer, driven home by the Word of God, was "Christianity can live wherever a man can live."

The faithful ministry of Pastor Court continues to prove of great help and inspiration to all, his message on Sanctification, on the first Sunday morning of this month being particularly blessed. In fact, the unction of the Holy Ghost was upon every gathering that day, and the Lord's presence was felt by all, especially at the breaking-of-bread service in the evening. Then, on the following Thursday, the Pastor preached on "Outlooks from Olivet," describing different incidents during the Lord's earthly ministry, in connection with this mount.

Pastor Stoneham visited the assembly on Sunday morning, 8th December, while Mrs. Stoneham preached in the evening, and on the Thursday Miss Kennedy came along, with the Word of God from I Peter 1:3 "Ours is not a dead, forlorn hope," she declared "but a living hope—an anchor."

We have also had a visit from Principal Parker, and the Crusaders have just taken over the Sunday evening Gospel service again. The full hall, happy faces, and bright singing were alone a testimony, and the two messages were given by a sister and brother respectively. The service closed with a testimony meeting when young and old alike testified of what the Lord had done for them.

EVANGELIST P. H. HULBERT'S CAMPAIGN.

Brixton. The Lord has continued to bless the revival campaign at Brixton, under the ministry of Mr. Hulbert. More than seventy souls have passed from death unto life during these meetings. Not only have souls been saved but the saints too, have been greatly strengthened and encouraged. The addresses have been a source of uplift to young and old alike, giving a fresh impetus to work for the Master, and follow Him more closely each day. The special Wednesday and Friday meetings, dealing with "The World's Approaching Crisis," have been greatly appreciated by all present. A never-to-be-forgotten service was that when Mr. Hulbert spoke on "The Fall of Babylon." His hearers were gripped as never before, because of the masterful way in which he expounded that interesting and remarkable story. After the Sunday evening service a man approached Mr. Hulbert and said, "Who told you I was in the meeting to-night?" Mr. Hulbert had great difficulty in persuading him that he knew nothing whatever about him. Praise the Lord He is speaking directly to the hearts of men and women. On Monday night, after three people surrendered to Christ, a man who was doubly under conviction, called out, "Oh God, save me!" Needless

to say, the Lord heard his cry, and that man is now rejoicing in a full and free salvation.

OVER FIFTY BAPTISED AT SOUTHAMPTON.

Southampton (Pastor and Miss Henderson). God is richly blessing in this corner of His vineyard. A recent Sunday evening's service was conducted by the Crusaders, presided over by a brother Crusader. There were four speakers, two sisters and two brothers, who gave short addresses shewing a deep knowledge of God's Word. The Sword of the Spirit was wielded with effect. Unfortunately the attendance was marred by the inclement weather, a gale raging during the service; but nevertheless God richly blessed all who gathered to hear the Word.

Wednesday, 11th December, was a red-letter day in this church, when God greatly blessed the first baptismal service. Fifty-four souls followed our Lord through the waters. Mr. Godson led a well-filled church in singing songs of praise, followed by a short though solemn address by Miss Henderson, who also read out a promise from the Word to each candidate as they entered the pool. One could feel such a power pervading the whole church. Pastor Henderson then entered the pool and baptised first a sister, followed by a husband and wife, and another party comprising mother, daughter and two sons, in turn. At the conclusion of the immersions thirty-nine more signified their intention of following the Lord in like manner at the next opportunity.

WORTHING BAPTISMS.

Worthing (Pastor A. C. Coffin). We are glad to report glorious times, in spite of many critics and an uphill fight. "If God be for us, who can be against?" As Pastor Coffin could not secure the use of a baptistry in Worthing, he was able to arrange through the kindness of Pastor Lees of Brighton to hold a baptismal service in the church there on Thursday, 12th December, when candidates from Worthing and Ditching were baptised. About thirty or more of the happy fellowship here went over together, and a very beautiful and inspiring service was held. The Divine presence was realised by all, there was a large gathering of the Brighton friends it being the occasion of their usual week-night service. Pastor Coffin gave a very helpful message from Revelation 10, "Because thou hast kept . . . I also will keep" emphasising the fact that the Lord's promises are conditional, that human response to the conditions is absolutely essential to the fulfilment of God's promises, and that if anyone at any time did not obtain the fulfilment, it was not because the promise or the Promiser had failed, but because we failed. It was a stirring message given in the Spirit's power which everyone present will never forget. Pray for Worthing.

PROGRESS IN THE WORD

Lisburn (Pastor J. McAvoy). We rejoice to be able to report that the Lord's work in this part of the vineyard is making steady progress under the ministry of Pastor J. McAvoy. On Sunday, 17th November, the Gospel meeting was taken by the Crusaders. The hall was well filled before the service commenced. As a sister and two brothers gave their earnest messages, one could feel the very presence of God in the midst. A solo and a duet were also beautifully rendered by three sisters.

Quite recently, Pastor McAvoy gave most edifying messages on the Gifts and their uses. Many from other churches who were present were led to see that the glorious promise of the Holy Ghost, spoken of by Peter in Acts 1, was for these last days, and also that the Gifts are still in evidence in the Church, as God was yet bestowing them upon hungry disciples. A goodly number of God's children left these meetings with a greater hunger and thirst for the deeper things of God. Thank God, His power to heal is still the same to-day. After being anointed a sister testified that she was completely healed after suffering for many months.

A children's meeting has also recently been formed. It is very encouraging to see the interest these little ones take in the things of God. Truly out of the mouths of babes and sucklings He has perfected praise.

CRUSADERS ADVANCING.

Hastings (Pastor H. W. Greenway). The Central Hall, Hastings, was the scene of the first open Crusader meeting of the winter session, and a goodly company assembled to enjoy the blessed spiritual fare provided, and to encourage

the young people. One of the items was a solo, the words of which were composed by the singer, who had set them to a well-known tune.

Other items consisted of ten-minute messages, solos, and duets, Pastor and Mrs. Greenway rendering a duet entitled "I'm going up", the congregation joining in the chorus with real Foursquare enthusiasm.

As a result of that meeting it is hoped that many more young people will join this happy band of pilgrims.

Praise the Lord for answers to prayer on behalf of the sick, many are testifying to being healed after anointing and prayer.

God continues to be gracious to sinners also, and another precious soul was born again as a result of the preached Word on Sunday, the text being Luke vii 24, "But He could not be hid." There is evidence that the Holy Spirit is working in the midst, and the saints are expecting God to fulfil His promise, "I will pour water on him that is thirsty, and floods upon the dry ground."

CARDIFF STILL SWEEPED BY THE POWER OF GOD.

Cardiff (Pastor A. Longley). The meetings on Sunday, 15th December, here were wonderful. The Divine healing service in the afternoon at 3 p.m., and the Foursquare Gospel meeting at 6.30 p.m. The impressions created and blessings received, will not be forgotten by the hundreds of people who attended. It was in all respects a glorious time—a real heavenly atmosphere. In the afternoon Divine healing service, one was first of all captivated by the sermon delivered by Pastor Longley. He shewed so lucidly, Christ as the King of kings and Lord of lords. It was so lovely to listen to the Word of God being expounded with such clearness and natural simplicity. After the preaching, over a hundred sick folk were prayed for and anointed with oil by the Pastor. There were signs of the power of the Holy Spirit being present—many bodies throbbing with new life through the power of the Name of Jesus. The evening meeting was a breaking-of-bread service, and will be an ever memorable one. The hall was filled by 6.15 p.m. with people eager to hear the preaching of His Word. Beside the large audience on the gallery and ground floor, one was impressed by the appearance on the platform of the young Crusaders with an orchestra—a very pleasing feature of the evening's service, which augurs well for the future of the Eum Foursquare Church here in Cardiff. May the Lord bless all these endeavours. Before the sermon was delivered by the Pastor, the Crusaders were given an opportunity on their first appearance to render a musical item, namely, "Look, ye saints, the sight is glorious." This was very impressive. The place resounded with the ringing voices, especially when emphasis was laid on the last line of the last verse, "King of kings and Lord of lords." Following this, there was a most thrilling time, listening to the Pastor in his telling exposition of the Word. The atmosphere was tense, as the Word was preached, and it was evident the Holy Spirit was in the midst, four souls being saved.

RECEPTION OF NEW MEMBERS.

Eastbourne (Pastor P. Le Tissier and Master Frank Allen). A recent Sunday was truly a real red-letter day at Elim Tabernacle, Hartfield Road. The morning service was a blessed time of worship and prayer followed by a very helpful address by the Pastor on the questions and answers, shewing the difficulties that present themselves to many believers on the various points of our Foursquare Gospel which cleared up many problems that were likely to trouble young Christians. It was an instructive and blessed service. Pastor P. Le Tissier conducted the evening service with unusual power.

Master Frank Allen, delivered an effective and convincing sermon from the text, "What think ye of Christ?" mentioning the opinions of great and notable people of the Bible, taking a few introductory remarks from Christ's desire to hear popular opinions, then pressing home the personal question, "What think ye of Christ?" When the appeal was made one precious soul gave herself to Christ, praise God. The breaking-of-bread service followed—and then the crowning time of the day. Pastor Le Tissier had the great joy of receiving into membership, by giving the right hand of fellowship, twenty-six candidates. It thrilled souls with joy and praise as they witnessed these brothers and sisters standing in a long row in front of the communion table, the Pastor passing along and shaking hands with a very earnest "God bless you" to every one. A long-to-be-remembered service was closed by singing, "Let all the people praise Thee."

Questions and Answers

Can the first verse of John's Gospel be translated "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God?"

The Greek language has no indefinite article. The indefinite article "a" should therefore never be introduced in English translation anywhere unless the context actually requires it, to make sense of the

whole passage. The *XXth Century New Testament* translates, "In the beginning the Word was; And the Word was with God, And the Word was God" This means that the *Logos* existed before "the beginning" (*bereshith*) of Genesis i 1. In John i 18, He is described as "God the only Son, who is ever with the Father" (*XX Cent New Testament*)

God's Answers to your Questions

I AM young yet, and likely to live I hardly need think of these things yet
God says "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth" (Proverbs xxvii 1)

If I do die, shall I not be done with?
"The rich man died, and was buried, and in hell he lifted up his eyes, being in torments" (Luke xvi 22)

But I suppose it will be determined at the judgment day who will be sent there?

"He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John iii 18)

But I have lived a comparatively harmless life, am I condemned?

God says "There is none righteous, no, not one" (Romans iii 10). "Except a man be born again, he cannot see the Kingdom of God" (John iii 3)

God is a merciful God, and I trust that He will pass over my misdeeds

"He will by no means clear the guilty" (Exodus xxxiv 7) "Because I have called, and ye refused, I also will laugh when your fear cometh" (Proverbs i 24)

But I say my prayers, and have given to God's work, surely that will count in my favour?

"Many shall say to Me in that day . . . we have done many wonderful works—I never knew you, depart from Me" (Matthew vii 22, 23)

Why put me on the same level as the drunkard or social outcast?

God says "By one man sin entered into the world, and death by sin, all have sinned" (Romans v 12) "All we, like sheep, have gone astray" (Isaiah liii 6).

I cannot credit that I and the immoral are alike before God

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii 10).

If that be the case, I must plead guilty I have sinned. What must I do to be saved?

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi 31)

Tell me exactly what I am to believe.

That "the Lord hath laid on Him the iniquity of us all" (Isaiah liii 6) "He gave Himself for me" (Gal ii 20) "The just for the unjust" (1 Peter iii. 18)

But must I do nothing to gain salvation?

"A man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal ii 16)

I have believed from my earliest years that Jesus died, and rose again, and yet I am not saved

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans x 9)

But does not the Bible say, "Work out your own salvation"?

Yes—when salvation is yours, but not until then God says, "To him that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted for righteousness" (Romans iv 5)

Has not God to do something more for me?
"Without shedding of blood there is no remission" (Heb ix 22) Paul says, "He loved me and gave Himself for me" (Gal. ii 20) Could He do more?

To be saved just by believing seems too simple
"If He had bid thee do some great thing, wouldest thou not have done it? how much rather then, when He saith to thee, Wash, and be clean" (II Kings v 13) "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi 31)

Does God really love me, before I am saved?
"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans v 8) "Hereby perceive we the love of God, because He laid down His life for us" (I John iii 16)

Then I often think I am too great a sinner to be saved

"Come now, and let us reason together, said the Lord though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool" (Isaiah i 18)

But I should have to make so many sacrifices if I became a Christian?

What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt xvi 26)

Again, I should be unable to bear the scoffs of my acquaintances

"My grace is sufficient for thee, for My strength is made perfect in weakness" (II Cor xii 9) "I the Lord have called thee, I will keep thee" (Isaiah xlii 6)

If I come to Him, perhaps I may afterward fall away, and be lost

God says "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand" (John x 28)

Well then I can but believe that Jesus died for me, "These things have I written, that ye may know that ye have eternal life" (I John v 13)

It seems too good to be true

"By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii 39)

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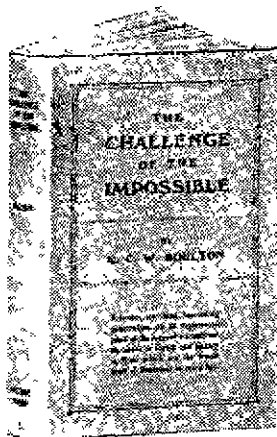
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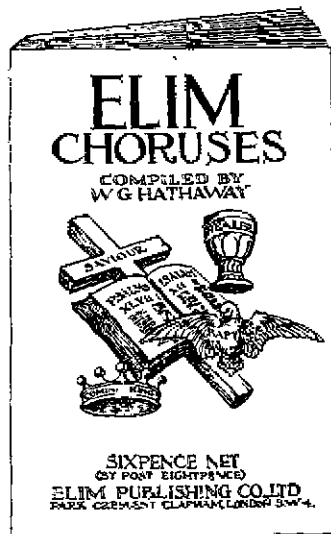
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