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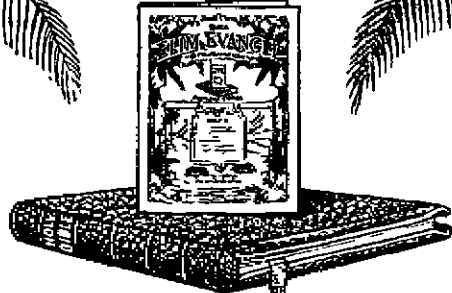
Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 14

APRIL 4, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ EX. XX 27

Baptiser

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

Coming King

# Annual ELIM EASTER CONVENTION in London

Good Friday, April 18th, to Friday, April 25th

Owing to the tremendous crowds attending this Convention, services will be held simultaneously in four buildings:

Elim Tabernacle, Park Crescent, Clapham  
Elim Tabernacle, Stanley Road, Croydon.

Elim Tabernacle, Central Park Road, East Ham  
Elim Tabernacle, Fowler Road, Islington

**Speakers include:** Principal George Jeffreys, Pastors R. Mercer, P. N. Corry, R. J. Jones, J. P. Len Jones, P. H. Hulbert, R. E. Darragh, J. McWhirter, P. Le Tissier, J. Lees, Cheol (Alex) Marks, and Miss Blodwen Terrell

**Times of Services:** Good Friday, 11, 3 and 6.30 Saturday, 7.30 (Clapham and East Ham only). Easter Sunday, 11, 3 and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Closing meeting, Welsh Tabernacle, King's Cross, Friday, 7.30. (For particulars of cheap fares, see below).

Saturday, April 19, Great Elm Crusader Rally conducted by Evangelist J. McWhirter, in Hyde Park (weather permitting), 7.30 p.m.

## Easter Conventions in Scotland, Ireland & Wales

**GLASGOW.** City Temple (opposite King's Theatre) Speakers include Principal P. G. Parker, Pastor and Mrs S. Gorman

**BELFAST.** Elim Tabernacle, Ravenhill Road Speakers include Pastor J. Smith, Evangelist W. H. McWhannic and others

**CARDIFF.** Cory Hall Speakers include Pastors W. G. Hill, W. Barton and A. Longley

## The Foursquare Gospel Demonstration

in the Royal Albert Hall on Easter Monday (April 21) will be conducted by Principal **GEORGE JEFFREYS**, who will preach at the following services:

### 11 A.M.—DIVINE HEALING SERVICE.

The sick will be anointed with oil and prayed for, and requests for prayer dealt with.—James v. 14.

### 3 P.M.—COMMUNION SERVICE.

Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate.—1 Cor. xi. 26.

### 6.30 P.M.—BAPTISMAL SERVICE.

Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ—Matt. xxviii. 19.

Doors open one hour before each meeting. Special singing by Elim Crusaders for half an hour before each meeting. Refreshments will be obtainable on the premises between the meetings.

All seats will be free EXCEPT box seats, tickets for which are obtainable at the following reduced prices: morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, S.W.7 (Telephone: Kensington 5360). Do not write to the Box Office except for box tickets.

Part of the Balcony will be reserved for visitors by special Day Excursions. The strapped seats are private property.

## INTENDING VISITORS TO LONDON—PLEASE NOTE

**CHEAP RAILWAY TICKETS.**—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket visitors can come to London and return to their homes any days they choose from Wednesday, April 16th to Monday, April 28th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

**VISITORS FROM ABROAD.** Arrangements have also been made with the Railway Companies for cheap tickets from certain ports in France, Belgium, Holland, Denmark and Germany. The cost will be a single fare and a third for the double journey (children half-price). For particulars, write to the Convention Secretary (address below).

**ACCOMMODATION.**—Those requiring accommodation should write at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, stating what they desire, with particulars as to length of proposed stay.

**DAY VISITORS TO LONDON.**—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

**IMPORTANT NOTICE.**—All enquiries should be accompanied by a stamped addressed envelope. Write now to the CONVENTION SECRETARY, ELIM WOODLANDS, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4.

## WATCH THESE DATES:

**BATTERSEA.** Commencing March 30 Elm Hall, Plough Road Campaign by Pastor Len Jones

**BIRMINGHAM.** March 26—April 13. Principal George Jeffreys and Revival Party See cover iii

**CROYDON.** April 3, 6, 10. Elm Tabernacle, Stanley Road Principal P. G. Parker

**DOWLAIS.** April 18—25 Elm Tabernacle, Ivor Street. Easter Convention Speakers Evangelist W. R. Knight and Mrs D. J. Davies.

**READING.** April 13 3 and 6.30 p.m. Palmer Hall, West Street Visit of London Crusader Choir

**HAMMERSMITH.** April 6—13 Crusader Campaign Sunday, Tuesday, and Thursday in Broadway Congregational Hall Monday, Wednesday, and Friday in Brook Green Labour Hall April 6, visit of London Crusader Choir, 8 p.m., accompanied by Pastor E. C. W. Boulton.

**ROMSEY.** Commencing March 30 Latimer Hall, Latimer Buildings Campaign by Miss Buchanan

**SOUTHAMPTON.** Commencing March 23 Elm Tabernacle, Park Road, Freemantle Campaign by Master Frank Allen

**WATFORD.** April 2, 9 Elm Hall, St Alban's Road. E.B.C.S. lectures by Principal P. G. Parker

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 14.

APRIL 4, 1930

Fridays, Twopence

## The Lord's Coming

Its Absolute Necessity to Solve World Problems

**I**T is one of the mysteries of life how thoughtful people, facing the basic facts of the world, can fail to see—what every Second Advent student knows as a truism—that the earth, and the human race on it, are built within sharp boundaries which draw closer every year. That is to say, apart from all prophecy, yet dovetailing into prophecy with the startling accuracy of truth, the ground-plan of the world, as created by God, compels a near cataclysm, a collapse so awful, so irretrievable, as to compel the abrupt and miraculous intervention of God, without which the world would be an express train heading straight for a precipice.

### POPULATION.

The boundaries of the possible population of the globe the figures for Great Britain alone will throw up into sharp relief. In 1701 (says Mr. Harold Cox in the *Fortnightly Review* for July, 1920) the population of Britain was 6,045,000; and in 1801, 9,893,000; in 1901, 32,528,000; and in 1911, 36,070,000. That is, in the sixty years between 1851 and 1911 the population doubled itself; and at this rate—doubling itself every 60 years—in 360 years the population of England and Wales would be 2,304,000,000, or five hundred millions more than the present population of the whole earth. It is obvious, at a glance that the world's problem of population must, within a few decades, become wholly impossible.

### FOOD.

As sharp are the boundaries set to the food productivity of the globe. Professor J. W. Gregory, F.R.S., President of the Geographical Section, informed the British Association in Toronto (August, 1924), that it is calculated that 6,600,000,000 is the maximum population the world can feed; and that that limit will be reached in 120 years. Even if the food supply—the Professor said—were indefinitely multiplied, by the precipitation of the nitrogen of the atmosphere as a constant rain of manna, by the year 3,000 A.D. living room—apart from the Arctic and Antarctic lands—would be wanting for the 700 millions of millions of mankind. By a limit man never made, and which man can never elude, an impossible precipice yawns immediately beyond.

### ENERGY.

Sharp boundaries have also been set by the Creator

to the sources of energy, necessary for civilisation, stored in our planet. "For over a century," says the *Times* (September 21st, 1920), "the world has been dissipating its capital of stored energy more rapidly year by year. Mechanical power has supplanted wind-power, water-power, and the labour of men and animals. Windmills and sailing vessels have yielded to steam engines, water-wheels have disappeared, motors serve for road transport, and we take the lift instead of climbing stairs. The total consumption of energy has been doubled, quadrupled, multiplied indefinitely. The capital consists of energy captured from sunlight by living plants, and stored chemically as coal, oil, or peat. It took countless centuries to accumulate; its amount is limited. Already many coalfields are exhausted, and the production of oil in the United States will probably cease within the life-time of men now middle-aged. The mineral resources of the world have not yet been completely mapped out, but those most conveniently placed have been measured, their duration estimated. Before the war, prices shewed that demand was overtaking supply; but the fear of reaching the limits of supply is now reinforced by a cost-raising factor even more powerful—the increasing demands of labour."

### THE RACES.

Equally grave are the boundaries within which the problem of racial conflict has to be solved. Eight-ninths of the habitable globe are under white dominance; but since the amazing victory of Japan over Russia, colour has been a rapidly rising tide; for the day when Russia was beaten to her knees (as Mr. Chirgwin has said) the fetish of white invincibility lay, like Dagon, in the dust. "Another war," says Dr. Parkes Cadman, "would wipe out for ever the supremacy of the white races." We are facing enormous race pressure. "Moscow," says the *Times* (June 30th, 1925), "calls for the liberation of the yellow and black races from the rule of the white." What is true in South Africa may become swiftly true everywhere: "We, a handful of whites," says General Smuts, "are ringfencing ourselves, first with the near ring of black hatred, and beyond with the ring of hatred of the whole of Asia." The conflict of colour, the collision of races on a shrivelling planet, is no remote nightmare, but (as the *Times* has said) a menacing possibility of a not dis-

tant future. What a Russo-Chino-German mass-alliance, now threatened, would mean—the moving of 800,000,000 of mankind—no mortal can say. "The world," says General Sir Ian Hamilton, "hangs poised over the abyss."

### SCIENCE.

More dreadful are the self-made boundaries of an entire race, maddened by fear, turning brain into destruction. Science, devoted to annihilation, now menaces the world. Machine-guns spitting forth a fan-shaped tail of 6,000 bullets a minute; aeroplanes at a height of ten to fifteen miles, dropping bombs weighing 4,300 lbs, and creating destruction over the radius of a mile, guns with a range of 150 miles, and tanks which, concealed in their own smoke, can out-distance the fleetest hound—all these are things that are here now. "If destructive science is to remain dominant," says the *Manchester Guardian*, "there is no salvation in store for the world. 'Why not?' replies the hard-head: 'it always has been the view and the world has gone on' Quite true! But the last few years have brought a startling change in the conditions of existence—a change that has not yet been fully realised. Destructive science has gone ahead out of all proportion. It is developing so fast that each irresponsible assertion of national rights or interests must bring the world appreciably nearer to ruin. Without any doubt whatever, the powers of destruction are gaining fast on the powers of creation and construction." "Give me a few millions sterling," says M. Vogt, the Norwegian scientist, "and I will sit on Hampstead Heath in London and destroy Berlin." Mr. Edison says "There is nothing to prevent twenty to fifty aeroplanes flying to-morrow over London's millions with a gas which can suffocate those millions in three hours."

### STATESMEN, SOLDIERS, DIPLOMATS,

and men of science, the men who, unacquainted with prophecy, controlled the world throughout the Great War, and so know the facts as none other knows them, are the men whose warnings are the gravest and saddest.

Viscount Grey says: "Unless mankind learns from this war to avoid war, the struggle will have been in vain. Over humanity will loom the menace

of destruction. If the world cannot organise against war, if war must go on, then the nations can protect themselves henceforth only by using whatever destructive agencies they can invent, till the resources and inventions of science end by destroying the humanity they were meant to serve." Mr. Lloyd George says: "Discoveries made almost at the end of the war, if they had been used, would have produced horrors indescribable, and if we are to have another war with new terrors that no man ever thought of at its beginning, the world will be driven to something that it has never conceived in its most imaginative moments."

### MORAL DECADENCE.

One moral boundary—and therefore the only boundary disputable; all the rest are beyond challenge—is the deepening iniquity which, above all else, must reach a limit compelling the marvellous intervention of God. We take a nation high in the ethical rank of peoples, and the nation now the wealthiest in the world. The murders in the United States between 1912 and 1918 exceeded, by 9,050, the total American deathroll in the Great War—59,377 murders, and 135,000 murderers are at large in the States. "To realise," says Judge Kavanagh, of the Superior Court of Chicago, "the prevalence of this invisible class, it is only necessary to consider that we have unconfined in the United States more killers than we have clergymen of all denominations, or male teachers in our schools, or all lawyers, judges and magistrates put together, or three times the combined number of our editors, reporters and writers, and 52,000 more slayers at large than we have policemen." Within a decade burglary has increased 1,200 per cent, and in one year the thefts from common carriers reached \$100,000,000, the postal authorities estimated that \$300,000,000 was lost through fraudulent schemes, and the Bankers' Association reported \$50,000,000 stolen through false cheques. In the last twenty years 3,767,000 Americans secured divorce papers. Such is the rapid decay of the nations foremost in ethical ranks. The world decadence culminates in a scene in Moscow which would have been totally impossible in any capital in the world before the Great War—a huge bonfire in which a figure labelled "God Almighty" was burned, while hundreds locked arms and sang and danced as the effigy crashed into cinders.—*Sel*

## Concise Comments and Interesting Items

Sadhu Sundha Singh was mentioned in these "items" some little time ago as being missing. Now we learn that his friends in India have heard about him. A letter has come from Miss Mair Davies of North Bengal in which she says, "A strange thing happened the other day, a sadhu appeared at our station here, and told us that the Sadhu Sundha Singh was on his way back from Tibet. He had met him only a few days previously and found him very happy, and still going on with his work and meditations."

Freemasonry is one of those subjects that exercises a great number of Christians. Many joined this secret society before they were converted. Some have done so afterwards. We are glad to see that another edition of the book, "The Menace of Freemasonry to the Christian Faith," has just been

issued. It is written by the Rev. Penney Hunt, and can be obtained by writing direct to the Freedom Press, Breaston, Derby (1/4 post free). The book is exceedingly illuminating. Ministers will do well to keep a copy by them for reference.

**Changeless Rome** is well illustrated in a recent article appearing in the "Life of Faith." Here is one paragraph:

"On June 9th, 1929, Senor Villar and I were preparing for the meeting at Ubeda when we heard some terrible blows on the door. We found that it was some children throwing large stones, calling out, 'Down with the Protestants!' Then they ran away, taking refuge in a Roman Catholic church close by. A little later, I was outside with some of the brethren, and I saw something that filled my soul with sadness; a priest, the same one who had told the children to throw the stones,

was coming along the street followed by about forty children, and, on reaching the door of the hall, began to intone, 'Hail, Mary!' and then stopped and shouted, 'Hurrah for the patron saint of Ubeda.' Then he asked the children, 'Do you love the patron saint?' 'Yes, yes,' they replied. 'Do you want the Protestants to be in Ubeda?' 'No,' they said whereupon he shouted, 'Down with the Protestants! down with them!' 'Down with them,' replied the children, and they continued on their way."

**Christ Life**, a deeply spiritual American paper, gives an interesting summary of the world position of the Jews. It reads as follows:

"They are sleeping under all stars, trading in all marts, sailing over all seas, scaling all mountains, tracking all deserts, wearing all garbs, speaking all tongues, familiar with all customs and codes, the 'source of all the monotheism of the world,' holding in their hands the prophecies of their own people, scorned and scattered condition, at once no people and the mightiest of people, steeped in prejudice and often in poverty, without prophet to inspire, or priest to rally, or prince to rule, or standard for rendezvous, without country that they may call their own without shakel or shield, without miracle or sacrifice, without urim and thumim or cloud pillar—they remain, defying all influences that have worked the extinction of other peoples from the days of the Czar of Egypt to those of the Czar of Russia, and they remain to accomplish so high and holy mission as witnesses to Jesus Christ in another and a better sense than in that of the terrible 'Tarry thou till I come,' which has made them monumental through centuries of the judgment of God."

Twenty-five years ago the British and Foreign Bible Society had but one Bible house, that in London. Since then fifty-six Bible houses have been built in all parts of the world and paid for apart from the ordinary income of the Society.

Last year 233 ships landed 43,000 newcomers at Halifax, and of these 41,500 received Gospels in twenty-three languages. At St. John over 12,000 copies were distributed among 17,000 passengers speaking thirty-two tongues, and at Quebec 63,000 books among 78,000 passengers.

## Royal Albert Hall

Easter Monday, 1930

Continued prayer is requested for these meetings, to which thousands are already looking forward with joyful expectation.

We are relying on our readers to help us to make the meetings widely known. Posters (20 x 30 inches), window bills (11 x 17½ inches), and leaflets are now ready. Will those who can make use of them write at once to the Convention Secretary, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, stating quantity of each required.

## He Satisfies Me

Words and Melody by H. A. Court

Harmonised by W. G. Hathaway.

He sat-is-fies me! He sat-is-fies me, Gone from my  
heart have the world's guided toys, Now praise His name I have found deeper joys, For  
He sat-is-fies me!... He sat-is-fies me!  
Je-sus now is my all in all, He sat-is-fies me sat-is-fies me

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## Bible Study Helps

### ATTITUDES IN PRAYER.

- 1 Standing—temple worship (Mark xi 25).
- 2 Bowing—humility, meditation (II Chron xxix 30)
- 3 Kneeling—reverence (II Chron vi 13, Psalm xcvi 6)
- 4 Spreading forth hands—petition (Isaiah i 15)
- 5 Lifted up hands—entreaty (Psalm xxviii 2)
- 6 On the face—agonising (Num xvi 22, Matt. xxvi 39)
- 7 Sitting or walking—hourly communion (II Sam vii 18, I Tim ii 8)

The victories won by prayer  
By prayer must still be held;  
The foe retreats—but only when  
By prayer he is compelled

### SOME OF GOD'S ESTIMATES.

- 1 The ornament of a meek and quiet spirit is of great price (I Peter iii 4).
- 2 He that is slow to anger is better than the mighty (Prov xvi 32).
- 3 He that ruleth his spirit is better than he that taketh a city (Prov xvi 32).
- 4 The tongue of the just is as choice silver (Prov. x 20)
- 5 The mouth of the righteous is a well of life (Prov. x. 11)
- 6 The prayer of the upright is His delight (Prov xv 8)
- 7 Those that remember Him He speaks of as His jewels (Mal iii 16), His special treasure (margin), even a peculiar treasure (R V)

The love of God (Rom v 8)—unmerited.  
The love of Christ (Rom viii. 35)—fatal.  
The love of the Spirit (Rom xv. 30)—indwelling.

# Principal George Jeffreys Ministers at Kilsyth

**K**ILSYTH! How its name brings a glow to the heart and praise to the lips. From this spot where revival often burned, the fire has again been lighted. The quickening breath of the Spirit has fanned into flame smouldering ashes, and the Lord has once again been magnified.

On the outskirts of the little town, the blue lights streaming from its windows, lies that little gem of the Foursquare church, at the foot of yonder snow-capped hills, and as we drink in of the health-giving breezes and listen to the gurgling stream as it wends its way through the valley, we are reminded that it stands as a solid witness to the Redeemer's love, who died for every dear inhabitant of Kilsyth, and is even now hovering over its every home.

But, if we are touched with the impress of the fingers of God in His handiwork in the beauties of nature without, what a record of joy is upon our hearts as we recall the hallowed scenes within what is surely

## THE SMALLEST OF ELIM TABERNACLES.

See the happy folk as they throng night after night into it! There our dear Principal, re-anointed for his ministry and refreshed by the warmth of God's dear children, preaches with liberty and joy the inspired Word of life, and leads in the supplications and praises of the saints. How the fire of the Holy Spirit burns, and how hearts are united more firmly together, and with what fervour is sung the glorious old twenty-third Psalm! We have come to Bethel

indeed and have met our God afresh and can it be otherwise than that other souls are attracted by the joy of the Lord, and led to stoop down and drink of the living waters? For He, the very Fount of blessing, is in the midst of us.

Perhaps of all the sunlit days, the last was the sweetest. Souls were saved, and bodies received healing, but the crowning joy came in a burst of glory as we were gathered around His table. Our hearts thrilled and melted as we remembered Calvary's love in His presence, while He rejoiced over us with singing

Hallelujah! Hallelujah!

We have passed the riven veil

Where the glories never fail,

Hallelujah! Hallelujah!

We are living in the presence of the King

One feels constrained to plead with any who may heedlessly miss these blessed opportunities of ministering oftentimes unto His desire for our fellowship thus. For the remembrance of Him in death is fraught with deep import, and brings welcome blessing to our souls.

We carry away with us not only loving memories of the beloved and hospitable saints, but a strong belief that the Lord will reward faithful prayer; and that the work already begun will be crowned ere long with the ingathering of many precious souls as the message of Saviour, Healer, Baptiser, and Coming King continues to sound forth.

## After Eleven Years' Suffering with Rupture

### Healed at the Glasgow Campaign, 1927

**I**T is with a grateful heart I give my testimony to a marvellous healing. For eleven years I was an awful sufferer with rupture. During those years I was never without pain. In December, 1926, I became so ill that the doctor was called in. After an examination he said there would have to be an operation. While waiting to go through the operation, I heard that Principal George Jeffreys was conducting a revival and healing campaign in Glasgow. I went to the meeting and with hundreds of others was anointed and prayed for. I was anointed and prayed for four times. The last time was on Saturday, 10th February, 1927. In the early hours of the following morning, when in bed, the power of God fell upon me, and I was miraculously healed. I called out to my family, "I am healed." Oh, what praising of the Lord and rejoicing was in my home that morning. I waited one week, and then went to the doctors. I said, "Doctor, I do not require an operation now." He asked me why. I told him I had been to Principal George Jeffreys' meetings, and I had been prayed for and anointed with oil in the Name of the Lord, and the Lord healed me. "We shall soon see if you do not," he said. He then gave me a careful examination, and when finished, he said, "No, you require no operation,"

and added, "I am going to tell you something I have not told you before. Your operation would not have saved you; I had little hope of your recovery."



MRS LOGAN

Praise the Lord, I am healed, and have enjoyed the best of health these last three years. To God be all the glory.—MRS LOGAN (Govan).

# The Tabernacle: Its History and Mystery

## Talk No. 5.—The Holy of Holies

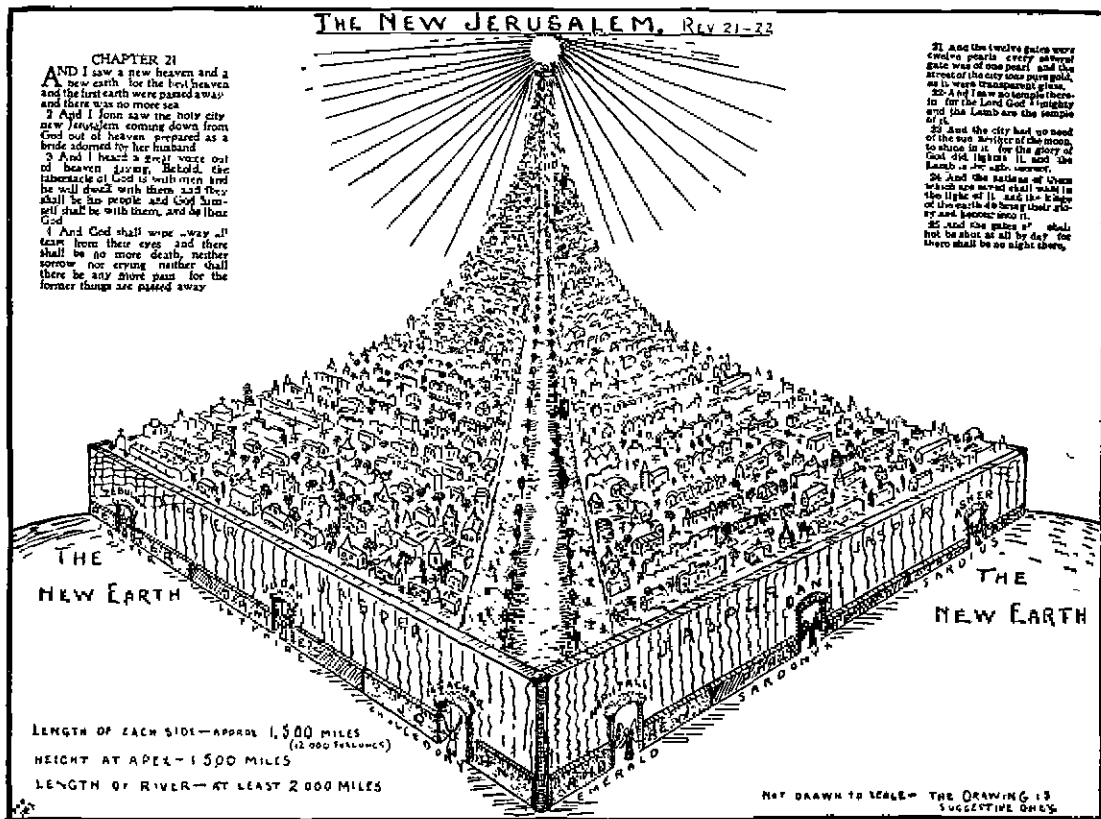
By Principal P. G. PARKER (of the Christian Workers' Bible Correspondence School)

**W**E are now to pass on to the consideration of the Holy of Holies. By reference to the sketch appearing in the last talk it will be clearly seen what the general appearance of this sacred room was like.

Let us remind ourselves that:

The Outer Court was a type of the world,  
The Holy Place a type of the Church on earth,  
The Holy of Holies a type of the Church in heaven

entirely based on silver so the Church in glory is entirely founded upon redemption. The Church in heaven is redeemed not by corruptible things such as silver and gold, but by the precious blood of the Lord Jesus Christ. There were several things that spoke of redemption in the Holy of Holies. The blood sprinkled on the Mercyseat, the blood sprinkled before the Mercyseat, the scarlet material in the veil, and the scarlet material in the Tabernacle curtain above, all spoke of redemption. In glory the Church



We will notice four outstanding features.

1. *The Holy of Holies was based entirely on silver sockets placed on the earth (Exodus xxvi. 18-25, Exodus xxvi. 31, 32).*

Thus the four foundations of the Holy of Holies were of silver. But of what does silver speak? We have seen in a previous talk that the silver of the Tabernacle was made out of the atonement half-shekel which had to be paid to the priests for the privilege of remaining an Israelite, and enjoying the benefits of the Tabernacle and the God of the Tabernacle. If this half-shekel were not paid, then the person ceased to have any part in Israel. To him this silver was a ransom for his life. Thus the silver sockets spoke of redemption. This leads us to the truth that just as the Holy of Holies on earth was

will undoubtedly be known by many names. It will be the Holy Church, the Wife Church, the Body Church, but one of the sweetest and most expressive names will be, the Redeemed Church.

O Thou chosen Church of Jesus,  
Glorious, blessed, and secure,  
Founded on the one Foundation,  
Which for ever shall endure,  
Not thy holiness or beauty  
Can thy strength and safety be,  
But the everlasting love  
Wherewith Jehovah ransomed thee.

2. *There were two ways of entrance into the Holy of Holies.*

There was the natural way and the supernatural way. There are also two ways by which the believer



can enter into heaven. There is what we may call the natural way and also the spiritual way. The natural way to enter the most Holy Place was for the high priest on the day of atonement, which came once a year, to move aside the veil and pass in. The supernatural way was when, at the exact moment of Christ's death, the hands of God tore the veil from the top to the bottom (Matt. xxvii. 51). Then for the high priest and for the priests a supernatural way was made into the presence of God.

What is the natural way for us to enter heaven? It is by death. Through the Jordan of death we pass into

#### THE PROMISED LAND OF GLORY.

Many have passed that way. In John x 40, 41 we are told, "Jesus went away beyond Jordan—many resorted unto Him." They crossed Jordan to go to Christ. That is the figurative method of the larger portion of the Church. They cross the Jordan of death and resort unto Jesus. But there is a supernatural way. "We which are alive and remain unto the coming of the Lord shall be caught up to meet the Lord in the air" (I. Thess. iv 15-17).

In the land of fadeless day  
Lies "the city foursquare",  
It shall never pass away,  
And there is "no night there"  
There they need no sunshine bright  
In "the city foursquare",  
For the Lamb is all the light  
And there is "no night there"  
God shall "wipe away all tears",  
There's no death, no pain, nor fears,  
And they count not time by years,  
For there is "no night there"

Enoch and Elijah were caught up to God without dying. Paul had a foretaste of the rapture when he did not know whether he was in the body or not. John the apostle was also

#### CAUGHT UP IN THE SPIRIT

beholding great prophetic visions. Philip had an experience of temporary rapture (Acts viii 40). But the remnant of the Church on earth when the Lord comes will know a full rapture. She will be transformed into Christ's likeness and be translated into His presence. God will tear the veil of blue above us from the top to the bottom, and by supernatural power we shall pass through into the open vision of His face.

Then shall the Church, the Lamb's own Bride,  
Beloved, redeemed, and sanctified,  
All glorious in His glory be,  
While He who all her sorrow bore,  
Blessing and blessed evermore,  
The travail of His soul shall see

3. *In the Holy of Holies the sand of the wilderness was visible.*

There was no special flooring in the Tabernacle, either in the Holy Place or the Holy of Holies. The sand of the wilderness was visible. That teaches us that in heaven we shall still remember earth. In heaven we shall still remember that we were redeemed from the earth. The children of Israel ate

the passover lamb with bitter herbs. The bitter herbs reminded them of their bitter bondage in Egypt. After the children of Israel entered the promised land they still, at the feast of Tabernacles, dwelt in booths—rough tents made of branches and leaves. That dwelling in booths was a reminder of their wilderness experience after commencing to leave Egypt.

In heaven we shall still be able to remember the bitter experience that we endured on earth. The very remembrance will

#### STIR UP INCREASED JOY

within us. The remembrance of the bitterness of the past will increase our rejoicing in the bliss of the present.

Some little time ago I passed by the house where I lived during my schoolboy days. There was a light burning in the room that once had been my bedroom. When I saw it my mind began to work and my heart was filled with joy and praise as I remembered what God had done for me in that place. A few minutes afterwards I passed by the Baptist church where I had been converted. Once more my heart pulsated with gratitude. Then I began to think of home after house and place after place where the Lord had done such blessed things for me, and I felt that I wanted to cry out in gratitude and sing the *Hallelujah Chorus*. Memory brought bounding gratitude. And, beloved, when we all get to heaven and think back to our wilderness journey—to the cares and crosses, the trials and temptations, the joys and victories, the love and the leading—we shall sing the song of the Lamb with increased delight.

4. *In the Holy of Holies there was no natural or artificial light, only glory light.*

There were no windows, no doors, no lampstand. There God from between the cherubim manifested Himself in glory light. The light of that place was the glory of God. Now will you turn over to Revelation xxii 5.

And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light and they shall reign for ever and ever.

The Holy of Holies had no need of the sun, neither will the New Jerusalem. In the New Jerusalem, the capital of the Church, the Lord God giveth all the light that is necessary.

Now it seems to me that we need to deal very definitely with our thought when we are reading the 21st and 22nd chapters of Revelation. It is so easy for us to consider that the whole of the chapters is figurative. No doubt.

#### THERE ARE FIGURATIVE STATEMENTS

in the chapters but there are also some very literal ones. There is no support for thinking that the description of the new City must in its main details be treated as figurative, and consequently spiritualised. Here we have a description of a literal City, of which God is the Architect.

It will help if we bear in mind three Jerusalems. There is the Jerusalem as we now know it, the oft-remembered city dating back to the time of David; there is the millennial Jerusalem which is described in the

last chapters of Ezekiel (xl.—xlviii); and there is the New Jerusalem of the 21st and 22nd chapters of Revelation. This is the Jerusalem of the Dispensation of the Fulness of Times. It is placed on the new earth, after the Millennium and the great white throne. It is a city prepared by God. As Christ is to come down from heaven and His feet stand in that day upon the Mount of Olives, so is the New Jerusalem to come down out of heaven and its base to stand upon the new earth.

Generally speaking God's people have no conception of the wonder of this City. Will you look at the illustration and then read verse 16 of chapter xxi. :

And the city lieth foursquare, and the length is as large as the breadth and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Twelve thousand furlongs is about 1,500 miles. That is, each side of the City is 1,500 miles long. It is also as high as it is long. That does not mean to say that it will be a great cube. It will almost certainly be

**A GREAT PYRAMIDICAL CITY.**

It will gradually rise from the high surrounding wall until at its apex it will be 1,500 miles high. It will actually stand upon the new earth. It will be the throne of God. It will be the capital of the celestial Church. It will be the capital of the earth. It will be the City that Abraham sought, whose Builder and Maker is God.

Now it appears that this City will be divided into three portions, answering to the Outer Court, the Holy Place, and the Holy of Holies of the Tabernacle. Read verse 24.

And the nations of them which are saved shall walk in the light of it and the kings of the earth do bring their glory and honour into it.

That shews that in the Dispensation of the Fulness of Times there will be saved nations on the earth. The inhabitants will be perfect terrestrial (not celestial) beings and will have access to the New Jerusalem. But will they have access to the whole of it? It is 1,500 miles high! Now earthly beings cannot ascend ten miles and live. But supposing in those days the renewed conditions are such that the res-

piratory organs are so renewed that a man can ascend 100 miles. That will still leave 1,400 miles of height that terrestrial men cannot ascend. Who will inhabit the 1,400 miles? Certainly, celestial beings, those who like the Lord after His resurrection will be able to ascend and descend at will. These powers will belong to the raptured Church, and also to the glorified saints of the Old Testament and to the others included among the friends of the Bridegroom. Right at the top of this immense City will be the Throne of God and the Lamb. Probably the official place of the Church will be that of

**SHARING THE THRONE**

with the Lamb. This would mean that in the lower reaches of the City the perfect nations of the earth will have a sphere, that in the higher reaches all the glorified saints, outside the special company of the Church, will have their sphere, and that in and on the highest reaches the redeemed Church will have its place. This amazing City will have no need of the sun and the moon, for it will be perpetually lighted by the glory of God.

How lovely to remember that we are not dealing with fiction but with fact. As surely as the millennium will be a literal thousand years, so will the New Jerusalem be a literal City. God is its Architect. It is the special place that Christ has gone to prepare for us. When God works He does so on a scale and with a perfectness that surpass all human expectation.

We sometimes say that we do not know very much about heaven, but that is not quite correct. In the Book of Revelation we have some enthralling glimpses into our eternal home.

As we think of all these things and all that God has prepared for them that love Him, it enables us to say with joyful confidence that our present light affliction which is but for a moment is nothing in comparison to the eternal weight of glory that lies ahead.

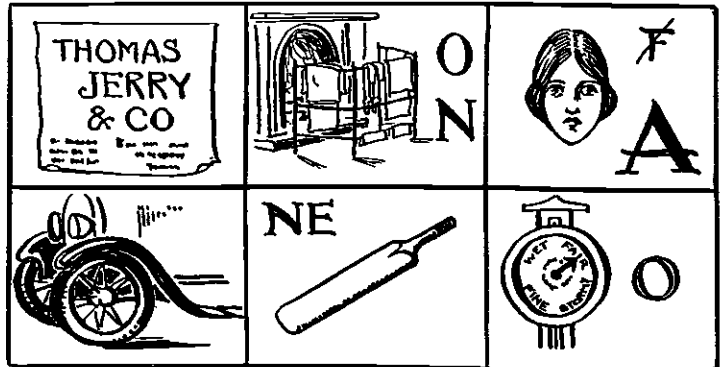
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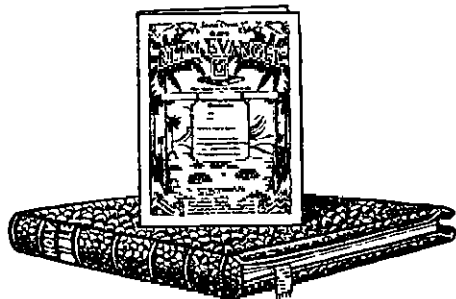
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Each diagram represents the name of a person or place mentioned in the Bible. Children under fifteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name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

**Answers for March 21st Puzzle:** Sapphira, Rachel, Kish, Philip, Mary; Babel

**Names of first twelve with correct answers:** Dorothy Duncan, Mabel Peden; Arthur Stimming, Violet Brett, Eric Nunn, Peggy Brighty, Brenda Hurst, Amy Gale, George Brown, Arthur Nunn, Renee Fry, Norman Cleever





## FOURSQUARE ON THE WORD OF GOD

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## The Earl of Balfour

THE PASSING of Lord Balfour calls for a tribute of respect from those who look for our Lord's coming as an event speedily to follow the restoration of the Jew to his ancient patrimony in Palestine. The deceased statesman will be remembered by the children of Judah, in common with those who are animated by the great hope of the Church, as one who, more than any other statesman in Europe, had associated himself with the ideal of a National Home for the Jewish people in Palestine; and this not only as the natural and humanitarian solution of the age-long problem of the scattered and homeless nation, but as the most fitting and logical satisfaction of Jewish desire, faith and hope—even as the response of a great soul to the predictions of Holy Scripture that in the last days even thus it should be. Lord Balfour's significant declaration in 1917 that the establishment of a Jewish Home in Palestine was a prime British war-aim, published in the darkest hour of the Great War, expressed, however subconsciously, what was in fact God's war-aim in that mighty upheaval, and when the way to the realisation of that objective had been cleared by the lifting of the Moslem heel from Palestine, as signalled by the signing of the Anglo-Turkish Armistice on October 30th, 1918, exiling the Turk for ever from the land promised to Abraham, in eleven days thereafter the greatest war in history, involving sixty nations and desolating homes in five continents, ceased on all fronts. The deceased statesman's faith in the ideal as a changeless expression of the Divine will, and in the Divine power to maintain it against human clamour and international vicissitudes, was expressed afresh only a few weeks

before his death when, in the teeth of the bitter hatred against the Jew manifested by the children of Ishmael in spoliation and massacre in the Palestine of to-day, he wrote to Dr. Weizmann, the proponent of British Zionism, avowing his confidence that the intention of Great Britain to maintain the fact and ideal of the Jewish Home in Palestine would remain the unshakeable aim of British policy. Seldom even in his own great career did Lord Balfour manifest so clearly as in this championship of Jewish repatriation, that dispassionate and reasoned faith in God and His purposes which so eminently distinguished him as a great Christian philosopher.

\* \* \*

## Elim's Easter Ebenezer.

HOW FITTING is the Easter Festival of Resurrection for the memorialisation of the living and present fruits of Christ's victory over Satan and Death—the demonstration among His people of the abiding power of that victory upon them as they humbly claim fellowship therein by surrender, obedience, and prayer. Such an Ebenezer of retrospect and an Olivet of prospect, a memorial of the past and a demonstration of the risen Lord's promises for the present and the future, does Elim plan for the holy-day in the Royal Albert Hall on Easter Monday. We shall be privileged in the three great services of that day to follow in the train of God the Spirit, "who always leadeth us in triumph in Christ, and maketh manifest the savour of His knowledge through us in every place." How wondrously will the triumph and savour of Christ's resurrection be manifested by His expected, because promised presence in our midst. In the morning we shall gather round Him in a great fellowship of prayer for blessing and renewal in spirit, soul and body, while especially bearing before Him, and anointing in His Name according to His commandment, the sick among His people, that the healing savour of the eternal I AM, "the same yesterday and to-day and for ever," may rest upon them by the prayer of faith. In the afternoon we shall gather with Him, by the standing invitation conveyed to us through the centuries in His Word, around His table, more than guests, because children—rejoicing there in the fulfilment of His promise, "I will not drink again with you of this fruit of the vine, until I drink it new with you in My Father's Kingdom"—a kingdom realised in anticipation now in our hearts. Again in the evening we shall see the rite of burial in and resurrection from the baptismal waters exemplified in a procession of new recruits to the blood-washed multitude hereafter to stand around the throne—fruits of many faithful Elim ministries—how fitly shall the message of Easter be set forth by these, in the confession of their joyful surrender and promised obedience to Him in yoked resurrection.

Let us then gather expectantly, in sanctification and separation, in prayerful preparation, permitting His Spirit first to proclaim holy-day to heart and spirit, then uniting in His blessed bond of peace, love, and service unto a renewal of spiritual equipment and panoply for His battle in the "little while" until He come!

# The Six Days of Creation

## As a Type of the New Creation

Notes of an Address by Pastor W. G. CHANNON (*of the Elm Foursquare Gospel Alliance*)

### II.—THE LAST THREE DAYS.

**W**E have already seen that the work of God in the creation of the world wonderfully typifies His work in the new creation of lost and ruined mankind. His re-creating Spirit broods now upon those in the darkness of sin; the "first day" in the believer's life, as in the making of the world, comes when God's voice rings out in the darkness, "Let there be light"—and there is light. But we found that the work of the first day alone is not sufficient, the separation of the second day must follow, the Christian must be separated from the world, even as the waters above the firmament had to be separated from those below, if he is to be of use to God or man. And following naturally upon the acts of separation, we saw that the "third day" of fruit-bearing should come in the life of every child of God.

The last three days of creation wonderfully foreshadow the experiences which it is God's will for every one of His own to share, the types of the six days leading us from the first hour of the Christian's new life, to that moment when he will awake, satisfied, in His likeness.

#### THE FOURTH DAY: WITNESSING.

On the fourth day we read that God created light-bearers to be witnesses of His glory, and to give light unto men. He placed the sun, moon, and stars to give light in the heavens, but it has been His good pleasure to ordain that His children shall be the light-bearers in this dark world of ours. Philippians ii. 14, 15. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." In many little country villages, not long ago, oil lamps were the only means of lighting up the houses after nightfall. Then gradually improvements came, and gaslight appeared on the scene, and perhaps in some cases the little villages even attained to the distinction of electric lighting. Step by step the lights had been brought nearer to perfection, but there is one light in the world that can never be improved upon—that of a consistent Christian life.

There are several points that we notice in connection with these light-bearers that were created on the fourth day.

#### (a). *Their lights were God-given.*

Well indeed may He be called the "Father of lights," for "by His Spirit hath He garnished the heavens." What a wonderful God is our God. Praise His Name! How can men look into the starry sky garnished by the Spirit of the Father, held in the hollow of His hand, and not join with all other created things in crying, "Holy, holy, holy, Lord God Almighty, all Thy works do praise Thy Name in earth and sky and sea"?

As the heavenly light-bearers were illumined by the Spirit of God, so it is through His operation that the lights of this world are made to shine. The first step towards

#### BECOMING A WITNESS

for Christ is when, down at the foot of the Cross, the penitent soul is born of the Spirit, and becomes one of the family of God. But to witness, as God would have us do, this first act is not sufficient. There must come the second stage in which we who have been made part of the household of faith, ourselves become dwelling-places or temples of the Holy Ghost. We see, in the story of the early Church, that those who before Pentecost were often very wavering and fitful in their witness, became, after they had obeyed their Lord's command, and tarried till they were endued with power from on high, such mighty witnesses for God that 3,000 were born again in one day. The man who before Pentecost had denied his Lord with oaths, because he was fearful of the scorn of a young damsel, after Pentecost did not fear in the power of the Spirit to face a multitude of men, some mocking, some doubting, and to give reason for the hope that was in him. May God grant that we shall all take our Lord at His word, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me"; and knowing that it is His blessed will for us to shine as lights in this dark world, shall tarry before Him, until He fulfil His promise and send us forth, not in our own strength, but in the power of the Spirit, to shine for Him.

#### (b). *The heavenly lights shine where God placed them*

What would happen if some of the stars, or the sun or moon, grew dissatisfied with their position, and refused to shine where God has placed them? No! they just shine where they are, many of them being too far off to be seen with the naked eye, so that it may seem that they are unappreciated and shining in vain, but God has placed them there, and there they stay. Whether men see them or not is not the matter of first importance; the thing is that God shall see them faithfully shining where He placed them. Surely here the heavenly lights teach us

#### A WONDERFUL LESSON.

We so often are apt to grow dissatisfied with our position, and to feel that if we were only placed as some friend, or someone of whom we have read, we could shine beautifully. whereas in our particular circumstances it is impossible to witness for God. But we may rest in the knowledge that our Father knows our ability far better than we do, and He has placed us in the very position where we can bring the most honour and glory to His Name. No one else in the world could fill our appointed place as

well as we can fill it, if we are all that God would have us be. He wants us to shine just exactly where we are.

(c). *Of the heavenly lights some are greater, some are less*

The heavenly lights that we can see from our little planet vary enormously in size and intensity. The sun's brilliance floods the earth with light, while some of the little stars are so far away and faint, that most of the world would not miss them if they were suddenly extinguished. And so it is with the lower lights. The witness of some is so powerful that multitudes all over the world are brought into the light through their instrumentality, while others appear so faint and obscure that very few would seem to be affected if they were removed. Perhaps some of us who are the little lights, sometimes long to do as much for our Master as the greater lights can do. But do not let us be discouraged. We have seen that the Lord has placed us where we are, and He knows best, and in that great day He will not reward us for our greatness, but for our faithfulness in the place where He has put us. Perhaps too, it will be seen then, that some dear bedridden child of God who has never had an opportunity to speak of her Saviour to the multitudes, yet through her prayers has had a share in bringing many to the foot of the Cross. It is impossible for us to judge now what opportunities we each one have, what mighty victories for eternity can be won, if we cannot all cry at last with

#### TRIUMPHANT PAUL

"I have fought a good fight, I have finished my course, I have kept the faith," yet may Christ be about to say of us as He said of the poor sinful woman, "She hath done what she could." Only God knows what wonderful glory will be brought to His Name, now, and through eternal ages, if we do not stop to think what we could do if we were someone else, but fill up every second with doing what we can for Him, not in our strength, but in His

(d). *The heavenly lights never fail.*

Through the centuries these lights have been doing the work for which they were created; never once have they failed. They are there in the heavens all the time, shining day and night. It is said that from the depths of a coalmine, looking up through a shaft to the sky, the stars can be seen faithfully shining, although to those on the surface of the ground, their light is extinguished by the intensity of the sun. Can it be said of us that we, God's earthly lights, are as changeless as His heavenly ones? Sometimes when enjoying a time in God's presence with His people it is easy to witness for Him; but in times of persecution, temptation or trial it is so difficult to prevent our lights becoming dim, and we are almost tempted to believe that it is not possible for us to be as consistent as the stars. With man this is indeed impossible, but not with God, for with Him, praise His Name, all things are possible. So let us go to the One who is the same yesterday, today, and for ever, and plead His all-sufficient grace

to keep us from this day henceforth, through joy or pain, through times of blessing or trial, witnessing faithfully to our changeless God.

(e). *The heavenly lights do not shine for themselves.*

They themselves do not derive any direct benefit from the light they shed abroad, they shine because God told them to do so for His glory, and to give light to others. But it seems at times that some of God's earthly lights are

#### TRYING TO SHINE FOR THEMSELVES,

trying by their witness to obtain honour and glory, or sometimes even material profit. May God save us from thus dragging His sacred honour in the dust before the eyes of a world that is eagerly grasping every opportunity to deride Him. Men can quickly see if a Christian is really wholehearted, or trying to turn the things of God to his own gain. God grant that they may be able to see that no thought of self enters into our witness for Him, but that we shine only to bring honour and glory to His Name, and for the sake of those perishing in the darkness, that we, whatever it may cost us, may be under God the means of drawing some to the Saviour, who has done for us far, far more than we can ever try to repay

Keep me shining, Lord, keep me shining, Lord,  
In all I say and do,  
That the world may see Christ lives in me,  
And learn to love Him too

(f). *The heavenly lights will one day be extinguished.*

We read in Revelation vi 13, 14 that one day the heavenly lights will have fulfilled their purpose, and, being needed no more, will depart as a scroll when it is rolled together. There will be no more need of the sun or moon, for the glory of the Lord God will be the light of the new heavens and earth. But what of His earthly lights, will they have disappeared too? No, praise God, for we read in Daniel xii 3, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Surely from our hearts comes the cry, "Hallelujah, what a Saviour!" He who came to this poor fallen earth to redeem ruined mankind by the sacrifice of Himself, He to whom now is due all the praise for everything that we are able to do for Him—for it is God that worketh in us, both to will and to do of His good pleasure—that day is going to exalt us to places of honour in His Kingdom, and reward us for deeds which He Himself wrought through us.

#### THE FIFTH DAY: MULTIPLICATION.

On the fifth day we find that God said to the birds and fish which He had created, "Be fruitful and multiply." Life is a wasting thing; signs of decay can be seen on every hand; in the midst of life we are in death. So God, who knew that death must come to the creatures He had created, commanded them to multiply that their species might not become extinct.

In God's new creation the multiplication of believers is the purpose and result of witnessing. What a marvellous story is that of the spread of the Gospel.

The book of the Acts of the Holy Spirit is surely the most thrilling ever written. It is far too strange, too unaccountable for fiction: for who would take as the plot of a story the history of an entirely new movement entrusted to the care of a few men—chiefly fishermen—and several women? This movement within the space of a few years had almost covered the then known civilised world, numbered thousands of adherents, who were ready to face fearful tortures for their faith; and had "turned the world upside down." No, thank God, the story is far too strange for fiction, it is a blessed fact, wrought by the hand of Him to whom all power belongs. At Pentecost the multiplication started in real earnest with 3,000 souls saved, more being added daily till a total of 5,000 was reached. Now this was splendid—5,000 followers of Jesus through the witness of the disciples at Jerusalem, but how were our Lord's words in Acts i. 8 to be fulfilled, "Ye shall be My witnesses in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the world"? Here Satan came and lent a helping hand, or rather we might say, God overruled his power. In Acts viii. 1, we find that Satan arranged a great persecution of the Christians at Jerusalem, so that they were forced to fly throughout Judæa and Samaria, bearing with them the blessed news of salvation. Satan very often oversteps the mark, even in our day. Spurgeon was often cruelly persecuted, and the press reports which appeared, although sometimes favourable to him, were more often far from complimentary. He said afterwards that all the congratulations he received he referred to the glory of the Lord, and all the snubs and insults he looked upon as advertisements! With sacrifice of homes, of loved ones, and even of life, the news of the Gospel has flowed on through the centuries, like a river which extends and deepens day by day.

#### THE SIXTH DAY: MAN IN GOD'S LIKENESS.

What of the sixth day of creation? In it we find God creating man in Divine likeness. "And God said, Let Us make man in Our own image, . . . and in the image of God created He him." What a terrible slur, what a fearful insult, the evolutionist's theory of our descent from some ape-like stock, casts upon the Almighty God. If we cast such a slur on a man to-day he could summon us in a court of law, but one day, unless they plead His forgiveness in the day of grace, those who have uttered such blasphemy against God will be brought into judgment at His tribunal, before whose face the earth and heaven are to flee away, and there, standing before Him, the great Creator, they will be judged for their words while on this earth. Will they then find it so easy to explain that man gradually evolved from the ape? God give them grace while there is yet time to trust in Him with their whole heart, and to lean not to their own understanding.

Why is it that God created man last? Everything on earth was perfect before man appeared on the scene. Surely this is to banish once and for all the theory that man assisted God in His work of creation. Far from being able in any way to assist, man was not created till all was done. Man was created in

the likeness of God, but men in the world to-day are not like Him. We have only to walk through the towns and pass hospitals, prisons, asylums, and cemeteries, to be quite certain that man has fallen far from the beauty and perfection of Adam in the garden of Eden. When Adam sinned the Divine likeness was marred, and although those who accept Christ become a new creation, yet their redemption is not yet complete, nor will be until that glorious day, which we believe is so near at hand, when the trumpet shall sound, those that sleep in Jesus shall be raised incorruptible, and His children on earth shall be changed. Surely we who love the Lord can testify from our own experience that our salvation is not yet complete, for while He is satisfying us with an unsatisfied satisfaction moment by moment, our hearts are crying, "As for me, I shall be satisfied when I awake with Thy likeness." Can we be certain that this desire will ever be granted? Indeed we can, praise God, for we have

#### HIS WORD FOR IT,

whose promises are yea and amen in Christ Jesus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Spurgeon once wrote to Bonar asking for his photograph to place in his studies on Leviticus, from which Spurgeon had received much help. Bonar sent back the required photograph, and with it the words, "I will do as you request, but I am sorry you could not wait a while, for I could have sent you a better picture, for I shall be like Him." God grant that those of us who love Him may shine as lights for Him in this dark world, doing our part faithfully, that in that day we may hear His "Well done, good and faithful servant." Oh, may He grant that multitudes who as yet know Him not may still further extend the multiplying Church. Then one day all will be changed, and we shall be like our blessed Lord, for we shall see Him as He is and shall share with Him His glorious "seventh day" of rest—the millennium of this whole creation which is now groaning and travailing in pain, waiting for the manifestation of the sons of God. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father . . . that God may be all in all, and we shall enter the eternal morning—for ever with the Lord.

Beloved, what shall we say to these things?

How our hearts long to praise Him, but words could never be found that would tell Him half of the gratitude, the love and the adoration of our souls. We must wait to tell Him all, until we join in the mighty Hallelujah Chorus of the Glory-land, when before His throne, our voices join with the voice of a great multitude, which as the voice of many waters and of mighty thunders shall cry, "Hallelujah, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him."

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Difficulties are to create profound distrust in human plans and energy, and to drive us to God.

# A Thrilling Escape

## A Vivid Missionary Episode at Giridih, India

**R**AJUBAI, the Indian Biblewoman, was returning from her vacation. In the same train were two homeless boys begging their way to Calcutta. The ticket-checker, finding the boys without tickets, was about to put them off the train, when Rájubai pleaded for them, saying she would take them to the mission. That is how they came to Giridih in 1929. They were

### BRAHMIN BOYS

with their sacred lock very much in evidence, and the elder boy, named Red Bird, had the sacred cord around his waist, this indicating that he had reached twelve years of age, and had with all due ceremony been invested with the rights, and in melancholy reality the rites, of the heaven-born or twice-born Diyo Brahmin.

The little fellows were very lively and clownish with their amusing antics, by which they attracted the attention of the people and won for themselves some coppers. Would they ever settle down after their roving gipsy life, wondered the missionary, especially when they declared, "We would rather go away than give up our smoking." And this was a habit they had formed earlier than they could remember. Then the missionary answered, "I'll give you something that tastes better." How often did she fetch the lemon drops those first days. Then it came to five times, and then three times a day.

The evening Bible stories were a delight to them, and their own rehearsal of the same the following night always charmed us, with their novel and entertaining comments in their own patois. We were arranging to place them in a Pentecostal orphanage when unfortunately the *Arya Soma*, a Hindu society bitterly opposed to Christianity, got to hear of them. They demanded to see the boys, and accused Rájubai, who was escorting them up to the orphanage, of kidnapping. "They are not with us against their wills; if they choose to go they can," said she. "Let us only see them," they said, but the boys hid themselves, knowing better than their unsuspecting *má* the crafty intentions of the men. Finally she sought to induce the boys to come and speak for themselves. When after much persuasion they came out of their hiding place, the bold men just picked them up, struggling, and ran off with them, the boys yelling at the top of their voices. "Let me go back once to say goodbye—only once": but in vain.

Rájubai returned sadly to Giridih to report how that instead of placing them in the Christian school, they had been kidnapped by the *Arya Soma*

Later we heard how their coats of English cloth had been torn off their backs in disgust by these anti-British *Arya Soma*ists, and replaced by the

### COARSE HOMESPUN

for which they contend. With great care and expense their heads were shaved, with a tuft of hair left in the centre to mark them as Hindus, and they were re-invested with the sacred cord and taken back into caste. Now they were outwardly looked upon as Brahmin and not Christian, while the *Arya Soma*ists tried to embitter their minds against Christ. "How can you follow One who so shamefully died on a cross?" they said. "But it was instead of you and me and all sinners that He died," said Red

Bird. "But do you know whose Son He was?" "Yes, Mary was His mother and God was His Father," and then he went into details of the manger-cradle of Bethlehem, and how it was that God came down to die a felon's death for mankind. Now the *Arya Soma* was compelled to hear from the lips of babes what they would not listen to from any missionary.

The two boys were well guarded by their kidnapers, and when after a week they were found talking with Rájubai's brother, whom they had come across while bathing in the Ganges, they were immediately transferred elsewhere and placed within high walls.

Red Bird however planned their escape at midnight, and quietly roused his brother. Then finding it impossible to scale so high a wall, the younger stood on the head of Red Bird, and got up somehow to make the long jump.

Having accomplished this feat they made a straight run of some five miles to the nearest railway station, praying Jesus Christ to allow a train to be ready in the station that could carry them out at once towards Giridih. What was their joy in finding it just so. Though they were three times put off at different stations, they eventually arrived at Giridih about midnight, so happy to be back. Later on they went at midnight to Nawabganje Pentecostal School, which is in Mrs. Harvey's care. Red Bird writes that they are going forward in the knowledge of God and of Jesus Christ and are longing for the fulness of the Holy Spirit.

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Moni Lah and Anandi.

# The Family Altar

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

**Sunday, April 6th.** Matthew xxiv 32-51

"My words shall not pass away" (verse 35).

Whatever other things fail, it is certain that the words of the Lord Jesus will never fail. When God gives a promise there is nothing that can prevent its fulfilment. We have One in whom we can absolutely rely. When we speak we frequently have to alter our words or withdraw them. Apologies frequently pass our lips. But when God speaks, nothing can prevent the fulfilment of those words. Therefore with great confidence this morning we can go up to the house of the Lord. We are not simply going to the house of the Lord but we are going to the Lord of the house. Christ has promised that where two or three are gathered together in His Name there He will be in the midst. This is one of His promises. It cannot fail. Therefore we know that we are going forth to meet the Lord Himself. We make many journeys to visit special people. We talk about the various appointments that we have. To-day we have an appointment that will be carried out to the very letter. Let us not neglect our appointment, let us be there in time. We shall be sure to meet the Lord there, and our hearts will be uplifted and strengthened for the warfare of another week.

**Monday, April 7th.** Matthew xxv 1-13.

"The door was shut" (verse 10)

We trust in a God who loves to keep doors open. Shut doors are never a pleasure to God when it means that somebody is shut out from the place of blessing. Grace keeps open doors. But there comes a time when grace must express itself in judgment. In the ark of Noah the door was kept open for an ample time. But at last that door was shut. There are different views about these verses in Matthew, but this is certainly true—that some who had the opportunity of being in with the Lord were shut out from His presence. One brother of my acquaintance speaking along this line said, "Well, whether there is a partial rapture or not—whether there be one rapture or more—I am going so to live that I shall be in the first." That is the position we should all take. Let us so live that whoever is shut out it will be certain that we shall be shut in.

**Tuesday, April 8th.** Matthew xxv. 14-30

"I will make thee ruler over many things" (verse 23).

God's purpose for our lives is promotion. He loves to trust us. He loves to give to us more and more important work. Nothing pleases God more than to be able to say to us, "Well done, thou good and faithful servant." The place of rule is reached by the pathway of obedience. Only those who have learned to obey are fit to be put in a position where they are to get others to obey. Let us be faithful in that which is least, then we shall be made rulers over that which is much. What is the present work that we are doing? Perhaps some people would think that it is unimportant. But if God has given us that work to do, then it cannot be unimportant. Prove yourself in your present position. A kitchen-maid who does her work thoroughly is more likely to get a call to the mission field than the bank clerk whose work is shoddy and rushed. Promotion in the service of God takes place down here, but it is in the eternal years that the final reward for faithfulness will be given. The commonplace talent can become the first step to the highest throne.

**Wednesday, April 9th.** Matthew xxv. 31-46

"Inasmuch" (verse 45).

We can be servants of the Lord in every single thing. All that we do can be done unto Him. We do not serve the Lord one hour, and then serve someone else the next. Every hour can be an hour of service to Him. In fact every hour that is not an hour of service to Him is wasted. You may be haymaking or dressmaking or sermon making, and do each to the glory of God. The best haymakers and the best dressmakers should be found among those who are the servants of God. If we look out for them it is amazing how

many little things can be done every day in the Name of the Lord Jesus. And all that is done in His Name is done unto Him. I know a beggar who was converted because at the same time food was given to him a tract was given also. He came back three weeks later to declare that he was a beggar no longer, but was a child of God. That beggar got work, was baptised in water, and when I saw him a year later was a happy and respectable church member. Look out for "inasmuch" things that can be done to-day.

**Thursday, April 10th.** Matthew xxvi 1-16

"She hath wrought a good work on Me" (verse 10)

The judgment of Christ is frequently different to the judgment even of His closest disciples. Even for those of us who seek to walk closely to Him there come times when He has to say, "My thoughts are not your thoughts, and My ways are not your ways." We should be very careful in judging others. Usually we only know some of the facts in each situation that arises. The Lord knows all the facts. We may criticise where the Lord praises. We may count some things waste that He counts to be done unto Himself. Let us be slow of speech—slow to criticise. Make it a habit in life to look out for things that can be praised. Do not search out for things to condemn. If a good construction can be put upon a matter, always put that construction. Strain often arises among the children of God. Let us ask ourselves, Are we responsible for such strain arising? Love covers a multitude of faults, and love finds a multitude of commendable things. We shall feel confused later on if we discover that actions which have met with our condemnation have been the subjects of the Lord's praise.

**Friday, April 11th.** Matthew xxvi 17-30

"When they had sung a hymn, they went out into the Mount of Olives" (verse 30)

Singing is frequently the revelation of the triumph of faith. It is easy to sing when the sun is shining. It is not so easy to sing when the clouds are gathering. When the Lord sang He was faced by the darkest storm that any has ever had to face. The agony of bearing one's own sin is unspeakable. But what about the agony of bearing the sin of the whole world? Yet faced with Calvary's storm, He sang. Have you ever tried the value of singing when faced with a heart-breaking trial? When trial comes, get alone in God's presence, and sing a hymn of trust to Him. Two missionaries who had their home burnt down stood on the still smouldering ashes and sang, "Praise God from whom all blessings flow." When the days are darkest, sing some happy song. In everything give praise. When we have to go forth into some Mount of Olives' suffering we shall be all the braver if we have sung a hymn before going. Try the value of singing to-day. Songs of praises open the heart to rivers of grace.

**Saturday, April 12th.** Matthew xxvi. 31-46

"After I am risen again, I will go before you into Galilee" (verse 32).

The Lord Jesus still goes before us. He knoweth the way that He wishes us to take and so He goes before us. He never asks us to go into some Galilee without having first gone there Himself. A missionary may be going into an unknown Galilee of jungle in order to speak the Gospel of Christ to natives hidden away in the recesses of the world. But Christ goes before that missionary. The missionary may be taken by surprise but nothing takes the Lord by surprise. The more we rest in Christ the fewer unpleasant surprises we shall have. How restful to remember each day that Christ has gone before us. He knows all that will arise in the business, in the home, and in the school. Nothing can arise to take Him by surprise. He sees the end from the beginning. He has the solution for every problem before we come up against the problem. Therefore we will ask Him to go before us each day, and then we need not worry about the matters that will unexpectedly arise—for He who has pre-vision will have made provision.



# Gathering the Golden Grain

Sheaves and Handfuls of Corn—Many Healings—Cardiff Baptisms—Crusaders' Successful Enterprises

## A FOURSQUARE CONVENTION.

**Annaghanoon, Co. Down** (Evangelist Cote) On Saturday and Sunday, 8th and 9th March, a glorious Foursquare Gospel Convention was held in the Elim Hall here. Foursquare Gospelers came from all parts to feast upon heaven's rich dainties, provided by the Lamb that was slain. From the very commencement of the Convention God manifested His power and presence in a wonderful way. The Spirit of truth revealed the blessed truths of God's Word to all present.



Elim Hall, Annaghanoon

On Saturday Pastors J. Smith, W. J. Hilliard, and Evangelist W. H. McWhinnie ministered the Word, and on Sunday Evangelist J. Naylor and Messrs. Uprichard and Carson preached at the afternoon and evening services. Evangelist E. F. Cole convened. Much blessing has resulted from these gatherings.

The work in Annaghanoon is flourishing under the good hand of God. Souls are being saved, and the membership is steadily increasing.

## A SUCCESSFUL MISSION.

**Portadown** (Evangelist A. Stronge) A successful three weeks' mission has just come to a close in Portadown, the preacher being Pastor W. J. Hilliard. At the commencement of the mission the numbers were not too large, but as the meetings continued the attendance increased nightly, until the hall was full and the blessing and power of the Lord was manifest as God's servant faithfully preached the Word.

God set His seal upon the services in saving the lost, and in creating in the hearts of God's people a greater hunger for Himself. Will God's people remember this part of His vineyard at the throne of grace?

## MORE SOULS WON FOR THE LORD.

**Hendon** (Pastor H. W. Fardell) Praise God, Jesus satisfies the young people. This was proved to a large congregation on Sunday evening, when the Crusaders conducted their first Gospel service here.

Two inspiring messages were given by Crusaders and as a result five souls accepted Christ as their Saviour. A special item on the programme was the presentation of the banner, and a Crusader very fittingly spoke on the motto, "Ambassadors for Christ." Three brothers gave short messages on "What Jesus is to me." Then three Crusaders gave their testimony. The rendering of two special hymns proved a great blessing to all present. Praise the Lord for the wonderful answers to prayer in this assembly.

## FELLOWSHIP MEETING.

**Belfast, Me'bourne St.** (Pastor W. Field) The saints at Melbourn Street experienced much blessing at their fellowship and tea meeting held recently. Short words of exhortation were given by Mr. Gillespie and Mr. Bell, and Pastor Smith from the Ravenhill Road Tabernacle. Pastor Field then outlined the great Gospel truths for which the church stood, and the conditions of membership.

Over forty new members were welcomed with the right hand of fellowship by the pastor. Some of these, praise God, are the fruit of the recent Gospel Campaign which was held here. God is moving by the power of His Spirit in the midst. Almost every week decisions for Christ are recorded, and of late a few have experienced their personal Pentecost, receiving the Baptism of the Spirit in the old-fashioned, scriptural and apostolic way. To Him we give all the glory!

## FEASTING ON FAT THINGS.

**Southampton** (Pastor and Miss Henderson) Praise be unto our God for the gracious outpouring of His blessing in this corner of His vineyard. The saints here are feasting on the good things from above, and many souls have been privileged to be present in response to His loving invitation. Pastor Henderson addressed a well-filled church on Sunday, 9th inst., and took as his subject, "The Year of Jubilee." Souls continue to surrender to our blessed Master, and saints are being baptised in the Holy Spirit. To God be all the glory.

## MORE DECISIONS.

**Preston Park, Brighton** (Mr. E. W. Hill) The saints in this assembly believe in the efficacy of prevailing prayer, and not only so, but they have proved that the Lord hears and answers.

On a recent Sunday evening the leader spoke on the fall of Gehazi, shewing how he was led on step by step into sin. The question, "Is all peace?" was brought home very forcibly to the hearts of the hearers, by the Spirit. At the conclusion of the message, one dear sister was convicted of sin, and surrendered to the Lord.

The following Sunday this sister brought along her daughter, and she too, opened her heart's door to the Saviour.

The Lord is also working among the children. One little girl took Jesus as her Saviour a week or two ago. A dear sister recently testified to the healing power of the Lord. She had for two years been suffering from a very painful foot, rendering her almost unable to walk, and the hand on the same side was also becoming affected. She was anointed and prayed for, and the Lord completely healed her. To Him be all the glory!

Since the last report thirty have been given the right hand of fellowship. The Lord's presence is always felt in the meetings, which are so well attended that the present temporary premises are fast becoming too small.

## YET MORE CONVERTS.

**Eastbourne** (Pastor Le Tissier) Sunday morning, March 9th, was a time long to be remembered by all present at the breaking-of-bread service. From the very first hymn all felt that they were in the immediate presence of our Lord. Pastor Le Tissier delivered a soul-stirring address on the warnings of Christ to His followers, from Luke xii. These warnings against the wiles that surround the Christian pathway were addressed to the followers of Christ, and first, He warned them against the leaven of the Pharisees which is hypocrisy, second, against the fear of man which bringeth a snare, third, against undue anxiety regarding temporal and earthly things, which so often becloud the vision of the child of God. The evening Gospel service was a blessed time of power, with a very large congregation present. The Pastor preached on the subject of the "Good Shepherd." When the altar call was given at the close of the address, five precious souls responded and gave themselves to Christ. To God be all the glory and praise.

## MORE BAPTISMS AT CARDIFF.

**Cardiff** (Pastor A. Longley) "The Great War of 1930" was the subject of the address at the Foursquare Gospel meeting on Thursday night. The Pastor, taking his text Jeremiah 1:22, "A sound of battle is in the land and of great destruction," delivered a very eloquent sermon which was listened to with rapt attention. During his discourse he went on to say that this is not a war of shot and shell, but a war between Christ and the Devil. At the conclusion he very strongly appealed to the congregation to "fight the good fight and keep the faith."

A recently converted brother shewed his enthusiasm over this meeting by parading the main streets displaying a large placard announcing the service and inviting people to come and hear the Gospel. This is but one incident of the fervour of the Foursquare Gospellers at Cardiff.

On Sunday night the Cory Hall was packed with people eager to hear Mrs B. Altoft of Grimsby, giving her testimony of how she was miraculously cured eight years ago. Mrs Altoft's faith in the Great Physician never ceased during her long and terrible illness extending over ten years. Praise God, prayer was answered, and she was made whole.

At the conclusion of the service a fervent appeal for converts was made by the Pastor, and eight responded to the invitation. It was also very encouraging to see about 600 stay to the breaking-of-bread service.

Through the kindness of the deacons and officers the Splott Road Baptist Church was once more placed at our disposal. On Tuesday night Pastor Longley conducted a baptismal service in this church when forty-eight were baptised. At the close the Pastor extended an invitation to any one who desired to obey the Lord's command and wished to be baptised to come forward. Two responded, one an elderly sister, and a young man, both of whom were baptised. This young brother had only reconsecrated his life on the previous Sunday evening at the Cory Hall.

### STUDIES IN THE REVELATION.

**Hove** (Pastor L. Kemp). Hove continues to praise God for the steady increase in the numbers attending the meetings. Strangers are coming in, and the week-night gatherings are well attended. Much interest was shown when the Pastor delivered his concluding addresses on the Book of the Revelation, specially when the much-discussed chapter xii was expounded. The first shewed the different views held by many people. One school of thought, he said, took the sun-clad woman to be the Church, the manchild a body of overcomers. "Scripture interprets Scripture," he said, "and I am persuaded the woman is Israel, the Child the Lord Jesus Christ."

On Sunday, March 9th, an interesting address was given on "The Millennium," and on the following Tuesday, a study on the Marriage Supper. A large number of Christians other than our own members attend these meetings and souls are continually being saved.

A children's meeting has now been started during the week, the children take part in their own meetings and a grand work is being carried on.

### GATHERING IN THE SHEAVES.

**East Ham** (Pastor H. A. Court). The Lord's hand has been rich with blessing on the efforts put forward for His glory in this district, and there has been quite a harvest of souls. The workers at the various workhouses and lodging-houses had glorious news to bring home on a recent Sunday. Five had surrendered to the Master in the afternoon, and three in the evening. Praise the Lord! Souls are being saved regularly in ones and twos at the Sunday night meetings in the Tabernacle, also, after Pastor Court had given a Bible reading for God's people on a certain Thursday entitled, "Wayfaring Men," four decided for Christ, which proves that even when the Word of God is not actually directed toward the sinner, it is powerful and convicting.

Pastor Court also gave a message on "The Church of Jesus Christ," on the first Sunday morning of the month expounding first of all the negative and then the positive side of this enthralling subject.

At the last Sunday night waiting meeting one brother was gloriously baptised in the Holy Ghost, according to Acts ii. 4, while many others received infillings. The blessing received was further manifested at the following Tuesday evening prayer meeting, when the Lord came down in old-time Pentecostal

power, and a time of great refreshing and rejoicing was experienced.

Another fact that has rejoiced the hearts of God's people is the remarkable answer to prayer in the case of a little boy suffering from brain trouble, who after a week's united prayer has been completely healed, and certified fit for school by the hospital doctors who had previously declared an operation necessary. Further, of late the saints have been invited to bring their burdens definitely to the Lord, the Pastor prays for them collectively and already at least two answers have been received, two brothers having received employment immediately after their burdens had been committed to the Lord.

The work in the Sunday school, Bible classes, Cadet movement and women's meeting still receives great blessing, and special efforts are being made to reach others outside the church.

### CRUSADERS ACTIVE.

**Ipswich** (Pastor H. W. Fielding). Times of refreshing and blessing continue to be experienced, souls are being saved and believers edified. One of the chief features, during the last few weeks, has been the open-air meetings. These have been held at important points in the town, occasionally at the Cornhill, the most central and busiest spot in the town, on Tuesday and Saturday evenings. Quite a good number have turned up for these open-airs, and crowds have listened to the old Gospel, which is able to save unto the uttermost. Crusaders parade the town with sandwich boards bearing appropriate texts and invitations to the Foursquare Gospel meetings. This has undoubtedly borne fruit for fresh faces are seen at each Sunday evening service. The assembly has been favoured with two visits from Evangelist A. Jackson, who is in charge at Colchester. Much blessing was felt as the result of his visits. A return visit to Colchester was made one evening, when sixty-three Ipswich members, together with Colchester members, thoroughly enjoyed an evening given entirely by Ipswich Crusaders. Another band of over fifty Ipswich members travelled to Colchester to attend the campaign conducted by Evangelist P. H. Hulbert, who continued the campaign in Ipswich after Principal Jeffreys' departure. On two occasions the Crusaders here have taken charge of the meeting, and programmes have been given entirely by them. It is believed that much blessing resulted from the efforts of the young people at these meetings. On the whole there is much to praise the Lord for and the work is steadily growing, and God's people are growing in grace. Souls are being added to the kingdom, and several testify to having received a Divine touch of life from the Master at the Divine healing meetings.

### SUNDAY SCHOOL PRIZE-GIVING.

**Thornton Heath.** A correspondent writes "Wednesday, January 29th, was the day on which we held our Sunday school tea and prize-giving. Our hearts are full of praise as once again the workers here have proved that God is abundantly able to supply all our need. Over eighty children sat down to well-spread tables. After this the distribution of prizes took place in the Elm Tabernacle. A very full programme followed. To hear the testimonies from several of the scholars, who know Jesus as their Saviour, was an inspiration to us all, and an encouragement to the workers, as well as those of the Sunshine Band, to go on sowing the seed. We were very grateful to the Rev. L. T. Pearson, who kindly came and gave such an interesting lantern talk, making a deep impression on many who were present. Pastor Corry afterwards presented the prizes. Thus a very happy evening came to a close. The district in which we work is very dark, and needs much prayer. But, praise God, we believe that in winning these dear children for Jesus, what now seems to be Grumble Corner will soon become Sunshine Square. And to Him will we give all the glory."

Sunday, April 13th, 1930.

READING: I. Kings xxi. 1-10.

## Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "He that is not with Me is against Me."—Matthew xii. 30.

### AHAB'S SIN AND JUDGMENT

#### TEACHER'S NOTES.

1. The palace of Ahab at Jezreel was near the city wall, not far from the gate (I Kings ix. 30, 31), so that it probably overlooked Naboth's vineyard upon which the king had set his heart. The purpose for which he required it—"to be a garden of herbs"—means that he desired to use the vineyard

as his kitchen garden to grow such vegetables as gourds, cucumbers, melons, onions, leeks and garlic, etc. You will find that the preparation of a vineyard is not easy, and a very graphic description of the preparation of one is given in Isaiah v. 1-3 and Matthew xxi. 33. Above all other fruit trees the vine has the first place in the thoughts of the people of Palestine, therefore in the first place Ahab wished to undo the labour of many years.

2 You should also make the children understand that Naboth did not simply refuse consent to the scheme because he selfishly desired to retain possession of his land, but because the Law forbade such transactions. Turn to Leviticus xxv. 23-28 and Numbers xxxvi. 7, and you will see that it had been commanded that the land should never wholly pass out of the hands of the owners. If through poverty the land was sold, his kinsman could redeem it, or the man himself could do so when rich again, and failing that, at the year of jubilee he should retake possession of his own for nothing. The king's desires were un-governed by the Law of God concerning the land. It was nothing to him that what he desired was forbidden, he selfishly wanted the land and intended to get it.

3 Make this lesson a real opportunity to shew the seriousness of covetousness, which is idolatry (Col. iii 5), and of the mean underhand way of getting things which not only Ahab but sometimes even British children descend to in order to get something they have set their heart upon. This lesson should be a real means of helping you to make them detest such conduct, and to see how God punishes all such

#### Ahab's Desire was Wrong.

Note 2, briefly explained, will enable you to shew the class that even if Ahab desired the land, once he knew it to be contrary to the Law of God, it should have been sufficient to settle the question once and for all, if he had a heart to love and obey God. This shews that even when he knew such conduct was forbidden, yet his selfish heart would not submit to God's ways. May we always seek a heart that will allow its desires to be governed by the Word of God, and will not selfishly push on with evil when it is known.

#### Ahab's Methods were Wrong.

He did not turn his face to the wall and repent of sinful desire, but because he could not do just as he liked, he was like a spoilt baby crying for what he knew should not be his. Then his wife, ever his helper in evil and the one to stir up his heart to wickedness, took the matter in hand, and he did not interfere against her, as though he would deny all res-

ponsibility in this horrible business. But the Lord of glory did not acquit him, and judged him as the one responsible for everything (chapter xxi. 19). So many to-day desire to reap the advantages of evil and yet deny partnership in the sin it cannot be done. Do not think that by going in round-about ways and through other channels that you can bluff the Lord of glory it cannot be done. When desires are evil and known to be wrong, no matter what methods are used, direct or indirect, these methods will be evil as well.

#### Ahab's Sin.

The orders were sealed with Ahab's seal; they were his orders, and the elders and nobles of the city carried them out. Naboth was stoned and not only Naboth but his sons as well (II Kings ix 26). The king was so desirous of having his kitchen garden that he did not stop with the father, but exterminated the family. The whole ghastly thing was carried through to the end, and then the Lord takes matters in hand. Once more the prophet who seems to haunt this king whenever there is sin about stands before him and pronounces

#### Ahab's Doom (chapter xxi. 19, 22).

Judgment fell upon him, and his blood was licked by the dogs exactly as the prophet foretold (cf I Kings xxi. 19 and I Kings xxi. 37, 38). Moreover as he had destroyed the family of Naboth so his own family were wiped out by Jehu (II Kings x 1-11). You may sow, but you will as surely reap what you sow, and nothing else.

There is another vineyard story in Matthew xxi. 33-41, followed by the murder of another owner (Acts iii 14, 15), when the Prince of Life was cast out and unjustly killed, and even to this day men and women and boys and girls are taking sides either with Naboth or with Ahab—with Christ or against Him. They go against Christ because their desires are selfish and evil and though they may seem to be sleeping whilst others arrange to do the evil work and carry it into effect, yet their silence of consent is as guilty as if they did it themselves. On whose side therefore will you stand?—with Christ or against Him, in condemnation or blessing, in judgment or in mercy?

## A Message of Hope

By HILDA BELLINGHAM

ABOUT 2,000 years ago there lived and walked on this earth a Man. A Man who was the only begotten Son of God. And as He walked through towns, villages, and streets, He told the people of His Father in heaven—God. Yes, the Lord Jesus was a great open-air preacher, and they brought to Him their sick, and He healed every one. Ah! there was not one that came to Him in vain. The dumb spoke, the blind saw, the lame walked. Hallelujah! One day they brought to Him a woman who was a sinner, and the Lord of glory, so spotless, so pure, looked at her with such sympathetic eyes, as He said to her, "Doth no man condemn thee?"—for all her accusers had fled before Jesus' words—"He that is without sin among you let him cast the first stone at her" (John viii. 7). And when she had answered Him, "No man, Lord," He said to her, "Neither do I condemn thee, go and sin no more" (John viii. 11). Oh, wonderful Jesus—and He is saying just the same to the sinner to-day. Sinner, you may be deep-dyed in sin, you may be like this woman, or you may have some secret sin that is weighing you down and keeping you from Him, and you say, "No, I cannot: such and such a thing is too much for me." Dear one, I have a message of hope for you—a message of deliverance. Come to Jesus, He will not condemn you—He loves you while He hates your sin. He has proved His love for you. The Saviour has said, "Him that cometh to Me, I will in no wise cast out" (John vi. 37). And He cannot break His Word. So come now, dear one, come to this wonderful Saviour—He is yearning over you, He loves you. Why, His love was so great that it led Him to hang on the tree at Calvary

to suffer terrible agony, and to die alone and forsaken, to die of a broken heart for a world of rebels. And "greater love hath no man than this, that he lay down his life for his friends," but Hallelujah! the Lord of glory laid down His life for His enemies, and we were all enemies at one time—so my Bible tells me, and I know it too. He gave His very life blood for you, for me. Accept Him now while there is time. Remember, there will come a time when you will have to acknowledge Him, and when every knee shall bow before Him, and confess Him as Lord. Will you not come to Him now? Be a volunteer—don't be a conscript. He is waiting for you and will welcome you, and give you forgiveness of sins. Eternal life—oh, what a gift! what a salvation! and with what great price He purchased it for you. But, don't forget, there is the awful alternative for refusing Him. There will come a time if you reject Him now, when you will have to stand before Him and confess Him, but instead of salvation and eternal life, there will be judgment and eternal conscious death. So now you must choose what you will do with Jesus. See, He is standing with loving eyes, with outstretched hands. Oh, how can you refuse Him? Just look at those nail-prints endured for me and you. Oh, Jesus my Lord, how could I refuse such love as Thine? Sinner, pause and think—What will you do with Jesus? I leave this with you. To choose Jesus means salvation, eternal life, peace, joy, rest—to refuse Him means judgment, eternal conscious death and misery. Oh! the wretchedness of being without Christ. But "whosoever shall call upon the Name of the Lord, shall be saved" (Rom. x. 13). The wages of sin is death (Rom vi 23).

# Classified Advertisements

## REVISED RATES

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Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday

### BOARD-RESIDENCE, ETC.

#### Holiday Apartments, etc.

**HOVE, Brighton**—Board-residence, quiet, comfortable, homely Few minutes from sea Terms until Saturday, April 5th, 35/- weekly, or 30/- each for two sharing Mrs Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex B158

**BRIDLINGTON, Yorks**—Cheery homely apartments, board optional, comfortable, pleasant, restful, those needing change of air Mrs Kemp, "Elsmore," Trinity Road B168

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**VISITORS TO LONDON.**—Apartments, bed and breakfast (private house) Near 'buses and Tube 18, Foxham Road Tufnell Park N 19 B204

**CHRISTIAN WORKERS' HOLIDAY HOME (Devon)**—Principal Percy G Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit Summer Bible School July 12—Sept 7 Open from May to September, Particulars from Mrs Parker, The Rookery, Lynton, North Devon B210

**LEIGH-ON-SEA** Apartments, bed and breakfast, £1 per week, week-ends can be arranged, Foursquare Mrs Cutmore, "Bethany," St Clements Drive B243

**BRIGLTON**—Elim Guest House, board-residence, close to sea, "bus and downs, home comforts and Christian fellowship, terms moderate For full particulars apply to the Superintendent, 45, Sussex Square, Brighton B244

**CHRISTIAN HOME**—Suit two lady friends sharing bedroom, board if desired, moderate terms Morgan, 128, Mantilla Road, Tooting, S W B252

**WC 1**—Bed-sitting room, furnished, suit two friends, slot gas and cooker 39, Baker Street, King's Cross Road B224

**LONDON**—Comfortable board-residence or rooms in nice home, liberal table, good fellowship 117, Walm Lane, Cricklewood, N W 2 B255

**GLASGOW, C 3**—Superior apartments, board optional, liberal table, terms moderate, Christian fellowship, two minutes from Temple Hill, 4, Newton Street B263

**BOURNEMOUTH**—17, Malvern Road, Moordown, furnished sitting and bedroom, with Foursquare sisters bed and breakfast if required; moderate terms B267

**BOURNEMOUTH**—"Vi-Cot," Pokesdown Hill, room with breakfast 27/6 per week (until July) or apartments, clean, comfortable, electric light, bathroom; indoor sanitation, near station, trams, ten minutes Fisherman's Walk to sea. B258

**SCARBOROUGH**—Apartments, terms very moderate out of the season, central for north or south side Mrs Burdett, 9, Elders Street. B246

**WHITSUN WEEK-END CRUSADER CAMP** for young men at the Elim Camp, South Downs June 6 to 10 For particulars for parties or individuals apply to Camp Superintendent, Elim Woodlands, Clarence Road, S W 4 B251

**ST LEONARDS' HOLIDAY HOME**—August 1 to September 12 Delightful house and garden Daily Bible readings in house Foursquare meetings at Hastings. Apply Miss Bagshaw, Elim Woodlands, Clarence Road, S W 4 B230

**ELIM BIBLE COLLEGE**—Elim Woodlands is open throughout the year for visitors Separate or shared bedrooms, central heating For particulars apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4 B208

**RAMSGATE**—West Cliff, few minutes from sea, ideal place for holiday; board-residence at moderate terms, week-ends arranged, Christian fellowship valued. Mrs Lancaster, 3, Crescent Road B245

### HOUSES, FLATS, ETC.

#### To Let and Wanted.

**TO LET**—South Croydon, family residence, two reception, six bedrooms, good position, garden, £90, stamp Box 130, "Elim Evangel" Office B262

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**TWO COMFORTABLE ROOMS**—(Communicating), furnished or unfurnished, suit two ladies, also bed-sitting room, moderate terms Write, 37, Water Lane, Brighton, S W 2 B259

### SITUATIONS WANTED

**CRUSADER**—Requires employment, age 21, able to drive a car C/o Mr H G Whitton, 16, Streatfield Avenue, East Ham B261

**YOUNG LADY** seeks engagement as companion to lady. Willing to undertake light household duties Box 127, "Elim Evangel" Office B254

**CRUSADER**—Young lady desires post as cashier; some knowledge book-keeping Hove or Brighton essential Box 126, "Elim Evangel" Office B259

### SITUATIONS VACANT.

**DOMESTIC HELP** wanted, two ladies in flat, sleep in, Christian home Mrs King, 101, Upland Road, East Dulwich B241

**SEASIDE**—Wanted immediately, a competent cook; used to cooking for numbers, refs, essential, good Foursquare Gospel home for suitable person Apply Box 129, "Elim Evangel" Office. B260

**SWEEP**—Must be thoroughly experienced and clean workman, good wages offered. Bickell, 251, Archway Road, Highgate, N 6 B264

### MISCELLANEOUS

**ELIM WOODLANDS**—The next Saturday gathering at Elim Woodlands will be on April 5th, and the following one on May 3rd After that the house and grounds will be open every Saturday during the summer from three o'clock Tickets (to include tea) 1/3 at the door, or 1/- if obtained in advance

**ELIM CAMP, WATERHALL VALLEY, BRIGHTON DOWNS**—June 6-10. Whitsun week-end camp for young men who would enjoy a country picnic as a change from town life, and a helpful holiday with Christian fellowship Room for cycles, parties or individuals will be welcome, moderate terms August Holiday Camp for young folks between the ages of 10 and 16 (separate weeks for boys and girls with competent supervision and escort from London) Picnics, rambles, games, and excursions, besides Bible talks and bright singing Apply to Camp Superintendent, Elim Woodlands, Clarence Road, London, S W 4

### WITH CHRIST.

Dr Wm Keeney Towner (late of First Baptist Church, San José, U S A)

# Principal George Jeffreys and Revival Party

at BIRMINGHAM.—In the Ebenezer Congregational Church, Steelhouse Lane

MARCH 26th to APRIL 13th inclusive

Sundays at 3 and 8 p.m. Every week-night at 7.30. Wednesday and Thursday afternoons at 3.

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A word to Parents and all who love Children

Now more than ever before it is most important that we give our children the best possible start in life. The temptations and snares that await them immediately they grow up increase day by day as the coming of the Lord draws near. If we would protect them against these evils we must encourage them to love and lean upon the Word of God. We cannot, and dare not, try to force them—they must be enticed. And it is for this reason that we issue the "Young Folks' Evangel" every month. This month it contains the beautiful story of Cripple Tom, which should be read by everyone, besides the favourite Bible Questions and Searchings, etc. We are continually proving the blessing this little magazine is to our children, and are confident that you could not do better than give it to your children each month. The price is negligible, being only 1d per copy, or 1s 6d per annum, post free.

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