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HOW REVIVAL CAME TO MADAGASCAR

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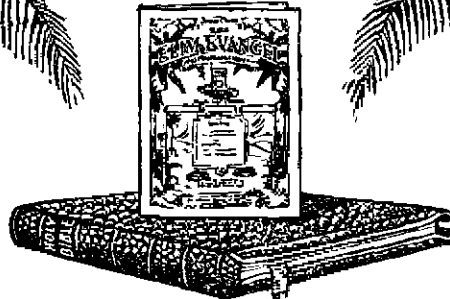
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 29

JULY 18, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE
WELLS OF WATER, AND THREESCORE AND TEN
PALM TREES ~ ~ ~ Ex. XX 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

August Elim Conventions

BRIGHTON.

August 4-7.

BRIGHTON.

August 4. Royal Dome, 3 and 6.30. Principal GEORGE JEFFREYS and Revival Party.

August 5-7. Elim Tabernacle, 3 & 7.30. Pastors P. N. Corry, W. G. Hathaway, & P. H. Hulbert

LONDON. August 3-5

ELIM TABERNACLE, Central Park Road, East Ham.

Speakers will be announced later

Convenor: Pastor H W Fielding

HULL. August 2-7

ELIM HALL, Mason Street.

Speakers: Pastor E C W Boulton

Pastor W A Nolan

Miss N Kennedy

Convenor: Pastor H A Court

PLYMOUTH. August 3-7

ELIM TABERNACLE, Rendle Street.

Speaker: Pastor R Meicer

Convenor: Pastor F E H. Trevor

GRIMSBY. August 3-10

ELIM HALL, Tunnard Street.

Speakers: Pastor E C W Boulton

Pastor W A Nolan

Miss N Kennedy

Convenor: Pastor A C Coffin

Opening of New Elim Tabernacle at Greenock

Principal George Jeffreys opens the Augustine Church, Greenock, as a centre for the Foursquare Gospel, on Wednesday, 16th July, at 7.30 p.m.

How we thank and praise God that

A Friend sent us an "Elim Evangel"

So writes a Correspondent (see page 456).

Our offer to send the "Elim Evangel" to your friends who at present do not read it, for the next 6 weeks for 1s. each, post free, holds good to the end of this month.

Do not miss this unique opportunity!

COME TO ELIM WOODLANDS

Everybody Welcome

Lovely Surroundings

Inspiring Meetings

Morning Prayers

Worship and Praise

Open-Air Singing

Occasional Surprises

Delightful Fellowship

London's Attractions

Afternoon Outings

Nightly Praise-meetings

Definite Bible Study

Sunday Services

Elim Woodlands is open every Saturday afternoon during the summer months. It is also open to visitors for a long or short holiday. Apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4

Not Tired Yet!

A Carlisle student, starting on the third year of the Elim Bible College Correspondence School, is evidently not tired yet. She writes:

"This is the beginning of the third year. Words are too poor to express all they mean to me. Thank God for sending them my way."

Particulars from the Secretary, E. B. C. S., Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

WATCH THESE DATES:

BATTERSEA. July 20. Elim Hall, Plough Road. Visit of London Crusader Choir, 6.30

BIRMINGHAM. Commencing July 13. Waldorf Cinema, Walford Road, Sparkbrook. Special services by Pastor P. Le Tissier. Sundays at 3 and 6.30

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

TANWORTH. Commencing July 6. Elim Hall, Park Street. Campaign by Mr and Mrs Seth Sykes.

WINTON, Bournemouth. August 2-7. The Tabernacle, Victoria Park Road. Annual Convention. Speakers: Rev. L. T. Pearson (Meopham), Mr Cyril Duxbury (London). Convenor: Pastor E. Blackman

This space is reserved for local announcements.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 29

July 18, 1930

Twopence, Fridays

The Diary of an Unconsecrated Christian

Sunday. Lovely morning. Felt like going for a walk, but went to chapel instead. Got there at 11.45. Hardly cared about going in, but did so. Didn't enjoy the meeting much, although some said how much they had been blessed. The sermon was something about "following the Lord fully." It was very dry. We do get some dry bones at our place. I couldn't make much out of it. It didn't appeal to me. We want something bright and interesting.

Afternoon. Went to Sunday school to take my class. Had a good mind not to go, but thought it would look bad if I stayed away again. Got there

AFTER THE SECOND HYMN.

Didn't get on very well. Some of the boys were very tiresome. I felt like resigning altogether. It's hard to go on Sunday by Sunday, and there isn't really time to get the lesson ready in the week, what with going out, etc. Of course, if I mentioned it I should get lectured. I should be told that I ought to put the preparation for Sunday first, but then, a fellow must have a little recreation sometimes! However, one of these days I'll take the bull by the horns and give up. It's really too much.

After school—which was closed five minutes after the time, by the way; our school is never punctual. If it were only like other schools! But it's no use wishing, it isn't—after school, as I have said, the Superintendent seemed upset. Some Superintendents are touchy, the least little thing upsets them. He was put out because three of the teachers stopped away without making any provision for their classes. But then, these things will happen in all Sunday schools. He ought to know that. Besides, teachers don't always make up their minds not to come until the last minute. How can they let the Superintendent know in advance when they don't know themselves? But our Superintendent always was particular. Anybody would think he paid us for coming! That sort of thing makes me feel more like giving up than ever.

Evening. Lovely evening. Had a good mind to go for a walk, but felt

A BIT UNCOMFORTABLE

about it, and so went to the meeting instead. The minister was offering the prayer before the sermon when I got there, and I had to wait until it was finished. I wish he wouldn't pray so long; it re-

minds me of the Pharisees! Got a nice back seat. Heard another dry sermon. Didn't catch it all, as I was busy thinking about the cricket match next Saturday afternoon. It seemed a long time before the minister got to the "Amen." I didn't stay to the after-meeting, the atmosphere was far too stifling.

Monday. Another lovely morning. To business as usual. It was melting in the office, but it's got to be endured, otherwise there would be no wages at the end of the week!

Cooler in the evening. Home. Had tea. Remembered that it was meeting night. Didn't feel like going. I think it's possible to have too many meetings. Two on a Sunday are quite enough. You can go to extremes in religion. Doesn't it say somewhere in the Bible, "Be not righteous overmuch?" However, I went to the meeting. The subject was "Zel and Consecration." Somehow, it drifted round to "Giving." I can't see why people don't keep to the subject. But it didn't affect me. I do my part already—in fact, I think I do more than my part. I give sixpence every week. I really ought to consider

CUTTING DOWN MY CONTRIBUTION

now that things are so dear all round. But I don't like to be mean. Somebody in the meeting said that we ought to give at least a tenth. But that is ridiculous. We know that the Jews did that kind of thing, but we are Christians, and not Jews; besides, they were obliged to, and we are not.

Tuesday. Had a rush to get to the special club meeting at 7 p.m. Managed it just in time. It started early because there was a lot of very important business to discuss. Most of the members were there. All very enthusiastic. Home late.

Wednesday. Weather changed this morning. It was raining fast when I went out; but "business is business," and it must be attended to, rain or no rain.

Evening. Weather somewhat better, but still raining. It was too wet to go to the meeting. I was glad, afterwards, that I didn't go, for I heard that very few turned up, and if there's one thing more than another that I dislike, it's a scanty meeting. I heard that the text was about the Apostle Paul going up to Jerusalem, and what he said to those who tried to stop him: "None of these things move me." A very good subject, rightly dealt with, but of course,

it doesn't apply to going to meetings on wet nights. We must be reasonable.

Thursday Another wet day Poured in torrents in the evening. It was unfortunate, as I had been invited to

A SOCIAL GATHERING

at my friend X's, on the other side of the town. However, little things do not deter a Briton. I wrapped up well and went forth to brave the elements. Had a fine time. Did not leave until eleven, and had to walk all the way home.

Friday Greatly cheered to see blue sky and brilliant sunshine. Very hot again. Looks more promising for Saturday Out all the evening.

Saturday. Seemed as if the morning would never end, but it did at last Had a rush to get to the ground in time, but did it with ten minutes to spare. Was much disappointed to find that three of our players had failed to turn up. I felt very much upset about it when I heard that they might just as well have been there But why didn't they let us know beforehand? Then we might have arranged. Instead of that, we were left in the lurch If they don't take things to heart a bit more we must drop them out.

It was strange that just as I was letting out what I thought of them I suddenly remembered our Superintendent last Sunday. Why he should have come into my mind I don't know. It was very remarkable.

Home after the match, which we lost. Out again after tea for a walk Forgot until it was 8.30 that it was

PRAYER-MEETING NIGHT.

However, one can't remember everything. Besides, I didn't feel like going after what happened in the afternoon. And then prayer meetings seem to me to be so very dull. After all, it was only a prayer meeting, so that it was a matter of very little consequence.

Sunday. Was too late to be at the morning service Went for a walk round instead. Met my friend A—. He was in the same boat as myself. We talked about many things, and somehow our conversation drifted round to the church. We both agreed that there was very little doing No progress ever seems to be made at our place. I really cannot make out what's the matter, but no doubt the minister is largely to blame I have thought about leaving several times and going somewhere else where things are different, and where there's more life. The folks at our place want waking up And as for unity—it's one of the missing quantities. I've fallen out with four of the members myself just recently. We can't expect to make headway unless we're united.

Went home Heard that the text for the morning sermon was,

"LORD, IS IT I?"

It was about personal duty and responsibility. That's just what the folks need to feel a bit more, especially the minister and the church officers. Then things would brighten up a bit

I suggested as much to the old deacon whom I met

in the afternoon. (I didn't go to school as I hadn't had time to get the lesson ready, what with one thing and another) "What we want in our church," I said, "is for the minister and the leaders to wake up a bit. The folks want stirring up Everybody's asleep. And where's our unity? How can we hope to get on while things remain as they are at present? I've made up my mind to go somewhere else. I can't stand it any longer."

The old deacon didn't reply for a minute, but he looked at me very strangely. Then out came his answer "Are you quite sure," he said, "that it is not you who needs putting right rather than the minister and the others?" I stared at him in amazement "What! Me? —???!". Never! Oh no. *Me* indeed? It's not *me*, it's the others, it can't be *me*!" But the old man insisted on pressing home the point, and after a long argument, we parted. I went home feeling very sore.

EXTRACT FROM DIARY THREE MONTHS LATER.

Sunday night I have been thinking to-night about what took place three months ago when I met the old deacon on that Sunday afternoon. He was the man who spoke the word that brought me to myself. I didn't like it at first; I was indignant and astonished at what he said. But his faithful rebuke entered right into my heart and conscience until at last I was compelled to admit that he had spoken the truth. There was no shaking it off; I was forced to a re-ascertainment of my true condition. What a miserable hypocrite I was, I had been unfaithful and untrue, setting everything else first except the Kingdom of God and His righteousness. My profession of religion was fast becoming a mere empty form, no wonder that I got very little blessing from God's house: no wonder everything else and everybody else seemed wrong! I had been blaming others when the fault lay in my own heart. Thank God that He revealed to me my true condition and gave me grace to own it I felt

ASHAMED AND HUMBLED

the more I thought about it until at length I resolved to re-consecrate myself to His service and strive to do better. And now "for me to live is Christ." I have learned not to look at others, but to look to myself I have discovered that the secret of success in Christian service is wholeheartedness, and that the way to enjoy religion is to be in earnest about it. I have found that Zeal and Consecration are the watchwords of the truly happy life; and that the path of self-sacrifice is the only way into real blessing Henceforth, I am determined, by God's help, to serve Him and to help forward the work of His Church with all my heart and soul and mind and strength

Take my life, and let it be
Consecrated, Lord, to Thee,
Take my moments and my days,
Let them flow in ceaseless praise

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—*Sel.*

The Tabernacle: Its History and Mystery

Talk No. 10.—The Entrances

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

IN this article we are dealing with the various entrances in the Tabernacle. There were three

1. The entrance into the Outer Court, generally spoken of as the *gate* (Exodus xxvii. 16).
2. The entrance into the Holy Place, generally spoken of as the *door* (Exodus xxvi. 36, 37).
3. The entrance into the Holy of Holies, spoken of as the *veil* (Exodus xxvi. 31-33).

Now we remember that the Outer Court is a type of the world. And the Holy Place is a type of the Church on earth. And the Holy of Holies is a type of heaven, or the Church in heaven.

So that the entrance into

THE OUTER COURT

is typical of the entrance into the world. And the entrance into the Holy Place is typical of the entrance into the Church. And the entrance into the Holy of Holies is typical of entrance into heaven.

Now note again that each one of these entrances was composed of the same material. In each case there was fine twined linen, blue, purple, and scarlet. These various colours, as we have seen previously, are a type of the Lord Jesus Christ. The white speaks of His holiness, the blue speaks of His heavenly character, the purple speaks of His heavenly sovereignty, and the scarlet speaks of His sacrifice. So that the three entrances are typical of Christ. Therefore the entrance into the world was and is through Christ, the entrance into the Church was and is through Christ, and the entrance into heaven was, is, and will be through Christ.

It is a wonderful fact for the redeemed to consider that two of the three great crises of our life have already taken place. Through Christ we have entered into the world. Without Him was nothing made that was made (John i. 3). So that indirectly, at least, we and all men have entered into the world through Christ. Through Christ we have also passed into the Church. The third great crisis is yet ahead, when through Christ we shall pass into the presence of God.

When through Christ we entered into the world we received *physical life*. When through Christ we entered the Church we received *spiritual life*. When through Christ we enter into heaven we shall receive full possession of eternal life. We shall see with our own eyes the glory of God. In the world, physical sight. In the Church,

SPIRITUAL SIGHT.

In heaven, perfected sight. Then, spiritually and physically, with the eyes of our resurrection bodies we shall gaze at the glory of God. Now we see through a glass darkly, but then face to face.

Now let us proceed by answering a few questions.

1. *What made the gate obvious to all in the Outer Court?*

Answer. The fact that it was lifted up upon *four* pillars. Why is it that the Lord Jesus Christ is obvious to all in the world? The fact that He has been lifted up in the sight of the world by *four* Gospels. It is by means of the Four Gospels that God has made Christ known to the world.

Matthew sets Him forth as King or Sovereign. Mark sets Him forth as Servant. Luke sets Him forth as Saviour, or Son of man. John sets Him forth as Son of God. In Matthew we see Christ as the lion. In Mark we see Him in His ox-like character, ready for sacrifice or service. In Luke we see Him in His character as the perfect Man. In John we see Him set forth in the figure of the eagle—which speaks of Him as the Son of God. The One whose natural sphere is the heavens, far above the haunts of man. Matthew speaks of His sovereignty. Mark speaks of His humility. Luke speaks of His humanity. John speaks of His Deity. So in the four Gospels Christ is held up in the sight of man in all the fulness of His eternal being and His earthly work. The four Gospels are the four pillars that lift Christ into prominence.

2. *What made the door the entrance into the Holy Place?*

Answer. The five pillars which held it up in position. What made Christ the door into the Church? The

FIVE GREAT CRISES

in His life upon earth. All these five crises were essential in order that Christ could make it possible for men to enter into the Church of the living God.

The *first* crisis was His incarnation. There are at least three men who entered into this world in unique ways. The first was Adam, the second Melchisedec, and the third the Lord Jesus. Adam had no earthly father or mother. Neither had Melchisedec. We are told in Scripture that Melchisedec was without father or mother. Most twist it a little and say without *recorded* father and mother, but Scripture does not say that. It says *without* father and mother. Christ's birth was also unique but not in the same way as that of Adam and of Melchisedec. The Lord Jesus had a heavenly Father and an earthly mother. At the incarnation the Son of God took flesh and blood. The eternal Word was actually fitted with a human body. Why did the Son of God take unto Himself blood? Simply in order that He might shed it on behalf of a sinful race. Without shedding of blood there is no remission, and unless Christ had taken human blood there could have been no blood shed for the remission of the sin of the world. So that the first vital fact in the life of Christ was His incarnation. The *second* was His life. The Lord lived a perfect human life. The perfection of His life did not in itself constitute part of the atonement.

It was not a part of it, but it made it possible. Had Christ not lived

A PERFECT HUMAN LIFE

His death would simply have been the righteous outcome of His own sin. But He who knew no sin died a sinner's death and therein created values that He did not need for Himself. But by the goodness of God the values of the death of Christ were placed to the account of a sinful world.

Thus Christ's perfect life made possible His atoning death on the Cross. The Lamb of sacrificial death must be a Lamb of unblemished life. The *third* great crisis was His death. In the death of Christ He made all the sacrifice that was necessary for a sinful race. But even then atonement was not completed. Atonement was made, but the atonement had to be accepted. Go back a moment to the type in the Old Testament. On the day of atonement the sacrifice was made in the Outer Court, the blood of the goat was slain. But was the atonement completed? No! it was not. After the sacrifice was made the priest had to collect the blood of the sacrifice and take it with him into the Holy of Holies. There he had to sprinkle the blood. It was not until the blood had been sprinkled before God and accepted that the atonement was completed.

So that even after the death of Christ there remained another vital thing to be done. That was the sprinkling of His blood in the presence of God in heaven. In order to do that, two more things were necessary. First, His *resurrection*, and secondly, His *ascension*. Not the ascension that took place on the fortieth day, but the ascension which took place on the first day of the resurrection. It was when Christ had risen and ascended and His sprinkled blood accepted in the presence of the Father that the atonement was completed. Then the way into the Church was open. So that there were five great things, five crises or pillars, that made Christ the door into the Church—His incarnation, His life, His death, His resurrection, and His ascension.

Now we pass on to the veil. Note that the veil hid from the presence of God.

3. *What made the veil the barrier into the presence of God?*

Answer. The four pillars that held it in position.

Why did Christ, apart from His atonement, bar the way into the presence of God? There were *four* reasons. First because of the *imputed* sin of Adam. When Adam,

THE HEAD OF THE HUMAN RACE,

sinned, his sin was counted or imputed to the whole of the race. But that was not all. Adam's sinful nature has been *imparted* to the human race. It has been consecutively passed on from parent to son, from parent to son—so that there is not a single creature who has not been born in sin. Thirdly, the sin of Adam has been *repeated* by every human being. As Adam rebelled against the will of God and chose his own way, so has each individual. There were therefore at least three things that hid us from the presence of God. The *imputed* sin of Adam. The *imparted* sin of Adam. The *repeated* sin of Adam. But there was also a fourth thing that hid from the pre-

sence of God—that was *death*. Before the death of Christ death did not mean going upward into the presence of God but going downward. Death in the Old Testament is always spoken of as a going downward. It was a going down into the world of the dead. Even Samuel, you will remember, when by the direct act of God he was brought face to face with Saul, was brought up. Now, since the death of Christ, every believer rises to be with His Lord.

So that before the death of Christ there were four things that kept man from the presence of God. The three things in connection with Adam's sin—and the fourth thing, death. But what happened when Christ died? The veil of the Temple was rent in twain, from the top to the bottom. That is to say the four pillars no longer held up that which was a barrier from the presence of God.

When the veil was rent the four pillars became inoperative. When Christ died the

FOUR THINGS THAT BARRED US

from God's presence also became inoperative. When Christ died and rose again the imputed sin of Adam, the imparted sin of Adam, the repeated sin of Adam, and the binding power of death were all taken out of the way, and the way was made plain into the presence of God. Now sin in all its forms cannot hold us from the presence of God, neither can death. All the horror and the power of these things was taken out of the way when Christ died and rose again. Sin has now lost its sting and the grave has now lost its victory. There is just one thing more to notice.

There were cherubim worked on the veil. When the veil was rent in twain from the top to the bottom the cherubim were also rent with it. Now we have seen reason to suppose in our previous talks that the cherubim are a type of the Church. The veil we are told in Hebrews was a type of Christ's flesh (Heb. x 20). So that when Christ died the Church died with Him.

It just illustrates the statement of Paul in Galatians ii 20 "I am crucified with Christ." But what does it mean to be crucified with Christ? It means that when Christ, who had been made sin for us, died on the Cross, God reckoned that the old Adam nature in the human race, collectively, and in each person, individually, died also. God reckoned that all sinners were crucified when Christ was crucified. So that we are to reckon

THAT WHICH GOD RECKONS.

Our old sinful self was crucified with Christ. Henceforth we are to reckon ourselves dead indeed unto sin but alive unto righteousness. Dead to the old Satanic nature and alive unto the new Christ nature. Dead to self-controlled self, but alive to Christ-controlled self. We are to reckon ourselves, moment by moment, dead unto the world, the flesh, and the Devil. And as we do so we shall find that in practical experience we are indeed dead. A moment by moment reckoning ourselves dead, will give us a moment by moment experience of the life of the risen Christ. We died with Christ—we live with Christ. Or as the hymn so beautifully puts it:

Dying with Jesus, His death reckoned mine,
Living with Jesus, a new life Divine.

Concise Comments and Interesting Items

The amazing development of airplanes arrests world attention. The progress made in aviation was wonderfully revealed at the Air Force Pageant at Hendon on June 28th. One beautiful little machine was known as a Puss Moth. It could almost be placed in an ordinary garage. It skimmed the grass, took off, and then shot vertically into the sky. An eye-witness describes it thus:

"But one of the things that impressed me most was an exhibition of 'crazy flying.' Two flying instructors in Avro machines moving only a few feet above the ground seemed to do all they could to qualify for a cemetery. The airman, like the London omnibus driver, seems to have nerves all over his machine.

"It was almost an impudent display of skill. It looked like a dance of death, but behind it was the sure eye, the firm hand and the air sense of the modern pilot.

"I never thought that an airplane could become comic, but these two airmen turned their machines into flying clowns. They made them waddle through the air. They made them do a kind of Charlie Chaplin shuffle. They made them fly up and down in short jumps—a ludicrous sight."

We may not altogether approve of the figures of speech used, but the statement shows that we are living in amazing and alarming times. These feats in times of peace are amazing—in times of war they will be alarming. Our peace is found in the fact that the Lord is exalted far above all—and in His keeping we are safe for time and eternity.

Cricket is attracting the youth of our land. Here is an incident in the life of one who gave up cricket for the sake of the work of Christ. C. T. Studd was one of England's greatest cricketers. Now he is one of the greatest missionary leaders in the world. An incident from his life will especially interest believers in Divine healing.

"But they (Mr. Studd's party) went on, nevertheless, and then fever came. As it mounted, the weakness increased, all medicines failed, and as Mr. Studd says, 'the time for disappearing seemed to have arrived.' Then a flash of memory was given, 'Is any sick, let him call for the elders of the Church, and let them anoint him with oil, and the prayer of faith shall save the sick.' Thank God for the saving sense of humour, there was but one 'elder,' and he was in his twenty-first year, no matter, 'one day is as a thousand years.' Mr. Studd says 'But where was the oil?' Neither salad, nor olive, nor even linseed oil did we possess! What's the matter with the lamp oil? The 'elder' brought in the lamp oil, dipped his finger, anointed my forehead, and then knelt down and prayed. How God did it I don't know, nor do

I care, but this I know that next morning whereas I was sick, nigh unto death, now I was healed."

Hyde Park is noted for its mixture of creeds. Great gatherings listen to every form of wisdom and folly imaginable. Travelling from the north we met a fellow Christian who passed on a striking story. He was defending Christianity from an atheist's platform in Hyde Park, in response to the atheist's challenge. He told the crowd of atheists this story:

When I was a youth I and another Yorkshire lad went out preaching the Gospel. We had much blessing. But my friend married a worldly girl—and I lost sight of him. Years afterwards on the streets of London I thought I recognised a familiar face—but the man was down and out, selling a few trinkets for his living. "Joe," I said, "is it you?" The recognition was mutual. It was the companion preacher of years before. "Joe, what made you come to this?" "The fates decreed it," was the reply. "Surely, Joe, you don't believe in fate—you believe in God, don't you?" The wretched man replied, "I gave up my belief in God years ago." (At this point the atheists cried out, "Hear, hear—good old Joe," etc.) "Hold," said the speaker, "let me finish—you atheists have a nasty habit of interrupting too soon. Let me tell you all that Joe said, "I gave up my belief in God years ago, and I've been getting into deeper and deeper despair ever since." (Then the atheists were silent.)

The Primitive Methodist Church commenced 123 years ago. There are now 1,092 ministers, 13,110 local preachers, and nearly 225,000 members. If Christ carries what will be the story of the Elim Foursquare Gospel Alliance twenty years ahead? We do not know—but thus we know. By the grace of God we are marching on, and many others are joining in the march.

The Pope's new title is the heading of a most interesting paragraph in "The Christian Herald." It reads:

"The new pontifical annual directory, just issued in Rome, notifies for the first time since the signing of the Lateran Treaty, the new designation of the Pope, who, from being styled Sovereign of the Temporal Dominions of the Holy Roman Church, is now called Sovereign of the State of the City of the Vatican. The Pope's full designation is now, therefore, 'Vicar of Jesus Christ, Successor of St. Peter, Bishop of Rome, Archbishop and Metropolitan of the Roman Province, Primate of Italy, Patriarch of the West, Supreme Pontiff of the Universal Church, and Sovereign of the State of the City of the Vatican.' We do not seem to recognise here much in common with 'the simplicity that is in Christ.'"

"Let Not Your Heart be Troubled"

WE live in a world where trouble abounds. One needs not to be on the lookout for trouble in order that he may find it. None of us can avoid it entirely. It comes to us unsolicited and unexpectedly. It comes to us in varied forms. Often it comes at what we would consider the most inopportune time. It would seem that when one trouble comes many others follow in its train. The old saying that "When it rains, it pours" is most frequently applied to trouble. Sometimes its duration is brief while at other times it is prolonged.

Just so it was at the time when the above quoted words were spoken. Christ had but told His disciples that He was about to leave them; that where He was going they could not now follow, follows immediately. They were assembled in the room where the last supper was eaten together. The betrayer had been pointed out and had already gone out to set in motion that wicked, God-defying, infuriated mob. He who

spoke the words knew the tests, as He would by cruel hands be taken from them and their

FONDEST HOPES SHATTERED.

He knew how they would be tested to the point of desperation. He knew the lonely hours that would overtake them as He was absent from them and they scattered. He understood the fear that would be theirs as they would be pointed out by the enemies of their Lord. He knew that troubles were about to be poured upon them, and yet He speaks to them the loving words, "Let not your heart be troubled." Cruel words they would be if no provision were made for their possibility.

The secret of a calm and even life does not consist in the fact that there are no troubles about, but in the fact that those troubles cannot reach our hearts. The safety of the passengers on board the ship does not lie in the lack of dangers but in the stability of the

ship and the efficiency of the pilot. So too, our lives can only be kept from the blight of a troubled heart as they are hidden away in the shelter of His wings and guided by His unerring hand.

The secret for restful hearts in the midst of trouble is given in this wonderful word of our Saviour: "Ye believe in God, believe also in Me." While they were

UNSETTLED IN THEIR FAITH

in Him they were perplexed and troubled. Notice how they were troubled as the two disciples were on the road to Emmaus. See how Peter was at the point of despair when he saw how things were going with his Lord and soon led off his companions back to the old trade of fishing. Observe the troubled spirit of Thomas as he refused to believe that this Jesus was actually risen from the grave. See on the other hand how this troubled heart left them as the climax of their troubles was reached and He was taken from them into heaven. Why this wonderful change, for we read, "They returned to Jerusalem with great joy." Was not this the very thing that He had been telling them about as they were made sad? They began to realise that His Word was true, and their faith had arisen in Him as it had been in the Father. Is not that exactly what He had wanted to see? He said, "Ye believe in God." Put that same confidence in Me. It is only that same faith in Christ as is entertained toward the Father that brings rest to the soul. It is the faith of equality and oneness of the Father and the Son that calms the soul in the midst of trouble.

It was such faith that caused the lame man to walk in the third chapter of the Acts. It was that faith in

the Son that gave power for the remission of sins (Acts x. 43). That is

THE FAITH THAT GIVES REST

in the midst of storm. Anything short of "Christ as God" can never bring quietness of spirit while the billows of trouble would swamp our boat. But how quickly that faith does produce the desired result.

To the Jews God represented all power. He was the Almighty. He was the all-seeing One. He was the Great Physician. He was the Provider. It was He that could fight their battles though great odds were against them. It was faith in Him after this manner that Christ said would keep their hearts from being troubled though troubles abundant were about to come their way.

It is this same confidence which will give us rest though our reserve fund runs to an end, though the crops fail, though sickness threatens and no help can be found among the wisest of earth. It is this confidence that can keep us steady when our loved ones are taken from our side, when our friends prove untrue, and when those whom we trusted most prove unfaithful. It is this trust that will keep us from alarm when the Devil would tempt us with the thought that God has forsaken us and that the feeling we once enjoyed in our Christ experience is gone and we are tempted to doubt whether the Father still claims us for His own. It is in such hours that the fact that *He is*, brings rest and confidence such as cannot be understood or explained. It is then that the words of the poet become precious when he says,

God is still on the throne,
And He will remember His own,
Though trials may press us,
And burdens distress us,
He never will leave us alone

One Door and Only One

One door and on - ly one, And yet its sides are two, In - side and

out - side, On which side are you? One door and on - ly one, And

yet its sides are two, I'm on the in - side, On which side are you?

Bible Study Helps

FAITHFULNESS.

- 1 A necessary quality for a servant of God—I Cor iv 2
- 2 Its solid foundation is the Lord—I Cor iv 17.
- 3 It is closely associated with sincerity—II Cor. ii 17
- 4 When it enters other things go out—II Cor iv 2
- 5 It brings a testimony in the life—Heb iii 5
- 6 It becomes a part of every act of life—III John 5
- 7 It may win a crown of life—Rev ii 10

HELLISH HEARTS

in Luke xvi.

- 1 A covetous heart (ver 14)
- 2 An insolent heart (ver 14)
- 3 A hypocritical heart (ver. 15).
- 4 An abominable heart (ver 15).
- 5 A lawless heart (ver 17)
- 6 An adulterous heart (ver 18)
- 7 A self-centred heart (vv. 19-21)
- 8 An unchanged heart (vv 22-28)

The World Calendar

By GERALD B. WINROD

EVERYTHING is being standardised. This is an age of standardisation. Education is being standardised; the evolutionists and the materialistic scientists are setting the pace. Industrialism is being standardised by the money-magnates. The world looks upon this as a master stroke of progress. Co-operative standardisation is the steam-roller that is reducing individual genius to powder.

STANDARDISATION

tends to destroy the self-expression which modern education advocates. Even religion is being standardised by the modernists

Before our eyes we see a world change taking place which is dominating public sentiment and standardising the thinking of the civilised world. The inevitable tendency is to mould the thinking, feeling and action of the race into a single, gigantic channel. With the present development it is not even difficult to visualise finally a king of the world like Nimrod.

The nations are huddled close together now. It used to be a long way round the world. Europe was once a long way from America. Things are different to-day. The wireless, steamship lines, rapid methods for communication and the conquest of the air have made neighbours of the world. Once Russia was so far away it did not matter what she did. To-day it matters because Russia is within shouting distance by cable and otherwise.

The world has shrunk. A friend of mine went round the world last year. Yet he was so near home all the time that I knew where he was every week by cable. I even talked with him

BY TELEPHONE FROM CHICAGO

while he was 1,800 miles from the New York harbour on the Atlantic Ocean.

This is as Daniel predicted it would be in the "time of the end". He said that the race would run "to and fro" and that "knowledge shall be increased". He also predicted the coming of a world king (Antichrist) in Daniel xi. 36, "And the king shall do according to his will; and he shall exalt and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

This is a day of chains—chains of banks, wireless stations, newspapers, stores, churches, nations. Some day, all the chains will converge at old 666—Antichrist. Then, every living mortal will be called upon to take "the mark of the beast" or he will not be allowed to "buy and sell."

Another step in standardising thought and conduct is the determined effort to introduce

A WORLD CALENDAR.

The civilised world is on the verge of throwing the present calendar overboard. Thus if it goes through, every nation will face the world in exactly the same way every day, observing the same holidays, measur-

ing time by the same universal yardstick. A world calendar—that sounds big, and in the eyes of the world it will be a great accomplishment.

The National Committee on Calendar Simplification tells in its report of "definite and gratifying progress made during 1929 in the movement to improve the calendar." Much is said about the Sears, Roebuck and Company mail order firm having adopted the "thirteen period year." All of the company's 40,000 employees are now being paid on the basis of the new calendar. About 100 other organisations in the United States have started operating on the new plan. The matter is up before fifteen other nations at present and the League of Nations is to consider it in 1931.

A Minnesota newspaper praises the idea and says, "A mathematically balanced calendar would eliminate a good deal of head-scratching and murmuring of 'thirty days hath September'—." The New York *Journal of Commerce* applauds what it is pleased to call "calendar standardisation." The American Association for the Advancement of Science, an organisation of some 18,000 scientists, has gone on record as favouring the plan in the following resolution: "A revision of the calendar such that the year will consist of

THIRTEEN MONTHS OF TWENTY-EIGHT DAYS

and an extra day of non-weekday name, with an additional midyear leap day in leap years." It thinks the plan should be adopted internationally.

If carried through, the calendar would consist of thirteen months to the year, each having twenty-eight days, each day of the week falling on the same dates. A new month would be inserted, called possibly the

THE PROPOSED NEW CALENDAR.

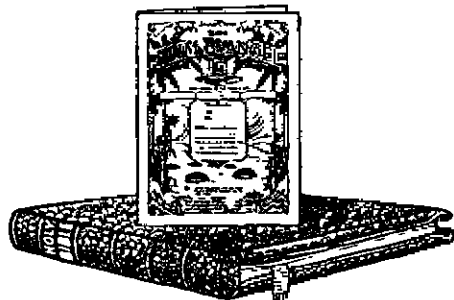
All the Months are Alike.

Each of the 13 months of the proposed new calendar has four 7-day weeks like this

Sun	Mon	Tues	Wed	Thurs	Fri.	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

month of Sol. This new period would probably be inserted between June and July. The 365th day of the year would provide for an extra day, called (perhaps) "leap day." An extra day would have to be inserted each leap year.

The *Journal* also says: "Everybody, however, stands to profit by a standardised calendar that will eliminate the year-to-year variability of our present system and enable us to fix our holidays with more precision. These advantages, however, can not be secured by individual initiative. They require international agreement along the lines suggested by the League inquiry."



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.
 Founder and Leader: Principal George Jeffreys.

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

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

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

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

Printed and published every Friday by the Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S W 4. ('Phone Brixton 2281)

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

Amazing Scientific Facts

FACTS about science are simply facts about God. Science is simply God's method in the natural world. A few years ago we were taught at school that an atom was the smallest particle of matter that could exist. Now we know differently. Matter is made up of molecules which are constantly moving at express speed. Even the table and the stone floor are composed of molecules revolving at an indescribable speed. The difference between solids, liquids, and gases is simply in the arrangement of these molecules. Molecules are made up of atoms—and now we know that atoms are made up of electrons, and protons. Protons are in the centre of the atom. They are positive points of electricity. Relatively, these protons do not move. Like the sun each proton maintains a position. But the electrons, which are of negative electricity, revolve round the protons at express speed. In fact each atom is an indescribably minute solar system. And in the atom itself the electrons and protons are, in their proportion, as far from each other as our earth is from the sun.

How wonderful are God's ways! The more we know of vastness and minuteness, the more are we amazed at the marvels of our creating and redeeming God.

Power.

In the life story of the Rev Thomas Waugh, the well-known Methodist evangelist, this striking account appears

"I went to preach at Batley. After an address some twenty young men and women made a public decision for Christ. At Cross Bank Chapel at night similar results followed my sermon, and I was strangely excited and moved. I had never before witnessed such triumphs in my work. I went to my bedroom to think and pray, and not to sleep. In a fashion that I could not misunderstand, I heard my Lord say to me: 'You have had a new experience to-day, such as you never had before. But it is only a promise of what I can and will do through you when you are fully uscabable in My hand. Let self die, and put Me in the heart and front of your preaching, life-sphere, and everything. Then the fulness for which you plead will be given to you, and what you have seen to-day you will find to be but a prophecy of greater blessings to come.' Thank God for that day! Thank God for the next night at college!"

"I wanted no supper that Monday night, and left the dining room immediately after prayers. When I got into my study I locked the door, put my Bible open at Acts 11., on the chair, and fell on my knees in an agony of prayer and tears. I could hold out no longer. My whole being looked up to God and said, 'None of self, and all of Thee!' I remember saying, 'I will go to China or anywhere else at Thy call, dear Lord, and preach in any style Thou chooseth, only give me that for which I cry. I want what these early Christians got at Pentecost. It is my birthright in Jesus, and for me as for them. I need it as much as they did; and perishing men and women in Yorkshire, and wherever I may go, need me to have this, as Jerusalem and Samaria needed these men and women to have it. I am willing, Lord, and I claim and trust. I can do no more, the rest is Thine!' And, bless His Name! He did it too!"

A Correspondent Writes:

"My husband and I are new in this 'Elim' fold, and were terribly dried up and almost withered, having had years of true Christian experience and then for the past five years or so, wilderness' darkness! misery!!!

"Oh, how we thank and praise our dear Lord that a friend sent us an 'Elim Evangel' last February. It was the beginning of reviving to us, and I trust growth, and soon usefulness."

The above should encourage readers to send sample copies of the "Elim Evangel" to their friends: it may be the turning-point in their lives also (see cover it).

Have you any Bible outlines that have been a blessing to you? Then share the blessing! Send them to the Editor to insert under "Bible Study Helps" (see page 454)

How Revival Came to Madagascar

By the Sisters WATKINS

Thou, O God, didst shake out (margin, A V) a plentiful rain whereby Thou didst confirm Thine inheritance when it was weary . . . Thou, O God, hast prepared of Thy goodness for the poor—Psalm lxxviii 9, 10

ONCE more God's flock is proving His faithful lovingkindness. Madagascar's soil has been watered with the prayers and tears of bygone saints. They have passed from the scene, laying down their work in darkness at the Master's feet, willing to trust Him, and the chain of intercession has been taken up in more recent years by those who knew that God would answer prayer. And to-day the joyful news is being spread that the windows of heaven have been opened and that revival is renewing the life of the Church and bringing salvation to weary sin-burdened souls.

Let every dear reader get down at Jesus' feet after reading this story, gleaned from letters of one who has come under the copious showers of revival, and has been a participator in some of the scenes depicted here. Pray that the spread and deepening of the work through God's holy presence shall mean the rending of the heavens and the melting of the mountains "to make Thy Name known."

Ravelo, an elderly woman of about sixty years of age, was carried one day as dead into the church for a simple burial service—not in a coffin, but wrapped in a cloth, as is customary in Madagascar.

During the singing of a hymn, to the amazement of the congregation, she suddenly sat up, alive and well. From that day until now she has been known as "the resurrected one." She has been going about, in a quiet, simple way, preaching the Gospel and healing the sick. The Lord graciously baptised her in the Spirit and bid her "Go." At first she demurred, saying, "I cannot speak, I am not clever"—but again He spoke, "Go! Preach in My Name and heal the sick."

She has been mightily used both in the salvation of souls and in the healing of bodies. Before praying for the sick, she asks, "Have you repented? Have you given up your idols?" Even cases of insanity have yielded to the simple prayer of faith.

On one occasion, a man, bound with ropes, was brought by two friends to be prayed for. "Have you repented of your sins? Do you promise to give up your idols?" asked Ravelo, and when answered in the affirmative, she prayed for him and told the two men to loose him and let him go. And, lo! once again, as with the Christ-healed maniac of old, this

man, hitherto bent upon works of destruction, was suddenly made whole, and though two years have passed away, he is still "clothed, and in his right mind."

Having received a promise from the Lord that she should have helpers in the work, Ravelo met with a young man, whose name is Rajaofera, and recognising him to be one of these chosen ones, she said to him, "God has shewn me that you will help in His work. Go,"—and, she continued, putting her hand on his head, "Go in the Name of the Lord. Pray, and wait for the Lord."

A day or two later, as he sat in his little sitting room, the Holy Spirit fell upon him, and for days he was under His power and lost in God.

When he intimated to his wife that he had received a clear call to preach the Gospel throughout the island, such was the grace of the Lord upon her also, that she readily consented to his leaving her and their large family of children, cost what it might.

Soon after receiving his commission Rajaofera was walking one day towards his village, and was met by a blind man who asked him to pray for him. "If you do pray," whispered the enemy, "and he is not healed you will be laughed at." "Go in the strength of the Lord," came another voice. He prayed. The blind man received his sight. From this time many marvellous healings have accompanied his faithful ministry. In over thirty cases blind people have regained their sight, and in one family seven members, all born blind, were healed.

One man had *completely lost his eyes* as the result of gas poisoning in France during the war, fourteen years ago. He used to be led by the hand to the Government Office to receive his pension. He was known to the Governor-General and by everyone else in the place.

The Lord met his need in one of Rajaofera's meetings, and he received *new, God-given eyes*. Going to the Government Office he made known to the officer-in-charge that he no longer needed a pension, as he could now work. The matter was referred to the Minister of Colonies, in Paris, who sent his congratulations on his having received his sight, and expressing his hope that many others would obtain



RAJAOFERA.

a similar benefit, but adding that he was to be allowed to continue with his pension. He now works in a bank, near the Residency, and is well known as "the miracle man."

The following is another striking case of healing

A man with a paralysed leg, who had been in hospital for a year and could hardly walk with the aid of a stick, came to Rajaofera asking for prayer.

"Have you given up your idols?"—"Yes"

"But you have two more wrapped up Bring them here to-morrow. Do you really want to give yourself to Jesus and worship Him only?"

Rajaofera came down

from the pulpit and, after praying with him, told him to walk up and down without his stick. With the greatest difficulty and suffering the man obeyed Rajaofera put out his hand and very gently helped him. The audience were singing a hymn. Very soon the stiffness was gone and the man was walking alone. His very countenance was altered, and even his features seemed changed, as if a Divine breath had been wafted over him. The congregation was moved to tears, and praised God aloud. Turning to an onlooker, Rajaofera said in French, "You can take his stick home," and then, to the man, "You will lean on Jesus now"

Both Ravelo and Rajaofera are readers of one book only—the precious Word of God. Their own language is Malagasy, but the reader will notice that the words in French are emphasised. Before the Lord baptised Rajaofera, he had no knowledge of that language, but the Holy Spirit apportioned to him this wonderful gift, and he not only carries about with him his Malagasy New Testament, but also a French copy—and many an opportunity is granted him of reading it, and explaining "the way of this life" to Europeans who visit him.

Let us take yet another peep into some of these scenes where souls are getting deliverance from Satan's thralldom. There is Rabelaza, once leader of idol-worship in her village, and possessor of the great stone which had been worshipped and held in veneration by all its inhabitants for four generations. There is also the drum, with which she mustered the people, inciting them to rum-drinking, feasting, and devil-dancing until they were seized with frenzy.

But she was attracted by rumours of Rajaofera's

meetings, and came at the prompting of some inexplicable hunger in her soul

God's Holy Spirit did His gracious work and she was convicted of sin. Weeping and confessing her guilt, she begged the servant of God to pray for her. She was asked the invariable questions, "Do you repent? Do you give yourself up to Jesus?"—"Yes"

"Will you give up your idols?" Again she assented.

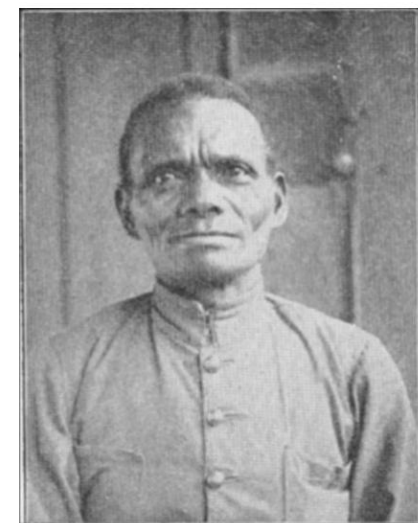
"Then bring me that stone"—at first she denied that she had it, but as Rajaofera insisted, telling her that the whole village bowed down to it, and had done so for nearly 200 years she went off and fetched it—and again she came back weeping bitterly and lamenting her sins.

Rajaofera probed her still more deeply. "Where is the drum with which you call people to drink and feast? Have you really repented?"—"Yes."

"Then bring the drum,"—off she goes, all those weary miles, back to her village and returns with the drum

Upon arriving once more at her home, without either stone or drum, the rage of the Evil One manifested itself, and, overpowering his helpless victim, commands her to go back and bring them again. Like a demented thing, absolutely under the control of the Devil, she starts back in the dark and lonesome night—a most daring feat for any Malagasy woman

"Give me back the stone and the drum," cries Rabelaza. But how Rajaofera prays—long and earnestly for



As a soldier in France this man completely lost the sight of both eyes from poison gas 14 years ago. He has received new eyes, and now works in a Government office

this poor demon-possessed woman, and see, how the Lion of Judah, the Stronger than the strong man, suddenly puts forth His power—and Rabelaza, with a deep sigh, is free. How she rejoices in her glorious Liberator! No longer will the sound of drum call that little village to scenes of riot and drinking, but instead there will be heard the songs and praises of the Most High.

One who was present at Rajaofera's preaching on Christmas Day, in a Norwegian mission church, describes the following scene

He was reading of the birth of Christ, and of the angelic choir "Alleluia," he thundered out. "Do



RAVELO,
who was carried into church for her burial service

you know what it means? It is God's plan for mankind being fulfilled Alleluia!" It was lovely to hear him.

His preaching is simple, very clear, correct, and pure, and comes with great power. People are convicted of sin. The Saviour meets the sinner and confessions follow. As Rajaofera prays, one realises, at once, that he is in touch with God. With face uplifted and illumined, he pours out his soul. He always hears a Voice, telling him very clearly, "This, *this*, THIS," when he is dealing with souls; and he tells

them that he must obey the Spirit of God in what He commands concerning them.

There have been hundreds of cases of wonderful healing during the last few months, which can easily be examined and verified; and

Oh! wondrous grace for all mankind,
That spreads from sea to sea!
It heals the sick and leads the blind
And sets the pris'ner free

Well may glad songs rise from our hearts as we begin faintly to realise the meaning of this blessed revival which is ever increasing over all the earth

The Coming of the Lord

V.—A COMFORTING HOPE. By Pastor P. N. CORRY

THE young Church at Thessalonica had received a great shock. Some of their number who were looking as keenly for the coming of the Lord as they were had fallen asleep. They wondered what had become of them and in their ignorance were filled with sorrow, as though all hope was passed. To them comes the wonderful word that to this day fills our hearts with joyous assurance—"Since we believe that Jesus died and rose again, even so them also which sleep in [by means of or through] Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump 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 clouds

TO MEET THE LORD

in the air, and so shall we be ever with the Lord. Wherefore comfort one another with these words" (I. Thess iv 13-18).

I am delighted that the apostle tells us it is a comforting hope, for some in these latter days would by their speeches lead many to suppose that it was a doubtful hope, a vague hope, and a distressing hope because so many who thought that they were included in this glorious rapture would be left out of it. The Word of the Lord to which Paul refers will be found in John xi 25, 26, "Jesus said, I am the Resurrection and the Life: he that believeth in Me, though he die, yet shall he live, and whosoever liveth and believeth in Me shall never die." The translation of verse 25, in the words rendered in the Authorised Version, "though he were dead," and which many have thought to refer to the previous condition of those who were dead in trespasses and sins, does not stand when faced with the original text. The plain meaning of the words is "though he die away," or as Young's *Literal Translation* has it, "even if he may die." The Lord Jesus is undoubtedly referring to the two companies of people whose need must be met when He comes as the Resurrection and the Life. There will be many believers who have

died; to these He is the Resurrection, and there will be another company who are living and believing, to these He is the Life—Christ who is our Life shall appear (Col. iii 4). So that no matter which class of believer I am in when He comes—dead or living—I am safe, because in each instance His word is pledged to whosoever believeth. Is it any wonder the apostle says that the dead in Christ shall first rise, then afterwards we which are alive and remain?

Many have not the slightest doubt about the rapture of the dead in Christ because there is so much scripture to give them assurance as to their place in it, but when it comes to

LIVING BELIEVERS

their hearts and words fail them. They make a difference, draw barriers of attainment, and end in filling many hearts with dread forebodings and fears. But the same words of the Lord that gave such a promise to believers who die, said, "Whosoever liveth and believeth in Me shall never die," so that I may be just as comforted as if my body were past its conflicts, in the grave. It is true—"We shall not all sleep, but we shall all be changed," and the word of the Lord is Paul's authority for the statement. Be comforted therefore in this knowledge that if you are a believer in the Lord Jesus, you are safe in the bond of His faithful Word.

Thank God this message enables Christians to look death in the face without fear, in sure and certain hope of glory. The empty tomb of Christ has changed the king of terrors into a page in buttons—his only task in respect of the child of God is to usher them into the immediate presence of the Lord—to die is gain!

Comfort streams from that empty tomb. It never was a charnel-house filled with the smell of death. He left His grave-clothes filled with an hundred pound weight of spices behind, and the fragrance of them still remains to comfort all who mourn. Moreover, He has given His sure Word about His coming, and knowing Him as we do, we know that when He comes we shall be like Him for we shall see Him as He is. "Wherefore comfort one another with these words"

(To be concluded).

Don't Waste Bullets

Seven Points for Evangelists

By Evangelist WILLIAM E. BOOTH-CLIBBORN

BE DEADLY.

SHOOT to kill, and kill them the first shot. Do not waste bullets. Kill these wild fowl outright. Do not stun or merely hurt them, that would be cruelty to animals. Besides, they will suffer, if you wound them, they may get away on foot or with another flutter only to hide in the bush, slowly bleed to death, and do no one any good. What dreadful waste! Don't give them a ghost of a chance. Finish them with dispatch, for, remember, to run hospitals is costly business.

Be like the pugilist who waits not to be wearied out by his opponent in the ring, but stakes everything on a knockout in the first round, and goes at it with abandon and fury, so with your sermon. The first round counts most!

Aim to hit the most vulnerable spot—the heart. Do not tickle. Pierce! Do not prick. Nail through! Crush them in the middle with every ounce of strength you have.

BE BOLD.

Do not introduce yourself—it is a mistake! Do not introduce the message—that is fatal! Quick-firing guns do not need introduction. Do not cough, or clear your throat, or think of your appearance. Leaders in war have no time for that. Such procedure in battle would mean the end of you. Napoleon said to his generals that the time had passed when contending armies mutually chose the field of battle, and two representatives would meet in the centre, shake hands, and say one to the other: 'Gentlemen, will you please have the goodness to fire first!'

Above all, do not apologise, palliate, manoeuvre about and beat around the bush. It is suicide! It is certain defeat! The Spirit of God always employs "direct action," and the shortest distance between two points is a straight line. Therefore, be immediate, be instant to the point!

Do not mix! Do not approach within social distance, and get too well acquainted. It is best not to fire too close to your game. There may be little left of it to pick up. Do not humour your prey too much. Again I say, keep your distance. It's hard to kill pets!

BE MERCILESS

Though your heart is filled with burning love for every soul of man, remember it is better for them to enter into heaven without a hand, without a leg, or without an eye than be lost for ever.

Like the lobsters I saw in a restaurant window today, every one of them doomed to be boiled alive, so the sinner attends your meeting. He is your legitimate prey; drop him alive into the scorching brine. Those lobsters had a price on them. As they squirmed and scrambled, I could read the tags. 5/-—a monster! Another, 4/- Still some were 2/6.

Thus, destined to be cooked, their price already fixed and paid for, human lobsters flounder into your meeting. Hurry, brother! Light the sacred fire; get the water of the Word to boiling heat; and upset the whole lot of them into your seething pot. Boil them alive! Sudden conversions often prove the best.

BE QUICK.

Just as if you were canning salmon. You should see those fish dive up into space, trying to make the waterfall up in British Columbia. A long net is hung clear across the lip of the cataract, and hundreds of salmon get caught into it. The net inclines down toward a wooden chute that leads the whole struggling, jumping mass into a big cannery built on the side. They come tumbling down the wooden slats, and a half-naked Chinese grabs the first one; in less time than it takes to tell it, off comes his head, he is cut open and cleaned. In a split second, he's through the scaling machine and chopped into a dozen pieces, then dumped into huge blistering cauldrons. They don't even have time to die. An hour later, they have been packed, sealed, labelled and shelved in the goods van—canned salmon! So with us who preach, if we have faith. Every transaction leading to the ultimate finished product, can occur in an hour or so. God is not slow! Let us have greater faith and believe God to convert them in their seats.

BE THOROUGH.

Give them no quarter. Wield the Sword of the Spirit, cutting the marrow from the bone, and separating soul and spirit. Crush their hearts with the sledge hammer of God's Word. Then wilt and melt what remains in the Divine smelter.

Split their slave-chains asunder. Strip the veil from their eyes. Drive their fears to perdition. Assault their temerity. Damn their pride. With one rush, capture their imagination. With the next, guess all their thoughts. Answer every query. Disperse every doubt. Search the house of their inner soul. Hunt them out of every refuge. Loot all their false hopes. Knock out every prop. Stop their mouths, and demand unconditional surrender.

BE DEFINITE.

State the case in every-day language. Use great plainness of speech. You are living in a plain-spoken world, and this is a plain-spoken age. Away with measured platitudes and pious dronings, oratorical flights and theological cant. Leave that to the senile preacher of a worldly congregation. You are out to win souls. You are out to catch fish. Sometimes the artificial fly will answer the purpose, but most fish prefer good, old-fashioned worms. Talk the worm language.

Be personal. When you point your gun at the flying duck, it may feel uncomfortable, but that is the only way to bring it home to dinner. It may be more

polite to say "We have crucified Christ. We are murderers in spirit. And thieves. We have stolen our lives from His hands." But it will be a little more direct to say: "You have crucified Christ. You have stolen your life from His hands. You are a thief." People get converted in their seats when the preacher is definite and personal

BE YOURSELF.

Our pulpits are filled with cheap copy-cats, sermon-

book popinjays, theological-teacher parrots full of second-hand common-places and dogmas. These stereotyped prattlers are wholly destitute of voice or vision. They are never themselves because they imitate everybody. Therefore, they are never original. Get your own license to hunt and fish. Do not borrow another man's tackle. You will only get into worse trouble. Besides, when the heavenly Game Warden finally catches you, He will confiscate all your "catch." It was not yours anyhow!

Foursquare Family Fellowship

Still More Trophies of Grace—Baptisms in the Spirit—Deepening Desire for Bible Study

BIBLE SCHOOL CAMPAIGN

Glasgow (Pastor and Mrs S. Gorman) A great time of blessing was recently enjoyed by the saints at Glasgow when Principal Percy G. Parker held a fortnight's Bible School campaign. The desire in the hearts of all for the Word of God was deepened as he unfolded the Scriptures, and many were led to reconsecrate themselves to the Lord. The last night of the campaign was marked by the conversion of three fine young men.

A few nights later a most interesting and instructive message was delivered by Pastor J. Mullan from the Congo, reviving the interest of all in the great work in the foreign fields.

The work here continues to go steadily on.

MUCH SPIRITUAL BLESSING.

Hendon (Pastor H. W. Fardell) A three weeks' campaign, conducted by Pastor Len Jones, has just concluded. A great time of spiritual blessing and uplifting has been experienced by the saints, and, praise God, some more precious names have been enrolled in the Lamb's Book of Life.

Saints have been baptised in the Holy Ghost, and many have experienced Jesus as their Healer Divine. Souls are being won for the Master in the open air, and we do thank God for the way in which the people gather round, to hear the young people tell of the love of God, and His saving and keeping power.

EVANGELISTIC CAMPAIGN.

Bermondsey (Pastor W. G. Hathaway) Much blessing has been bestowed upon the church here during the fortnight's campaign conducted by Mr. J. Tetchner. The addresses night after night were an inspiration to the saints who gathered. It was a joy also to see surrenders to Christ during the campaign. Altogether it was a time of profit and edification for which we praise God.

SIGNS STILL FOLLOWING.

Ilford (Miss Kennedy and Miss Hawes). Increasing blessing is resting upon the work here, and signs are still following the preaching of the Word. Last Sunday two responded to the call and decided for Christ. The open-air work is being vigorously pressed forward and the Lord is blessing the efforts of His servants.

PROGRESS AT PLYMOUTH.

Plymouth (Pastor F. E. H. Trevor). We praise the Lord for the way He is blessing the Plymouth assembly.

At the recent Sunday school anniversary both the afternoon and evening services were greatly enjoyed by all present; at the evening service there was a large congregation, the hall being packed to overflowing. The children did their various parts with great enthusiasm, and the singing of the choruses was inspiring.

On Whit-Monday several members of the church spent an enjoyable day at Yealmpton, and before returning had an open-air meeting.

HOLY GHOST BAPTISMS.

Exeter (Pastor L. C. Quest) Again the Foursquare assembly in Exeter sends up a note of praise to the Lord for His gracious blessing. Eighteen precious souls have taken Him as their Saviour, and come to Calvary as the starting-point of their new life. There have been many mighty baptisms into the Holy Spirit, and many more are earnestly seeking His filling. The gift of interpretation has been also manifested in a wonderful way, and all hearts are indeed just overflowing in a great Hallelujah, the saints believing for still greater blessings.

MORE TROPHIES OF GRACE.

Tamworth (Pastor J. McAvoy) The church here has cause to praise God for the marked blessing which has rested upon them of late under Pastor J. McAvoy's ministry, which God has sealed. Quite recently a young man decided for Christ, took an open stand for the Master in the open-air meetings, and last Sunday had the joy of seeing his wife yield to the Saviour.

On the previous Sunday another gentleman, who stated that he had not been to a place of worship for years, came to the Gospel service, and at the close sought the Lord for salvation.

On June 10th they were privileged to receive a visit from Miss Chung, who has spent twenty years in India. Her interesting address was greatly enjoyed by all. Following this, Mr. J. Mullan, from Africa, visited the church on June 22nd. Both the young folk in the Sunday school, and the congregation that assembled in the evening, received blessing from his descriptive talk on missionary work in Africa, and the meeting closed by one soul being saved.

Prayer follows these dear ones who labour so faithfully and under much stress and difficulty for the Master in these lands of gross superstition and idolatry.

EVANGELISTIC ENERGIES REWARDED.

Islington (Pastor W. G. Channon and Mr. Naylor) Showers of blessing continue to fall on the Islington assembly. The open-air work strides forward. A new stand has been found and large crowds gather every Saturday and Sunday evening to hear the old, old story. The Crusaders are well to the front during these services, and the Lord is mightily blessing the efforts of His children. The meetings have created a great interest and as a result the numbers attending the Elim Tabernacle have increased. Last Sunday one sister, mainly as a result of the open-air work, decided to follow Christ.

Pastor Channon has now started a course of addresses on the Gifts of the Spirit, and is helpfully elucidating the mysteries of this fundamental truth.

The Sunday evening Gospel services are still crowded, despite the efforts of the weather to persuade people to patronise the local parks, and, praise God, souls are being saved. Last Sunday, Pastor Channon delivered a powerful message entitled, "Is the Bible in Danger?" in which he shewed beyond doubt that it was in no danger whatever. The Lord graciously set His seal on the Word, one soul responding to the altar call.



Pastor S. Gorman.

The Family Altar

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

Sunday, July 20th. John ii 1-12

"He went down to Capernaum, He, and His mother, and His brethren, and His disciples" (verse 12)

What a party! In addition to Christ and His disciples there was His mother—who seemed doubtful as to how far she should seek to control her Son, and His brethren, who did not believe in Him! Yet in the midst of this mixed company our Lord walked in perfect self-possession. Not for one moment did He fail His heavenly Father. Quietly but firmly He carried out His Father's will in the midst of the clash of voices and opinions. Many of us have to walk in the midst of those whose opinions greatly differ. We hear this view and that view—we are advised to do this or that. Another strongly advises us in a certain direction. Still another says we must not so act. Oh the jangle!—and sometimes the wrangle! There is one prayer for us to utter—"Keep me close in touch with Thee." "Midst the strife of voices, let me hear Thy voice. 'Midst the various ways, keep me in Thy way. 'Midst the bustle and tussle, give me Thy peace. As I move forward in a world that wishes me to imitate them, give me Thy grace that I may imitate Thee.

Monday, July 21st. John ii, 13-25

"And found in the temple—doves" (verse 14).

Christ found doves in the Temple. Yet He commanded their removal. Doves, however, were harmless, quiet things. Why shouldn't doves be allowed in the temple? What harm could a gentle dove do? The trouble was not with the dove, but with the conditions surrounding the dove. It was a right enough thing but the associations were wrong. The dove had become a centre for business instead of an object used for sacrificial worship. Beware of doves in the temple of God. Is it not right for that man to be in the house of God? It would be—if he were there for the right purpose. But he simply goes to God's house to get more custom for his business during the week. Isn't it a right thing that so-and-so gives a 10/- note to the offering every week? It would be—if he did not do it to obtain the praise of men. Very innocent doves get into the house of God—the dove of fashion, the dove of prominent activity, the dove of eloquence, the dove of classical singing. These doves may be all right in the right place—but when they are in the house of God the only thing to do is to drive them out.

Tuesday, July 22nd John iii 1-13

"Ye must be born again" (verse 7)

People who have not had the experience wonder what it is to be born again. People who have had the experience do not wonder—they know. An ounce of experience is worth a ton of theory. We know that we have been born again. We know that we have passed from death unto life. We know that we have been translated from the kingdom of darkness into the kingdom of light. We know that old things have passed away, and that all things have become new. We know that the old Christless life has gone and the new Christful life has come. We know that we have a new set of likes and a new set of loves. We know that the wintry days of a barren experience are past, and that the summer days of an emancipated soul are ours. We know that while Christ was once the despised and rejected, now He is the enthroned and accepted. How do we know when the sun shines? Why, we feel its warmth. If we were blind we should know the shining of the sun—we should feel it. So we know the new life of Christ is ours—the Sun of Righteousness has indeed arisen. We feel the warmth, we feel the glow, we feel the heat. And as the old Scottish lady put it, "It's better felt than telt."

Wednesday, July 23rd. John iii 14-24

"God so loved the world" (verse 16)

God's love is like the sunshine—it covers land and sea. It is not love for a few privileged people—it is love for all. As surely as God's rain falls upon all, so surely does His love fall upon all. As surely as God's sun shines upon all, so surely does His love shine upon all. God loves all men. Young and old, weak and strong, black and white—all, simply

all, are the objects of His love. God does not predestine some to be saved and some to be lost. No—He wills the salvation of all. But for those who are saved during this dispensation, He wills that they shall be transformed into the likeness of His own Son. God's love does not cease with our salvation, it moves on to our transformation, and then it moves still forward to our conformation. Saved by His love! Then finally our whole being conformed to the likeness of the Son of His love. God's love is not as fruit that is half ripened. It moves on to full maturity.

Thursday, July 24th. John iii 25-36

"He must increase, but I must decrease" (verse 30)

The rising sun draws our attention until its beams have illumined the landscape. Then we fix our gaze on the landscape—not on the sun. The sun decreases in our thought, but the landscape increases. When John arose with his message of light concerning the coming Messiah, all eyes were turned upon him, and all ears listened to him. But when the Messiah came, eyes turned from the messenger of the Messiah to the Messiah Himself. Ears that before were bent toward John were then bent toward Christ. The servant was great until his Master appeared—then the Master was all in all. Did John complain because his own life was eclipsed? Oh, no—it was a joy to him to declare that he would decrease and Christ increase. His ambition in life was a great Christ, not a great John. Is that our ambition? Not I, but Christ be honoured, loved, exalted. Not I, but Christ, be seen, be known, be heard. Here is a question to think about. Why is it that many of us are more touchy when we ourselves are misjudged, than when we hear our Master misjudged?

Friday, July 25th. John iv 1-14

"If thou knewest the gift of God" (verse 10)

That Samaritan woman was in the position of many more to-day—she did not know the gift of God. She did not realise that the most valuable thing that could come to a human soul was without money and without price. The gift of God is eternal life—and that life is in His Son. Many a one is seeking to satisfy himself at a natural well, when the deep hunger of the heart craves for a spiritual well. Whenever Christ comes into the heart a well comes with Him. It is a mystery to the natural man how Christ can be a well of water within springing up. But to the spiritual man it is no longer a mystery because it has become an experience. How, we cannot just say—but thus we know, that Christ in the heart means a well in the life. There gushes up from our innermost being indescribable love and praise unto God. There is a Spirit within us who loves to cry, "Abba, Father." This blessed experience was not bought, it was given, and it came to us when we came to Christ.

Saturday, July 26th. John iv 15-30

"The woman then left her waterpot" (verse 28).

It takes a great deal to make a woman leave her waterpot. Modernise it—it takes a great deal to make a woman leave her washing up, her washing day, and her baking. But there are times—exceptional times, when women are prepared to do exceptional things. When spiritual revival comes even the most regular of women, will for a season, do most extraordinary things. Tea things are washed up at supper time in order to get to the meeting. Washing day is delayed until it is the preacher's rest day. Cakes are bought from the baker's instead of being baked in one's own oven. There's nothing like a real revival to disturb routine. And, after all, it's worth it. To carry the water of life to some thirsty soul is more important than to carry a waterpot. Yet, waterpots must be carried, and washing up, bed-making and bread-baking must be done. Let us seek God's wisdom that day by day we may perfectly balance our physical and spiritual activities.

I think if I had a drop of sectarian blood in my veins, I would open a vein and let that drop out.
—Moody

READING: John viii, 1-16.
Sunday, July 27th, 1930.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "For ye were once darkness but now are ye light in the Lord: walk as children of light."
Ephesians v. 8.

TEACHER'S NOTES.

This chapter really begins with the last verse (53) of chapter vii, "Every man went unto his own house but Jesus went unto the Mount of Olives" What a contrast! They went to bed, He did not have one (Matt viii 20), they went to sleep, He went to pray (Luke xxii 39) The chapter periods in our New Testament often break up the continuity of the message, as will be seen if you will read John ii 23 linked with chapter iii, John viii 59 with John ix 1, John xiii 36 with John xiv 1, and so on So much is missed if in study and private reading we simply confine ourselves to the watertight compartment method and do not treat the Gospels and Epistles as one continuous message. In your own private reading and when with your scholars, get into the habit of reading what goes before and what follows, and you will receive fresh light and instruction from the Word of God You would not think of reading a letter, especially if it comes from one who loves you very much, a page a day, then why read Epistles that are love letters of truth and the Holy Spirit, in such a manner? All of us, I suppose, have read books, and not been able to put them down until the word "Fini" has brought us to our senses Chapters did not stop us then, and in reading the Bible it would be a good thing sometimes to read the Epistles and the Gospels as we read the ordinary letters and literature of the day. Try it.

From the early morning the Lord Jesus had been in the Temple teaching, and the people delighted to come and listen to Him The leaders however were not so keen, and brought questions and problems to catch Him in His answers, so that they might have something of which to accuse Him It was for this reason only that they brought this unfortunate woman before the Lord, but their own hearts condemned them, and they went out beginning at the eldest even unto the last

The Light of the World was too strong for these creatures of darkness, so they fled

Light is the most wonderful thing in this wonderful world that God has made Josiah Oldfield tells us that by light all nature through the hours of sunshine is busy storing up food, from the soil, through the roots water is being constantly drawn up the stems into the leaves, and there, combining with the carbon of the air, a sugary solution or a starch compound is formed, and also a great quantity of unwanted oxygen is set free into the air. This newly composed food of starch or sugar is then stored up in roots, grains, seeds or fruits, and becomes the food of living creatures All substances which we call "food" can be looked upon as batteries charged by the sunshine, and are therefore forms of storage of sun-heat and sun-power The nourishment of

all animals is found in constantly taking the three things that sunshine has formed—sugars, starches and oxygen, and through the processes of digestion turning them back into the air and water, so that the sun heat is set free again in our bodies

The Lord Jesus said that He was the light of life Without light there would not only be no life, but no means of sustaining life Light is a necessity, and life impossible without it So spiritually Jesus, the Light of the World, is an absolute necessity for every man and every child In times past we lived in

Darkness (Eph v 8) and just as in the dark nothing is fruitful and disease is rampant, so we were in the same condition (Eph v 11)—the understanding suffered, the heart was corrupt (Eph iv 17-19), and we had no life because it is only those having the Son who have life (I John v 12) Into this place of darkness the Lord of glory came and said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph v 14) We arose and came to Jesus, and as we came to the light deeds were re-proved (John iii 19-21), sin was made manifest, but blessed be His Name, the blood of Jesus Christ His Son cleanseth us from all sin (I. John i 7) Now we are clean and called the

Children of Light (Eph v 8) and the children of the day (I Thess v 5) The Light of the World has come into our hearts, and we rejoice and know that we have the light of life (John viii 12 and I John v 12) Fruitfulness and spiritual health now take the place of disease and death Knowledge takes the place of ignorance, because God has shone in our hearts to give the light of the knowledge of Himself in the face of Jesus Christ (I Cor iv 6). Our walk now is no longer in the dungeons and cellars among the old things, but we are called upon to walk as children of light, and as we walk in the light we have fellowship with the Father and with His Son Jesus Christ (Eph v. 8 and I John i 3) At this time of the year many people are taking their holidays, or looking forward to doing so in the near future. They come back to the class with sun-browned faces and vigorous health—they have been in the sunshine and the physical life shows its appreciation and responds to the treatment Shall we not at the same time see to it that the Light of the World gets the same chance in our spiritual lives? Holidays are oftentimes occasions for spiritual neglect, Bibles remain unread, prayers are forgotten, fellowship with the Light of the World is dispensed with, and the result is not health but sickness Thank God we can rejoice in the light of the Lord Jesus when rejoicing in the rays of the sunshine, and at all times, be it cloud or blue sky, in doing so we carry our sunshine with us everywhere we go

Children's Bible Educator

We mention below the first letter of each name, so that every child can go in for a prize.



No. 1 commences with T; No. 2 with S; No. 3, G, No. 4, B; No. 5, S; No. 6, B.

Each diagram represents the name of a person or place mentioned in the Bible. Children under fifteen years of age are asked to draw similar spaces on the back of a mustard and write in the names, making sure that spelling is correct Put your name and address on and send us your answers as soon as possible to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Lopham Park, London SW 4

Answers to July 4th puzzles; Nebo, Amos, Gath, Tobiah, Paul, Claudius

Names of first twelve with correct answers; A Green, Oliver Morgan, George Brown, Olive Hooper, Albert Parsons, Grace R Jones, Violet Paine, Brenda Hurst, Amy Gate, Hubert Phillips, Beryl Martin, Roy Goodall Solutions should reach us by July 21st.

Questions and Answers

Why do you teach in the Elm Bible College Correspondence School that in Genesis vi. 2 the "sons of God" refer to Seth's godly line, and "the daughters of men" to Cain's godless line?

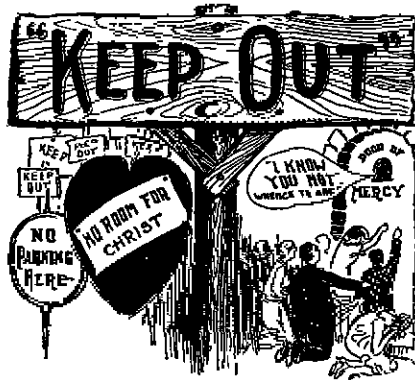
Principal P. G. Parker replies as follows:

I suppose that there is among Elm preachers a diversity of view on this question. Some, no doubt, believe that the term "sons of God" refers to fallen angels. I once was inclined to accept this view, but after further study I concluded that the evidence was not sufficient for the "fallen angels" theory. I would not dogmatically rule it out, but there does not seem enough ground in my judgment for unreservedly teaching it.

I look at it like this: Genesis vi is a continuation of Genesis iv. You will notice that chapter v. is simply given over to the generations of Adam.

In Genesis iii. 24 we are told that God placed cherubim at the east of the Garden of Eden to keep the way of the tree of life. Concerning this Mr. Handley Bird says in his book, *The Cherubim of Glory*:

It is evident that there (at the east of the Garden of Eden) was from the first a holy place where God in grace manifested His Presence, and before which the believing offered their sacrifice. The force of the original Hebrew is, says Faber, "God placed there cherubim in a tabernacle." It was here, doubtless, that Abel brought his lamb, and from whence Cain fled. Brown and Faussett translate, "And He dwelt between the cherubim at the east."



THERE is no misunderstanding the direction which is to be seen in almost every American city in clearest and boldest of type. It is a notice for the eye of motor men and others. The driver of the motor car reads in those words that he is not wanted. He is not to park his car there. For some reason or other he is to remain away from the position indicated. He is to "keep out."

Should he not do so, he may suffer pains and penalties.

"Keep out." The order is more clear than courtly. Its meaning is plain and pointed. It could not be shortened in form. There is no circumlocution in the statement, is there?

"Keep out." It was what men said to the Son of God when He—the Creator—came into His own creation. He was not wanted. The darkness did not want the Light. They "received Him not." "Keep out" was expressed at His birth in Bethlehem. "There was no room for Him in the inn." "Keep out" was printed

So the suggestion is that at the east of the Garden of Eden God manifested His Presence. This place was known as the Presence of God (Genesis iv. 16). This fact was the precursor of God manifesting His Presence between the cherubim in the Tabernacle and the Temple.

Cain went out from this Presence, and dwelt in the land of Nod. There he married and his descendants multiplied. They lived away from the Presence of the Lord—they were simply "men," and their womenfolk would be known as "daughters of men."

But Seth did not go out from the Presence of the Lord. He and his descendants gathered for worship round this manifestation of God at the east of the Garden of Eden. In Genesis iv. 26 it says concerning Seth's line that "then began men to call upon the Name of the Lord." But the margin reads, "Then began men to call themselves by the Name of the Lord." So that Seth's line did not simply call themselves men, but they called themselves by the Name of the Lord—they were the sons and daughters of God. We do a similar thing to-day. We call ourselves "men" and yet "sons and daughters of God." In the course of time the menfolk of Seth's line (those known as "sons of God") came into contact with the women of Cain's line (the "daughters of men") and married them. The result was disorder even as it is to-day when a born-again man (a son of God) marries an unsaved woman, or vice versa.

upon His pathway. "The Son of Man hath not where to lay His head." "Keep out" was written more clearly than ever on the Cross of Calvary where they crucified the Lord of glory.

And Christ is rejected still.

To-day men close the heart's door against Him. They occupy themselves with a thousand and one things. They fill their thoughts and lives with money-getting, pleasure-seeking, honour-gaining. It matters not to them that Christ has a title to them and to all they have.

"Keep out" is written on their lives with regard to Christ.

How is it with you?

The hour is coming when the door of mercy will be closed. Then those who have said "Keep out" to Christ will be shut out from Christ for ever.

At the gate of some of the old oriental cities towards eventide, the warning was given that soon the gate would be closed. Travellers hearing the cry would hurry forward for fear of being shut out for the night, for once shut the gate was not opened again until the morning. "Keep out" was the order then.

Serious are the words of the Lord Jesus to those who will be outside when He shall close the door of mercy and salvation. He says, "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and He shall answer and say unto you, I know you not whence ye are."

"Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets."

"But He shall say, I tell you, I know you not whence ye are, depart from Me, all ye workers of iniquity." (Luke xii. 25-27)

Make sure work, lest you who have said, "Keep out" to the Lord so long, hear Him say, "Depart from Me." Then would you be kept out of blessing eternally.

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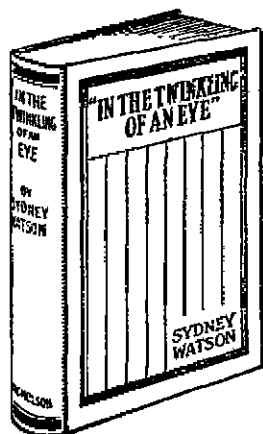
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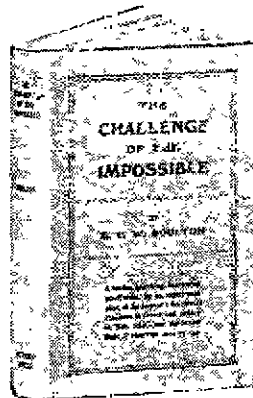
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