

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 4

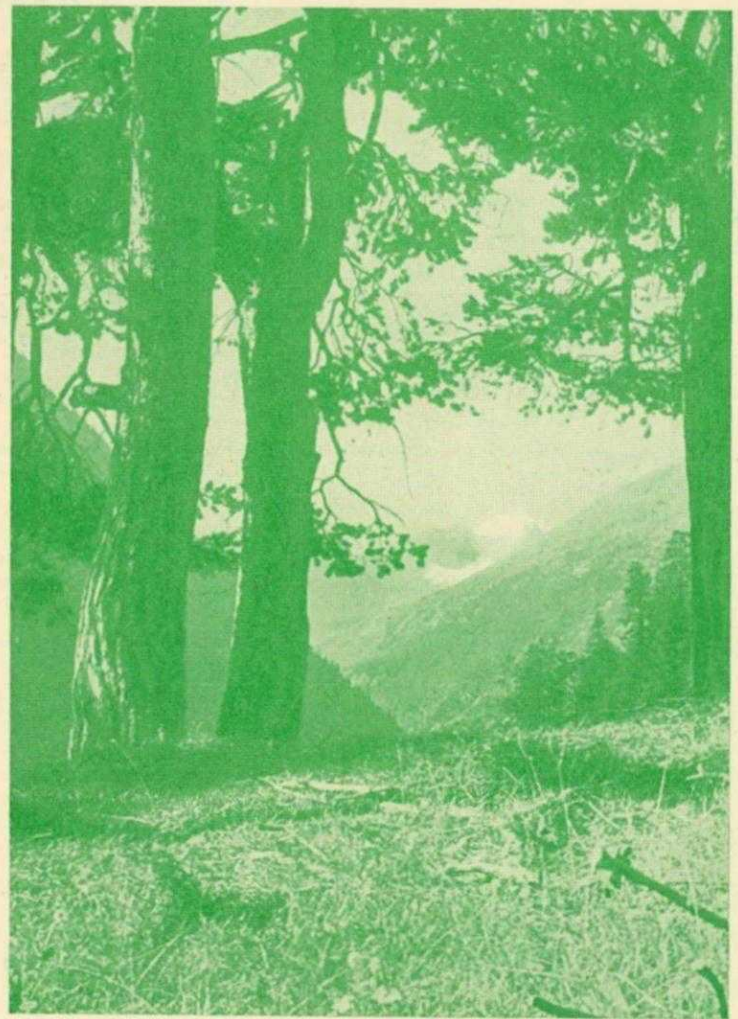
JANUARY 23, 1931

Twopence

SAVIOUR

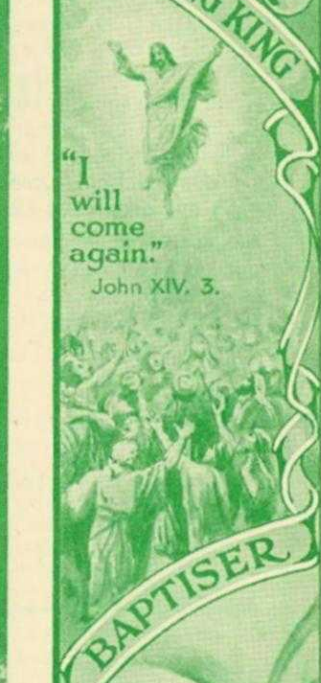


"I am come that they might have life."
John X. 10.



IN THE SWISS NATIONAL PARK

COMING KING

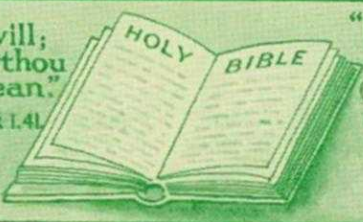


"I will come again."
John XIV. 3.

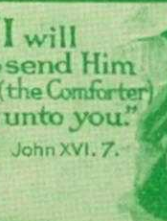
HEALER



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

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



BAPTISER



THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Editor: Pastor W. G. Hathaway. Managing Editor: Pastor E. J. Phillips.

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

Vol. XII.

January 23, 1931

No. 4

CONTENTS.

Are Translations of the Bible Reliable?	49
Continued Revival at Belfast	49
A Trip to Ulster	51
Birmingham Campaign Healings	52
Getting Acquainted with the Bible	53
Family Altar	55
Editorial	56
Misquoted Scripture	56
Some of the Gifts of God	57
Music: Where He Leads I'll Follow	59
Bible Study Helps	59
The Foursquare Gospel for the Far East	60
Concise Comments and Interesting Items	60
Gleanings from the Churches	61
Sunday School Lesson	63
If the Lord Jesus Came Now	64

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

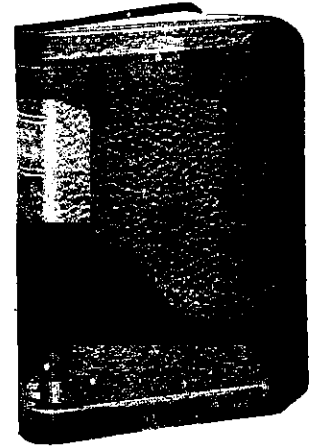
Quantities.—A dozen or more of each issue may be obtained at 2/- per doz., post free, monthly payments.

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

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

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4. Phone: Macaulay 2981.

Telegrams: Publishing Dept.: "Vicepress, Clapcom-London." Editorial Dept.: "Foursquare, Brixstret-London."



EVERY opportunity is given to those eager to know the Bible

BY the Elim Bible College Correspondence School. The studies

CONSIST of eight or nine methods of the best ways of studying the Bible. The

COST is so small—only 10/- per year, or 2/6 every three months—that no one is excluded through expense. The

SECRETARY, at Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, will gladly supply all particulars.

WATCH THESE DATES

CANNING TOWN. Commencing Jan. 18, in the new Elim Tabernacle, Bethell Avenue. Revival and Divine Healing Campaign by Pastor and Mrs. Charles Kingston. Sundays, 6.30. Week-nights, 7.30 (except Sats.). Wednesdays and Thursdays at 3 p.m.

CLAPHAM. Jan. 13—Feb. 17. Elim Tabernacle, Park Crescent. Six Tuesdays, at 7.30. Bible School lectures by Principal P. G. Parker.

HORNSEY. Jan. 14—Feb. 18. Zion Tabernacle, Duncombe Road. Six Wednesdays at 7.30 p.m. Bible School lectures by Principal P. G. Parker.

HORNSEY. Feb. 15. Zion Tabernacle, Duncombe Road, at 6.30. Visit of London Crusader Choir.

ILFORD. Jan. 25, at 6.30. Elim Hall, Scrafton Road. Visit of London Crusader Choir, accompanied by Pastor W. G. Hathaway.

KENSINGTON, London. Every Sunday during January at 3 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College).

KINGSTON-ON-THAMES. Jan. 15—Feb. 19. Elim Tabernacle (late St. James' Hall), St. James' Road. Six Thursdays at 7.30. Bible School lectures by Principal P. G. Parker.

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.

SOUTHAMPTON. Commencing Jan. 18 in the Elim Tabernacle, Park Road, Freemantle, Campaign by Mr. J. Tetchner.

THORNTON HEATH. Still in Progress. Moffatt Road United Methodist Church. Campaign by Pastor Le Tissier and Evangelist C. Johnson. Sundays 3 and 6.30. Week-nights (except Sats.) 7.30, also Wednesdays at 3 p.m.

ELIM HOLIDAY HOMES.—All who have stayed at the above during the last three years are invited to attend the Reunion on Saturday, January 31st, at 3.30—9 p.m. Tickets 1/- at the door

This space is reserved for local announcements

Are Translations of the Bible Reliable?

Reproduced from the *Moody Bible Institute Monthly*

THE QUESTION

I RECENTLY read with great interest and pleasure the doctrinal statement of the Moody Bible Institute. But I would like to call attention to Article II, which reads "The Bible, including both the Old and the New Testaments, is a Divine revelation, the original autographs of which were verbally inspired by the Holy Spirit."

All this I firmly believe, but it seems to me it does not meet a need which confronts us to-day. Many will reply that it may be true, but as we do not have access to the "original autographs" how are we to

know what error may have found its way into our present Bible? What evidential tests are available to cover the integrity and accuracy of mere copyists?

Can you not give us something on this point which will be reassuring to people who have had their faith shaken by assertions that our Bible contains much that is not authentic? I would like to read something with regard to the Holy Spirit's guidance through the many copyings and translations, insuring to us a safe revelation through the pages of our present day Bible.

Continued Revival at Belfast

Ulster Hall again Packed to the Utmost at Both Services

The BELFAST NEWS LETTER publishes the following report

ULSTER HALL SCENES

"EXTRAORDINARY SCENES HAVE BEEN WITNESSED IN THE ULSTER HALL, BELFAST, DURING THE PAST TEN DAYS, WHILE PRINCIPAL GEORGE JEFFREYS CONDUCTED HIS REVIVAL AND DIVINE HEALING CAMPAIGN. DURING THIS PRESENT CAMPAIGN SOME REMARKABLE INCIDENTS HAVE FOLLOWED THE MEETINGS. ONE YOUNG LADY TOLD OF HER SUFFERING FROM A NERVE AT THE BACK OF HER HEAD AND HOW THE PAIN AND ANXIETY HAD NOW ABSOLUTELY DISAPPEARED; WHILE STANDING NEXT TO HER WAS A WOMAN WHO SAID THAT FOR FIVE YEARS, UP TO LAST WEEK, SHE HAD BEEN UNABLE TO WALK."

AT MEETING AFTER MEETING SOULS ARE BEING SAVED AND MANY TESTIFY TO HEALING IN ANSWER TO PRAYER—OVER FORTY IN ONE MEETING. SOME ARE RECEIVING THE BAPTISM OF THE HOLY GHOST WITH MIRACULOUS SIGNS. IT IS AN INSPIRING SIGHT TO SEE GREAT CROWDS OF MEN.

THE ANSWER

In reply to the foregoing we will use as an illustration the Declaration of Independence.

How many American citizens know whether the original of that document is still in existence? And if assured that it is, how many know just where it is located? And if they know where it is located, how many have ever seen, much less compared, that original with the particular copy which they possess?

There are few, if any, who have done this, and yet there is not one who doubts that his particular copy is a correct transcript of the original.

And why have we no doubt about this? Because throughout these years the government has been vitally interested in the preservation and transmission of a correct text, so that it would have been altogether impossible for any corruption to have crept into it.

Indeed, we may go further. Suppose the original text were decayed or destroyed? Could we not demonstrate the accuracy and practical dependability of any given copy in an entirely satisfactory way? Would not an examination of all the extant copies in different editions in successive decades, to say

nothing of copies in other languages and in other countries—would not such an examination leave us without doubt that all the copies pointed to one original? And would we not be quite sure as to the content of that original?

By an argument quite as simple and convincing as this our fears may be quieted and our faith confirmed concerning the translations of our Bible to-day. If for the moment we may leave God Himself out of the equation, how much greater has been the interest of the Jewish nation in the first instance and the Christian Church in the second, in the preservation of the text of the Bible, than that of the United States Government in the preservation of the text of the Declaration of Independence? How much more has depended upon it! And as a matter of fact, when we come to a comparison of the various copies of the Old and New Testaments extant, the manuscripts and versions extending back to the time of Christ and beyond, what a demonstration we possess that there was one original and of what the text of that original was!

It is impossible in so brief a space to present the evidence for this, but

THE HISTORY OF THE EVIDENCE

may be sketched thus

1 We have our earliest printed Bible say, in the fifteenth century, and as the text of a book cannot be changed after it is typed, it is a simple matter to compare the printed Bible of the twentieth century with that of the fifteenth and determine whether they agree. Naturally, this has been done with perfectly satisfactory results.

2 Back of the printed Bible of the fifteenth century are the manuscripts, the written copies of the various books, thousands of which are scattered throughout the public and private libraries of Europe. These were not in every case copies of the whole Bible, but parts of the Bible, which when brought together, however, give us the Bible as a whole.

3 In the case of the New Testament which we consider first, some of these manuscripts, three of them at least, are of a date as early as the fourth century of the Christian era, and a comparison of these with the New Testament we now have shows them to be the same.

4 Back of the manuscripts of the New Testament of the fourth century are the versions of the second century, the difference between a manuscript and a version being that while the former is always a copy of the Old or New Testament in the original language, Hebrew or Greek, the latter is a copy in some other language.

TWO VERSIONS

existed in the second century, the Syriac, which was the Bible of the Eastern church, and the Latin, the Bible of the Western church. Neither of these versions contained all the books of the New Testament, but the two versions together contained them all except the Second Epistle of Peter.

It is pertinent to add also, that the Syriac version dated from about A D 150. Therefore, inasmuch as the books which formed its collection must have existed for some time previously in a separate form, its history practically brings us back to the close of the apostolic age and links up the New Testament of to-day with the period of Christ and His apostles.

HISTORY OF THE OLD TESTAMENT.

The history of the Old Testament may be traced in the same way as the New, back to the time of Christ and His apostles, and indeed for some three centuries earlier. There can be, however, no question but that the Old Testament as we have it to-day, from Genesis to Malachi, is the same as it was in their day. Destructive critics themselves will not deny this. Moreover it is additionally interesting to know that the Old Testament most popular in the time of Christ and His apostles was a translation from the Greek version known as the Septuagint. Christ authenticated that and we surely need nothing further.

Of course, a comparison of all these manuscripts and versions reveals a number of different readings, hundreds of thousands of them, in fact, for it could not be otherwise unless a perpetual miracle were wrought in the case of every scribe, editor and printer engaged in making a copy. But as a matter of fact, these "various readings" as they are known, need cause us no anxiety whatever.

So far as the New Testament is concerned, Westcott and Hort are good witnesses to the truth of this statement. Those English divines are considered by many scholars as the highest and latest authority on the Greek text. Also they belong to a school which has always made the most of any hostile argument which various readings were supposed to afford. Nevertheless, they assure us that the proportion of words in

OUR PRESENT GREEK TEXT

which are raised above doubt is about seven-eighths of the whole, and that the remaining one-eighth consists merely of changes in the order of words, and other "trivialities," as they express it. To quote their exact language, "the amount of what can in any sense be called substantial variation can hardly form more than a thousandth part of the entire text." That is, as Dr. John Urquhart says, "the comparison of the manuscripts assures us that every 999 words are absolutely the words placed on record by the sacred penman, and that there is doubt only upon one word in every thousand."

In the case of the Old Testament, the situation is equally encouraging, or even more so. Variations in the Old Testament manuscripts are comparatively few, for the almost superstitious awe with which the Jews regarded the letter of Scripture, led to the most scrupulous care in the making of copies. No other books in the world have been guarded with such solicitude that they might be handed down exact in every jot and tittle.

It will not be uninteresting, even if not very important, to go a little into detail here and exhibit the care by which copies of the Bible have been handed down to us. To begin with the Old Testament—

THE MASSORITES

were a company of Jewish scholars whose whole profession consisted in transcribing the Scriptures. In each of the books they counted the number of verses, words and letters. They could have told you that the letter *aleph*, the first in the Hebrew alphabet, appears 42,377 times in the Old Testament and that the letter *beth*, the second in the alphabet, occurs 38,218 times, and so on. They could have told you the middle letter in the Pentateuch and that which is in the middle of each of its particular books. They would never permit themselves to retouch their manuscripts. If a letter was found misplaced, they would not have changed it but have called the reader's attention to it in the margin. If any mistake had escaped them they would have rejected the entire papyrus or parchment on which they had written and have begun anew. To that extent did they carry their veneration for the letter of the Word. The Massoretic text of the Old Testament which goes by their name, was completed at about the ninth century of our era.

MODERN RESEARCH.

Gaussen, of Geneva, to whom we are indebted for some of these particulars, though they are found in other authorities, carries the story still further through the works of Gentile scholars of the seventeenth, eighteenth and nineteenth centuries. He

names Houbigant, Michaelis, Kennicott and Rossi, representing respectively France, Germany, England and Italy. The great researches of the first-named were bound in four folios. The second gave thirty years' labour to his investigations, the third, Kennicott, author of the great *Critical Bible*, as it is known, consulted 581 Hebrew manuscripts, and Professor Rossi no less than 680.

The same authority, Gaussen, speaking of the text of the New Testament, refers to the "gigantic investigations of Mill, Bengel, Wetstein and Griesbach." The last-named consulted 335 manuscripts of the Gospels alone. The names of these scholars are fairly familiar to readers on the subject of the Greek text, even though they may not be students of the same. But Gaussen mentions another name not so familiar, Scholz, whom he does not further identify, who examined 674 manuscripts of the Gospels, 200 of the Acts, 256 of the Epistles of Paul and 93 of the Apocalypse. All these clearly established the preservation of the text, so convincingly indeed that the hopes of the enemies of the faith were subverted. Michaelis refers to this. "At first," said he, "they (enemies of the faith) recommended these critical researches, expecting great discoveries from them to bolster up their unbelief, but those discoveries have not been made." The rationalist Eichhorn confessed that the different readings of the Hebrew manuscripts collected by Kennicott hardly offered sufficient interest to compensate for their cost!

STORY OF THE REVISED VERSION.

It still remains to speak of the latest of these scholarly researches, and self-evidently the widest, namely, the Revised Version of the King James translation, "the greatest Biblical enterprise of modern times," as it has well been called. This was the first international and undenominational effort to prepare an English version of the Bible. It originated in the Church of England in 1870 when sixty-five scholars were selected for the work, forty-one of whom belonged to that church, and twenty-four to other Christian bodies. In the following year an American committee, consisting of thirty-four men of different denominations, was formed to co-operate with the English. The labours of the joint committees covered several years, the New Testament company completing its work in 1880, and the Old Testament company in 1884.

Even an ordinary reader comparing these two versions, the King James and the Revised, can perceive that the changes though many, are comparatively unimportant. Sometimes an error in spelling has been corrected or a substitution has been made of one synonymous word for another, or a change of order

in the wording of a phrase, but all this without any appreciable distinction of the sense. In other words, taking the changes altogether, they have not affected a single historical fact or essential doctrine of Christianity. And yet these scholars are said to have had in their hands for examination and comparison no less than 2,000 manuscripts of different books of the Old Testament and 3,000 manuscripts of different books of the New.

This leads on to what may be called the critical

VALUE OF THE VARIOUS READINGS,

The Rev. Alexander Roberts, D.D., here quoted, was a professor in St. Andrew's University, Glasgow, and a member of the English New Testament committee. Speaking of the New Testament he says

"The fact that we possess these various readings constitutes our best hope of being able to approach to certainty with respect to the original text. This may appear paradoxical, but it admits of easy demonstration.

"For example, take any ancient writing in the printed text of which there exist no various readings. Is that text therefore pure and trustworthy? Just the opposite. It is hopelessly corrupt. There are no varieties of reading because the work has come down to us in a single manuscript only, and there is no other authority to appeal to. Nothing could be more calamitous to an ancient author than such a circumstance. In the course of centuries his work has been often transcribed and, of necessity, disfigured with numerous errors. How are those errors to be discovered and corrected, when the work survives in only one manuscript? Where is there any possibility of comparison except by conjecture? And will not conjecture vary with different minds?

"How different the case in regard to the New Testament! No miracle has been wrought to preserve its text as it came from the pens of the inspired writers, which would have been something quite out of harmony with God's method of governing the world. The manuscripts have been left like others, to suffer from errors of pure mistake as well as errors of intention on the part of transcribers, it may be. But in the providence of God, it has been so ordered that vastly more copies of the sacred volume have come down to us in manuscript than of any other ancient writing whatsoever. Thus we have a wealth of material and abundant means for ascertaining through careful examination and comparison, the true text of the original."

We now trust that we have satisfactorily answered the inquiry of our correspondent, and that he and our other readers may confidently believe that the sacred text in our hands in printed form is the eternal Word of God as He caused it to be written.

A Trip to Ulster

By the Secretary-General

EACH minute in the Merseyside Express the day before Christmas Eve brought us a mile further from the incessant activity of our London Headquarters, and a mile nearer Northern Ireland, whose shores we had last said farewell six years

previously. The new 3,800-ton motor vessel *Ulster Monarch* of the Ulster Imperial Line carried us in 8½ hours over an Irish Sea as smooth as the Serpentine, and when we stepped down the gangway at Belfast, our

THOUGHTS FLASHED BACK

exactly eleven years to the day we first entered the Elim work. As we survey the years that have passed since then we can only exclaim, "What hath God wrought!"

Awakened suddenly at six o'clock on the morning of Christmas Day by Elim carol-singers whose sweet voices ascended from the pavement below, we were soon reminded by the delightful accent, which we had not heard for so long, that we were once more in Ulster.

While Belfast itself appeared to be exactly as we last saw it, we noted with real joy the progress of the Elim work in the city. The work has grown in point of numbers, and at the same time has progressed spiritually. It was a pleasure to see the large Ravenhill Road Tabernacle for the first time, to witness it packed to the doors for the Convention meetings, and to meet so many of the saints from the Elim centres, scattered throughout Northern Ireland, and in the Free State.

A visit on Sunday morning to the Elim Tabernacle in Melbourne Street brought back happy memories. How well we remember the thrill of

THE FIRST CHRISTMAS CONVENTION

there, as God's people gathered together, all of one accord, until seats were put down the aisles, and not another person could be accommodated. But how small the building now seemed! What we rejoiced in then has proved to be a day of small beginnings, and in the years that have passed, the army of the Lord under the Elim flag has grown by leaps and bounds as thousands have been brought to Christ, until we have seen congregations of five figures sing-

ing with the heart of one the praises of our Redeemer. We were privileged to be present at the first few meetings of Principal George Jeffreys' Campaign in the Ulster Hall, Belfast. Two unusual features of this Campaign are the very large proportion of born-again people attending the meetings, and the large proportion of men. Belfast has much to be thankful for in the high percentage of its population rejoicing in a personal experience of salvation—in this it is perhaps unique among the cities of the British Isles. While most of the Principal's addresses have been directed to the building-up of the saints, it has been a joy to see so many decisions for Christ, without the slightest pressure, at the close of each meeting. The secret is that the Holy Spirit, whose work it is to convict of sin, is present in power at these gatherings.

But this is a healing, as well as a soul-saving campaign, and a crowded building has already been thrilled as

JESUS OF NAZARETH

has passed by and touched the sick and afflicted. Many have ascended the platform in pain and suffering, and have descended the other side praising God for instant relief, and perfect healing—some from organic, and others from functional diseases. The campaign is only in its first week as we write, but the signs already point to the overwhelming victory which God will grant before it draws to a close.

A visit to Armagh and Milford, where we had the pleasure of ministering from 1920 to 1923, brought to a conclusion a happy ten days in Ulster, and we returned to London thanking our adorable Lord for the privilege of again coming into personal touch with a live work of God in the Emerald Isle.—E J P

Birmingham Campaign Healings

Both Miraculously Delivered at Principal George Jeffreys' Revival Campaign



MISS DORIS FORD.

Miss Ford healed of nerve trouble and depression, and Mrs. Rea of sugar diabetes and tumour near the heart.



MRS REA

Getting Acquainted with the Bible

This article, selected from an old but reliable source now out of print, represents a line of approach to the Bible upon which the average Christian needs to be better posted, to keep from being wrongly taught.

THE BIBLE, the name now given to the Scriptures of the Old and New Testaments, is derived from the Greek *Ta Biblia*, "The Book," and was bestowed by Chrysostom, in the fourth century, upon the collection of documents now recognised by Christians as embodying all that has been revealed of the Divine will and government to man. After the return of the Jews from their Babylonish captivity, Ezra collected and arranged in their proper order all the sacred books or writings then known to him. These he

DIVIDED INTO THREE PARTS

—the Law, the Prophets, and the Hagiographa. The Law is contained in the Pentateuch, or five books of Moses, the writings of the prophets are embraced in Joshua, Judges, with Ruth, Samuel, Kings, Isaiah, Jeremiah and his Lamentations, Ezekiel, Daniel, Job, Ezra, Nehemiah, Esther, and the twelve minor prophets. The Hagiographa, or "sacred writings," consists of the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon. This division was made with a view to reducing the number of books to the number of letters in the Hebrew alphabet—twenty-two—and to this arrangement, as well as to the authority and Divine character of the books themselves, Josephus refers thus: "We have not thousands of books which are discordant, but we have only *twenty-two*, which comprehend the history of all former ages, and are justly regarded as Divine. Five of them proceed from Moses, they include an account of the creation of man as well as the laws, extending to the time of his (Moses') death. This period comprehends nearly 3,000 years. From the death of Moses to that of Artaxerxes, who was King of Persia after Xerxes, the

PROPHETS WHO SUCCEEDED MOSES

committed to writing, in thirteen books, what was done in their days. The remaining four books contain *hymns to God* (the Psalms), and instructions of life for man." This threefold division of the Old Testament mentioned here by the great Jewish historian was expressly recognised before his day by Christ, and was also acknowledged by the writers of the New Testament.

From the time of the completion of the Old Testament by Malachi, the last of the prophets, to the publication of the New, there elapsed about 460 years. Near the time of Christ a translation of the Pentateuch was made from the Hebrew into Aramaic, a language with which the Jews had become so familiar when in captivity that it almost usurped the place of their native tongue. Subsequently other portions of the Hebrew Scriptures were also translated into this Babylonish-Aramaean dialect, these versions or paraphrases being called *Targums*. They are ten in number, and the most important of them is the *Targum of Onkelos*, which was first printed in 1609, at Venice

They were, however, considered by some as of no vital importance, and, with

OTHER WRITINGS

not in the canon, were consequently called apocryphal, ecclesiastical, and deutero-canonical. Among the Greek versions of the Old Testament the *Septuagint* is regarded the most ancient and valuable translation. It is said to have been begun and completed in the reign of Ptolemy Philadelphus, 286-284 B.C. The Egyptian monarch, who was anxious to embody in one perfect whole the laws of all nations for the library he had founded at Alexandria, sent to Jerusalem and obtained seventy-two learned Jews, six from each of the twelve tribes, who were skilled in the Greek and Hebrew languages, to whom he entrusted the compilation of all the laws of their nation. These learned men were shut up, as we are informed, in the island of Pharos, where Demetrius Phalereus, the principal librarian of the king, wrote down their version as they dictated it to him, accomplishing the work in seventy-two days. There are some differences of opinion among many critics as to the time of this translation and the number employed upon it, but of its validity there seems to be but little doubt, as at the time of our Saviour it was quoted as authority both by Him and by the apostles. This account of the

ORIGIN OF THE SEPTUAGINT

was not questioned until the seventeenth or eighteenth century, when biblical criticism may be said to have been in its infancy.

There were early Latin versions of the Bible, the most celebrated of which is the *Vetus Italica*. In the fourth century this latter was revised by Jerome, but he being dissatisfied with the work, translated the Old Testament from the original Hebrew, which translation is now known as

THE VULGATE.

This has undergone several revisions by the direction of different popes, and has for centuries been the standard Bible of the Church of Rome. It was first printed somewhere between 1450 and 1455, at Mentz, by Gutenberg. It was undated, and was the first book ever printed with movable types. In the third century, the *Septuagint* was carefully revised by Origen, and up to the reign of James I of England several translations, revisions, and versions of the Scripture, all clustering round the original text, made their appearance, and were only set aside finally among Protestants on the publication of what has been since known as

THE AUTHORISED VERSION

This was the work of forty-seven learned divines and laymen appointed by James I to revise the Bishop's Bible, which may be said to have been itself a revision of all the English Bibles that had preceded it. It appeared in 1611, in a folio volume printed in black-letter, and with the following title

THE HOLY BIBLE,

Conteyning the Old Testament,
AND THE NEW,

Newly translated out of the Original tongues
& with the former Translations
diligently compared and revised
by his Maesties special Commandment
Appointed to be read in Churches
Imprinted at London
by Robert Barker,
Printer to the King's most excellent Maestie,
Anno Dom 1611

Strange to say, this version of the Scriptures, notwithstanding the announcement met so frequently on

ITS TITLE-PAGE,

was never authorised by royal proclamation, by order of Council, by Act of Parliament, or by vote of Convocation, nor is it known whether the words, "Appointed to be read in Churches" were used by order of the editors or added at the will of the printer. However this may be, the benign and universal influence of the Version itself is ample evidence of its fidelity to the original, and of the Divine source from whence the latter sprung. Caedmon, a Benedictine monk of the seventh century, is said to have been the first who rendered any part of the Bible into the vernacular of the English of that period. There were, however, many paraphrases and versions by various other distinguished men, such as the venerable Bede and Alfred the Great, all leading up to the more complete and perfect edition that began with

WYCLIF'S BIBLE

in 1380—the first translation of the entire Old and New Testament Scriptures in English, and ended with the Authorised Version of the present day. Wyclif's Bible was followed by Tyndale's translation, especially of the New Testament, 1525, and these again were succeeded by Coverdale's Bible, 1527, Matthew's Bible, 1537, Taverner's Bible, 1539, the Great Bible, same year, Whittingham's New Testament, 1557, the Geneva Bible, 1560, which was the first English Bible printed in Roman type, and the first broken up into verses after the manner of the present version, or in which italics were used to represent words supplied by the translators. After this came the Bishop's Bible already mentioned, the series closing in the version made in the time of James I.

The New Testament was not all written at once, but in different portions and on various occasions. Six of the apostles and two disciples who accompanied them in their journeyings were engaged upon the work. That part of it known as

THE GOSPELS

was written or composed by four of the contemporaries of Christ, two of whom had been constant attendants on His ministry. The first of these histories was published a few years after the death of Jesus, and among the very people that knew Him personally and were witnesses of His life and conduct.

The history called the Acts of the Apostles was first published about the year 64, and the Epistles were separately written by five of the apostles, from 17 to 35 years after the death of the Saviour. One of these five, about A D 96, wrote the Book of Revelation also, which work completes the whole of the Scriptures of the New Testament.

ALL THESE HISTORIES AND EPISTLES

were received by the Churches with the greatest veneration, but from the manner in which they were first circulated some of them were longer in reaching certain places than others, a circumstance which prevented their being received into the canon so soon as the rest. In consequence of this delay, and from the fact that a few of the writings were addressed to individual believers, or had not the name of the apostle added, a doubt obtained among some regarding the genuineness of the Epistle to the Hebrews, the Epistle of James, the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of Jude, and the Book of Revelation. These however were subsequently acknowledged universally, and classed with the other portions of the New Testament, all of which had been received without dispute or misgiving from the beginning.

SEVERAL APOCRYPHAL WRITINGS

were published in the second century under the name of Jesus Christ, but these were rejected by the early Christians as spurious and heretical. On this head Paley observes, "Besides our Gospels and the Acts of the Apostles, no Christian history claiming to be written by an apostle or an apostolical man is quoted within 300 years after the birth of Christ by any writer now extant or known, or, if quoted, is quoted with marks of censure and rejection."

THE FIRST PRINTED BIBLE

was that of Coverdale, Southwark, 1537. The first New Testament printed in Scotland was the Geneva, 1576. It was not published until 1579, when the Old Testament appeared with it. The first Bible printed in Ireland was the Authorised Version, 1714. The first portion of Scripture, and the first book of any kind, printed in America was *The Bay Psalm Book*, Cambridge, Mass., 1640. The first New Testament printed in America was the Authorised Version, Boston, 1742. The first Bible printed in America was the Authorised Version, 1752. The first Bible printed in America and having an American imprint, was the Authorised Version, Philadelphia, 1782.

In consequence of the singular rendering of some word or words of the text there have been certain

BIBLES ODDLY NAMED.

In the German Bible, 1560, Adam and Eve are said to have made themselves *breeches* or *fig leaves* instead of *aprons*. This is designated *The Breeches Bible*. In the *Bishop's Bible*, 1568, "Is there no *trayacle* in Gilead?" is found instead of *balm*, hence the name, *The Treacle Bible*. In the Douay Version, 1610, this word is rendered *rosin*, from which we have *The Rosin Bible*. Early in the year 1881 a new revision of the New Testament by eminent biblical scholars of Great Britain and the United States was completed, and the result placed before the public. The revision of the Old Testament also, by the same scholars, was published May, 1885. The changes from the "Authorised English Version" of King James are numerous as to verbal structure, but very few of them involve any new interpretation of the reading of the sacred volume, affecting chiefly the form of expression.

FAMILY ALTAR



The Scripture Union Daily Portions :

Sunday, January 25th Luke 11 18-35

"Behold, this child is set for the fall and rising again of many in Israel" (verse 34)

In spiritual matters those who fall lowest rise highest. No falling—no rising. We must fall before Christ before we can be raised by Christ. If we fall before Him seeking forgiveness, then we shall rise again having forgiveness. If we fall before Him in worship then we shall rise again girded for His service. Falling before the Lord is a confession of our utter inability to pardon ourselves or help ourselves. It is a plea for His ability to work on our behalf. He delights to respond to this plea. Self-confidence results in many falls. Christ-confidence results in constant victory. Let us fall before Him each morning, let us specially fall before Him on the first day of each week, then we shall rise and go forward into each day and each week with victory shining on our faces, and triumph ringing in our tread.

Monday, January 26th, Luke 11 36-52

"His parents went to Jerusalem every year at the feast of the passover" (verse 41)

What an amazing sight! Mary and Joseph yearly providing and eating a passover lamb! Yet Mary had provided the real Passover Lamb. Did she know it? Did she realise in some dim manner that her beautiful Son was the true Passover Lamb? Did she realise, as through many years she tenderly cared for her boy, that she was caring for the world's Passover Lamb? Did she realise as she kissed her boy's brow that some day the world would give to that same brow its rebel kiss of thorns? Did she realise as she handled those little hands, and wished and dried those tender feet, that some day they would be pierced with the spikes of a world's hatred? Did she realise that the shedding of the blood of her lad would mean the redemption of mankind? We cannot say. But this we know—when her Son was revealed to Mary as the Passover Lamb, she, with myriads more gladly accepted God's provision, as necessary for her own salvation.

Tuesday, January 27th Luke 11 1-14

"The rough ways shall be made smooth" (verse 5)

We have proved again and again that the Lord makes rough places smooth. It was a rough way when as a lad you left home for a distant city—but you prayed about it, and the Lord smoothed the way. It was a rough way when you followed the earthly remains of your child or wife to the last earthly resting place. But the Lord trod the way with you, and somehow, the rough way became smooth. It was a rough way when

Meditations by PERCY G PARKER

you were falsely accused—but you cast the burden on the Lord and He sustained you until your righteousness shone forth as the noonday. It was a rough way when you became conscious that there was someone of whom you must ask forgiveness. But in answer to prayer the Lord helped you and made the rough place so smooth that one of the happiest days of your life was the day you were reconciled to the one you had wronged.

Wednesday, Jan 28th Luke 11 15-23

"He shall baptise you with the Holy Ghost" (verse 16)

Yet in this passage we see the One who was to baptise in the Holy Ghost receiving the same experience Himself. He received the Holy Ghost that all in Him might receive the Holy Ghost likewise. It is helpful to notice the experience in our Lord's life. (1) He lived a perfect life—for thirty years. He lived in seclusion but sinlessness. (2) He was baptised in water (verse 21). (3) He was praying (verse 21), and was baptised in the Holy Ghost.

Would we be baptised in the Holy Ghost? Then (1) we must live a Christ-like life—day by day we must obey God. (2) We should publicly confess our faith in Christ by baptism in water. (3) We should pray for God to fill us with His Spirit, and continue praying until we know that the promise of Acts 11 39 is fulfilled in us. That promise reads "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off."

Thursday, January 29th Luke 11 1-15

"Jesus being full of the Holy Ghost tempted of the Devil" (verse 1, 2)

The Baptism in the Holy Spirit does not safeguard us against temptation. Temptation will meet the Spirit-filled man even as it meets the carnal man. In fact the more we are filled with the Spirit the greater will be the hosts of evil that are hurled against us. The Devil is content to leave the natural man more or less alone. But he makes gigantic efforts to destroy the fulness of the Spirit in any believer. If the Devil can get us to grieve or quench the Spirit he will. But while the fulness of the Spirit does not safeguard us from temptation, the experience gives us the power within victoriously to resist temptation.

Friday, January 30th. Luke 11 16-32

"And all they in the synagogue were filled with wrath" (verse 28)

A formal, hypocritical, synagogue-attending people were filled with wrath. Christ was filled with the Spirit. What a strange contrast! Filled with wrath—filled with the Spirit. Tradition is more important to some people than

truth. They would rather hold on to their denominational traditions than acknowledge the truth of the Word of God. Preachers of a real Christ with real power, able to save, baptise, heal, keep, rise up in the power of the Spirit, and cold, formal, conservative church-goers rise up in wrath and denounce them. It was so then—it is so still!

Saturday, January 31st. Luke 11 33-44

"And Jesus rebuked him, saying, Hold thy peace, and come out of him" (verse 35)

In the beginning of the chapter we were brought face to face with the Devil himself. In these verses we are brought face to face with the servants of the Devil—demons. Our Lord and Master first conquered the Devil himself, then He was able to conquer the servants of the Devil. The Gospels reveal the sinister forces of the powers of darkness. Satan is real, demons are real, demon-possessed men are real, demon-influenced men are real. But Christ is stronger than they. Hallelujah!

Bible Educator

A prize every month for the best answers

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

"PARLEZ-VOUS FRANCAIS? Vous ne parlez pas Français très bon, eh?"

Well, we will try and give you a little problem this week that will help your Bible study and your French at the same time. Even if you only know ever so little French, you will be able to do it. If you have a French New Testament, it will help you. You can get one for 6d through any Elim bookshop, or even an ordinary bookseller, and learn French all the quicker by comparing it with your English New Testament.

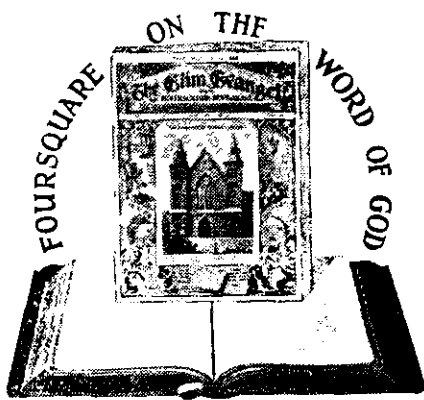
Here is the most wonderful text in the Bible as rendered in the French New Testament. You will find it in John's Gospel, which in the French Testament is called "Evangile selon Jean"

Car Dieu a tant aimé le monde qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

Write this text out in English, and say the chapter and verse in John's Gospel where it is found.

Solutions to arrive first post Monday, January 26th

Answers to January 9th Puzzle: Abi (II Kings xviii 2), Abia (I Chron iii 10), Abiathar (I Sam xxii 20), Thara (Luke iii 34), Hara (I Chron v 26), Ar (Num xxi 28), Haran (Gen xi 26), Aran (Gen xxxvi 28), Anah (Gen xxxvi 24), Nahor (Gen xi 22), Hor (Num xx 22), Horeb (Exod iii 1), Oreb (Judges vii 25), Rebekah (Gen xxii 23), Ahab (I Kings xi 30), Habakkuk (Hab i 1), Kish (I Sam ix 1), Ishma (I Chron iv 3), Ishmael (Gen xvi 11), Eli (I Sam i 25), Elim (Exod xv 27). (A Green and Phoebe Young supplied four more. Well done!)



EDITORIAL

Outcasts.

WHAT a world we live in! In practically every phase of our civilised life to-day we find vast numbers who are outcasts from its activities. Almost two million unemployed; people who sincerely desire work but for whom there is no room. The wheels of industry turn in vain for them, the outcasts of industry. Religion too speaks with the same voice. In India there are millions of untouchables, outcasts from a religious system which has no room for them and which does not want to be bothered with them. Society also has its outcasts, men and women who, through drink, or some crime or other are thrust out from its ranks and left to sink into despair, often to find their way into the underworld of crime or perhaps to fill a suicide's grave.

How refreshing then it is to find that the Kingdom of God has no outcasts. "Whosoever will may come." So in the midst of the evidences of the crumbling of our present civilisation we rejoice to hear the words of Jesus echoing as a clarion call over land and sea, "Him that cometh unto Me I will in no wise cast out." No! The kingdom of heaven has no outcasts.

Store God's Word.

WE all realise the value of memorising the Word of God. Yet it is good to have our keenness in this direction stimulated at times. Mr. Dyer, who worked for many years as a missionary in India, tells the following

"The most signal instance,

within my knowledge, of the habit of memorising Holy Scripture and sacred poetry is found in the life experience of an eminent Baptist minister of the last century, a President of the Baptist Union of Great Britain and Ireland—John Thomas Wigner—near the scene of whose pastorate I resided in early manhood.

"Notwithstanding failure of sight in old age, he continued preaching until he had entered his ninetieth year. He used to repeat the Scripture lessons in the pulpit from memory, and to give out the hymns in the same way. To a friend who called to see him some months later, when withdrawn from activity, he said:

"I cannot sufficiently thank my heavenly Father that in the years gone by I was enabled to commit to memory such large portions of Holy Scripture and so many of the songs of Zion.

"I have been reading without the Book—that is, repeating from memory—not only the Psalms, but Matthew, John, Acts, Romans, Corinthians, Ephesians, and Hebrews. Then my acquaintance with hymns is large. I remember once, during a vacation, learning by heart the whole of Rippon's *Selection*, and I do not think there are twenty pieces in the *Psalms and Hymns* collection—some twelve hundred and fifty in all—that I cannot give out from memory. My daily exercises are simple. Every morning I repeat five hymns, also rehearse two Psalms, and a chap-

ter from the Old Testament. In the evening I also repeat five hymns combined with other two Psalms and a chapter from the New Testament. Where memory fails my loved ones read to me. These exercises form part of my daily devotions, and most graciously has the Lord appeared to me from time to time during my months of quiet waiting upon Him in this way."

The majority of us do not possess a remarkable memory like Mr. Wigner. But most of us could learn one text each day. In one year we should be in possession of so many vital statements in Scripture that we should be eager to continue for another year—and thus would come to us a vast accumulation of scriptural knowledge.

Draw Nigh to God.

"DRAW nigh to God, and He will draw nigh to you." In this is shewn the active dependence of the heart. Thanks be to God, we can draw near to Him! His throne is for ever to us a throne of grace, we may come into His presence without fear, because of His love, and enter into the holiest by the precious blood of Christ. When near Him we learn holiness, we discern His will, the eye sees clearly in this pure atmosphere, the heart is subject, the secret of the Lord is with them that fear Him. They walk with God, but as taught of God, and the whole body is full of light. Then He is with us, He draws near to us. He inspires us with confidence.

MISQUOTED SCRIPTURE

No. IV.—Proverbs xvi. 18.

THIS scripture is almost universally quoted incorrectly, and given as "Pride goeth before a fall." The actual words of this verse are more weighty than this, for we read that "Pride goeth before destruction, and an haughty spirit before a fall."

How true it is that "He hath put down the mighty from their seats" (Luke i. 52), and again, "God resisteth the proud, and giveth grace to the humble" (I Peter v. 5). Haughtiness calls for humiliation, and often the only way of humiliation is through a fall. But those who, through their fall, take the lesson to heart, will repent of their haughtiness.

Pride, however, if persisted in, will certainly bring about destruction. We should always remember that pride was the first sin, it led to the downfall of Satan, and will end in his destruction. When pride takes the reins you ride straight for destruction, and it is only by allowing Christ to control, that you may be ultimately saved from eternal destruction.

Some of the Gifts of God

II.—The Gifts of the Holy Ghost.

IT is the blood of Christ that cleanses from sin, the work of the Holy Ghost is principally to empower the Church for service. He gives power to witness, He teaches, He brings to remembrance the things of Christ, and is a true Witness, not speaking of Himself. In this work of glorifying Christ and empowering the Church for service,

THE HOLY GHOST

has gifts to give, and so we come to our subject, "The Gifts of the Holy Ghost"

That there are such gifts is clear from such scriptures as, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will" (Heb ii 4), and the 12th chapter of I Corinthians. That it is indeed the Holy Ghost who gives the gifts is also clear from such expressions as, "Now there are diversities of gifts, but the same Spirit" (verse 4), and "For to one is given by the Spirit" (verse 8), and then verse 11, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will"

We have all read much on Salvation—and so it should be—and no doubt quite a lot too on the Baptism of the Holy Ghost—so also should that be—but not such a great deal upon the gifts of the Holy Ghost. For this reason the previous gifts have not been dealt with at any length, although so important, but let us carefully consider these other gifts, concerning which there is so

MUCH IGNORANCE,

and about which we read, "I would not have you to be ignorant" (I Cor xii 1)

In the early Church we read of people being saved, healed, and filled with the Holy Ghost, and of the manifestation of the gifts of the Holy Ghost. The power of God, however, did not remain with faithless churches—the Church generally becoming cold and formal, until at about the third century after Christ, the gifts of the Holy Ghost were not in evidence. We would not regard this as being a dispensation of the Lord, but as due to the backsliding of the Church.

Things went from bad to worse until about the fifteenth century, the darkest of the Dark Ages of the Church's history, when the forgiveness of sins was not only sold as concerning the past, but also the future, so that you could pay beforehand for sins that you wanted to commit. However, there was a fresh dawn of light with the Reformation and Martin Luther, and, thank God, more and more light as the years went by. Should it not be expected that as the Church gradually lost her life, power, glory and light, there should be a gradual coming back into the fulness of the New Testament pattern? We have no time for any "new light" that would seek to lead us away from the Scriptures, but we welcome all that leads us back to the New Testament pattern

THERE ARE NINE GIFTS

of the Holy Ghost. (1) The word of wisdom, (2) the word of knowledge, (3) faith, (4) the gift of healing,

(5) the working of miracles, (6) prophecy, (7) discerning of spirits, (8) diverse kinds of tongues, and (9) the interpretation of tongues

It will be noticed that in the passage of scripture (I Cor xii 8-10) where this list is given, we read, "For to one is given by the Spirit" (verse 8), and then eight times we read "to another," which suggests that the Divine plan is different gifts for different people, and for a person to have more than one gift is the exception rather than the rule. This seems to be substantiated by the 29th and 30th verses of this chapter, which ask, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" This makes clear that the general order is

DIFFERING GIFTS

for different people, but we cannot limit one gift to one person, for after the questions just quoted we read the injunction to "covet earnestly the best gifts" (plural, verse 31). This may be an exhortation to them as a people, but then too it may be an injunction to individuals

A comparison is made in the Scriptures between the gifts of the Spirit and love. Because love is a more excellent way, there are some who would tell us that they are not concerned about the gifts, but are concerned only with the more excellent way. This is not a scriptural position, although those who tell us this are seeking to be scriptural. It is no more scriptural to be taken up only with love, and refuse to consider spiritual gifts, than it is to be taken up only with gifts, and to forget the more excellent way. If we would be perfect, and in accordance with the Scriptures, we are to "follow after love" (I Cor xiv 1), but not to stop at that—rather, while we are doing that, we are to covet earnestly the best gifts" as it says in I Corinthians xii 31, and again later in I Corinthians xiv. 1, we are to "desire spiritual gifts". Let us then, dear reader, be scriptural, not merely interested in the gifts of the Spirit, and admiring them, perhaps even believing in them, but let us covet and desire them as we follow after love. It is true that the Holy Spirit divides to every man *severally as He will*, and is sovereign in this matter as we read in I Corinthians xii 11—we recognise His sovereignty, but we will remember too our responsibility. We will covet earnestly the best gifts, leaving the Spirit of God to divide severally as He will. Notice too that in the expression, "the best gifts," it is suggested that some gifts are

BETTER THAN OTHERS.

As we in these days read what the Bible has to say concerning this subject, there are two possible dangers that present themselves

(1) To believe that the gifts are being manifested in these days when they are not

(2) Not to recognise the manifestation of the gifts in these days

These studies take the stand that the gifts of the Spirit are being manifested in these days; therefore

we have to accept the challenge that the first danger is our danger. First let it be said that it is hardly possible that

SANE, SENSIBLE MEN

and women all over the world could believe that they have seen or heard such definite manifestations as these gifts deal with, when there have been no such manifestations. Second, in answer to such a charge, let it be said that this is something more than a belief—it is something that we have seen and heard—we have seen the sick healed, we have heard and read testimonies (witness or testimony as to an occurrence being accepted as evidence in courts of law by sane, sensible people) of deliverance from all manner of sickness and disease, we have heard preaching that has been different, we have heard people speaking in a language they have never learned—a clear, distinct tongue, and we have heard such messages in this clear language interpreted. Such evidence as this cannot be gainsaid, and rudely pushed aside.

Let us look now at the evidence on the other side, and with the facts before us, decide the issue. Is it possible that these miraculous gifts of the Holy Ghost are in evidence in these days, and yet not recognised? We believe that it is possible for the following

TWO REASONS,

and we leave the reader to give his verdict of the case.

(a) It is possible for a person to live in this world, and yet never come in contact with such a people, such a movement, or such manifestations, even though the Lord be working in this way.

(b) There were three classes of people amongst the Jews when our Lord was here:

Pharisees A self-righteous sect with a letter-strictness which overlaid the Law with traditional interpretations.

Sadducees Not strictly a sect, but rather those amongst the Jews who denied the existence of angels or other spirits, and all miracles especially the resurrection. They were the religious rationalists of the time and strongly entrenched in the Sanhedrin and priesthood. They were identified with no affirmative doctrine, but were mere deniers of the supernatural (Matt xii 23-33, Acts xxiii 8).

Herodians a political party of that day (Matt xxii 15-22).

These interpretations have been taken from Dr. C. I. Scofield, and are beyond contradiction. It is

THE SADDUCEES

that we are most concerned about. Notice that although such mighty miracles were done, these Sadducees denied miracles, in fact were deniers of all that was supernatural—their doctrine was destructive. We believe therefore that it is possible for the manifestation of the gifts of the Holy Ghost not to be recognised in these days, in the same way as it was possible for people living in the days of Christ to deny the miraculous and supernatural in spite of the evidence everywhere. There is still the Pharisaic spirit, there is still the spirit of the Herodians, and

quite evidently there is still the same spirit of the Sadducees.

Before proceeding with the gifts and dealing with them separately and in detail, the necessity of a true and spiritual balance in these things may profitably be urged.

Thank God for the people who in these days are not cramping out the Holy Ghost, but welcoming His presence and operations. It is possible, however, to be so taken up with spiritual things and the miraculous that we forget to be practical. It is abundantly possible to be too practical and not at all spiritual, but it is possible, too, not to

BE PRACTICAL

enough. Our God is practical. The Bible is a practical Book, and the Christian walk and Christian service are not mere fragile things only to be looked at and admired, but things workable and to be experienced. We find that although there is the wonderful, supernatural ministry as in the case of the apostles, yet in one list that deals with these wonderful gifts, after mentioning apostles, prophets, teachers, miracles and gifts of healing, we read of helps and governments, and then diversity of tongues (I Cor xii 28). There is a danger of being taken up wholly with the first, but the Lord sees the need for helps and governments. One is as much ordained of God as the other, and the commonplace gifts despised by some, take their place with the others.

In another place when speaking about service and gifts given, we read of prophecy, ministry, teaching and exhorting, and then, for the correction of those who are taken up only with the spiritual and miraculous side, we read, "He that giveth, let him do it with simplicity, he that ruleth, with diligence, he that sheweth mercy, with cheerfulness" (Rom xii 8). There is often plenty of emphasis placed by some upon the first part of this verse, but there is not such a desire for the other. It is possible to be always clamouring for miraculous gifts, but not quite so clamorous about giving with simplicity, and shewing mercy with cheerfulness.

(To be continued)

Confidence

Trust Him when dark doubts assail thee,
Trust Him when thy strength is small,
Trust Him when simply to trust Him
Seems the hardest thing of all.

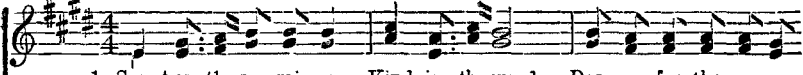
Trust Him, He is ever faithful
Trust Him, for His will is best,
Trust Him, for the heart of Jesus
Is the only place of rest.

Trust Him, then, through cloud and sunshine
All thy cares upon Him cast,
Till the storms of life are over,
And the trusting days are past.

Where He Leads I'll Follow

W.A.O.

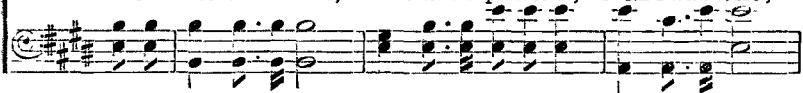
W. A. OGDEN.



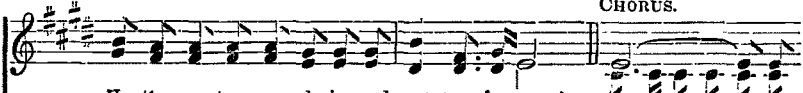
1. Sweet are the prom-ises, Kind is the word; Dear-er far than a-ny
 2. Sweet is the ten-der love Je-sus hath shown; Sweeter far than a-ny
 3. Last to His lov-ing words, 'Come un-to me,' Wea-ry hea-vy la-den



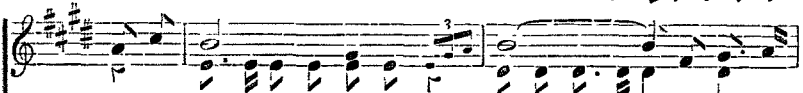
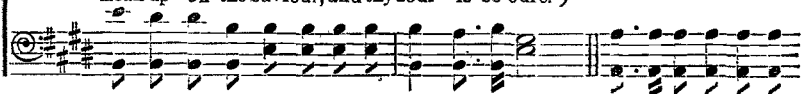
mes sage man ev-er heard. Pure was the mind of Christ, Sin-less I see;
 love that mortals have known, Kind to the er-ring one, Faith-ful as He;
 there is sweet rest for thee, Trust in His prom-ises, Faith-ful and sure;



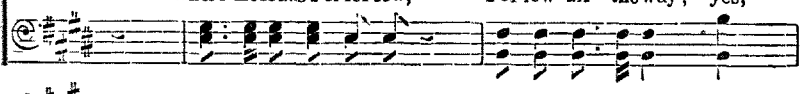
CHORUS.



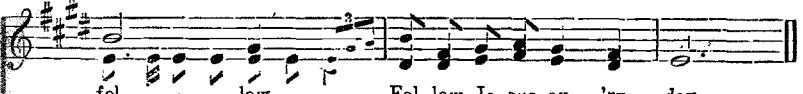
He the great ex-am-ple is and pat-tern for me. } Where He leads I'll follow
 He the great ex-am-ple is and pat-tern for me. }
 Lean up-on the Savi-our, and thy soul is se-cure.



leads I'll fol - - - low, Fol - - - low all the
 where He leads I'll fol-low, Fol-low all the way; yes,



way, fol-low all the way, } Where He leads I'll fol-low,
 } Where He leads I'll fol-low,



fol - - - low. Fol-low Je-sus ev - 'ry day.
 Where He leads I'll fol-low,



This splendid consecration hymn makes an excellent solo or congregational piece. Next week: "Hiding in Thee," the Revival Campaign chorus, with verses as well.

Bible Study Helps

NEW TESTAMENT MYSTERIES.

The Mystery of Godliness.

Christ Personally:

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I. Tim. iii. 16).

The Mystery of the Faith.

The Truth Held Fast:

"Holding the mystery of the faith in a pure conscience" (I. Tim. iii. 9).

The Mystery of Christ.

Christ and the Church:

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church" (Eph. v. 31, 32).

The Mystery of Union.

Jew and Gentile One:

"How that by revelation He made known unto me the mystery" (Eph. iii. 3).

The Mystery of Lawlessness.

Satan's Counterfeits:

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (II. Thess. ii. 7, R.V.).

The Mystery of Glorification.

At Christ's Coming.

"Behold I shew you a mystery; We shall not all sleep, but we shall all be changed" (I. Cor. xv. 51).

FIVE KINDS OF FOOLS.

Selfish Fool.

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods" (Luke xii. 18).

Stupid Fool.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (Matt. vii. 26).

Sleeping Fool.

"While the bridegroom tarried, they all slumbered and slept" (Matt. xxv. 5).

Sanctimonious Fool.

"And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" (Luke xi. 39).

Sensible Fool.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (I. Cor. iii. 18).

Elim Choruses, No. 2. Just off the Press

(See Cover iv.)

The Foursquare Gospel for the Far East

Miss V. W. M. Hoskins' Farewell. By Pastor CHARLES COATES

A LARGE and appreciative gathering of Elim missionary enthusiasts (and who of Elim are not such) gathered at the Welsh Tabernacle, King's Cross, on Friday evening, January 2nd, to give a worthy farewell to our sister, Miss Violet Hoskins, who sailed on January 8th for Kobe, Japan, in the good ship *Khyber*. London assemblies gathered in force, while numbers of friends from the provinces were also present, and our dear friend was enheartened and strengthened for her great adventure with God by loving and evident Foursquare enthusiasm, with all its promise of intercessory remembrance.

Miss Hoskins narrated the circumstances of her conversion in her home town, Bournemouth, under the ministry of Pastor William Henderson, this being followed some months later by her Baptism in the Holy Spirit. Placing emphasis upon the early impression of the Holy Spirit's urge to witnessing service for Christ in her immediate environment, which is the inevitable first call of every future missionary to more distant fields, and which led to much fruitful endeavour with the Crusaders of Bournemouth, she passed on to describe the vivid experiences in prayer during which the Holy Spirit laid the foreign field, and especially Japan, upon her heart, as a charge for future service, then the way in which the door opened for Bible study and training at Elim Bible College, and at length the providential leading of God safely past the "rash step" of independent and unsponsored service, to the glad moment of recognition as an Elim missionary, with its enlarged promise of spiritual oppor-

tunity. In all these decisions and experiences on the home side the loving and provident call and guidance of the Wonderful Counsellor had been not less manifest than in the provision of effective fellowship on the Japan field, where Mrs. M. Taylor, a veteran missionary of Kobe, has offered our sister welcome to a fellowship of labour, in a populous and fruitful field of ripe opportunity "white unto harvest."

Thereupon the new missionary was earnestly commended to God in prayer by Pastor W. Henderson.

We were privileged to present a brief review of what God is doing in several world fields through the Latter Rain outpouring, especially in Russia and Africa, through the indispensable medium of preachers native to these dark lands, specially raised up and anointed by the Spirit, and taught only by the Word of God.

The meeting closed with a heartfelt choral expression of the affection and regard in which our sister is held, rendered by the London Crusader Choir in the anthem, "Good-bye, and God be with you," and with enthusiastic congregational singing of Elim choruses voicing the hope of the reunion of every beloved labourer at the harvest home of our Lord's coming, which will without doubt abide with our sister as an inspiring memory and reminder of faithful fellowship at the Throne in the coming years of distant and lonely service for the Master in Japan.

Miss Hoskins set sail in thick fog; notwithstanding, the atmosphere shone with witness for our Lord, in the massed songs of Zion from many Elim friends as the great ship drew off into the Thames estuary.



MISS V. W. M. HOSKINS.

Concise Comments & Interesting Items

A New Year's message by the Bishop of Liverpool contained in "The Liverpool Diocesan Leaflet" contains some thought-provoking statements. The Bishop says:

"Some will think it almost a mockery that just when both our conditions and our prospects are at the gloomiest, we are wishing one another a prosperous New Year.

"No depression can overwhelm us except the depression of our own spirits, which a Christian can never allow. Let us see God afflicted in our afflictions, enduring in our endurance, yet all the time at work upon new healing processes, and with the new year calling us to recognise a newness of our hope."

It is certainly true that a Christian

should not be depressed in spirit. But there is only one thing that can prevent it in such days as we are living in. That one thing is a living faith in a living Christ. Vague, formal Christianity will not do. With a living Christ we are able to face with perfect calm the severest storms of life.

Welsh miners are giving us an insight into the secret of peace in the time of storm. We are told that in the midst of industrial chaos "idle men turn to religion." A Cardiff report says, "Prayer meetings were held to-day at many mining villages in South Wales by the colliers from the pits where work has been stopped. A visitor to the coalfields to-day might come on one of these meetings at any waste land corner of a street—a group

of men in their best clothes, standing together, bareheaded, caps in hands, with one of them praying stedfastly. Then, when the praying was done, a hymn or two would be sung softly and well, as Welsh miners can sing."

We are informed that these prayer meetings have increased in number because of a report rapidly spreading that "twenty men employed usually in a pit on the Swansea side have every working day for three years joined in community praying when they reach the pit bottom and before they tramp the underground road to the coal face. During the period of those prayers, so it is declared, there has not been an accident or injury to a single man of those labouring in that particular mine."

Television is coming nearer—much nearer. A cricket match over a hundred miles away can now be watched, by means of television, on a screen. A group of people in the Baird Television Company in London saw the full-size figure of Strudwick, the England and Surrey cricketer, appear on a screen. Eight other figures appeared with him. Mr Baird considers that there is nothing to prevent television showing views equal in size and detail to the cinematograph.

This brings to us the eager anticipation of being able to see our relations and friends even when sundered far by many miles. It sounds very attractive on paper. But we remember that even now by telephone we can hear our friends' voices when they are hundreds of miles from us.

It reminds us, however, that God has records in light of every human deed.

The increase in population is one fact given as a sure indication that some crisis must be upon us in the near future. Only the Rapture, it is affirmed, can meet the situation. A day or so after hearing this stated, we read concerning the growth of London that "a town springs up every week." The county of Middlesex may soon become one great city. The number of houses built in greater London from March 31st 1925 to March 31st, 1930 was 216,137. Another 40,000 were built between March 31st, 1930 and January 1st, 1931—giving a complete total of 256,137 houses added to London in six years. This represents a population of over one million people.

Russia's troubles are constantly before us. A German paper, the "Deutsche Zeitung" of Berlin, reports that the Soviet Government has ordered all persons in Russia to hand over their Bibles and Prayer Books, to be converted into paper for journals and newspapers, owing to the crisis in the paper industry. Persons who retain Bibles will be punished for anti-revolutionary activity.

The Soviet Government is not only atheistic, but definitely antichristian. Their paper "Izvestia," which represents the Government, has started a subscription list for a new aeroplane, which is to be christened "Antichrist." "Contributions from the godless only are accepted." We cannot imagine anyone but the godless subscribing!

GLEANINGS FROM THE CHURCHES

Convention Reports, Special Services

TYPICAL STUDIES

Hove (Pastor W. L. Kemp) During the past few weeks a real time of spiritual blessing has been experienced by the saints here. God truly has been revealing Himself in a wonderful way.

On Thursday evenings the Pastor has been giving a series of talks on the types of Christ and His Church such as Adam and Eve, Isaac and Rebekah, Ruth and Boaz, each time the main theme being our relationship to Christ.



Pastor W. L. Kemp

On a recent Monday the Crusaders took the meeting, and the messages, both in word and song, were a great blessing to those present.

On Christmas morning a very hallowed time was spent around the Lord's table, and in listening to His Word of grace.

LIVERPOOL CONVENTION.

Speakers: Principal P. G. Parker, Pastor J. McAvooy, Mr. Carson and Mr. Uprichard. Convener: Pastor F. Farlow.

Lord, my heart is full of hunger—
Hunger, Lord, for Thee
Saviour, Healer, Satisfier,
Come to me

With the above chorus the Liverpool Convention opened. Truly that was the cry of hearts this Christmastide. Principal P. G. Parker, Pastor J. McAvooy, Mr. Carson, and Mr. Uprichard were the speakers whom God used so mightily in this Convention. Right from the very first meeting God's presence was manifested in great power, the

Word of God was illuminated by the Holy Spirit, and how led hungry souls as they waited upon Him. It was truly heaven upon earth. Principal Parker on Christmas morning spoke from Rev. 1 and brought out the great truths contained therein—if we want to see the Lord we must be in the Spirit even as John was on the Isle of Patmos.

In the afternoon Pastor McAvooy gave his message from Deut. xxxii 10—Jacob found in a wilderness, and how like Jacob are we, for we were found in the desert of sin, far away from God, but, praise the Lord, He drew us to Himself by the cords of love. What a mighty deliverance. Pages could be written of the blessings received this Christmastide. Our Irish brethren too led into God's storehouse, and blessings received during their ministry will never be forgotten. To God be all the glory!

CONVENTION AT BALLYMONEY.

Ballymoney (Convener: S. J. Cooper)

A Convention was held in the Elim Hall, Ballymoney, on Christmas Day, when the special speakers were Pastor Hilliard and Mr. W. E. Barrie. A great time of spiritual blessing was experienced as the Word was given forth in the power and demonstration of the Spirit. The saints feel more determined than ever to press onward and upward in the narrow way. On Boxing Day over eighty left Ballymoney for the Convention in Belfast when a most enjoyable time was spent. Praise the Lord for the great things He has done.

PROGRESS AT EALING

Ealing (Pastor J. Kelly) The Foursquare Gospel centre at Cranmer Hall, Cranmer Road, Ealing, is progressing under the ministry of Pastor Kelly. His genial disposition and spirituality have won the affections of the Ealing people. On Sundays the hall is well filled, the congregations numbering over four hun-

dred, and conversions are still being registered.

It is encouraging to see the work in this new centre going forward with great enthusiasm. Already a branch of Crusaders has been formed, and they are enthusiastic in service for God.

PASTORAL FAREWELL.

Islington (Pastor W. G. Hathaway)

A recent evening was the occasion of farewell to Pastor and Mrs. Cannon. They have responded to the Lord's call to Nottingham and are now being used of Him there. The saints here praise God for their faithful ministry, and for the times of real fellowship and feasting in His presence, as the Word of God has been expounded in simplicity and power. Pastor W. G. Hathaway is now in charge of the work in this centre.

NEW MINOR HALL OPENED.

Eastbourne (Pastor J. R. Moore) The closing scenes of 1930 and the dawn of this new year witnessed much spiritual blessing here.

The meeting held during the last hour of last year was well attended, and Pastor Moore's earnest address on "Time is short" (1 Cor. vii 29), urged the necessity for using the present for God while trusting Him fully for the future. In the solemnity of the moment before midnight two precious souls signified their acceptance of Jesus as Saviour. Praise His glorious Name.



Pastor J. R. Moore.

January 1st saw the joyful opening of the new Minor Hall, affectionately termed our Upper Room.

Pastor Henderson from Headquarters performed this pleasing ceremony. Standing outside the empty hall by the closed door he addressed the waiting assembly, reading from Isaiah liv, and dwelling on the text, "Enlarge the place of thy tent." After a prayer of dedication he declared the hall open.

"Jesus never fails." How the little place rang with joyful praise, for the Upper Room is entirely free from debt. The required money was contributed, in a marvellous way, by members of the assembly in the short space of ten minutes. The dedication concluded with Pastor Moore returning thanks to God, and found a ready response in the hearts of all present.

UNITED WEEK-NIGHT SERVICES

Leigh-on-Sea (Pastor J. Woodhead). The church here was pleased to have a flying visit from Pastors T. Tetchner (Scarborough), and J. Tetchner, on a recent Tuesday. Although the visit was very short, it was a great blessing. Pastor J. Tetchner gave a short message of comfort, this being followed by an address by Pastor T. Tetchner, entitled, "God's Covenant." Truly our brother was under an anointing everyone could

feel the power of God in the meeting. This was confirmed at the close by a young lady boldly walking to the front surrendering her all to the Saviour. The sick were prayed for, and these also testified to blessing.

A special watch-night service was conducted in Elm Gospel Hall, Leigh-on-Sea, for Hadleigh, Westcliff, and Leigh-on-Sea assemblies. The ministers were Pastor C. J. E. Kingston and Pastor John Woodhead. A large company of believers were present, and a beautiful spirit pervaded the meeting. Pastor Kingston gave the message, at the close of which the saints gathered round the altar consecrating their lives afresh to God for service in 1931. A backslider returned to the Lord at the close of this service.

MANY CONVERSIONS WITNESSED.

Rochester (Pastor and Mrs. Greenway). The saints in this corner of God's vineyard have recently experienced great blessing in the salvation of many souls, in the recent meetings thirteen have yielded their lives to Christ.

The Gospel has been faithfully proclaimed in the power of the Holy Ghost,

and it has been a great joy to God's people to witness these conversions.

For some time past great efforts have been made to get the unsaved along to the meetings, house-to-house visiting by a band of Crusaders armed with the "Evangel" for free distribution, an invitation band of young stalwarts who go out into the highways and byways of the city and invite the outsiders to the Gospel meetings, while a loyal company of the saints hold a prayer meeting in the vestry.

Mention must be made of the Thursday evening Bible readings when Pastor Greenway has taken studies in the Book of Galatians. There have been full strength attendances at all these meetings—ample evidence of the interest that they have evoked, and it is generally regretted that they are now drawing to a close.

Those who have ministered in a cathedral city know something of the uphill nature of the work, but the saints here are greatly encouraged by recent events, and are looking forward to the future, should the Lord tarry, full of hope, and determined with God's help and guidance to do still greater things for Him.

Two Golden Days

THERE are two days of the week upon which and about which I never worry. Two care-free days kept sacredly from care and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed for ever beyond recall. I cannot undo any act that I wrought, I cannot unsay a word that I said yesterday. All that it holds of my life, of wrongs, regret and sorrow, is in the hands of the

MIGHTY LOVE

that can bring honey out of the rock, and sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for beautiful memories, sweet and tender, that linger like the perfume of roses in the heat of the day that is gone, I have nothing to do with yesterday. It was mine, it is now God's.

And the other day that I do not worry about is to-morrow. To-morrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God.

ITS SUN WILL RISE

in roseate splendour, or behind a mask of weeping clouds. But it will rise. Until then, the same love and patience that held yesterday will hold to-morrow, shining with tender promise into the heart of to-day. I have no possession in that unborn day of grace. All else is in the safe keeping of the infinite love that holds for me the treasure of yesterday. The love that is higher than the stars, wider than the skies,

deeper than the seas. To-morrow—it is God's day. It will be mine.

There is left for myself, then, but one day of the week—to-day. Any man can fight the battles of to-day. Any woman can carry the burden of just one day. Any man can resist the temptation of to-day. Oh, friend, it is only when to the burdens and cares of to-day carefully measured out to us by the infinite wisdom and might that gives with them

THE PROMISE,

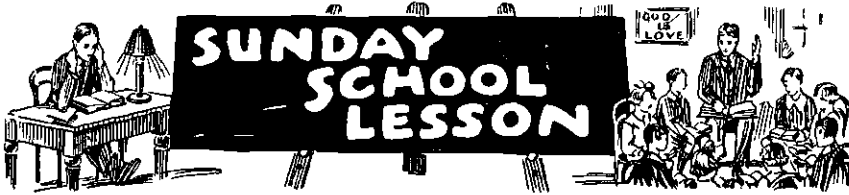
"As thy days, so shall thy strength be," we wilfully add the burden of those too awful eternities—yesterday and to-morrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of to-day that drives men mad. It is the remorse for something that happened yesterday, the dread of what to-morrow may disclose.

These are God's days. Leave them to Him.

Therefore I think, and I do, and I journey but one day at a time. That is the easy day. That is man's day. Nay, rather that is our day—God's and mine. And, while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and the All-loving takes care of yesterday and to-morrow—Sel.

The Faithful Pastor

He has to supply each member of the household with meat in due season, none must be suffered to starve, all must be fed with food convenient for them. But it must be the wholesome food which God has provided, and must not be adulterated with human additions. It must be the heavenly manna, and the pure water of the river of life, and not that fountain polluted and the bread of heaven corrupted by the admixture of human error.



By Pastor P N CORRY

Sunday, February 1st, 1931

READING. Luke II. 42-52.

MEMORY TEXT: "And He went down with them, and came to Nazareth, and was subject unto them"—Luke II. 51

TEACHER'S NOTES

(I) A Map is Necessary

In following the journeys of the Lord Jesus it always helps to have a good map of Palestine handy, and if possible separate from the Bible for easy reference. This should be one that shows the contours of the ground, for Palestine is by no means a flat country. The one that I find most useful is Bartholomew's 1/4-inch map of Palestine, mounted on cloth, and published at 10/6. The price sounds prohibitive, but it is so good that it is worth every penny, and if the teacher cannot afford one, then at least the Sunday school should possess a copy for reference.

As an instance of its usefulness, follow the journey of the Lord Jesus from Nazareth to Jerusalem. The length of rough road to travel was about eighty miles from Nazareth to Jerusalem, so that at once you see that it was no short walk for a lad of twelve years of age. Leaving Nazareth, which is about 1,500 feet above the Mediterranean Sea, in a little while at a bend in the road the whole of the Plain of Esdraelon lies like a carpet at your feet. The Passover always comes in the spring, and so the valley may be imagined as green and full of beauty. Away to the right the ridge of the mount called Carmel can be seen to awaken thoughts of Elijah's glorious stand for Jehovah, and on the left Mount Tabor reminds us of stories of Barak and the defeat of Sisera, whose chariots were rendered useless in the River Kishon, which runs through the western part of the plain. After some hours of walking, the pilgrims from Nazareth would be travelling under the shadow of Mount Gilboa with its sad memories of the death of King Saul, the first king of Israel and his sons, and that night they would probably camp somewhere in the plain of Dothan, with its memories of another Israelitish boy named Joseph, who also was sold by his countrymen.

Thus as you travel with your map and with the spectacles of youth to get the vision, every hill and valley will be alive. The history of Israel to a boy who, like the Lord, knew his Old Testament, would live again before his eyes as he walked towards Jerusalem. So carry on through Samaria with its hatred and its frowning castle of Herod, up the hills of Mount Ephraim towards Judaea—every valley and hill alive with thrilling stories of Saul, Jonathan, David or Samuel, and

the Temple that was first pitched at Shiloh that lies close to the path, until with a gasp the "city of the great King"—Jerusalem—bursts upon your view. No wonder the pilgrims sang those psalms of ascent (Psalm cxx-cxxxiv) and as the thrill of that journey passes before your eye I think you will agree that a map is necessary, and, even more, it becomes a blessing.

(II) The Coming of Age

The Law required that every Jewish youth should at his thirteenth year become "a son of the Law or of the Commandment", and as Edersheim points out, though the legal age was anticipated, it was in accordance with custom that this should take place the first Passover after Jesus was twelve years of age (Luke II. 42).

To this event every Jewish boy looks forward with great joy, it is one of the outstanding days of his life. He becomes of age, and is now treated as a member of the congregation, and no longer as an infant whose father has up till now been responsible for his actions. At once we begin to see our Lord's consciousness of His mission and work, shewing us how deep the preparation days have been, and how sacred this visit must have appeared to the Lord Jesus.

In dealing with a boy's class, especially if they are about this age it is good to stress this time of their lives as one of great joy and much additional responsibility. In our land a youth is not considered to be of age until he is 21, but, in the sense of taking upon him the responsibilities of knowing and acting in a right or wrong way, 21 is far too late. Habits of thought and action are formed when about the age of 13 that can make or mar the man of 21. Use this lesson to much effect, so that youth may feel the sacredness of life, and consecrate itself in a very real way to the service of the Lord. Dedication as infants must be followed at this age by self-dedication as servants of the King of kings.

(III) The Teachers of the Law (Luke II. 46, 47)

It is well known that it was the rule for even the most famous teachers of the Law to come out on Sabbaths and on feast days to the Terrace of the Temple, and there publicly teach and expound the Scriptures. Much liberty was given to ask questions, and the method of teaching was mainly through questions and answers which were welcomed. The Passover with all its inner meaning and glorious promise might well lead the most ordinary boy to ask questions—indeed they were invited (Exodus xiii. 8, 14)—then how much more the Lord Jesus,

who in the fulness of time was to become Christ our Passover (I Cor. v. 7). Time was lost sight of, Nazareth was forgotten in the urge of these days of opportunity to learn more, and to ask all the thoughts that had been growing in His heart and consciousness during those years in Galilee. Age was forgotten in the ageless quest for truth, until on the third day the study class was broken up by the anxious voice of His mother saying, "Child, why hast thou thus dealt with us?"

The pilgrims from the various parts of Palestine usually travelled together not only for company, but for safety, and when the caravan started to return, Joseph and Mary took it for granted that he was with the other boys of the company, and did not worry until the end of the first day's journey. After their fruitless search they returned to Jerusalem, a journey which accounts for the second day, and on the third day they searched Jerusalem and found Him in the Temple. How many there are that suppose the Lord to be with them, and journey onward without a fear, only to find that he is not in the company! Well is it for such if they have only gone a day's journey, and return to find Him.

Notice the reply of the Lord Jesus: "Wist ye not that I must be about My Father's business?" or, as Newberry (margin) translates it, "that I must be in the things of My Father." Many have tried to make this reply simply mean, "Why look for Me anywhere else but in the Temple?" but Edersheim shews conclusively that the word used refers to the work or the things of the Father, and not simply the house. He had so often spoken and thought about the Father, that to be anywhere else but where He could learn about Him was impossible. To Jesus, the things of God were His occupation, so that in those things He was to be found. What and where will ours be found? Alas! in many cases the sports ground, the amusements room, the dance hall, the card table, the business desk hold sway, because our treasure and joy is there.

In spite of this knowledge which the Lord possessed, He knew that He should return to Nazareth, and "His Father's business" for Him during eighteen more years was to be subject to his parents, and be diligent as the humble carpenter in the home town of Nazareth.

"His Lamps"

His lamps are we
To shine where He shall say,
And lamps are not for sunny rooms,
Nor for the light of day
But for dark places of the earth,
Where shame and wrong and crime have
 birth,
Or for the dusky twilight grey,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after Him
And as sometimes a flame we find
Clear shining through the night
So bright, we do not see the lamp,
But only see the light,
So may we shine—His light the flame
That men may glorify His Name!

False Leadings and True

OUR "leadings" are not necessarily to be followed. Many a child of God has followed inner leadings that have brought only disappointment, confusion, or distress. Leadings from without may also be followed to failure. And the following may be sincere, prayerful, and in a surrendered spirit. What, then, is the trouble? The trouble arises from the fact that God did not send those leadings, they were not leadings of the Holy Spirit, but of some one or something else. Just as we are to "believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world" (I John iv 1), so we are to believe not every leading, but try, or challenge and test our leadings. James M. Jollock of the Japan Evangelistic Band, in a discerning and helpful message on the Abiding Life,

gives sane counsel when shewing that the abiding life is the obedient life. "Further I would like to say on this matter of obedience, be sure to

TEST YOUR IMPRESSIONS

of duty. I once read, by a well-known Christian leader, words to this effect, 'Regard every impression of duty as the voice of the Holy Spirit.' I am not sure that is wise counsel. I venture to think it may lead to doing some extravagant things. Remember, we can get impressions from four sources. They can come direct from heaven by the Holy Spirit, they can come by the Devil as an angel of light, they can come from your own imaginings, they can come from feelings and opinions and influences of those around you. You say, 'How am I to know?' Well, do not act on

the mere impression, but bring it to the Lord in prayer and to the test of His Word, and do not act until you are clear it is His will and His way. James iii 17 gives a scriptural test for all impressions. 'But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.' If your impression will not satisfy those conditions, you may well doubt whether it is from the Lord. Impressions from the evil one are often worrying and discouraging, a sort of threat, 'If you do not do this now, you are to lose your blessing.' Beware of impressions like that. The Lord Jesus never threatens His yielded, trusting children, He encourages them, He goes before them, He leads them. His is a constraining, loving, gracious, gentle voice."

If the Lord Jesus Came Now!

AND He might! He would alter the world at once. Some would call for the rocks and mountains to hide them from His presence. For He is coming in great splendour and glory—not as He once came to suffer and to die for us. He is coming as King to reign and put down all wrong. The oppressed would be free. Poverty would be ended. A world at peace too! Men would beat their swords into ploughshares. Even the ferocious beasts would become harmless. The lion would lie down with the lamb. As His Word tells us, "They shall not hurt nor destroy in all My holy mountain for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah xi 9).

What a blessing it would be if the Lord Jesus were to come to-day! What a lovely world it would be to live in. The curse done away with, and the world like the Garden of Eden. As His Word tells us, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isaiah lv 13).

The Devil will be bound and cast into the abyss—no tempting Devil when Jesus reigns! He will be King of kings in very truth, and Lord of lords. He will reign over all the earth. There is a glorious time coming for this old world. And it will be ushered in when He comes.

He is coming! He told His disciples He would. And the angels said He would (Acts i 10, 11). He went bodily and He is coming bodily. And how often the Bible speaks of this glorious time. How often prophets spoke of it. Some who have given time to the study of it say it is mentioned more than 300 times. How glad some of us are that the time is so near. Everything is happening as His Word tells us it would. He is nigh, at the door! And though things may yet get

worse, as He told His disciples they would when His coming was near, "As it was in the days of Lot [things were bad then] so shall it be in the days when the Son of man cometh."

How dreadful it would be if He did not come again. There would be no one to rescue the world from its awful state. He is coming again to right it, and to make it a beautiful place to live in. He came at first as a sacrifice for sin. He bore our sins in His own body on the Cross. "He was wounded for our transgressions and bruised for our iniquities" (Isaiah liii), and we are ransomed through His great atoning sacrifice. There is salvation for all who will have it. He has purchased us with His own precious blood. And now we have just to accept Him as our own Saviour.

We could not purchase salvation. But thank God, it has been purchased for us. It is free. And what we have to do is to take it and thank Him. It is all accomplished for us. When the Lord Jesus was dying He said, "It is finished." The great atonement was made by the shedding of His precious blood, for without the shedding of blood there is no remission of sins. But, thank Him! He made the great atonement. And it is finished, once for all. When we realise this it makes joy spring up in our hearts, and we give thanks.

He has opened heaven for us. He wants us where He is. An eternity of happiness, instead of an eternity of misery awaits all who put their trust in Him. How good God is! May we just rest in His love for us, taking our salvation, and so giving Him joy. Nothing pleases Him better than that we take the gift so freely offered. He loves us to believe and trust Him, and at what a cost He purchased our salvation! May it be your happiness to trust Him now as you read this—
as it is mine—L A H

Classified Advertisements

REVISED RATES

30 words (minimum) 2/6 per insertion and 1d for every additional word. Three consecutive insertions for the price of two. Box numbers 6d per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4

Advertisements should arrive **MONDAY** mornings for the issue on sale the next day week.

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BRIDLINGTON, Yorks—Cheery, homely apartments, board optional, comfortable, pleasant, restful, those needing change of air. Mrs Kemp, "Elsinore," Trinity Road. B578

BRIGHTON "The South for Sunshine" Spend your winter at Brighton. For winter terms apply to Miss McWhirter, Elim Guest House, 45, Sussex Square, or 'phone Brighton 4063.

CHRISTIAN home with prayers and fellowship, bedroom to let, use of sitting room and bath, etc. 12/6 weekly. Mrs Morgan, 128, Mantilla Road, Tooting Bec Common, S.W.17. B604

ELIM BIBLE COLLEGE Visitors welcomed, spacious house, central heating, Bible lectures, spiritual privileges. Winter terms for board residence, 42/- single room, per week, 35/- shared, or 6/6 and 5/6 per day. Apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

HOUSES, FLATS, ETC.

To Let and Wanted

BRIGHT, cheerful, homely, unfurnished room, suit two business ladies, meals, attendance, if required. High class house, bath, telephone, slot gas, very low rent, permanence. Would partly furnish if des red, or two small rooms. Mrs Young, 34, First Avenue, Hove, Sussex. B600

SITUATIONS VACANT.

WANTED—Good cook general and house parlourmaid for private house, 3 maids kept. Bacot, 14, Carfax, Horsham. B604

WANTED for Baking and Confectionery in Reading, Book keeper, and part time shop, take charge. State age, salary, experience, good references. Apply "Elim Evangel" Office. Box 165. B605

MARRIAGES

GOLDEN CLAYDON—On January 1st, at Elim Tabernacle, Wellington Street, Portsmouth, by Pastor J. Robinson, George Golden to Pansy Claydon, both Elim Crusaders.

AVLING HOLLEBON—On December 26th, at Elim Tabernacle, Hartfield Road, Eastbourne, by Pastor J. R. Moore, Arthur James Avling to Lillian Amy Hollebon, both Elim Crusaders.

BAILEY GILLILAND—On December 27th, at Worthing, by Pastor F. Smith, William James Bailey to Frances C. A. Gilliland.

HUNTER TODD—On December 26th, at the Congregational Church, Malden, by Evangelist R. A. Gordon, Frederick Chas Hunter to w. Lillian Todd.

BIRTH

McMILLEN—On December 7th to Mr and Mrs McMullen of Ballymore, a daughter.

MISCELLANEOUS.

FOURSQUARE POSTER SERVICE—Good pastors need good posters. Have yours hand written (four colour) by ex missionary. 20 x 30, 1/3, 30 x 40, 2/3, 40 x 60, 3/ etc. Banners, texts and signs. Reginald J. Silvey, 5, Dock Road, Tilbury. B601

ANYONE CAN PLAY hymn tunes without drudgery by obtaining a copy of "The Essentials of Pianoforte Playing" by Janet E. Fuller. Highly recommended by Musical Opinion. 2/6 net (by post 2/9). Victory Press, Park Crescent, Clapham, London, S.W.4

When God Changes a Man

By W. F. P. BURTON

An impressive story of a ferocious Congo slave-raider who became a noble Christian and a powerful evangelist among the native tribes. A book that will appeal to all who are interested in missionary work. It is a stirring narrative throughout. Bound in cloth boards, with two-colour jacket.

2/6 net
(by post 2/10)

VICTORY PRESS

Park Crescent
Clapham
London, S.W.4



BOOKS at SPECIAL PRICES

STOCKTAKING SALE OF SHOP-SOILED BOOKS

John Bunyan	-	-	21/- for 5/-	Structural Principles of	
Captive Thoughts	-	-	2/6 ,, 1/6	the Bible	- - 7/6 for 5/6
Notes on Romans	-	-	3/- ,, 1/6	Divine Healing Sermons	2/6 ,, 1/6
Greatest Book in Literature	-	-	2/- ,, 1/6	Witnesses to the Word	1/6 ,, 9d.
				Sure Word of Prophecy	1/6 ,, 9d.

Postage 4d on one book, 6d. on two, 9d. on three or more

Just a few titles from our list of bargains (sent free on request)

SEND YOUR ORDER AT ONCE—AVAILABLE DURING JANUARY ONLY

ELIM BOOK SALOON, 7, Paternoster Row, London, E.C.4

Phone : Central 7706

You like Choruses?

OF course you do. But there are so many you can't get hold of, that's the trouble. Listen, that trouble is over, for we have just published another new chorus book with 55 different choruses in—the best of the old and all the new. The words and music for which you have been anxiously searching are here. Among others are the following, which have never before been published in this country:

Jesus, Thou Loving Saviour. His Name shall be Jesus.
Wonderful, wonderful, Jesus is to me. Yes, He will.
The Rose of Sharon. If Jesus goes with me. We
worship and adore Thee. We praise Thee, bless Thee.
When your cup runneth over with joy. Blessing and
Honour. Praise the Lord, what a joy is mine.

Write at once for this new book. The first edition of our previous book was sold out within a few weeks.

Elim Choruses No. 2

(Not a single chorus which appeared in the first Chorus Book is included)

Only **6d.** per copy (by post 7d.)

Obtainable from:

ELIM BOOK SALOON

7, Paternoster Row, E.C.4