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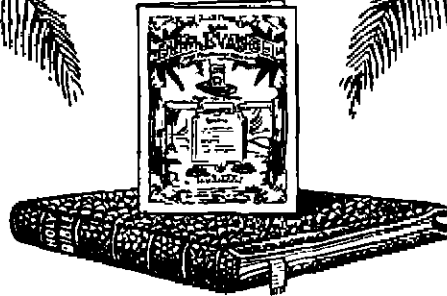
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Saviour Jesus Christ Healer

THE ELIM EVANGELIST

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 48

NOVEMBER 28, 1930

Twopence

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

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

Baptiser

Coming King

NOTTINGHAM**Principal GEORGE JEFFREYS**

and Revival Party's

REVIVAL & HEALING

CAMPAIGN

in the **HALIFAX PLACE CHURCH**

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in the **CONGREGATIONAL CHURCH**

(Corner of KENSINGTON PARK ROAD)

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Wednesdays at 7.30 and Sundays at 3 and 6.30

throughout the month of November—and then

In **KENSINGTON TOWN HALL**

Sundays at 3 & 6.30, throughout the months of December

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BELFAST

ANNUAL

CHRISTMAS CONVENTIONin the **ELIM TABERNACLE****RAVENHILL ROAD, BELFAST****DECEMBER 25th and 26th**

Speakers:

Pastors P. N. CORRY, E. J. PHILLIPS
and **J. McWHIRTER**Convener **Pastor R. E. DARRAGH**

Services both days at 11.30, 3.30 and 7

December 26th at 3.30—**BAPTISMAL SERVICE****GLASGOW**

ANNUAL

NEW YEAR CONVENTIONIN THE **CITY TEMPLE**

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JANUARY 1st to 4th

Speakers

Pastors P. N. CORRY & R. TWEEDConvener. **Pastor S. GORMAN**Services **Thursday, 11, 3 & 6.30 Friday, 7.30****Saturday, 3 and 6.30 Sunday, 11, 3 and 6.30****WATCH THESE DATES:****ANDOVER.** Nov 23-28 Elm Hall, George's Yard, High Street Special meetings by Pastor H T D Stoneham**BERMONDSEY.** Dec 2 at 7.30 Elm Church, Upper Grange Road World Crusade Meeting Miss Chung**CLAPHAM.** Nov 25th at 7.30 Elm Tabernacle, Park Crescent World Crusade meeting Miss Chung**CARDIFF.** Dec 6 at 11, 3, and 6.30 Crusader week-end conducted by Pastor E C W Boulton**CHELMSFORD.** Wed., Dec 3 at 3 and 7.30 Elm Tabernacle (formerly Glad Tidings Tabernacle), Mildmay Road United Monthly Convention (7.30, Baptismal Service) Special Speakers**CROYDON.** Dec 2 at 7.30 Elm Tabernacle, Stanley Road World Crusade Meeting Miss Chung**EALING.** As a result of Principal George Jeffreys' recent revival Campaign at Ealing, regular services are now conducted by Pastor J. Kelly (Ireland) in Cranmer Hall, Cranmer Avenue (one minute's walk from Northfields Station) as follows Sundays, 11 and 6.30, Tuesdays, 7.30, Thursdays, 7.30 Mondays (Elm Crusaders) 7.30**EAST HAM.** December 25, 26 Elm Tabernacle, Central Park Road Annual Christmas Convention Speakers Pastors W. Henderson (London), T. Tetchner (Scarborough), and W. Brambleby (Yeovil).**ELIM WOODLANDS.** Elm Woodlands will be open to Elm friends on December 26th and 27th from 3 p.m. to 10 p.m. Music, singing, fellowship, and meeting Tea and supper, inclusive charge, 4/-. With tea only, 2/-. with supper only, 2/6.**FOREST HILL.** Still in progress Perry Vale Hall (late Trinity Church), Perry Vale Revival and Healing Campaign by Pastor H Kitching**ILFORD.** Nov 27 at 7.30 Elm Hall, Scrafton Road Baptismal Service conducted by Pastor E C W Boulton**KINGSTON-ON-THAMES.** Dec 14 at 6.30 Elm Tabernacle, St. James's Road Visit of London Crusader Choir.**LIVERPOOL.** December 25-28 Elm Tabernacle, corner of Windsor and Whitaker Streets Christmas Convention.**LIVERPOOL.** Commencing Nov. 22 Elm Tabernacle, Windsor Street One week's Special Bible Studies by Pastor R. Tweed**LONDON.** Every Friday night at 7.30 Welsh Tabernacle, Pentonville Road, King's Cross Foursquare Gospel Rally.**LONDON.** Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park**PONTYPRIDD.** Dec. 25 to 28 Elm Church, Thurston Road. Fifth Annual Christmas Convention. Speakers Evangelist Mrs. Harries-Williams (Llanelli) and Pastor D. J. Jones (Manselton).**SILLOTH (Cumberland).** Commencing Nov 16 Elm Foursquare Gospel Hall, Golf Terrace, West Silloth Campaign by Evangelist F. G. Stemmung**This space is reserved for local announcements**

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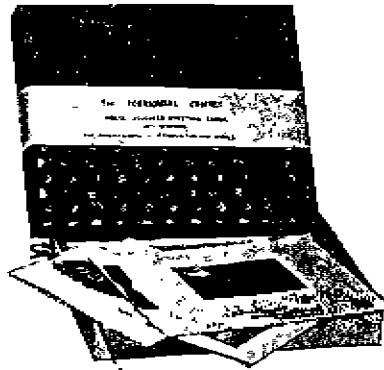
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NO PRESENT IS MORE ACCEPTABLE THAN A GOOD BOOK

We are only able to list a few books here—send for our Catalogue

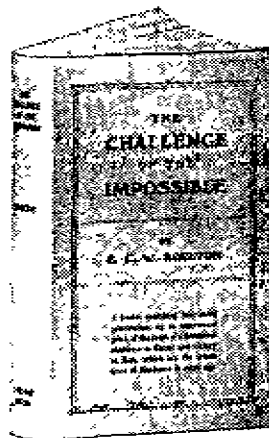
The Miraculous Foursquare Gospel—Vol. I. Doctrinal, Vol. II. Supernatural. By Principal George Jeffreys. With Questions and Answers. Cloth boards, 2/6 each (by post 2/10). Paper covers, 1/6 each (by post 1/9).

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 48

November 28, 1930

Twopence, Fridays

"I am the Lord that Healeth Thee"

(Exodus xv. 26)

THE Scriptures, speaking of our Lord Jesus Christ, state that He Himself "bare our sins in His own body on the tree." And the Scriptures also state, "Himself took our infirmities and bare our sicknesses" (Matt viii 17). The children of God go to the great Burden-Bearer with their sins, but they do not grasp the fact that He who delivers from sin can also deliver from sickness. "Who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii 3).

If the child of God is wrecked with sin, he gets rid of it by coming to the Cross. But if he is

WRECKED BY SICKNESS,

he thinks to get rid of it himself or through someone else. He goes to the Great Physician for sin, and to the little human physician for sickness.

We honour the Great Physician when we call upon Him, and we insult Him when we neglect to call on Him. He is touched with the feelings of our infirmities, and if He feels them, He wants to rid us of them. He is touched in order that He may touch us. He touched the leper, and he was cleansed. He touched blind eyes, and they were opened. He has not lost the art of touching. He can touch a bleeding ear and replace it. He can touch any disease, visible or invisible, external or internal.

If He puts secret sins in the light of His countenance, secret sickness can also be exposed. His eye can see every malignant internal disease, and His hand can touch. There is nothing too hard for the Lord.

God anointed Jesus of Nazareth to heal all that were oppressed of the Devil. And He has

NEVER REMOVED THE ANOINTING.

But He has supplemented it by giving Him the oil of gladness. Anointed with the oil of gladness above His fellows. If Christ could do so much with the anointing He had, how much more can He do now that He has been glorified, and all power has been given unto Him both in heaven and in earth?

When Jesus Christ gave to His disciples the great commission, He told them to go and make disciples of all nations, "baptising them in the Name of the Father, and of the Son, and of the Holy Ghost—teaching them to observe all things whatsoever I have commanded you." And one of His commands to His disciples was: "Heal the sick." But was not

this command for the disciples alone? No, He declared. "These signs shall follow them that believe they shall lay hands on the sick, and they shall recover" (Mark xvi 17, 18).

The lame man at the Beautiful Gate of the Temple was a natural sequence to the upper room and the three thousand converts of the Day of Pentecost.

Many troubles to which men are subjected are directly due to demon power. Regarding all demons, the Name of Jesus is an expulsive power. The Name of Jesus affects the human body like the X-ray. It exposes the demons—makes a show of them. The blood of Jesus is

AN ANTIDOTE.

Demons mean death, the blood means life, for the life is in the blood. Demons bring stagnation in parts of the body, but the life that is in the blood of Christ counteracts this stagnation. The most malignant case of demon possession or obsession can be effectually dealt with by the blood of Jesus and by His mighty Name.

The surgeon's knife sometimes fails, but the blood of Jesus can cut as no surgeon's knife ever can. The Name of Jesus and the blood of Jesus are Divine weapons in the hands of the believer. The Holy Spirit will tell you when to use them. A surgeon has instruments and he uses them as he sees fit. The Divine Physician teaches the child of God when to use the divinely appointed instruments: oil for the anointing and the prayer of faith (James v. 14, 15), laying on of hands (Mark xvi 18), the blood of Jesus and the Name of Jesus for cleansing, loosing and delivering. And then there is the co-operation of the patient. "Confess your faults" (James v 16). Behind all this is the promise "The Lord shall raise him up." This is the Divine prescription for every patient. The Holy Spirit directs how all shall be used.

God has provided the Name of Jesus Christ for the casting out of demons. "And these signs shall follow them that believe; In My Name shall they cast out demons." And demons can be bound also.

AN EARTHLY PHYSICIAN

ties up the ligaments of a patient, but the believer can bind the demon himself. "Whatsoever ye shall bind on earth shall be bound in heaven, and what-

soever ye shall loose on earth shall be loosed in heaven" (Matt xviii 18) The child of God has the wonderful privilege of binding and loosing. Wonder of wonders that he does not dare to use his prerogative. If you are going to bind princes by and by, start binding demons now. You can unloose bound souls.

The power works both ways. There is to be the casting down of the demon and the raising up of the saint. The ministry is to be exercised by the one who is in Christ. Listen to the words of the Master. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father." How many are doing the works that He did?

The hand of Jesus also operates. He touched the ear of Malchus and healed him (Luke xxii 51). In this operation there were no bandages and no stitches. Some prefer the surgeon's knife to trusting to the skill of the pierced hands of Jesus. He has

A COMPLETE EQUIPMENT

for every ache, pain, and disease in the human body.

God would have the latter end of His people like that of Caleb, who, at the age of fourscore and five years, declared that he was as strong then as at the age of forty. For the man who sets his love upon the Lord, God has promised, "With long life will I satisfy him, and shew him My salvation." God puts long life and His salvation together. It is His desire that the righteous live out all their days, unlike the wicked who "shall not live out half their days" (Psalm lv 23).

The Gospel is a gospel of mysteries. One of the greatest mysteries is the power of the blood of Jesus Christ. The life is in the blood. It was the very blood of the Author of life that was poured out. Life taken from life. Death claiming life and the Author of life. He laid down His life, but He took it back from the one who took it, and so He had dominion in the realm of death itself. Death was a servant from the time He cried, "It is finished," and gave

up the ghost. Death has been touched and crippled through the shed blood. Its realm was invaded by One who went into it and had power to come out again. Hitherto all who went into the domain of death had to remain there, except there was a special Divine interposition from the Author of life Himself. He conquered death and shares with us the victory. As the Word declares, "All things are yours, whether life or death" (I Cor ii 21, 22).

God gives life to His children, and the dominion of death is not sovereign but servant. So much did the disciples realise this that the power of Christ was brought to them and they also could raise the dead. Death is conquered and its limitations are set. Disease and sickness have likewise

THEIR LIMITATION

It may be an infirmity of thirty and eight years (John v 5), or it may be that "Satan hath bound, lo, these eighteen years" (Luke xiii 16), but to the child of God who believes and is touched by the Lord, the limit is fixed.

The duration of sickness and disease, the extent and period, are limited by the Lord of life, and they have to relinquish their hold the moment that Christ decrees. How does He decree? It is in answer to the requests of His people.

How did Job get free? Through confession and intercession. And he knew that he was redeemed from the power of the enemy. Satan's power was broken, and Satan himself fled before the rising beams of the Sun of Righteousness. Job knew that his Redeemer lived, and there was healing in His wings.

Have a vision of Jesus as Redeemer, as the Author of life and the Dispeller of disease. In the days of His flesh He "went about doing good, and healing all that were oppressed of the Devil for God was with Him." Time has not limited His power, He is the same yesterday, to-day and for ever, and He is as ready to heal all thy diseases as He is to forgive all thy iniquities. His invitation still stands good. "Him that cometh to Me I will in no wise cast out."

"I Have No Other Plan"

By an ELIM CRUSADER

"Dear Master, I have failed Thee, I have failed! The place where I am set is far too hard. For such as I. Is there not another [round Whom Thou could'st use instead? The dear ones Know naught of Thee and Thy redeeming love. Since I have failed, hast Thou some other way To speak to them and lead their souls to Thee?"

I waited—then the Master's answer came—
"I trust *thee*, child, I have no other plan
Where thou art placed, there shine and work for Me
I've planned it all; My will is best for thee
I alone know all thy heart's deep yearnings
That those so dear to thee shall find in Me
The satisfying joy that thou hast found

Live out thy prayer! Take heart and live for Me!
If thou art true, in time they too shall turn
To Me, only be loyal, brave and strong,
For oh, My child, I have no other plan

"Thou knowest how that when I took my place
In glory with the Father whence I came—
After I lived for three and thirty years
As Man below, and on the cruel Cross
Had borne for thee, for thee and all mankind
The awful price of sin—I left behind
A group of men, like Peter, James and John,
Mostly poor fishermen, unlettered, rough
I trusted them—I had no other plan
And so to-day My kingdom spreads and grows
Till it shall reach the earth's remotest bounds,
Because the men I trusted did not fail

"E'en so, My wavering one, I'm calling thee
To faithful witness for Me where thou art
Wilt thou be true? I have no other plan
However hard thy place, there shine for Me!
Thus shall My Name be glorified, and thus
The people meeting thy life shall see Mine
I do not ask thus of thy mortal strength
I know thy weakness as none other can
But thank! 'All power is given unto Me,'
And if thou wilt, My mighty power is thine
With Me beside thee, victory is sure."

At last I saw it all "O Saviour dear,
I thank Thee for the work Thou givest me
What joy, what privilege, should I be used
To help Thee win my dearest and my best
Loved ones at home, and other friends, that they,
As I, shall find their 'all in all' in Thee!
I thank Thee, Saviour, and I will be true
Oh, shew me now what Thou would'st have me do.
'Tis true I'm weak, but in Thy strength, I can,
I dare not fail! Thou hast no other plan!"

Emmanuel

M 1

M Turner

Sing with feeling

1 My heart is a leaf, on which He doth write His wonder-ful
2 My heart with its depths, as yet un-ex-plored, Ex-cept by His
3 'Twas wrought with woe, Thou took-est the road, It purges and
4 My heart with its love, my life with its need, My bod-y and

words of love, life and light, My bod-y a tem-ple in
king my beau-ti-ful Lord What's writ on its pages, to
thirsts for Thee, oh, my God, Thou on-ly canst comfort, and
soul so wondrous-ly freed, Ex-alt-ed to son-ship. His

which He doth dwell, My wonder-ful Saviour, Em-man - u - el.
language can tell, He has the un - fold ing, Em-man - u - el.
no one so well Can soothe its deep wa-ters, Em-man - u - el
glo-ry I'll tell, By Thee, my Re-deem-er, Em-man - u - el

CHORUS

Em-man - u - el! Em-man - u - el! How I adore Thee, Em-man - u - el!

"Emmanuel" is one of those hymns which, having once heard, you never forget. It makes an excellent solo or part song when sung with feeling. Next week we publish it by request. "All through the week" you will enjoy it.

Bible Study Helps

THE GLORY OF CHRIST

The crucified One is the Lord of glory" (James 1: 1, I Cor 15: 8)

HIS GLORY CONSISTS OF.

Creative power (Heb 1: 2)
Redemption (Heb 1: 3)
Love of righteousness (Heb 1: 9)
Hated of iniquity (Heb 1: 9)
Grace (1 Ph 1: 6)
Revealed in miracles, etc (John 11)

THIS GLORY LAD ASIDE (Phil 1: 6, 7)

Possessed before world began (John xv 5)
Glory that excelleth (II Cor 11: 10)
Excellent glory (I Peter 1: 17)
Lifelong (Heb 1: 3, RV)

THIS GREATER GLORY REVEALED

Briefly shown to a few chosen ones On the Mount of Transfiguration to Peter, James and John
Eyewitnesses (II Peter 1: 16, 17)
Beheld (John 1: 14)
Only awake ones see (Luke 18: 32)
Paul "The glory of that light" (Acts xvii 11)
He prayed that we all may behold (John xvii 24)
Called to glory (II Peter 1: 3, I Peter v 10)
Brought to glory (Heb 1: 10)
Overcomers share throne of glory (Matt. xix 28, Rev 11: 21)

VESSELS

A broken vessel (Psalm xxxv 12) Marred in the making—useless
Made another vessel (Jer xviii 4) Remade—according to pattern
Must be a clean vessel (Isaiah 66: 11)
Only such will He use
Must be an empty vessel (II Kings 19: 3) Room for fitting if empty
Such become full vessels (II Kings 19: 3, 6) Fruit of obedience
A chosen vessel (Acts 15: 16) To bear My Name before kings
'Tis then an honoured vessel (II Tim 1: 21) Sanctified made fit for service
Only an earthen vessel (II Cor 13: 7) the excellency is of God, not of us

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Foundation Stones Laid in Leeds

A Report by the Co-Pastor of the Leeds Church, Pastor G. MILES

THE laying of the foundation stones of the new Foursquare Gospel Tabernacle in Leeds has caused no small stir in this city. Nearly four years ago, as the crowds flocked to the Revival and Healing Campaign held in the largest halls of our town by our beloved Principal George Jeffreys, many people thought it was but a "flash in the pan" and that this great revival would die out in a very short

the strains of the singing, but even coming along the street, friends were singing with all their hearts, "Love lifted me"

By 2.30 p.m. nearly one thousand people were gathered together. As one looked round upon the partly demolished buildings adjoining us, and then surveyed the partly raised walls of our new Tabernacle, one could not help thinking of the words of



Amidst tremendous enthusiasm, Principal George Jeffreys and Pastor Jewitt laid the foundation stones of the new Foursquare Gospel Church in Leeds. On the raised platform are seen the Principal and Pastor Jewitt, Messrs. Walshaw (solicitor, Hildes), R. I. Durrigh, A. Ldsor, and I. Allen, Pastor George Kingston, Mrs. Kingston, Mrs. Jewitt, Pastors L. Morris (Knottingley), W. J. Thomas (Doncaster), I. Tetchner (Scarborough), H. Kitching and A. Rash (Bradford), G. Miles (Leeds), and J. Olivint (Scunthorpe). Left inset: Laying one of the stones. Right inset: How the completed building will appear.

time. I trust every one who so thought was privileged to be among the fellowships created by that same revival (which have abided in strength ever since) on Saturday, November 1st. Long before one arrived at Bridge Street, the contagious revival spirit could be sensed. There was no need for the stranger to ask his way, for from quite a distance the lusty singing of those Foursquare Gospellers could be heard. Fresh arrivals could not wait until they had joined the already large crowd, before they took up

our God to the prophet Jeremiah telling him first to "pull down" then to "build." Yet the most arresting feature of this gathering was the radiant happy faces of this great company of people (which was still growing), and our hearts welled up with praise to the Christ of the Foursquare Gospel, who has so wonderfully changed men's lives, and keeps them happy.

Precisely at 3 p.m., with a crowd of people numbering nearly 2,000, the Principal, together with our

own beloved Pastor T. H. Jewitt, arrived to lay the two foundation stones. They were greeted with cheers as they came forward to the temporary platform, and led the people in singing, "Jesus never fails." The whole atmosphere was one of praise to God, for indeed "He hath done great things for us, whereof we are glad." As the stones were being laid, who could keep back the praise as one realised that thus another Tabernacle would eventually be opened where the Foursquare Gospel would be preached in all its fulness, and where Jesus Himself shall have the pre-eminence. After the stones had been laid, we had a word from both the Principal and Pastor Jewitt which moved our hearts again to praise, and what a soul-stirring moment it was when every one's voice was lifted up to God as we sang, "Praise God from whom all blessings flow." Thus were the foundation stones laid for the new Foursquare Gospel Tabernacle in Leeds.

But this was not the end. Some 900 people made their way to the Salem Institute, in which was held a real Foursquare tea gathering, after which 1,500 people assembled for the enthusiastic Foursquare rally

in the evening. This was a feast of fat things, the Crusaders opening the service with "Who is on the Lord's side," followed by a helpful message from Pastor Kitching of Bradford, who with Holy Ghost fervour exhorted us to pray as well as build. Surely we shall never forget God's message to us through our brother Pastor L. Morris of Knottingley followed with a blessed word from the Book of Ezra, which held the people from beginning to end—a most encouraging message—after which Mrs. G. Kingston ministered the Word, giving an appropriate word from II Chron. xxix. 29.

We were further privileged to have Pastor and Mrs. G. Kingston with us during the week-end. God richly blessed the ministry of our dear brother and sister to every soul. Men and women surrendered to the claims of Christ in each meeting, and others received healing in their bodies. Hallelujah!

But we trust this is only the beginning, and we are praying that God will honour this Foursquare testimony in Leeds by a further gracious outpouring of Pentecostal rain.

Concise Comments and Interesting Items

A startling situation is pictured by Commander Kenworthy in a new book entitled, "New Wars, New Weapons." He declares that women will be actively fighting in the next war. Here are some of his words:

"An aerial army will have the advantage that it will involve women on almost equal terms with men."

"The advantage will then lie in the greater relative number of the population of military age available for the actual fighting forces. This development may bring the folly and crime of war home to the civilised peoples of the world."

"The enrolment of women for the next war, if it comes, is inevitable. The athletic young woman of to-day can fly an airplane, fire a machine gun, or release a poison gas cylinder just as well as a man."

"In the air, owing to the use of machinery, made easy to control, women will be practically on equal terms with the male sex as combatants."

"The women might as well take the risk in the air as wait for the inevitable bombing or gassing which they will encounter if they remain in the cities to 'keep the home fires burning,' without a chance to hit back."

Prophetic students will draw their own conclusions.

Sir James Jeans, the scientist, has recently declared that science now confirms Genesis. We are quite satisfied that between Genesis and true science there is no conflict. Sir James, in the course of his remarks says, "The universe appears to have been designed by a pure mathematician." Another writer—a great mathematician himself—says, "God is the poet of the world, with tender patience leading it by His vision of truth, beauty, and goodness." Still another writing to "The Times," declares that science proves that God is the great Lover. The great Mathematician! The great Poet! The great Lover! Surely this is none other than the God whom the Lord Jesus revealed to us.

The London Campaign for youth is attracting the attention of the London press. Here is a very interesting press cutting.

A young evangelist, who has come from New Zealand, started London's great mission to youth in the City Temple, Holborn Viaduct, E.C. last night.

He is the Rev. Lionel B. Fletcher, and the mission, which will be conducted all over London during the next few months, was held up for a year for his visit.

The great citadel of Congregationalism was picked. Three thousand young men and women crammed every part of the building. Another two thousand were at an overflow service held simultaneously. Hundreds had to be turned away.

Five men planned this revival three years ago. London is to be "attacked" in nineteen centres. Gipsy Smith is

coming from America early in the New Year to take part and the famous brothers Wood are holding meetings.

The Anglican Church is joining forces with the Nonconformists in the great crusade to London's youth.

Food for thought is to be found in the following, which emphasises the prominence of the word "less."

"The prominence of the word 'less' during the past years is interesting. There are smokeless powders, iceless refrigerators, fireless cookers, wireless telephony and telegraphy, hammerless guns, skidless tyres, drugless methods of healing, and other things. In religious things, we have a bloodless gospel, a Spiritless ministry, and a powerless Church. And now a peaceless world tries to produce a warless world."

Children's Bible Educator

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

In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week under this heading.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, "Elim Evangel," Victory Press, Park Crescent, Clapham, S.W.4

COMMON WORD PROBLEM. The following six texts each contain one word in common, the meaning of which is "dislike." Three of the texts tell us what persons or things God dislikes while the other three tell us what persons or things unsaved people dislike. The six texts are Lev. xxvi. 15, Psalm v. 6, Lev. xxvi. 30, Micah iii. 9, Amos v. 10, Amos vi. 8.

On your postcard, write against the following letters:

(a) What the common word is.

(b) Who or what it is that God dislikes, as given in three of the texts, and add the references (book, chapter and verse only).

(c) Who or what it is that unsaved people dislike, as stated in three of the texts, adding references as in (b).

Solutions should arrive first post Monday, December 1st.

Answer to Nov. 14th Puzzle. "Evil communications corrupt good manners" (I Cor. xv. 33).

First twelve with correct solutions. Ema M. Rowland, Edith Gregory, Grace Rumbold, Irene Turner, B. J. Walden, Mary Noble, Doris I. Warren, Richard Watson, Peter Lufferty, Rosie Swift, John E. Baines, Edward Hatcner.

The Ministry, Offices, and Organisation of the Church

VII.—Elders

By Pastor W. HENDERSON (*An Overseer of the Elm Foursquare Gospel Alliance*)

IN our Lord's gifts of ministry and of offices in the Church recorded in I Cor xii and I Tim iii 1-13, we have no mention of elders. This omission is very significant. The question naturally arises,

WHAT IS AN ELDER?

We will take the following outline for the study of this subject

- 1 The Use of the Term *elder* in the New Testament
- 2 The Question of Sex
- 3 The Ministry of the Elder
- 4 His Ordination, Office, Scope of Duty, Authority and Responsibility

Taking these in order, we find the following

1 *The use of the term elder in the New Testament*

When we examine the Scriptures carefully, we find that the word *elder* had a threefold use—etymological, symbolical, and general

Etymological The Greek word *presbuteros*, translated *elder*, means an old or elderly person. It is used in this way in the following scriptures: John viii, ix, I Timothy i 1, 2, and 5

Symbolical In Rev iv and v, the term *elder* symbolises a great company of the redeemed in heaven

General The following scriptures are very conclusive that the term *elder* was applied by the Apostles to persons in different offices and degrees of authority and responsibility in the church, as witness the following instances

- (a) As applied to Apostles: I Peter v 1, II John i 1
- (b) As applied to prophets: Acts xv 6, 32 (In verse 6 elders were statedly included, and the term covered the prophets mentioned in verse 32, cf. verse 22)
- (c) As applied to overseers or pastors: Acts xv 17-38, Titus i 5-7, I Peter v 1-4
- (d) As also plainly applied to deacons, as engaged in a work of responsibility in the church: Acts xi 30, xx 35

In Acts xi 30 we have an account of money being sent to Jerusalem for the poor, and it is definitely stated that this was sent to the elders, not to the Apostles. Compare this with Acts vi, where men were appointed for this identical work, irrespective of any gift of ministry. This class is defined in I Tim iii under the designation of deacons.

In Acts xx 35, we have also a body or section of elders who are obviously earning a wage in

SECULAR EMPLOYMENT,

for they were commanded to assist in supporting the weak. Evidently financial help was intended in this passage, which immediately states, "It is more

blessed to give than to receive." These elders were certainly in an office different from that of the elder, as mentioned in I Timothy i 17, where, since he "ruled well and laboured in the word and doctrine," he was counted worthy of double honour, and as a spiritual labourer was worthy of his reward (wages), or in other words was a paid minister of the Gospel (*Reward* in the original means "hire wage" see *Young's Concordance*)

From these scriptures therefore, it is obvious that the term *elder* was of general application, and that there were two classes to which it was applicable in the permanent organisation of the church

Class (a) This class were called elders, being ordained or appointed overseers, and exercising at least one gift of ministry. The scriptural qualifications to this office made it imperative that they possessed the ministry of teachers, for the qualification says "apt to teach," which means a God-given ability and willingness to impart instruction from the Word of God (I Tim iii 2, v 17, Titus i 5-7). They were also responsible for shepherding, or taking care of a church (I Tim iii 4, 5, I Peter v 1-3). This class included Timothy and Titus, who exercised the pastor's ministry. (See previous studies on this subject for more complete information.)

Class (b) This included men who had not the care of a church, and who probably had no gift of ministry, but who, like the elders in Acts xv, were in an advisory capacity. These elders evidently were discharging

DUTIES OF GREAT RESPONSIBILITY

They were appointed to the only office in the church which was without any gift of ministry as a qualification, viz., deacons (I Tim iii 7-13). This office required men of very sterling Christian integrity and character, filled with the Holy Ghost, and appointed over church business of great importance—trustworthy positions (Acts vi 3, xi 30). They were evidently in a subordinate position to the leading elder, who had authority to judge them, provided there were two witnesses, and to rebuke or convince them publicly for sin if found guilty, in the same way as any other member of his flock (I Tim i 19-20). For fuller information regarding this office see the section treating of deacons.

It should be recognised also that the Church at Philippi, which was organised by the Apostle Paul, had elders, since he appointed elders in every church. This being so, why are they not mentioned? May it not have been because, upon a further Divine revelation, the Apostle called these two classes of elders overseers and deacons, as the term *elder* did not differentiate between the one and the other? This is inferential, but we believe it is in line with what the Scripture teaches on the subject, and we hold that inferential teaching was sanctioned by our Lord (Matt xxii 32).

Further, the practice of the Apostles in using the word *elder* in a general way is substantiated by its usage amongst the Jews at that time In

THE HEBREW COMMONWEALTH

during our Saviour's and the Apostles' day, it was applied to their national assembly, called the Sanhedrin or Council, and also to the local assembly called the Senate The former body was composed largely of elders, and the latter were all elders These two bodies were mentioned separately in Acts v 21 as coming together for consultation and examination of prisoners, and were both called, in Acts xxii 5, "the estate of the elders," or *presbytery*, and the Apostle uses this exact word in the original in I Timothy iv 14—evidently a general application also The Senate had no power to punish prisoners, but was subordinate, for they gave them to authorised men at Damascus to bring to the higher power at Jerusalem to receive punishment

2 The question of sex

According to the New Testament Scriptures and the apostolic practice, this term was never applied officially to sisters, but in every case only to the male sex Neither is there any statement or inference that sisters were included in any body of elders, as the following facts will sufficiently substantiate All elders at Ephesus were obviously of the male sex (Acts xx 17), as in verse 37 it is recorded they all fell upon Paul's neck and kissed him Also Peter in writing to the elders of several churches (I Peter v 1) warned them against being "lords" This could hardly have been applicable if there had been some sisters amongst them

3 The elder's ministry

As already stated, that complete list of ministries in Eph iv 11 does not include the term *elder* But other scriptures shew that it had a general application to a number of the ministries

4 The elder's ordination, office, scope of duty, authority and responsibility

We have no scriptural ordination qualification for the office of an elder, but as the term was applied in a general way to the overseer and deacon,

THE ELDER'S SCOPE

of duty, authority and responsibility were determined by the character of these offices alone

Therefore, after prayerful and careful investigation on this very difficult subject—with only one object in view, to honour and bring glory to our risen and soon coming Lord, and the "rightly dividing the Word of truth"—we conclude that our supreme court of appeal, the Word of God, affords authority for the view that the word *elder* is only a general term of dignity applicable to all men who have received any gift of ministry enumerated in Eph iv 11, and who have been appointed to the office of overseer or deacon within scripturally prescribed limits It does not add in any way to the scope, responsibility or authority of either office

This view may differ from tradition and custom, but let the Word of God be our only authority, without adding to or taking away from its precious revelation

A superficial reading of the Word of God might consider there was a decided lack of harmony between Paul's action in Acts xiv. 23, where he ordained elders in every church, with his inspired instructions to Titus to appoint elders in every city, on the one hand, and his inspired organisation of the Philippian churches and his authoritative instructions to Timothy on the other hand, with no mention of elders in either case But the seeming difficulty in these scriptures is completely removed, and beautiful and perfect harmony is revealed, both in the precept and

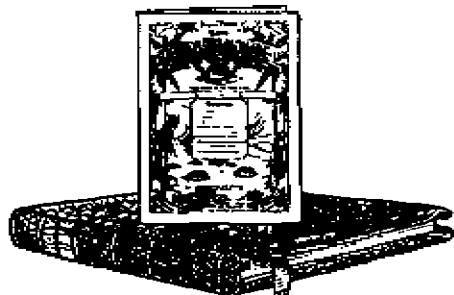
PRACTICE OF THE APOSTLES,

by realising that the term *elder* has a general application This more complete survey of the scriptures shews us clearly that James v 14 could have been scripturally obeyed by the churches at Philippi, although they had no persons termed elders in their assembly For they undoubtedly recognised that they had men serving among them as elders according to the general usage and application of that term by the Apostles recorded in other parts of the New Testament Scriptures

It is important also to note that Philippi was a Roman city with a Roman garrison in the Apostle's day Bishop Lightfoot states, "There is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century—though apartments in private houses could be devoted to that purpose" Therefore, although bishops or overseers are addressed in the plural by the Apostle, this does not establish the existence of a plurality of bishops in one assembly In some of the Apostle's Epistles there were many assemblies included in the word *church*, used in the singular (cf I Cor i 2, xi 22, xvi 19)

The following classification will enable any reader to grasp the teaching of Scripture more readily on the ministry and offices of the Church, with reference to the general application of the term *elder* in the sacred record

Apostle, Prophet	} Offices now closed No scripture for appointment	} Elder, as a term of general application I Tim v 1, II John i 1, Acts xv 6, 32, xx 17-27, Titus v 5-7, I Peter v 1-4, Acts xi 30, xx 35
Evangelist, Pastor, Teacher	} Office of overseer or elder, with the care of a church (I Tim iii 1-4)	
Evangelist Teacher, Church Secretary, Church Treasurer, and other important departmental church duties	} Office of a deacon or advisory elder (Acts xi 30, xv 22 32, I Tim iii 8-13)	
The less important duties in the church	} Church members who may first be proved" (I Tim iii 10)	



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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 Founder and Leader, Principal George Jeffreys.

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An Ideal Christmas Present

AN ideal Christmas present is one which brings spiritual blessing as well as real pleasure to its recipient. Such is a subscription to the *Elim Evangel*. In this issue you will find a card which we ask you to fill up and send to us together with a postal order. We will do the rest and see that your friend receives the *Elim Evangel* regularly every week and that the first issue, the beautifully illustrated Christmas Double Number will arrive with your greeting card on Christmas Day. Week by week when the postman delivers the *Evangel* it will remind the recipient of you, and you will have the satisfaction of knowing that your gift will be the means of lasting spiritual good. Fill in the card and post it to-day!

* * *

Himself.

HERE is a beautiful, self-interpreting illustration taken from *Letters to Light-keepers*.

"In olden time there reigned in Persia a great

monarch, Shah Abb.s, who loved his people. To know them more perfectly he used to mingle with them in various disguises. One day he went as a poor man to the public baths and there in the tiny cellar he sat beside the fireman who tended the furnace. At mealtime he shared his coarse food and talked to the lonely man as a friend. Again and again he visited him until the man grew to love him. Then one day he told him he was the Emperor, and he waited for the man to ask some gift from him. But the fireman sat gazing on him with love and wonder and at last he spoke: "You left your palace and your glory to sit with me in this dark place, to partake of my coarse fare, to care whether my heart is glad or sorry. On others you may bestow rich presents, but to me you have given yourself, and it only remains to pray that you never withdraw the gift of your friendship."

* * *

The Healing Church.

THE purpose of Christ's ministry through His blood-redeemed Church is that of healing. He healed the wounds in the heart of God when He died in man's stead on the Cross. At Calvary Christ's own heart was broken in order that He might bring a broken-hearted world back to a broken-hearted God. Now the supreme purpose of the Church is to bring healing. The Church has a message of health for spirit, soul, and body. S. D. Gordon tells a suggestive story.

A Korean woman living in the country heard of the wonderful things happening at a mission hall and came to town to find out for herself, and get some help. But she didn't know where the hall was, nor what name it was called. So she inquired on the streets for the place where they cured the broken heart. And at once she was directed to the mission hall.

We want every Elim church to be a place where broken hearts and broken bodies are healed.

* * *

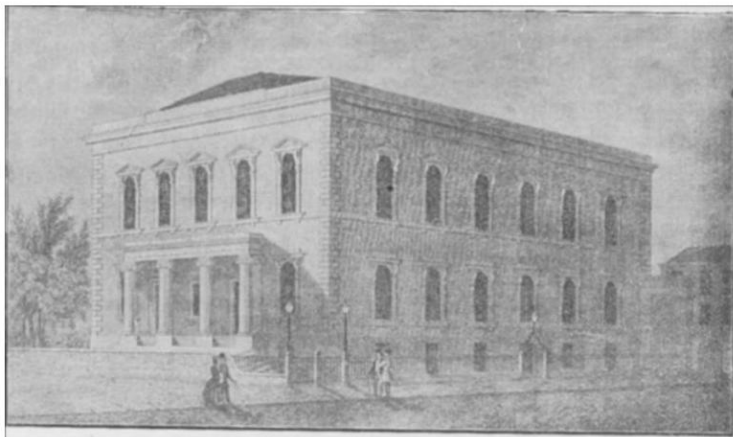
Christmas Approaching.

THE shops remind us that Christmas is coming. The children have started to count the weeks. Little heads are planning letters to Santa Claus. But there is something else that reminds us—the covers of the *Elim Evangel*. Already the great Christmas and New Year Conventions are being announced. Throughout the British Isles great central gatherings are being arranged. Joyous crowds will gather to rejoice in the glorious Foursquare Gospel. Multitudes have rejoiced in these Conventions in the past, but this year there will be many new friends. Some have been converted since last year, others have been saved for many years, but have only recently come into touch with the Elim work. To them these joyous central gatherings will be another proof of the reality of the Gospel of Christ. Christmas will be a vivid experience because fellowship with Christ will be vivid. Pray about the coming gatherings. Plan to attend. Plan to get others to attend.

Revival Fire in Nottingham

Crowds Flock to the Services

THE GROUND UPON WHICH REVIVAL FIRES BURNED IN THE EARLY DAYS OF METHODISM IS ONCE MORE THE SCENE OF SPIRITUAL CONFLAGRATION THE SPACIOUS AND BEAUTIFUL CHURCH BUILDING IS AGAIN RESOUNDING WITH THE PRAISES OF GOD'S SAINTS, AND THE OLD TRUTHS OF ENTIRE SANCTIFICATION AND THE BAPTISM OF THE HOLY GHOST, COUPLED WITH BODILY HEALING AND THE SECOND COMING OF CHRIST ARE HERALDED FORTH WITH RENEWED AND INCREASED VIGOUR. THE POWERFUL APPEALS OF THE FOURSQUARE GOSPEL MESSAGE ARE FINDING READY RESPONSE IN THE HEARTS OF HUNDREDS OF TRANSFORMED LIVES AND HOMES. MIRACULOUS SIGNS ARE CONFIRMING THE WORD, AND RESULTS AKIN TO THOSE OF EARLY REVIVAL DAYS ARE WITNESSED IN EVERY SERVICE CHRISTIANS OF ALL DENOMINATIONS WHO HAVE BEEN PRAYING FOR REVIVAL ATTEND THE SERVICES AND LOOK ON WITH MUCH JOY AT THE ANSWER TO THEIR PRAYERS. YOUNG PEOPLE FLOCK TO THE REVIVAL AND THERE ARE SIGNS OF A POWERFUL FOURSQUARE GOSPEL CENTRE.



Halifax Place Chapel, Nottingham

True Stories of Immortal Hymns

By OCTAVIA HUDSON

"Jesus Loves Me." Words by P. P. BLISS

*I am so glad that our Father in heaven
Tells of His love in the Book He has given;
Wonderful things in the Bible I see,
But this is the dearest, that Jesus loves me*

*Though I forget Him and wander away,
Kindly He follows wherever I stray,
Back to His dear, loving arms would I flee
When I remember that Jesus loves me*

*Oh, if there's only one song I can sing,
When in His beauty I see the great King,
This shall my song in eternity be.*

"Oh, what a wonder that Jesus loves me!"

ONE day a young lady was playing the piano in her country home, when, upon hearing a footstep, she turned around and saw standing, seemingly spell-bound by the music, a ragged, bare-footed boy possibly ten years of age. Ignoring the wonder in the glowing eyes and the expression of sweetness and longing in the smiling face, or eagerness in the voice as he begged her to play more, the player rudely ordered the child out of the room. Little did she know that the time would come when she would be proud and anxious to entertain in her home this same boy, as the great evangelist and hymn writer, P. P. Bliss

The little ragged, unknown guest did not mean to enter the house unbidden: for though very poor, he

had been very carefully reared by a refined mother and Christian father, but Philip had never heard a piano before. Quite a long way from home he had

HAPPENED TO PASS

the house while the lady was playing, so going nearer and pausing, then a little nearer, the entrancing music gradually drew him through the door, and before he knew it, Philip was standing in the centre of the room entranced.

Born in 1838, some distance from a country village in Pennsylvania, Philip spent the first eleven years of his life in moving from this home to another poor home in Ohio, then back again, only to begin to feel at home again when his roving father would decide to return to Ohio. Several times was the change made, keeping the purse often quite empty. Of course little Philip's education was lost, although his mother did her utmost to keep the boy well grounded in the rudiments of the various branches. In spite of his roving habits

PHILIP'S FATHER

was a Christian man, and through the influence of his daily life, the family worship, Bible study and singing of hymns, Philip grew up an honourable Christian boy. At the age of twelve years he publicly acknowledged his desire to live a Christian life at a revival in a country school house.

When little Philip was eleven years old his father told him that he was quite old enough to earn his own living, so he tied up his entire wardrobe in a handkerchief and set bravely forth, hiring out to a

farmer some distance from his home. Here he remained, or on other farms, doing "chores" for the sum of eight shillings a week and board.

When the weather was too cold and stormy to do much on the farm in winter, Philip was allowed to go to school. He

CRAVED AN EDUCATION

almost more than anything else, that other thing was music, for which he had an unusual passion.

At the age of fourteen we find Philip Bliss assistant cook in a lumber camp. The next year, in the same camp, he is promoted to the task of felling trees. Then something occurs that has been the one desire of Philip's life. He attends school one whole winter! It is true he has waited seventeen years for this glorious day, but it has come at last, and Philip intends to improve every moment of the time. Does he make good? The following winter, at the age of eighteen, Philip Bliss is appointed teacher of a district school!

I must tell you of the capital that began Mr Bliss's musical education at the Normal School of Geneseo, New York State. It seemed absolutely impossible to save even one dollar toward the tuition, for he was now married. One day his wife's grandmother found Philip actually shedding

TEARS OF DISAPPOINTMENT

on this account, so she gave him all her savings—*six pounds*—to make a payment toward the musical education he longed for. We can well imagine that

Philip Bliss was given an opportunity to teach in the Normal School in return for the balance of the tuition.

In 1863 Mr Bliss wrote his first hymn, and for twelve years he continued writing hymns for Sunday school and evangelistic services. We know Philip Bliss best as a singing evangelist. His work with boys and girls was remarkable.

A few days after Christmas in 1876, Mr Bliss and his wife boarded a train for a distant town where Mr Bliss expected to hold evangelistic services. Entirely unknown to the engineer or other employees, the bridge at Ashtabula, Ohio, had broken and fallen in at a point over a ravine, in a recent storm. Without a moment's warning,

THE TRAIN CRASHED

headlong down, sixty feet or more, carrying its precious human cargo to death below. Mr and Mrs Bliss were among the victims of the tragic catastrophe in which one hundred or more passengers were either killed by the terrible fall or burned to death in the flaming cars. The death of the beloved evangelist and his wife caused deep sorrow over all the country, but the influence of P. P. Bliss continues to live through the singing of his Gospel songs.

The little song of our story, "Jesus loves me," must have been written for children, for they always sing it with such good will and happy faces. The melody came suddenly to Mr Bliss one night, and upon singing it to his wife, she remarked "That song is going to live."

Healed at Principal George Jeffreys' Campaign



Both Albert Spray and Mrs. Harris, whose photographs we reproduce this week, were healed at the Birmingham Campaign. Albert Spray was healed of stiff joints, and Mrs. Harris of rheumatism, after suffering for twenty years; she was also healed of bronchial catarrh.



God's Rich Provision in Christ

VI.—The Lamb Satisfied (*Rev. xix. 1-10*)

By Evangelist PHIL H. HULBERT

IN our previous articles we have dealt briefly with (1) THE LAMB MAGNIFIED, (2) THE LAMB PROPHESED, (3) THE LAMB TYPIFIED, (4) THE LAMB IDENTIFIED, (5) THE LAMB CRUCIFIED, (6) THE LAMB GLORIFIED. Now in our last article we wish to look at THE LAMB SATISFIED.

The reader will understand that the above titles are only used to fix the truth concerning the chief characteristics of the Lamb upon the memory, and to convey to our finite minds some of the great things concerning the eternal Lamb of God. It is not always easy to do this, as all

TYPES AND SHADOWS

fall far short of His glorious perfection. In *Rev. xix. 1-10*, we have—what shall we call it?—a re-opening of the Hallelujah Chorus. The last time we listened to it was in the fifth chapter of the Revelation, and we mentioned it in connection with the article on the Lamb Glorified. Shall we read from these verses?—

After these things I heard a great voice of much people in heaven, saying, Alleluia, salvation and glory, and honour, and power, unto the Lord our God for true and righteous are His judgments, for He hath judged the great harlot which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to Him for the marriage of the Lamb is come and His wife hath made herself ready. And to her [the Bride] was granted that she should be arrayed in fine linen, clean and white for the fine linen is the righteousness of saints.

The Holy Spirit has enshrined in the Scriptures the bridal relationship of the Church and her Lord. It is revealed to the spiritual mind in the most unexpected places. This subject would take several articles to elucidate, as it ranks in importance second to the Lamb Himself. It begins in Eternity, occupies a large space in the annals of Time, and its consummation in Eternity seems to be the climax of the joy of Him who was once a Man of Sorrows and acquainted with grief.

It would seem as though there was a very special object always before the Lord Jesus Christ. We know that first and foremost was the great desire to

GLORIFY THE FATHER,

which He did, as seen in His great high priestly prayer in the xviith of John. But there was a joy set before Him, a joy so great so full, that it meant perfect satisfaction. It is mentioned in Hebrews xii. 2. The Holy Spirit through the writer has been setting forth in the 11th of Hebrews the exploits of a mighty band of warriors, both men and women, and repeatedly shewed that there was something ever before them. Abel looked forward to the mighty sacrifice of Christ, and his name is on this roll of honour. Enoch looked forward to the second advent of Christ, and himself became a beautiful type of the Church being caught up before the devastating flood came upon the workers of iniquity. Noah was

especially warned by God, and putting faith's telescope to his eye, he bridged the distance of 120 years and, seeing the judgments of God coming, prepared an ark—fit type of Him who will shelter all who put their trust in Him as the Ark of God's providing. Abraham looked for a city which hath foundations, whose builder and maker is God. (We shall have more to say about this city later.) Jacob looked from the bottom of the ladder at Bethel to the top, and saw that the promises of God would be

FULFILLED IN HIM

to and from whom angels of God descend and ascend. Joseph saw the mighty deliverance of His people and gave command concerning his bones. Moses had the long view also, for he had respect unto the recompense of reward, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season—he endured as seeing Him who is invisible. Even Rahab saw far beyond the security of the high walls of Jericho. The 12th chapter opens with the great cloud of witnesses, who are looking on, and last but not least we have the great Captain's Name mentioned.

We too are to have one eye fixed—upon Him who led the mighty host as recorded in Hebrews xi. We are to look to the Author and Finisher of our faith, even Jesus, who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God (*Heb. xii. 2*). Those mentioned in *Heb. xi* were all born

SUBJECT TO DEATH,

but not so the great Captain. Sin had sown none of its pernicious seeds in His holy body. He was pure, holy, harmless, undefiled, and separate from sinners as to His birth, His life, and His practice. But He identified Himself with sinners voluntarily, He was even made in the likeness of men. Why did He not take the form of an angel, and redeem the fallen angels? Because angels fell on their own responsibility. Not so the sons and daughters of Adam—they fell in the first Adam. Their fall was great, but it was such as could be remedied. The second Man, the last Adam, the Lord of life and glory, came to our rescue, but before He came there was a mighty gift given to Him—a Father's love-gift. God's gift to the world was His Son, God's gift to His Son was the Church. But she was, as depicted in the parable of the pearl of great price, embedded deep down in the ocean, with all her sins and iniquities like seaweed about her. But the mighty Diver saw her, she was the love-gift of the eternal Father to the Son, and what a mighty dive He took to raise her up. She was "the joy set before Him." He knew all He would be called upon to pass through. The picture of the first man Adam shews the

DEEP SLEEP,

and the painless extraction of her who was to be a helpmeet for him. But the sleep of death into which

the Last Adam passed was through the extremity of anguish. His holy soul was made an offering for sin. The body which God had so wonderfully prepared for Him was broken, pierced, and maimed, but He bore it all, and even in His hour of deepest sorrow, there was the joy ever before Him. Almost one of the first characteristics of the resurrected Christ was that of the Joyful Man. He could say, "Thou hast made Me full of joy" (Acts ii. 28).

And now that which had been foreshadowed in type and picture, was about to be consummated here in this apocalyptic vision. The last of His blood-washed ones would have been called by the effectual call of the Gospel. The Lord Himself according to His faithful promise here descended into the air. The saints sleeping and living were caught up. The *Bema* had been set in the heavens. Unfaithful service had been blotted out for ever, and

FAITHFUL SERVICE REWARDED.

Even the weakest had received praise from God.

Some truly had escaped by the skin of their teeth, saved yet so as by fire. But they were the possessors of the life of the Son of God—not merely the self-conscious eternal existence of the sons of Adam, but the eternal life of the Christ of God. So the saints are seen ready for the greatest event ever witnessed in heaven.

He the eternal Bridegroom commenced His miracles on earth at a marriage feast. Even then the water blushed at the presence of the mighty Creator and became wine, but the best wine is about to be dispensed. He has already presented His Church to Himself, without spot or blemish or wrinkle. He had conducted her in triumph to the Father's home of many mansions, and now the great event is about to take place. What a scene, what joy, what music, what Alleluias! There she is, arrayed in all her beauty ready for

THE HEAVENLY BRIDEGROOM

What wonderful preparations, for this marriage supper of the Lamb. There had been other suppers. There was the great Gospel supper, and those who

were now about to be the centre of observation at the marriage supper of the Lamb, would never forget that they were not among those who made excuse. They came from the lanes and streets of the city, the highways, and hedges. Then there had been a wonderful supper at Bethany. What a supper that was for the One who could say, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head." It was not so much what was on the table, as what was in the hearts of Martha, Mary, and Lazarus. Then there was the Lord's Supper. How many times we had remembered the absent One in the emblem, but the shadows had now given place to the substance.

But the next supper was to be the Marriage Supper of the Lamb. We have just taken a glimpse of the Bride, but see the guests! Those who were invited to the feast of Belshazzar were nobodies compared to these. Look, there comes Adam, the once

ANCESTRAL HEAD

of the race, the man in whom we all fell. But, redeemed by precious blood, we see him—yes, and Eve as well. Then there come faithful Abel, Enoch, Noah, and, leading a great army which no man can number, come faithful Abraham, Isaac, Jacob, Job, David, Jonathan, and all the prophets, yes, and Jonah is amongst them. Hallelujah, what a gathering! We wish we could mention them all by name, but there would not be room in the *Evangel* for anything else if we did. But they are all called to the Marriage Supper of the Lamb. John is told to write, "These are the true sayings of God," and whilst John is writing, things pass rapidly, until we are brought to the xxist chapter, where we see the Bride, the Lamb's Wife, descending out of heaven from God, having the glory of God. Now we have a description by the Holy Spirit, which we dare not attempt to explain. But here was the city which hath foundations (and such foundations) which Abraham looked for. And, bless God, it was foursquare. Amen.

Converts, Campaigns, Conventions

Glowing Reports from all Centres—Revival Power still Falling—Signs follow the Preached Word

THE POWER OF INTERCESSORY PRAYER

Cardiff (Pastor A Longléy) If there is a place where heaven is close to earth, it is at the ten o'clock prayer meeting on Sunday morning when about a hundred and fifty gather to wait upon God. The presence of God is so manifest that most of that company are moved to cry out their longings in broken contrite utterance or in ecstatic song, while the Divine presence, mystical yet so real, unseen yet manifest, personally enjoyed and omnipresent, breathes a heavenly life into the waiting company. Love for Christ is fired. Hearts burn, for He, the Master, is present. Prayers are made for power and overwhelming uniting love. One cannot help but pray, for the fountains of our hearts spring upwards to the Christ. The other services are affected by this time of intercession. Sunday by Sunday sees the hall packed with a thousand people listening to addresses on such subjects as "God," "The Jealousy of God," and "Life after Death." Weekly, souls are brought to Christ. A little while ago seven hundred attended the first membership meeting when the Pastor gave the right hand of fellowship to those who wished to become

members of the church. We praise God for all that is taking place here, for it is glory all the time.

MANY CONVERTS AT WEST SMETHWICK

West Smethwick (Mr W G Hawkins) Elm Tabernacle, Oldbury Road, West Smethwick, is one of the Tabernacles opened as a result of the Principal's Campaign six months ago in Birmingham, when this district was shaken by a real Pentecostal revival, and it is with thankful hearts we are able to report that this part of God's vineyard is experiencing a time of rich blessing, under the ministry of Mr Hawkins.

The old-fashioned Gospel has been preached in the power, and demonstration of the Holy Ghost, and during the three months of his ministry nearly 100 souls have professed conversion.

The Crusaders are making a bold effort meetings being held in the open, when weather permits, and hundreds have heard the Foursquare Gospel message, resulting in many being saved.

Mention must be made of the Sunday school, which certainly promises to be a power for good. It is with glad hearts that

we record the fact that thirty children attended at the opening and that now there are 100, and the numbers are still increasing

REVIVAL FIRE STILL BURNING.

Croydon (Pastor J Lees) Elijah's God still lives to-day and answers still by fire! Praise God, the Holy Ghost fire is still falling at Croydon and the revival sweeps on, bringing converts to Christ week by week. During the last six months God has been blessing abundantly, and every Sunday decisions have been made to follow the Lord and Master. To God be all the glory.

We are back once again to that age when the Lord was "adding to the Church daily." Seventy new members have received the right hand of fellowship during the past two months.

Pastor Lees has been giving a series of addresses on Thursday evenings on the wonderful and vast subject of sanctification, and much blessing has resulted. Truly God is in the midst in old-time power, both to save and to satisfy the longing heart, and to feed His flock on the finest of the wheat.

REVIVAL CAMPAIGN AT GUERNSEY.

Guernsey (Pastor A S Gaunt) The Isle of Guernsey has been privileged to have a revival campaign conducted by Pastor and Mrs H T D Stoneham, during these last three weeks. The saints here are just brimming over with joy and praise to the Lord for every blessing received. Both Pastor and Mrs Stoneham have delivered the message in Word and in song.



Pastor H. T. D. Stoneham.

Though the hall is situated right in the country, the power of the Foursquare Gospel has once again been proved sufficient to pack the building with people, who have eagerly taken in the Word of God night after night. Hallelujah!

The word has gone forth, simply but powerfully, and as is always the case with faithful preaching, signs have followed. Souls have been saved, and

hearts have been thrilled with joy, to see men and women weeping their way to Calvary. In two cases married couples have found the joy and peace of salvation together.

Several too, are praising God for healing. One sister had suffered several years with an internal ulcer. For fourteen weeks the doctor had tried to cure the complaint, but had failed and confessed that nothing but a very serious operation could save her life. A few days after this she was anointed and prayed for, and was immediately and completely healed. On being examined again by the same doctor, he said, "Go and tell your Pastor you're completely healed." All praise is due to the Lord.

All have been conscious of a really deep work being done, and only eternity will shew the full result. Enthusiasm ran high in the closing service and there were mixed feelings, joy in the Lord, and a touch of sadness in farewelling to our dear brother and sister. Praise God from whom all blessings flow. Though the campaign has come to an end, the blessing goes on under the ministry of Pastor Gaunt, whose clear exposition of the Word is greatly appreciated by all.



Mrs H. T. D. Stoneham.

CAMPAIGN BY PASTOR & MRS. WOODHEAD.

Colchester. That "the mulberry trees are beginning to shake here" is the expression of one who has had long experience of the Christian warfare in this town. The ministry of Pastor and Mrs J Woodhead (Leigh-on-Sea) has been greatly appreciated. Souls have been saved and some have testified to healing. Mr J C N Eaton ministered on one Wednesday during the absence of Pastor and Mrs Woodhead, who were at Rayleigh Convention, and many testified to blessing and satisfaction. Mr Eaton has rendered great assistance in the campaign at Colchester.

YOUNG MEN CONVERTS.

Bradford (Pastor H Kitching and Mr F Rash) After having had a glorious day of spiritual blessings at Leeds on Saturday, November 1st, when Principal George Jeffreys officiated at the stone-laying ceremony for the new Foursquare Gospel Church in that city, the members of the Bradford assembly returned home like "giants refreshed with wine," and it was a lively Gospel train which carried them back to Bradford. Seeing the Principal's smiling face again, and hearing his words of encouragement, reminded one of the Revival and Healing Campaign conducted in Bradford towards the end of 1928. Since that time great blessing has been poured out on this assembly, and the saints here will never be able to thank the Lord enough for sending the Revival Party to Bradford.

On Sunday, November 2nd, Pastor Kitching, who has many times said that he doesn't want to preach a sermon without bringing in the Cross, preached in the evening, and all who listened to God's message, which was proclaimed with mighty power, were drawn nearer the Cross as the Word was being unfolded.

Prior to the Gospel meeting the young men of this church held their usual prayer meeting, and it was specially asked of God that young men would be saved. Praise Him for answered prayer, three out of five souls brought into the Kingdom that very night were young men. "To God be all the glory, great things He hath done."

On the following Tuesday evening, Mr Rash told now he was delivered from a cold and empty religious sect and brought into the happy and ever-increasing Foursquare family. As the congregation, in which were many strangers, listened to his testimony they could only be reminded about being so careful before accepting doctrines which are not in accordance with the Book of books. Thank God the Foursquare Gospel as preached in the Elim Churches will stand any test, for it is no "new religion," as many outsiders may think, but the old-time Gospel of Jesus Christ being revived in these modern days, and a movement that is being mightily blessed by the Master.

MONTHLY FOURSQUARE CONVENTION.

The **Essex Elim Churches** held their monthly Convention on November 5th in the Wesleyan Church, Rayleigh (kindly lent), when twelve assemblies were represented.

The afternoon was a season of rich blessing. Pastor Charles Kingston ministered the Word in a very able manner, taking for his text, "We believe, and therefore speak." Truly he was speaking under the anointing of the Spirit. The saints were richly blessed and edified. Mrs George Kingston followed with a message bringing home many wonderful truths. The hearts of the people were stirred to the depths. Many made a consecration to the Lord for a life of devotion to Him. Mrs J Woodhead sang, and the Spirit of God used these messages in song to reveal the blessed Redeemer. After the afternoon service, the Rayleigh assembly provided tea, to which 150 sat down. The assembly members worked very hard all through the Convention. This ensured the Convention being such a success. When the brethren went to open the Wesleyan Church they found that nearly an hour before the time for service, a queue was already forming, and at 7 p.m. Pastor Charles Kingston had to open the meeting before time, as the church was packed. Not only was all the seating accommodation taken, but seats were placed down the aisles and around the platform, all these being filled before meeting time. Pastor Gilmore ministered the Word first in the evening. There was wonderful liberty the praise of the saints arose as this servant of God spoke with power. Pastor and Mrs Kingston sang a duet and then Pastor John Woodhead (Leigh) gave the closing message. He began by remarking upon the wonderful way in which the Holy Spirit had drawn the people to this Convention. Pastor C J E Kingston had the key-note when he opened the Convention with his first thought—"The Miracle of the Bible." The same thought ran right through until Pastor Woodhead's message upon Eph vi 17—"Take the sword of the Spirit which is the Word of God." The finest of the wheat was surely given at this Convention. Mrs J Woodhead again rendered solos which were a blessing and greatly appreciated. The Rayleigh Crusaders rendered two beautiful anthems, these being a great blessing also. All were pleased to see Pastor George Kingston back from Leeds. There were many people in the services from other churches. Pastor and Mrs George Kingston prayed over the sick, who testified to great benefit received.

The Family Altar

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

Sunday, November 30th. Isaiah i 18-31

"Though your sins be as scarlet, they shall be as white as snow" (verse 18)

Scarlet sin! Such was the sin of Israel. Scarlet is a glaring colour. Such are the sins of men still—they glare upon the notice of God. They are vividly obvious. Think of the list—unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despitful, proud, boasters, inventors of evil things, disobedient to parents, without perception, covenant breakers, without natural affection, implacable, unmerciful! Wherever God looks on earth, He sees the abominable thing which He hates—He sees sin. But when God looks in heaven He sees something else—He sees His Son. He sees that Son not only as He was but as He is. He saw Him hanging on Calvary's Cross. He saw the sin of the whole world massed upon Him. He saw Him dying—the just for the unjust. Therefore He cried even to the slayers, as He cries to us, "Come now, and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." As we take the bread and wine this morning we admit that God's reasoning was right and gracious. We have yielded to His reasoning—and thereby we are white as snow.

Monday, December 1st. Isaiah ii 1-18

"He will teach us His ways, we will walk in His paths" (verse 3)

There is a great difference between being taught God's ways and walking in His paths. Many are taught His ways, but refuse to walk in those ways. Children are taught the ways of their parents yet many do not walk in them. A family name is of no value unless we obey the family ways. God has taken us into His family. He has given us the family name. We are sons and daughters of the living God. Seeing then that we bear the family name, let us also walk in the family ways. Let us act as becometh the sons and daughters of the living God. Let us not simply listen to the Father's teaching, but let us also walk in the Father's paths. We are to be doers of the word, not hearers only. After we have sat and listened to the Father's voice, let us rise up and eagerly run along the Father's paths. Ill-behaved children will argue with their parents, but there should be no place for such argument in the lives of God's children. Let us be keen to hear and quick to obey.

Tuesday, December 2nd Isaiah v 1-10

"The men of Judah His pleasant plant" (verse 7)

Believers are looked upon by God as plants. They are intended to be pleasant plants—plants that bring forth blossom and fruit, and are a joy to behold. Are we pleasant plants? Are we pleasant to live with? Do we sweeten with beauty and fragrance the part of the vineyard where we grow? Nothing can be more disappointing to a gardener than for a plant to be carefully rooted and patiently tended with the object of its becoming a pleasant plant, and then for it to develop as an unpleasant plant. We begrudge the space occupied by some plants. Again and again we hesitate whether to cut them down or not. But there are other plants we delight in. If we had a multitude of such we should be glad. Let us be as pleasant plants that our Master-Gardener may delight in us. Let us pray that we may ever wear a pleasant face, and manifest a pleasant voice, a pleasant manner, a pleasant good morning, a pleasant good evening, a pleasant everything! There is nothing pleasant in grumblers and mumblers.

Wednesday, December 3rd. Isaiah v 11-25

"Woe to them that rise up early in the morning, that they may follow strong drink" (verse 11)

Notice—it does not say, "Woe to them that get up early in the morning." God does not condemn getting up early in the morning. In fact in a number of places in the Word of God He commends it. The great men of the Bible were early morning men. They did not waste the precious early hours in useless sleep. Sleep is useful—marvellously useful

—up to a point, but beyond that point it becomes useless and harmful. Too much sleep is the handmaid of failure. Great lives learn, by the grace of God, so to discipline their morning hours that the best part of the day is given to God. Drunkards get up early to drink. Thieves and tricksters get up early to practise their nefarious trades. Let us get up early to pray, and praise and study. Don't let the day master you in the morning. Master the day by early rising and waiting upon God. The biggest battle of each day is not won in the afternoon with the hand, it is won in the morning on the knees.

Thursday, December 4th. Isaiah vi 1-13

"Holy, holy, holy, is the Lord of hosts" (verse 3)

"Holy, holy, holy, Lord God Almighty," early in the morning our song shall rise to Thee." Let us ruse our songs of praises this morning. Let us worship the holy Lord in the beauty of holiness. Let us do what heaven is doing. Let us bow the heart and worship before our Father-Creator. We have a perfect God to worship. Imperfections are revealed in all around us. Imperfect actions and imperfect judgments are constantly raffling us as others fail toward us. And contrariwise our imperfect actions and judgments are constantly ruffling others. But our heavenly Father is perfect. His light is never marred by failure. His love is never shadowed by hate. Perfect in holiness He is worthy of our fullest adoration. He is high and lifted up. He fills the temple of eternity. Let us come before Him with gladness, yet with reverence. Let us lift up our grateful hearts and cry out

Holy holy holy Lord!

Self-existent Deity!

By the hosts of heaven adored,

Teach us how to worship Thee

Friday, December 5th Isaiah vii 1-16

"Take heed, and be quiet, fear not, neither be faint-hearted" (verse 4)

How frequently we are in the same danger as Judah. We are in danger of being restless, full of fear, and discouraged. The world at times is very trying. The weight of varying experiences seems heavier than we can bear. We are distressed by troubles that rush round the corners to meet us. Then, just when we are already feeling overwhelmed, suddenly other troubles come bounding round the corner at the back of us. Most of us know what it is to experience fightings without that are apparently overwhelming. But fightings without will not matter much if there are no fears within. It is when fightings without and fears within companion together that our lives are verging on prostration. But God tells us that even if there are fightings without, if we take heed to Him there need be no fears within. Take heed—be quiet—fear not. Is this a message for us this morning? Methinks it is. Let us all say, I will take heed to God—I will be quiet in my spirit—I will not fear what man can do unto me. I will trust and not be afraid.

Saturday, December 6th. Isaiah viii 11-22

"They shall be driven to darkness" (verse 22)

Who will be driven to darkness? The enemies of light. The enemies of light are always driven into darkness. But those who love darkness shall continue to walk in light. In God there is no darkness at all. If we would live in light then we must live in God. Dwell in God and we dwell in light. Backslide from God and immediately the shades of evening begin to gather. Continue to backslide, and the sun sets and the clouds of night cluster round our souls. To walk in light is to antedate heaven—for heaven is all light. To walk in darkness is to antedate hell—for hell is all darkness. How lovely it is to walk in the light. How lovely to have the soul flooded with the light of the living Word and the life of the loving Lord. Natural light is difficult to describe, but it is easy to recognise. So with spiritual light we cannot tabulate it, but, bless God, we can experience it. Are we being driven into darkness, or are we delighting in the light? Let us keep our faces toward the light, and then our hearts will be baptised in light.

December 7th, 1930

READING. Daniel iii 8-27

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me"—Hebrews xiii 5, 6.

HEBREW CHILDREN OF BACKBONE

TEACHER'S NOTES

There is no stone in the land of Mesopotamia—no, not so much as a pebble—therefore all the ancient buildings and most of the now are built of burnt brick. As you visit the ruins of Babylon, Ur, Kish, and other places, the great masses of brick that composed the buildings of Nebuchadnezzar or Bir Sin strike you as rather like a deserted brickyard. As a matter of fact, the ruins of Babylon have for ages supplied the town of Hillah on the Euphrates with a fine supply of ready-made bricks, and I have slept in the old Turkish barracks at that place and had the historic bricks of Nebuchadnezzar as the flooring of the room and the decoration upon the wall. The history of Nebuchadnezzar shews him to have been a tremendous builder, and the large brick kilns that burnt the huge bricks of which his buildings were erected must have been kept constantly employed.

To this day the bricks that are manufactured in Mesopotamia by the native craftsmen of the land are the same in shape and size as those used centuries ago, and the brick kilns also are similar. In order that the class may know and visualise

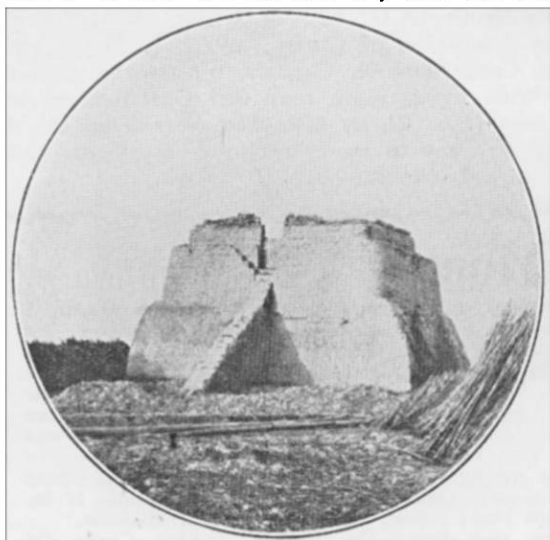


Photo by]

A Mesopotamian Brick-Kiln

[P. N. Corry

the sort of furnace used, a photo that I took some years ago in Mesopotamia is reproduced. Notice that there is an outside staircase leading to an opening near the top, and that below this on the ground level there is a doorway that allows a clear view into the heart of the furnace. The dried bundles of reeds with which the furnace is fed are stacked outside ready for the next burning of brick, and when they are lit (sometimes as many as six huge furnaces in a line upon the river bank) the smoke and flame of their burning may be seen for many miles. It was into such a furnace that the three Hebrew children were cast from the upper outside staircase—for we read that strong men took up the three men, and that they fell down bound into the midst of the burning fiery furnace (Daniel iii 21-23). The men who performed this ghastly office were themselves overpowered and slain by the fierceness of the heat, yet Nebuchadnezzar could see what was happening in the midst of the furnace and not suffer any inconvenience. He had a clear view into the heart of the fire through the large lower entrance upon the ground level, and there was no need for him to come too close to the flame. As a boy it was always a problem to me to know how the king could see and yet not suffer the like fate as his servants, but as soon as I examined a Mesopotamian brick kiln my doubts were resolved. I trust the photo will help to make it as clear to your children as the reality did to me.

The Test

The inner sanctuary and the objects of worship in Eastern temples in Babylonia were never the objects of public exhibition. They were hidden away and made as difficult of access as possible. But when excavating at Ur of the Chaldees, Mr. Leonard Woolley discovered that this ancient tradition was completely set at naught by Nebuchadnezzar. Rooms were destroyed and swept away and where there had been a passage there was a raised pavement, in the centre of which an altar was built, and the sanctuary was made visible to a wide lower court which afforded accommodation for a crowd of spectators. In the old temple everything had been secret, but in the new one of Nebuchadnezzar the public could watch the priest making his offerings and behind him could see the image of the god. Mr. Woolley asks how can this be explained, and says that the answer is contained in this third chapter of Daniel ("Ur of the Chaldees" by Leonard Woolley, pages 195-197). Nebuchadnezzar made an image and set it up in a public place as an object of worship. There was nothing new in setting up the statue of himself, because many others have been found and each king in turn did the same, the novelty was the command for general worship in public. Instead of worship by the priests in secret, the king substituted worship in public by the nation, and Mr. Woolley says that so striking is the correspondence between the written story and the facts of the ruins lately discovered, and so completely do they explain each other, that we must needs accept the facts narrated by Daniel as historical. Does not a discovery like this make you say, "God bless those old shores in Mesopotamia!"

Here was a very real test, a new method of worship that would specially hit the Jewish captives, but these three Hebrews are firm in

The Testimony that God has given to them. They refused to worship and were not careful in answering the king. God was able to deliver, God would deliver even if He should not deliver them, they refused to serve the gods or worship the king (Daniel iii 16-18). These three men had a wonderful confidence in Jehovah, but even should he choose for them to perish, they would not bend the knee to what they knew to be against the clear command of God. Other men of God have shewn this same spirit which finds expression in the words, "But if not" (the teacher should look up the following: Exodus xxxii 32, Job xiii 14-16, and Luke xxii 42, where this attitude is taken by Christ Himself). Such men were men of backbone, not jellyfish floating with the tide, and such are needed to-day to stand true to the Word of God, and so receive blessing from above.

The Triumph

They were bound, and were cast into the flames, and to all intents it must have seemed that deliverance would come too late, that God had failed. But they found in the very flames of the furnace the presence of their Lord. While neither they nor their clothes were damaged, their bonds were loosed, and they walked loose in the midst of the flames.

Praise God, to-day there are many who can testify that when in a furnace of affliction they were set free, and that nothing was able to separate them from the love of God in Christ Jesus. In this day we need many such as these Hebrew children, who will not be careful of the powers that may be against them, but who will in season and out of season as boys and men of spine and spirit stand to the truth and be firm. He has promised that He will never, never leave us and never, never forsake us, so that we may boldly say, "Jehovah is my Helper, and I will not fear what man shall do unto me" (Heb xiii 5, 6).

He who makes his house a little church shall find that God will make it a little sanctuary.

Facts About the Bible

How Old is the New Testament?

WE have better evidence of the antiquity, authenticity, integrity, and veracity of the New Testament, than of any other ancient book in the world, and we have better proof of the life, ministry, and mission of Moses, and Jesus, and Paul, and Peter, and John, than we have of the existence of Alexander, or Cæsar, or Socrates, or Plato. We have hundreds more of ancient manuscripts of the New Testament books than of any other ancient writings, and they have been translated into more languages, and brought down through more independent channels than any other books.

We can tell an ancient book by the style of writing. The cities of Herculaneum and Pompeii were buried by an eruption of Vesuvius (A. D. 79), and forgotten for over 1,000 years. In 1684 men dug through and discovered Herculaneum, and found there an old library of some 2,000 rolls and volumes, about 500 of which have been unrolled and deciphered, and some have been printed. These books were curiously written, all in uncial or CAPITAL letters, with no spacing between the words, and little or no punctuation. Men have not written that way for 1,000 years, but they wrote so before A. D. 79, for there are the books they wrote. Now we have copies of the New

Testament books written in that very style, and we know they must be very old. Then we have the Syriac translation, so old that no one knows its age. Eusebius, in his History (b. iii. c. 39), tells us that Mark wrote his Gospel from the instructions of Peter, who was probably put to death, about the tenth year of Nero (A. D. 65). But Peter mentions Paul's Epistles, classing them with the "other scriptures" (II Peter iii. 15, 16). Paul wrote fourteen epistles before he was put to death by Nero, who killed himself (A. D. 68). Luke wrote the Acts while Paul was living, for he leaves Paul "in his own hired house" (Acts xxviii. 30, 31). But Luke had written his Gospel before he wrote the Acts (Acts i. 1, Luke i. 1-5). And Paul quotes Luke's Gospel (Luke x. 7) as "scripture" along with Deuteronomy xxv. 4, in I Tim. v. 17, 18. And Luke tells us that others had written of the life of Christ before he did (Luke i. 1-4). Hence the New Testament was mostly written before Nero's death (A. D. 68), or within thirty-five years of the crucifixion of Christ, and Paul, when writing to the Corinthians (I Cor. xv. 6), asserted that there were then living more than 250 Christian men who had seen Jesus Christ after He arose from the dead. It will pay you to read the New Testament, and believe it, and obey it.—H. L. H.

This Day Six Months

SIR Arthur Blackwood, one of the most highly esteemed Christian workers in the city of London, met a lady known to him, and entering into conversation with her, spoke to her about her soul's salvation. She laughed, and as they parted said, "I am not prepared to be a nun yet."

That night, when alone in her room ere she retired to rest, she recalled the conversation and wrote in her diary "Stevenson Blackwood spoke to me in the park to-day, and asked me to come to Jesus and give up the world. Told him I was not prepared to be a nun yet. What is the world after all but a tiresome, empty thing, and I am like a moth flitting round a candle? This day six months I will give my heart to Christ."

Many imagine that to become a Christian means to bid goodbye to happiness and go about life with a long face. Satan never told a bigger lie. God's Word does not say that unbelievers are to "give up" anything in order to be saved. A man must be a receiver ere he can be an acceptable giver. Salvation is a free gift (Rom. vi. 23), and we are exhorted to accept of it just as we are, without any qualification other than that we are sinners.

"The world is but a tiresome, empty thing," and she was "like a moth flitting round a candle." What a sad confession! The world is indeed an "empty thing." How true are the words of Holy Writ, that "The eye is not satisfied with seeing, nor the ear with hearing" (Eccles. i. 8).

How did this young lady know where she would be six months afterwards? And yet hundreds of thousands are to-day procrastinating. They don't intend to be eternally lost, they hope that they will be saved "at last" and say to the Holy Spirit, "Go Thy way for this time, when I have a convenient season I will call for Thee."

Three months elapsed. Whilst waiting to attend a ball she wrote, "Only three months passed! I can't

stand these three months longer. This day month I will become a Christian."

One night she looked over her diary and saw twenty-nine days had gone and this was the last night. She wrote "To-morrow I will send for Stevenson Blackwood." That night as she was dancing in the ballroom she staggered and fell and when picked up it was found that she had breathed her last.

How awful! Allow me to ask: When do you intend to be saved? God's time is now. "Behold, now is the accepted time, behold, now is the day of salvation."

Name your time! On account of what Christ did for you, you may be saved as you read these lines. The Lord Jesus "put away sin by the sacrifice of Himself" (Heb. ix. 26). Sin has been so put away that God can righteously pardon the biggest sinner on earth. The ransom price for your deliverance was paid by Him in precious blood. God is satisfied with what Christ did for you, and He desires that you should be satisfied with that which satisfies Him. By simple faith in the finished work of Christ you obtain forgiveness, peace, and eternal life (see John v. 24, Acts xiii. 38, 39, Rom. x. 9). Don't delay the acceptance of God's great and glorious salvation one moment longer. Don't say to the Holy Spirit what Felix, the Roman governor, said to the Apostle Paul: "Go thy way for this time, when I have a convenient season I will call for thee" (Acts xxiv. 25). That "season never arrived! Take heed to the solemn exhortation: "To-day if ye will hear His voice harden not your hearts" (Heb. iii. 15). The present is the only time you are sure of possessing. To-morrow may be too late. Take warning from the fate of this Christ neglecter, and remember the searching words of Holy Writ that "he that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

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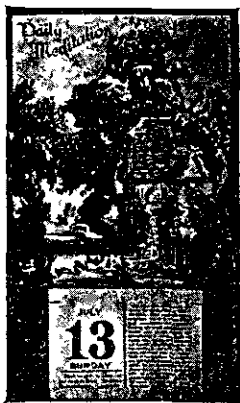
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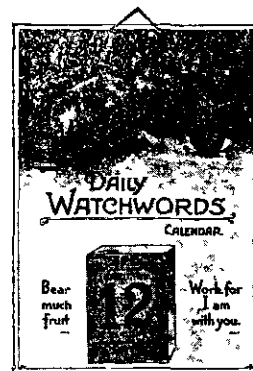
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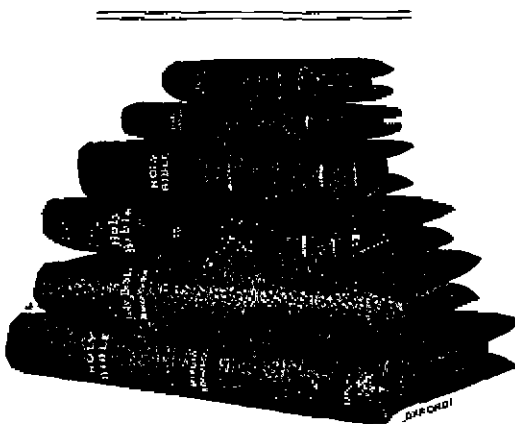
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