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ELIM'S NEW HEADQUARTERS IN SCOTLAND.

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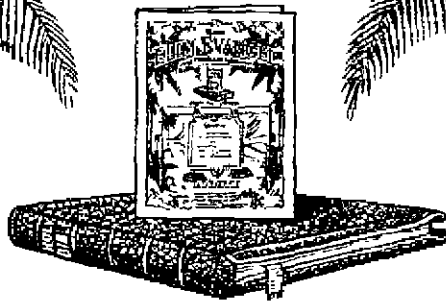
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 3

JANUARY 17, 1930

Twopence

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

Baptiser

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

Coming King

Principal GEORGE JEFFREYS

and the REVIVAL PARTY now at
THE GLASGOW CITY TEMPLE

Elmbank Street (opposite the King's Theatre).

Services: Sundays at 11, 3 and 6.30. Every week-night at 7.30 (except Fridays).

Tuesday, Wednesday, and Saturday afternoons at 3.

Your prayers are requested on behalf of the Campaign.

Spend Easter in London!

Do not forget the

GREAT ANNUAL CONVENTION and FOURSQUARE GOSPEL DEMONSTRATION

The ROYAL ALBERT HALL has again been booked for Easter Monday ::
Cheap Railway Tickets will be arranged from all stations in Great Britain and
from certain ports in Ireland and on the Continent :: Watch for further
particulars :: Meanwhile—plan to come!

Easter Monday is April 21st

WATCH THESE DATES:

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

BRIGHTON Jan 14—Feb 18 Six Tuesdays at 7.30 p.m.
Elim Tabernacle, Union Street E B C C S lectures by Prin-
cipal P. G. Parker

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

GLASGOW Still in progress Revival and Healing Cam-
paign by Principal George Jeffreys See particulars above

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

LETCHWORTH. Commencing Jan 19 Elim Tabernacle,
Norton Way North Campaign by Mr and Mrs Seth Sykes
(Scottish Singing Evangelists)

MONEYSLANE, Co. Down Commencing Jan 12 Elim
Hall One week's special Bible readings by Mr J Long
(Co. Antrim)

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

STRATFORD, London, Concluding Jan 17 Elim Hall,
Bridge Road Campaign by Mr and Mrs Seth Sykes (Scot-
tish Singing Evangelists)

The "Elim Evangel and Foursquare Revivalist" Subscription Form

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Please send the "Elim Evangel and Foursquare Revivalist" every week to the follow-
ing address. I enclose

Subscription Rates

1 year - 10s (post free)
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M

Full Address

This is my first
 a renewal subscription

LEAF BLOCK
LETTERS

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 3

January 17, 1930

Twopence, Fridays

Elim's New Headquarters in Scotland

By Evangelist JAMES McWHIRTER

GLASGOW, the second city in the United Kingdom, now possesses the magnificent building, seen in the pictures of this number, for an Elm Foursquare Gospel witness.

It will be recalled that it was in this city three years ago that Principal George Jeffreys and his revival party conducted a campaign, the result of which was a singular victory for evangelism. The largest halls in the city were packed to capacity and long queues waited for hours outside the great St Andrew's Hall. Some

FIFTEEN HUNDRED WERE CONVERTED

and hundreds testified to the experience of physical healing. This week we heard numbers give thanks to God for the blessings then received, providing ample proof that our labour was not in vain in the Lord.

The problem which almost invariably arises after such a campaign arose in Glasgow. A building to carry on the work could not be found. Therefore we were forced to improvise with rented halls which made the establishing of the work exceedingly difficult. Under these circumstances the adherents of the Foursquare Gospel had a severe test of loyalty imposed upon them. After three years it is with much satisfaction and delight that we recognise the fulfilment of our Lord's promise in the parable, that the good seed sown on good ground would be fruitful. Most sincerely we regard the faithful followers of the Elim Foursquare movement in Glasgow as worthy of this beautiful building for a "meeting house." The Elm saints here have been weighed in the balances and have not been found wanting.

The taking over of this building is a story that space will not permit us to tell.

The negotiations, drawn out over a long period, called for persistent prayer and Divinely-sought wisdom. When things were darkest, and we feared that what we had set our hearts upon was not to be, then we fell back on our one and only consolation—that if it were God's will for us to possess the building, then nothing could prevent it. That it was His blessed will it is now evident, and all the anxious hours and days are forgotten in our present rejoicing.

The building is situated in the centre of the city, on the main tram and 'bus routes, and opposite the principal theatre. It is but a few minutes' walk from the historic St. Andrew's Hall, where the chief functions of the city are held.

Over a year ago Principal George Jeffreys said that if it pleased God to give us this church building we would call it "The City Temple." It is now called by this name. Apart from the Cathedral there is no church building in the city more worthy of the name.

We have been told that Ruskin considered one of its stained glass windows worthy of mention in his works on art, also that expert opinion has asserted that this particular window is one of the best of its kind in the world.

Here it gives us pleasure to

ACKNOWLEDGE THE KIND COURTESY

of the Christian gentlemen who were trustees of the building, then known as St. John's and Renfield Street Church. We wish them every success in the Gospel at their new suburban church. Concurrently with this wish we sincerely trust that with God's help we shall carry on the Lord's work where they left off. While the acquisition of this property for the proclamation of the Foursquare Gospel will give cause for rejoicing among all who are interested in the advancement of the truth, yet, we believe, to the people of Scotland it will occasion something more. The "hard-headed" Scottish folk will look upon the event as the laying of a solid foundation for the furtherance of the glorious work in their country. With the co-operation of our live border church in Carlisle and our young but powerful church in Greenock, the Glasgow church should be able in a short time to forge a strong chain of Foursquare fellowship throughout the land of martyrs.

(See photographs on next page).

START THE YEAR WELL BY BEGINNING TO SELL

the *Elim Evangel* to those who are not at present readers, and thus spread the Foursquare Gospel, and at the same time win a three-guinea Bible for yourself. Write for full particulars to the **ELIM PUBLISHING CO., LTD.**

THE CITY TEMPLE (Church of the Foursquare Gospel)

New Scottish Headquarters



Our readers will rejoice to hear of the great move in Scotland. We have now acquired one of the most beautiful churches right in the centre of the city of Glasgow for the new Elim Alliance Headquarters. So no three years ago Principal George Jeffreys conducted one of his most striking revival campaigns, when hundreds were saved and healed. The new church is situated in the best position in the heart of the city, only a few minutes' walk from the historic St. Andrew's Hall, which was packed with 4,500 people at the Principal's campaign.

The Prayer Martyr—John Hyde

Remarkable Victories of the great Prayer Warrior of India

THE life story of John Nelson Hyde reads like spiritual fiction. It requires an effort to realise that it is spiritual fact. Men, in their loyalty to God, have met death in many forms. Probably John Hyde's death is the only one traceable to prayer. Yet it is true that prayer brought about the death of this remarkable man of God.

Toward the end of his glorious days when strength was fast waning, he was induced to see a doctor. This is what the doctor said, "The heart is in an awful condition. I have never come across such a bad case as this. It has been shifted out of its natural position on the left side to a place over on the right side. Through stress and strain it is in such a bad condition that it will require months and

MONTHS OF STRICTLY QUIET LIFE

to bring it back again to anything like its normal state. What have you been doing with yourself?"

Mr. Hyde only smiled, but his friends all knew. The displaced heart was the outcome of terrific prayer burdens that were unburdened before God during days and nights of prayer and fasting.

But who was John Hyde?

John Hyde was a missionary to India. He went out in 1892. Then he was simply Mr. Hyde. Now throughout the world he is known as *Praying* Hyde.

A few hours after leaving New York harbour on his first voyage to India he read a letter from a friend. In this letter the friend urged him to seek the Baptism of the Holy Spirit as the great qualification for missionary work. Hyde angrily crumpled up the letter, and threw it on the deck. Surely his friend must know that this equipment was his—otherwise how could he be going forth as a missionary. But his anger passed. He picked up the letter and re-read it. As a result he sought for the full blessing of Pentecost. That he received it is evidenced by the mighty life of power into which he entered.

The first thing with Mr. Hyde was prayer. He did not neglect Bible and language study, but these were preceded by prayer. Prayer, the great cable linking men with God, was the pre-eminent fact in his life.

BEFORE THE FIRST SIALKOT CONVENTION

this prayer-warrior, with two others, tarried in supplication for thirty days and thirty nights. *That Convention was an instrument in reviving India.*

Here is a vivid account of it by a missionary:

"Hours alone with God, with no one to see or hear but God, were customary, but the fellowship of others in prayer or praise, for hours, could it be downright real? On entering that room the problem was solved. At once you knew you were in the holy presence of God, where there could be only awful reality. Others in the room were forgotten except when the combined prayers and praises made you realise the strength and power and sympathy of such fellowship. The hours of waiting on God in communion with others were precious times, when to-

gether we waited on God to search us and to speak to us, together interceded for others, together praised Him for Himself, and for His wonder-working power. There was a

BREADTH AND FREEDOM

during those ten days that I never imagined existed on earth. Surely it was for freedom such as this that Christ has set us free. Each one did exactly as he or she felt led to do. Some went to bed early, some prayed for hours, some prayed all night long, some went to the meetings and some to the prayer room and some to their own rooms; some prayed, some praised, some sat to pray, some kneeled, some lay prostrate on their faces before God, just as the Spirit of God bade them. There was no criticism, no judging of what was being done or said. Each one realised that all superficialities were put away, that each one was in the awful presence of God."

One speaking of Mr. Hyde said, "It was evident to all that he was bowed down with sore travail of soul. He missed many meals, and when I went to his room I would find him lying as in great agony, or walking up and down as if an inward fire were burning in his bones. John did not fast in the ordinary sense of the word, yet often at that time when I begged him to come for a meal he would look at me and smile, and say, 'I am not hungry'."

About 1908, John Hyde began to pray for one soul a day. He got them! In 1909 he laid hold upon God for two souls a day. He got them! In 1910 he prayed for four souls a day. These were given! Whenever there were less than the number prayed for the soul of Mr. Hyde was in such an agony, that increased prayer very quickly increased the number of converts.

One who heard Mr. Hyde preach told me that

WORDS LITERALLY LEAPED OUT

from his lips and seemed to make straight lines for the hearts of the listeners. *Straight lines*—straight lines for the hearts of the listeners.

Here is a striking instance from his life.

"Two evangelists went out with Mr. Hyde to a distant village, before leaving they were assured of ten souls being won for Christ. They reached the village, they preached, they sang, the day wore on—not a sign of any soul being interested. They became hungry and thirsty. No man gave unto them. The evangelists became impatient to get home for rest and food. John Hyde would not move. He was waiting for those ten souls. At last, at a common cottage they asked for a drunk of water. The man offered them milk, too. They went into his humble home and were refreshed. As they talked to him, he showed a most intelligent knowledge of Jesus Christ. Yes, he had entertained them in His Name. Would the family not become His followers? Why not now? He agreed, and called his wife and children. They certainly realised what they were doing, and were determined as a family to come out on the Lord's side. One can picture how tenderly John Hyde ushered them into the family of God. Nine in all were baptised.

But it was now growing dark, and a dangerous road lay ahead of them. The evangelists made haste. The father began to urge it too. Unwillingly John Hyde left that house.

The cart was sent for by one, and the other tried to hasten John's steps. Then they wanted to lift him into the cart. But no—his eyes rested pleadingly on one of his men. "What about that one that is wanting?" The evangelist (he told me this with a hot flush of shame) lost his temper. It is all very well for the Sahib if he broke his neck, he had no wife or family to think of. But it was a very different story for them both. But John stood there waiting for that one soul,—the tenth was yet wanting. He knew the Good Shepherd was Himself searching for that one, and would search 'until He find it'. The two evangelists used almost force to get him to move. There burst one cry from his lips "What about that one?" By and by the father of the family came up. Why was the Padre Satub waiting? John told him of the one not yet in the fold. "Why, there he is!" cried the man. "He has just come back. My nephew, whom I have adopted." He brought the boy forward. Mr Hyde went back to the house and asked him of his faith in Christ. He was clear and intelligent. So the tenth was gathered into the fold. He gave a sigh of heart's ease and weary content as he climbed into the cart. Of course, they were kept and reached home safely—with a heart full of rest such as the Good Shepherd gives His faithful under-shepherds. Yes, and that is the rest of the soul they give Him, for through such He shall yet see of the travail of His soul and be satisfied.

In 1911, Mr Hyde arrived in England—a dying man. He was worn out with prayer. But one further great event was to take place—an event which will be doubly remembered because it was linked with the life of

DR J. WILBUR CHAPMAN,

the beloved evangelist. We will let Mr. Chapman describe the event himself:

At one of our missions in England the audience was extremely small—results seemed impossible—but I received a note saying that an American missionary was coming to the town and was going to pray God's blessing down upon our work. He was known as 'Praying Hyde.' And almost instantly the tide turned. The hall was packed, and my first invitation meant fifty men for Jesus Christ. As we were leaving I said 'Mr Hyde, I want you to pray for me.' He came to my room, turned the key in the door, dropped on his knees, waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then with upturned face, down which the tears were streaming, he said "O God!" Then for five minutes at least, he was still again and then when he knew he was talking with God his arm went around my shoulder and there came up from the depth of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was. We believe that prayer is mighty and we believe it as we never did before.

As previously indicated, before writing this article I had the joy of personal conversation with a missionary who had been out in India during Mr Hyde's time. She told me of several remarkable events in connection with his life—let me give this one in closing. Mr. Hyde had

AN INDIAN WORKER,

one in spirit, with whom he closely co-operated. This Indian worker prayed much and had wonderful revelations in prayer. Mr. Hyde was away at a conference, but the Indian worker remained behind praying. Returning from the conference the Indian who had not been there told Mr. Hyde what had happened. Said he, "After certain days the blessing came. I saw the Lord take the chair at the meetings. Previously all had been barren, but after the Lord took the chair

all became fruitful." Mr. Hyde asked for a description of the chair which the Lord occupied. It was given.

"You are exactly right," said Mr Hyde. "During the first few days there was no result—then we decided to allow the Lord in a special way to take the chair. We therefore

LEFT A CHAIR VACANT

for that purpose. You have exactly described the chair we set aside. And after that the blessing came."

Praying Hyde died when he was 47 years of age. Comparatively he was quite young. But he had joined the intercessors above—and encouraged multitudes of intercessors below. His great dependence in prayer was this "Suffer hardness with the Gospel according to the power of God" (II Timothy 1:8). He realised that all that he did—all that he prayed—all that he fasted, was "according to the power of God." In the strength of that he lived his marvellous life. In the strength of that we may surely do likewise.

This brief summary of a life which defies adequate summary is written with the earnest prayer that grace may be given to all of us, in some measure to follow in the martyr steps of John Nelson Hyde.

The book from which most of the facts of this article have been taken is entitled, *Praying Hyde*, by Francis A. McGaw; and can be obtained from the Elim Book Saloon, 7, Paternoster Row, London, E.C.4.

Actually Born

A LADY who adopted a baby waif lavished upon her the same love and care as upon her own children. When the child was old enough to attend school, it happened that she heard someone there remark that she was "only an adopted child." She ran home crying bitterly, and sobbed out to the lady, "Is it true that I'm not really your little girl?" "Why of course you're my little girl," was the answer. "Isn't this your own home, and aren't May and Josey and Willie and Tom your sisters and brothers?" The child's head was hid in her mother's lap, and the lady stroked her hair soothingly. Suddenly the little girl looked up, and asked searchingly, "But, mother, did you born me?" While it is gloriously true that we are adopted into God's family, it is also true that we through faith in Christ and the work of the Holy Spirit in regeneration, become "bairns," "born ones," and have the right of sonship.

LATE NEWS.

Opening Services in Glasgow

The new Elim Alliance Headquarters for Scotland was opened by Principal George Jeffreys and Revival Party on New Year's Day amidst scenes of joyous enthusiasm. This magnificent building right in the heart of Glasgow is now known as the City Temple, Church of the Foursquare Gospel. It has already become a centre of revival activity. From the opening service the power of God has been manifested in salvation of souls and healing of bodies. Foursquare Gospellers everywhere, pray for Scotland!

Pictures on page 34

"You Left Jesus Out"

"Listen-in" on your own Sermons.

By KEITH L. BROOKS

A MINISTER'S little boy, who had attentively listened to the morning sermon, followed his father into his study after the service and said, "Papa, do you know you left Jesus out?"

The question went like a dart to the heart of this man, who numbered himself among the orthodox. He fell to examining some of his recent sermons. He found that his little boy was right. He had very often left Jesus out.

He had preached good sermons in defence of the Faith, but many of them were minus the note of salvation through the Cross of Christ, that which alone can save the souls of men. The words of the Christ came back to him—"I, if I be lifted up, will draw all men unto Me." He saw that sinners seeking higher ground must also move out from the Cross; and he determined, as did the apostle Paul, that

THE CROSS SHOULD BE THE HEART

of every sermon he would preach thereafter

This little story was brought to mind as the result of the following paragraph taken from a letter received by a friend (the man who wrote the letter is in gaol).

"I am 41 years old, have a fair education, have attended many churches, was treasurer of a Sunday school in my youth for three or four years, and went to one church regularly for the last three years. I came to prison to be saved. I must have heard hundreds of sermons, many of them by highly salaried ministers, but not once that I remember did any of them say anything about regeneration or tell the story of Jesus' talk to Nicodemus. I never knew the real reason Jesus came into the world, neither did I know that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." I did not know that I was lost."

This is the kind of a letter that gives a preacher a jolt. Brethren, we need it. It would be

WELL IF WE COULD "LISTEN-IN"

on some of our own preaching. Perhaps we should be surprised to find that the salvation note had dropped out of it altogether.

How easy it is in these days of contending for doctrines to be silent on the most vital theme. The enemy of souls is ever present to suggest that there are no unsaved persons in the congregation or that one should not weary a large number of people with the familiar subject for the sake of a few stragglers.

Possibly there are but few men who could say with this man that they had heard hundreds of sermons, but not once had had the plan of salvation simply expounded. It makes a difference where a person attends church, of course. Yet it was not long since an investigator for a well-known magazine reported having listened to 800 sermons by well-known ministers, and only 43 of the 800 could be listed as even Biblical. The others were on culture, ethics, current events, science, literature, civic righteousness and social ser-

vice. About half a dozen were listed as evangelistic. Many of these preachers would be counted among the orthodox. It is not altogether strange then that the man whose letter we have quoted had to get into gaol before salvation was preached to him.

It is recorded that

A NOTED ENGLISH SURGEON

once visited France, where he saw the chief surgeon of that country, who asked him how many times he had performed a certain feat in surgery. "Thirteen times," said the English surgeon, whereupon the French doctor said he had performed it 160 times. "How many of your cases survived the operation?" the English doctor was asked, and the reply was that eleven out of the thirteen had been saved. "And how many did you save?" he asked in return. "I lost them all," said the Frenchman, "but the operations were so interesting."

The English doctor had operated to save lives. Are we preaching to save or merely to entertain and display our own brilliance? All the brilliance of our speech counts for nothing unless we are able "to save some."

Two men went out to shoot deer for food. One took a case of cartridges while the other took but one cartridge. "Why do you take but one?" the first man asked. "Because," he replied, "I only want one deer and intend to shoot it when I see it."

It is this definiteness of aim that can be seen in all

THE PREACHING OF THE APOSTLES,

and that seems to be lacking in so much modern sermonising.

May the paragraph from the convict's letter strike home to our hearts. It has suggested to the writer some heart-searching questions that might well be placed upon every pulpit desk.

1. Am I mindful of the fact that the Lord Jesus Christ Himself will be one of my hearers in this service?

2. Do I realise that some of my hearers are not ready to meet God?

3. Has it occurred to me that possibly some of my auditors will be hearing their last message on earth?

4. Am I feeding to the people just sentimental confessions and intellectual shavings?

5. Am I afraid of the snap of a pocket-book? Has the matter of my salary had any influence in the making of my sermon?

6. Am I afraid someone will be offended if I dig down to the roots of his sins?

7. Am I aware of the fact that my reward in heaven will depend upon the enduring character of the work I am doing?

To have suffered much is like learning many languages; you have learnt to understand and to make yourself intelligible to others.

The Irish Convention

The two salient features that characterised the annual Elim Foursquare Gospel Convention at Belfast during Christmas, 1929, were undoubtedly unbounded enthusiasm in, and unswerving loyalty to the God-honoured movement that was born in Ireland some sixteen years ago.

The great crowds were just as eager as they were at the early beginning to take in the Word of God that was so faithfully ministered. Souls were saved, bodies healed and saints baptised in the Holy Ghost.

The Convener was Principal George Jeffreys; the speakers, Pastors W. G. Hill, James McWhirter, and James Mullan. The Gospel in song was rendered by William Llewellyn Bell. Ministers and soloists have greatly endeared themselves to the hearts of the Irish people.



Ministers ordained at the Annual Belfast Convention, Christmas, 1929.

THE annual Christmas Convention held in the Elim Tabernacle, Ravenhill Road, under the convener'ship of Principal George Jeffreys, who always receives a cordial and a hearty welcome to Belfast, the Jerusalem of the Elim Alliance, was undoubtedly a remarkable success, the power of God being mightily manifest from the very start. If any one could possibly imagine that the Foursquare movement is losing any of its old-time power or enthusiasm in the North of Ireland, they would only have required to be present at any of these meetings to have been disillusioned.

Notwithstanding the severity of the weather a number of young people from the Sunday school and Bible class went out at an early hour on Christmas morning to sing carols, under the leadership of Mr John Bell, awakening the people of the locality to the fact that it was

CHRISTMAS MORNING,

and that a door of hope had been opened over 1,900 years ago for all who wished to enter therein.

Although the weather continued severe, the first service on Christmas Day was well attended, and if the rain was falling heavily outside, truly we can say that the "latter rain" was falling inside, and the souls of all were being well watered, and their hearts refreshed by a most instructive Christmas address delivered by Pastor W. G. Hill on the birth of Christ.

During the afternoon service, six of our young Irish preachers were ordained or set apart for the ministry of the Gospel, and anyone who heard their glowing testimonies and who looked upon the earnestness of these young men could have no doubt as to their call. Praise God for such a band of workers of a character which I believe you will find nowhere save in the Foursquare Gospel movement. Those ordained were Messrs Farlow (one of the first five in the Elim band of preachers), Stronge, Martin, Kelly, McAvoy, and Field. The hall again was well filled at the evening service with an appreciative audience.

Boxing Day opened bright and clear, and the number of buses, motorcars, and other vehicles, lined

outside the Tabernacle proves beyond doubt the drawing power of the Gospel of Christ, nor were those assembled disappointed in the splendid address on the Baptism of the Holy Ghost, delivered by Pastor Hill, who took his text from the latter part of the tenth chapter of Acts, shewing clearly to one and all that it is for these days, and for the whole race, implying the necessity that every born-again man and woman should seek this Baptism. It is, he said, the greatest

BOND OF FELLOWSHIP AND UNITY

between all peoples and nations on the earth. In our meeting, for instance, we had German, French, English, Welsh, Scottish, and Irish (north and south), all united in one common bond of fellowship through the Holy Ghost. A pleasing incident at this service was a hymn sung in Welsh by the three Welshmen, Principal Jeffreys, Pastor Hill, and Mr L. Bell. A special feature throughout the Convention was the splendid rendering of the Gospel in song by Mr L. Bell. In the afternoon, as is customary, there was a baptismal service, at which Evangelist James McWhirter ministered the Word, and forty candidates obeyed the Lord in going through the waters of baptism, Principal Jeffreys officiating. Forty more signified their intention of doing likewise at the next opportunity. At the evening service Mr Mullan gave an interesting address on his work in the Congo field, the Tabernacle being filled to overflowing. At the end of this service the sick were prayed with, and so mightily did the power of God fall upon this great audience that a number received the Baptism in the Holy Ghost. The concluding meeting of the Convention on Friday night was again well attended, when another stirring address was delivered by Pastor Hill. Many declared it the greatest season of blessing they have ever had, and the best Convention yet held in Belfast. Their delight was unbounded when it was announced that a week's mission was going to be held, commencing on Sunday night, December 29th, by Pastor Hill, who has already won a warm place in the hearts of the Belfast people.

Shine and Keep Sweet

C.H.M.

Mrs C H Morris

1. There's sor-row and sad-ness on ev - e - ry side, And tri-als how often we
 2. Shine brightest for Je-sus when darkest the way, When fierce oppo si-tion you
 3. His grace is suf-ficient what-ev - er the test, You ne-ver need suffer de-
 4. Then walk in the light with God's glory in view, Sal - vation is full and com-

meet, Let this be our watchword what-ev - er be-tide, "Just
 meet, His love can change midnight to ra-diant noonday; "Just
 feat, Then scat-ter the sun-light, let o - thers be blest, Just
 plete; Keep look-ing to Je - sus He'll car - ry you thro'; "Just

CHORUS

shine and keep sweet" Shine and keep sweet, shine and keep sweet, No
 Just shine keep sweet

mat-ter what ob-sta-cles here you may meet, With God on your side, ev-'ry

toe'neath your feet, Just shine brother, shine sis-ter, shine and keep sweet

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Bible Study Helps

CHRIST'S BODY.

The humanity of Christ was prepared of the Father, as well as called into existence by the Spirit and assumed by Himself

- 1. Prepared in His incarnation.**
Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me (Heb x 5)
- 2. Offered in sacrifice.**
By the which will we are sanctified through the offering of the body of Jesus Christ once for all (Heb x 10)
- 3. Buried in death.**
Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury (John xix 40)
- 4. Handled in resurrection.**
Behold My hands and My feet that it is I myself, handle Me, and see, for a spirit hath not flesh and bones, as ye see Me have (Luke xxiv. 38).
- 5. Glorified in ascension.**
Who shall change our vile body, that it may be fashioned like unto His glorious body . . . (Phil iii 21)
- 6. Discerned in communion.**
For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body (I Cor xi 29)
- 7. Manifested in glory.**
This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven (Acts i 11).

TWO MASTERS.

Adonai—(Lord, Master, Owner)
 Baal—(Lord, Master, Owner)
 "No man can serve two masters" (Luke xvi 13).
 1 Choose ye this day whom ye will serve (Joshua xxiv 15)
 2 As for me and my house we will serve the Lord (Joshua xxiv 15)
 3 The Lord is with you while ye be with Him If ye forsake Him, He will forsake you (II Chron xv 2)
 4 They forsook the Lord and served Baal (Judges ii 13)

Children's Bible Educator

Answers for 3rd January Puzzle: Balaam, Isarah, Neaman, Elijah, Moses, Jacob
 Names of first twelve with correct answers: Robert William Squires, Peggy Brighy, Gladys Woodley, Amy Gale; Edith Gregory; Frank A Hine; Edward Neale, Arthur North, Betty Gregory, Kathleen Wilson, Rita Souter; Doris Busby

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space. Each diagram represents the name of a person or place mentioned in the Bible. Children under fourteen 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," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

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FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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

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Evangelistic Singing

WHEREVER the Elim evangelists penetrate there is a mighty revival of song. Gospel singing is one of the healthiest signs in revival work. Revived hearts must sing. Many have been brought to Christ through song alone. When Moody and Sankey visited Edinburgh during their great British campaign, a Scottish lassie attended one of their meetings. "What did the man say?" asked her father on her return. "I forgot," said the girl, "but I remember what the other man sang." Let us therefore sing. Sing—not with a drag and a drawl but with a full-throated vim. The church ought to be able to sing far better than the world. The world sings out of an empty heart. How much more should we sing with hearts filled with unspeakable gratitude to God!

He Ordained Twelve.

These words come forcibly to our thought as we remember the beautiful ordination service conducted by Principal George Jeffreys at the Welsh Tabernacle, King's Cross, London, on Friday, December 20th. Then twelve zealous Elim pastors were ordained. It was a happy, yet solemn time for each of them. Hearts were touched unto tears of joy as each one gave a brief testimony. In several cases "mother's prayers" were declared to be the unseen force behind the preaching. Perhaps one of the most impressive facts was the variety in appearance, speech, and nationality, and yet complete unity of purpose. The twelve were composed of Irish and English. Some were short, some were tall, some were deliberate

in speech, some were quick and fiery, some instantly revealed the part of the British Isles whence they had come, while others left you wondering. But while there was so much diversity in speech and style, yet each one gave such a convincing testimony that the wisdom of their ordination could not be doubted. They go forth with the prayers of the whole Elim family behind them. They will sow much, and we believe they will reap much. God bless them! And all the people said, Amen!

Antichrist's Last Phase.

THE FIRST PART of Daniel xii 4 affirms the sealing of the last great prophecy of that book by Divine command until "the time of the end," that is, until just prior to our Lord's coming. A little-known paraphrastic rendering of the second part of the verse is more in consonance with this than the Authorised Version rendering; it runs thus: "Many shall steer to and fro [in the darkness of this prophecy resulting from its sealing], and so the knowledge thereof shall become great."

The "steering to and fro," as in tacking against a head wind, would often bring interpreters upon courses apparently at right angles to and cross purposes with each other, though all would really be steering toward the common ultimate haven of full light and understanding, due when the seal should at length be broken by the march of fulfilment, interpreted by the Holy Spirit of Latter Rain at the time promised. This in fact has happened. Since the Great War, interpreters of the two chief schools of prophetic interpretation known as the Historicist and the Futurist have adopted a tone of less mutual asperity and more respect toward one another's views. It is now recognised that if the great prophecies respecting Antichrist, especially in the Books of Daniel and the Revelation, require a fulfilment which in important aspects is still future (as averred by Futurists), it is also necessary to recognise their partial fulfilment in the great apostate movements already recorded by history (as affirmed by Historicists). In other words, the Church of Rome, Islam, and Atheism (the last-named being the common fruit of the two former) have all contributed to historical and preparatory fulfilments of Antichrist's last great march against Christ which will only be fulfilled in their ripeness and entirety when the spiritual and cultural march recorded by history has led at last to the physical and military march foretold by all the prophets as the last phase, ending in their annihilating defeat by Christ Himself—at Armageddon. To the informed student of prophecy, most impressive are the great movements in Europe and Asia now ominously maturing to this consummation.

Incidentally, as this great apotelesm (the outlook of type to antitype) is moving to its closing drama—Rome to Mystery Babylon, Islam to the "king of fierce countenance," and Atheism to the Power of the North—seeing that we view the future as founded in the past, we ought in reason to study the past, as well as the mighty present, in these important relations, much more than in fact we do.

The Love of Money

What it Means for Christians.

By H. BONAR

THERE is no evil into which men have not been led by the love of money. "What will you give me?" said Judas. "A talent of silver!" cried Gehazi to Naaman. "Money!" said Simon Magus to Peter, thinking the apostle to be one like himself. For the death of millions, Haman promised "money." "The prophets divine for money," says Micah (iii. 11). The soldiers were given "large money" to say that Christ never rose. Felix hoped that "money should have been given him of Paul" (Acts xxiv. 26).

The love of money is a sin the more dangerous because it is less startling and offensive than many others. We become familiar with it, and conscience is lulled to sleep by all we can so plausibly say in its favour. We talk of duty and of prudence, and so we blind ourselves to its real character. Yet it is a most heinous sin, and so

HURTFUL TO MAN'S SOUL

that it leaves it earthly and selfish, and freezes even the outflow of his affection. The rich are infected by it: it finds its fuel in opulence. The poor are haunted by it: it finds its stimulus in poverty. As a straw floating downward shews the direction of the current as distinctly as the drifting of a vessel, so greed may appear as plainly about a penny as about pounds. Indeed, this sin is oftenest seen in smaller ways, and it is frequently by gifts of small value that God tests our character for eternity (Luke xvi. 10). Our Lord spoke much about this sin. Look at—

1. *Christ's warnings against it*—warnings by Him who was offered all earth's glory, and yet was content to have nowhere to lay His head. "He that hath ears to hear, let him hear." Christ sought no wealth; He had to get by miracle the tribute-money. Listen to His own words. "Lay not up for yourselves treasures upon earth. . . where your treasure is, there will your heart be also. Ye cannot serve God and mammon"—money, that is "Take no thought" about food or raiment, for "after all these things do the Gentiles seek" (Matthew vi.) "Cares and deceitfulness of riches choke the Word" (Matt. viii. 22). A man, He said, would lose all in gaining the whole world,

IF HE LOST HIS SOUL.

Pointing to the rich young ruler, He said, "A rich man shall hardly enter into the kingdom of heaven" (xix. 23). One of the first-noted sins that proceed from an evil heart is "covetousness" (Mark v. 22). "Take heed, and beware of covetousness," said our Lord, and then He told of the rich farmer who was not rich toward God.

2. *The brand put upon this sin*—to mark it as infamous. (a) We find it in the very midst of a catalogue of foul sins. Writing to the Ephesians, the apostle names it along with fornication and other things not to be once named among believers. Again, he says to the Corinthians, neither "thieves, nor covetous, nor drunkards. . . shall inherit the kingdom." Our Lord Himself classes it with the grossest

evils that come out of the heart, such as murders and blasphemy. It appears (a) in the terrible catalogue of Romans i., alongside unmentionable sins. We find (b) that this sin unfits men for service. (c) it brings sore judgment, as in the case of Balaam and Achan; and (d) it is pronounced idolatry, as in Col. iii. 5. It is

THE WORST KIND OF IDOLATRY,

because other forms hold little of the heart, but this grasps the heart, usurping God's place in the thoughts and in the affections.

3. *Various forms are assumed by this sin*. Few are altogether misers, many are not mean and niggardly in their dealings. But the sin takes other forms, such as *hastening to be rich*. That shews a man to be a lover of money; he becomes so much taken up with business, that he has no time left for himself and his family. All is toil. He has no time for quiet prayer. Or his "hastening to be rich" may shew itself in speculation, and this keeps him anxious. Or it takes the same form as with Lot—*eagerness to take profitable situations*, whatever the spiritual drawbacks may be. When a man hears of a situation, he asks: "How much shall I get?" not, "Is there any church near?" Many a one goes off to a foreign country, or takes a place at home, without a question as to the means of grace till all else is settled. Then he asks, and perhaps affects to lament the disadvantages spiritually! Another

SIGN OF THE PRESENCE OF THIS DISEASE

is *withdrawing God's portion first*, when reduced circumstances call for economy. The missionary paper goes long before the newspaper, the subscription to missions before a luxury. Or, *want of cheerfulness in giving* shews its presence. A man is asked to help a cause, and does it, but he grudges it, and gives as little as possible. He is pleased if he can find a reason for refusing. Love of money sometimes shews itself by *discontent*, for we are told (Heb. xiii. 5) to be without covetousness, and to be "content with such things as ye have." If we are too much distressed at losing money, or at not having more, we are covetous. In others it shows itself in *over-anxiety about the future*. They are afraid of poverty coming, and begin to hoard up. Christ brands this fear as distrust of God (Matt. vi.) He bids us use what we have now for God, and trust Him for the future.

4. *This sin has sad effects, even in believers*. "Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Here are

SOME OF THESE EFFECTS:

It injures *faith*—some "err from the faith." It makes so much of visible, sensible things that people get into a habit of being at rest only when they have enough money to throw away without feeling it. It injures *love*, for this secret idolatry affects the heart towards God. His love has a rival in money and possessions. It injures *peace*, for men are too anxious

about this or that trifling loss or gain. They are at the mercy of a shower of rain on their fields and such things. Doubts and darkness about God's love appear. It injures joy. The thermometer rises or falls with your gain or loss. They cannot sing Habakkuk's song, "Although the fig-tree shall not blossom, neither shall fruit be in the vines . . . yet I will rejoice in the Lord." It injures communion with God, for it makes self-denial to languish, and self-denial helps devotion.

Even believers have too many serious thoughts about earthly schemes, and too little delight in forwarding God's plans, to have the communion with Him they once had.

THE WHOLE TONE OF LIFE

suffers harm. If any of us feel that we are under the power of this sin, the cure is (1) *Faith*. Delight

more in God. See how the love of God, when shed abroad at Pentecost, opened men's hearts; how the sight of Him affected the Wise Men at the manger. Then (2) *Practice*. Make some sacrifice from time to time, be revenged by liberality in giving. Who is there who loves money and is rich toward God? A covetous man is, more than other men, unfitted to understand the Gospel. He "errs from the faith" more easily because this difficulty meets him. The Gospel maxim is that it is "more blessed to give than to receive," and a scheme so generous is diametrically opposed to his ways of thinking. A lover of money does not care much for the company of liberal givers, neither does a covetous man care for the company of our giving God. Even a believing man tinged with this, seldom or never sees the full freeness of grace. Has any man seen God's giving, who has not felt a wish to give, and a pleasure in giving?

The Rapture of the Saints

A Study in Matthew xxiv.

"UNDERSTANDING this, at the outset, that no prophetic scripture allows a man to interpret it by himself" (II Peter i 20, Moffatt). This is especially true of Matthew xxiv. which is probably one of the most difficult problems of prophecy. To no one man has God at any time committed all the truth. These mountain peaks of prophecy must be viewed from many angles, around, below and above. And no one person is endowed with vision sufficiently panoramic to take in the whole. See how each of the patriarchs and prophets of the Old Testament added his quota of revelation concerning the Messiah. Noah told of the quarter of the world where He should be born (Gen. ix. 27, "he" refers to God); Abram told of the nation; Jacob, the tribe, David, the family; Micah, the town; Daniel, the time, Malachi, the coming of His forerunner; Isaiah, His crucifixion, Jonah, His burial and resurrection, Zechariah, His return to earth, etc., etc. We claim no exception to this rule, and if we can contribute our mite to the help of the Lord's people, we shall not have written in vain.

To us this chapter is as a thickly wooded forest in which one may wander aimlessly until lost. It seems necessary at the outset, if the forest is to be profitably explored, to mark our trees as we pass. these marked trees to serve as our guides.

Whilst events are narrated in this chapter, there is a studied

CONCEALMENT OF TIMES AND SEASONS:

and dates are absolutely debarred. "It is not for you to know the times, or the seasons, which the Father hath put in His own authority" (Acts i. 7). Approximately we may say that the scope of this chapter is from the crucifixion of Christ to the coming of the Son of Man on the clouds and the consummation of this age. Thus it has a message for all living in that period. but it is a message intended to influence conduct rather than to satisfy curiosity.

These words of Jesus are "spirit and life." They

By JAMES SALTER, F.R.G.S.

shall not pass away because they are founded in eternal truth, and in the fixed counsels of the immutable God. As God cannot change, so neither shall the Word of truth change. It is everlasting, like Himself; it is a great unity, like Himself. Christ is emphatically "The Truth." His words contain an infinite and Divine essence. Omnipotence spoke them, Almightiness accompanied them; immortality dwelt in them, they could neither turn, change nor fail. Living words cannot be circumscribed by a dictionary meaning. They burst the bands of etymological derivation, and appear transcendently garbed to each succeeding generation.

No one fulfilment appears to exhaust the meaning of a Divine prophecy. We think just now of one of the first

OLD TESTAMENT PROPHECIES

found in the New Testament. "Out of Egypt have I called my son" (Matt ii 15). It is there used of the Lord Jesus. but if we turn to Hosea, from whence this prophecy is taken, we read "When Israel was a child, then I loved him, and called my son out of Egypt." That Israel (the nation) is here referred to is clear from this and other scriptures. yet it shall find a further fulfilment in the future, when Israel is called out of Egypt the second time to be planted permanently in their own land (Isaiah xi 11-16, Amos ix 15).

Let us then mark out three main paths, and we will call them (i) "These things" (ii) *The Coming of the Son of Man* (iii) *The End*. In this chapter we shall find natural and spiritual, shadow and substance, type and antitype, local and universal, literal and parabolic, Jewish and Gentile, earthly and heavenly. But the natural, earthly, and Jewish aspects predominate.

(i) "These things," buildings, stones, etc., are actual; their casting down must be literal. Leading up to this literal overthrow were to be false Christs, false prophets, wars, pestilences, famines, earthquakes—a literal holy place, Judæa, a literal flight to the moun-

tains, actual sabbaths, physical salvation, literal housetops, and real days, flesh, tribulation, etc. (vv. 4-22). A fulfilment of these things was to take place in *that* generation (v 34). Now I am aware that the word "generation" is used of "race or breed," and may have a wider meaning: but here we are on safe ground in the statement, "A fulfilment in *that* generation" (believing in a wider fulfilment also) We justify our statement by the Lord's own words in Matthew xxiii 36: "All these things shall come upon *this* generation" We suggest that

THE APOSTLES AND EARLY CHRISTIANS

took it in this limited sense, and this affords one reason for the sale of lands and property, etc., as recorded in Acts iv 24 This partial fulfilment took place in A.D. 70, when Titus destroyed Jerusalem and the Temple But this is a foreshadowing of a future time when the Jew will be in his own land, the Temple rebuilt, its services and sacrifices re-established. when the Temple shall be defiled, and the abomination of desolation set up in the holy place (Daniel ix 27), when Jerusalem shall again be encompassed and besieged by Gentile armies (Zech. xiv. 1-3) Then a further and fuller fulfilment of the Saviour's words will take place "These things" are especially relative to the Jew, Jerusalem and the Temple

(ii) "The Coming of the Son of Man" This is the second of these three events, both as to order given, and chronological sequence. It is to take place immediately after the tribulation of those days (Matt xxiv. 29). The title "Son of Man" is used in the New Testament 88 times 84 times in the Gospels and always by the Lord Jesus Himself In the Gospel of Matthew it is used 32 times. The first mention of the Son of Man in the New Testament is in Matthew viii. 20), where we read "The Son of Man hath not where to lay His head" The last mention is in Revelation xiv 14, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle" Here the head that had not where to rest on earth is seen as

CROWNED IN HEAVEN.

He was the Son of Man who humbled Himself unto the death of the Cross He is the Son of Man who has been crowned with glory and honour, and set over the works of God's hands who is now seated at the right hand of God until His enemies are made His footstool. And then shall He be manifested as the Son of Man ruling with a rod of iron, etc., over all the kingdoms of the world Because He is the Son of Man all judgment has been committed unto Him (John v 22, 27, 30), and as judgment must begin at the "House of God" (I Pet. iv. 17), this explains why He is seen as the Son of Man judging the seven churches (Rev ii. and iii). It is a distinctly earthly title, as the Son of God is distinctly heavenly. As Adam forfeited the conferred dominion over the works of God's hands, so Jesus Christ, the "Second Man" and the "Last Adam," is to regain that dominion Daniel saw "One like unto the Son of Man come with the clouds of heaven . . . and receive dominion and glory and a kingdom, that all people, nations and languages should serve Him" (Dan. vii. 13, 14) Thus

we see it is His title relative to earth and judgment: and the "Coming of the Son of Man" has always the idea of a coming to earth to judge and take the Kingdom and rule (e.g., Matt. xxv. 31, etc.). Significantly the only times when Jesus called Himself King, are in connection with His second coming as the "Son of Man." This title (Son of Man) is not once used in the Epistles to the various Churches.

We believe that the "coming of the Son of man"

ON THE CLOUDS OF HEAVEN

with power and great glory," is the coming of the Lord *with* all His saints to the earth to put down all rebellion, and to establish the Kingdom of the Son of man. We base our belief on such scriptures as Dan vii 13, 14; Zech. xiv 1-4, Rev. xiv. 14; II Thess. .. 6-10, I Thess iii 13

Let us return to the question, "What shall be the sign of Thy coming?" Now what reference had previously been made to a coming? What led up to this question? We reply there is only one answer, and it is taken from the conversation of the same time. "Blessed is He that COMETH in the name of the Lord" (Matt. xxiii 39) This was the coming referred to it was the coming in question That it is the Coming of the Son of Man *to earth* is undeniable Jesus said, "Ye shall not see Me *henceforth*, till ye shall say, Blessed is He that cometh in the Name of the Lord" Now read Matt. xxvi. 64: "Henceforth shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" This is the last reference to the Son of Man in Matthew's Gospel

In a previous article we said that when the Lord left the Temple, Hosea v. 15 would be fulfilled. "I will go and return to My place *till* they acknowledge their offences and seek My face" Now read John xii 36, "These things spake Jesus and did *hide* Himself from them" A crucified Messiah is a concealed Messiah If, as we believe, that is the coming referred to, then it is a coming to and for Israel. So far as they nationally are concerned, Jesus has been received up into heaven until

THE TIMES OF THE RESTITUTION

of all things" (Acts iii 21) Hear the word of God In Psalm cxviii. 10-12, we hear Israel saying, "All nations compassed me about" If we compare this with Zech xiv 2 and Luke xxi 20 we shall see references to the same people and places. Now turn back to Psalm cxviii. 25, 26, "Hosanna! Blessed be He that COMETH in the name of the Lord" Thus we see the time and place when Israel shall utter the welcome to the Messiah is in the latter days, when Jerusalem shall be encompassed with Gentile armies, and when the Son of Man shall come forth for their deliverance; when He shall be revealed from heaven with the mighty angels in flaming fire, taking vengeance on them that know not God, etc (II Thess i. 6-10, and Rev xix 11-21) "Then shall all the tribes of the earth (land—Palestine) mourn, and then shall they see the Son of man coming on the clouds with power and great glory" This is undoubtedly the time referred to in Zech. xii 10-14, when "they shall look upon Him whom they pierced, and mourn." "In that day there shall be a great mourning in

Jerusalem" It is the time of the appearing of Christ in glory. Now we read, "When Christ, who is our life, shall appear (be manifested—His Epiphany), then shall we also appear (or be manifested) with Him in glory' (Col. iii 4). This Epiphany, or appearing in glory, is the last phase of the *Parousia* or Presence. It is referred to in II. Thess ii. 8, I. Tim vi. 14; II. Tim i. 10; II. Tim. iv. 1-8; Titus iii. 8. It is for this act of the glorifying together of Christ and His Church, of the manifestation of the Son of God and the sons of God, that all creation still groans and waits, that it too may be brought into

THE LIBERTY OF THE GLORY

of the children of God (Rom. viii. 17-22). We are heirs and joint-heirs with Christ and must be glorified with Him; we experiencing the redemption of the body in its fulness, and manifested as the sons of God to be deliverers of a groaning creation. Thus again we see that the coming of the Son of Man on the clouds with power and great glory is the coming of the Lord Jesus Christ *with all His* and the time when He shall be revealed from heaven and when He shall be *glorified in His saints*, and admired in all them that believe (I Thess. iii 13; II. Thess i 7-10)

"As the days of Noah were, so shall also the coming of the Son of Man be." This figure is chosen by the Lord Jesus. Noah preached coming judgment, built an ark at God's command, and thus was saved. The Holy Spirit commenting on this says, "God saved (kept or guarded) Noah the eighth person—also eight persons were saved in the Ark" (I Peter iii 20; II Peter ii 5). The Ark rested in the seventh month and the 17th day of the month. According to Exodus xii. 1, 2, the seventh was changed to the first month. Thus the day the Ark rested on Ararat

was the same date as the resurrection of the Lord Jesus. Eight (Noah's number) is the resurrection number. He is a type of the faithful in Israel who shall be guarded or saved out of the Great Tribulation. Noah was not caught up, but carried over to begin life anew on a cleansed earth, a changed and renewed earth. Elijah is a figure of a company raptured during the Great Tribulation. Now for

THE POSITIVE SIDE.

A man called Enoch is spoken of as the seventh from Adam (Jude 14). Enoch knew of the coming deluge, but was raptured *before* it came. Seven is the Church's number and one ahead of eight. Enoch alone in the Old Testament is a type of the Church raptured *before* a coming world judgment. Thus we read, "Because thou hast *kept* the word of My patience, I also will *keep* thee from (out of) the hour of temptation which shall come upon all the world."

"Likewise also as it was in the days of Lot, even thus shall it be in the day when the Son of Man is revealed" (Luke xvii. 28-30). At the destruction of Sodom, angels dragged out Lot and his family. Lot and his daughters went to Zoar. They are a type of the escaped Jews during the Tribulation. At that time the Word of God will have a place which says, "Hide the outcasts. Betray not him that wandereth. Let mine outcasts dwell with thee, *Moab*" (Isaiah xvi. 3, 4). Of David in persecution we read, "And David went thence to *Mizpeh of Moab*, and he said, Let my father and my mother, I pray thee, come forth, and be with you till I know what God will do for me." This was during the time of his exile, and until he came to the throne to reign. The Moabites are the descendants of Lot's elder daughter (see Genesis xix 37).

(To be concluded)

Concise Comments and Interesting Items

The indifference of this age has been strikingly expressed in a poem by the late Rev. Stuart Kennedy—known to the majority of people as "Woodbine Willy"

"When Jesus came to Paddington
They simply passed Him by,
They never hurt a hair of Him,
They only let Him die
For men had grown more tender,
And they would not give Him pain,
They only just passed down the street,
And left Him—in the rain"

What a change has taken place in Krupp's! Krupp's of Germany was one of the greatest armament firms in the world. Bayonets, guns, shells were turned out by them in untold millions. But now this great firm is turning its attention to market gardening, and building acres of glass-houses with the idea of supplying the whole of industrial Western Germany with flowers, fruit and vegetables. Instead of making Big Berthas they are growing pansies. We cannot help but think of the prophecy of Isaiah, "And they shall beat their swords into ploughshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." We expect that Krupp's are still prepared to turn to full war-time output if necessary. But the day will really come when the prophecy of Isaiah will be literally fulfilled throughout the whole earth.

The Times is publishing a most informative series of articles on the Jews in Palestine. The following extract is of real interest

"Whatever their philosophy, the settlements can boast of re-

markable improvements in agricultural production. The average output of wheat has been raised to about fifteen bushels an acre, as compared with an Arab average of ten bushels, while milk yields have reached 500 gallons a cow (Arabs 150). Jewish groves of oranges and other fruit cover 20,000 acres, from which 2,000,000 cases are exported in a normal year. As the area under irrigation is extended with the help of the Rutenberg electric schemes, now being carried out on the Jordan river, or by other methods, more land which at present bears only cereal crops of moderate value will be devoted to the production of fruit.

The Pope, on Friday, December 20th, made history by leaving the Vatican and driving across Rome. The new Vatican State was constituted early in the year. Since that time it has been understood the Pope felt free to move outside the Vatican frontiers. But before December 20th he had not done it. On that date, early in the morning, he motored across Rome in order to say Mass in the great church of St. John Lateran. It was the fiftieth anniversary of his ordination to the priesthood.

Evangelist and Mrs. Seth Sykes have spent a few days at the Central Gospel Mission, Nelson, Lancs. The Pastor D. F. Ramsay, says, "Their gifts of song and music are truly on the altar, and their ministry has the genuine 'old-fashioned' ring about it." We rejoice because our brother and sister are being used in many directions.

At Lowestoft, the Maréchal has been holding a successful mission. One writes, "What a gigantic blessing I have received through this campaign—fresh visions of God's power, and a fresh sight of our Lord."

Striking Testimonies and Soul-Saving Triumphs

Continual Progress in all Centres—Fruitful Campaigns—Faithful Ministries

MORE CONVERTS AT HOVE.

Hove (Pastor W L Kemp) God is still blessing here by saving souls, healing bodies, and filling with His Spirit

Pastor Kemp has been giving a series of Bible studies on the Book of Revelation, which God has set His seal upon on several occasions by the salvation of souls

The Monday before Christmas the Crusaders held an open meeting, some giving short messages, some singing solos and duets, while the rest rendered an anthem, "Holiness unto the Lord," which is the motto of the branch The last Sunday in the old year the Pastor spoke on Matthew xxiii 27, and the Lord graciously set His seal upon the meeting by saving three souls

ABIDING BLESSING.

Hull (Pastor J R Moore) Just as Jesus promised, the disciples at this assembly find that the Holy Spirit still abides with them, and it goes without saying that the outcome of His continued presence is, as ever, the Lord's people's growth in grace and the knowledge of God, the Gospel being presented not in word only, but in the power of the Holy Ghost Several of the Lord's children have been delivered from various maladies during the past few weeks in answer to prayer, and more than this God has been glorified by still more souls yielding to the Spirit's pleading The members and friends very much appreciated the visit of Pastor South on one Sunday recently and were helped and invigorated by two fine messages which he gave on "Ambassadors," and "Does God cure?"

REMARKABLE ANSWER TO PRAYER.

East Ham (Pastor H A Court) We have received the following letter from Pastor Court

I desire to acknowledge the mighty hand of God in connection with a recent circumstance

One Friday toward the end of the year 1929, I had just breakfasted, when the enemy made an attack upon my body. It was in the form of a severe pain in the region of the kidney, which grew in intensity every minute, so much so, that it robbed me of all strength, and I was obliged to return to my bed Once there the pain grew until it became excruciating, and lasted, with a half-hour comfortable interval, for about two hours The remainder of the day was remarkable for absence of pain, and we, my wife and I, began to think that prayer had been answered, for, of course, the whole matter had been brought to our Father But not yet, as was proved about half an hour before midnight.

Londoners will not forget that night Heavy thunders rolled across the heavens, while vivid flashes of lightning illuminated the sky, a very unusual thing in the month of December. But our attention was not upon these things, for the pains of which the former experience was but a small taste, came on in real earnest At 2 a m things had come to such a pass the agony so unbearable, that a medical man was sent for, chiefly, I think, to obtain information The anxiety created through ignorance of a cause is terrible, especially to a watching wife



Pastor H. A. Court.

On his arrival, the doctor, without hesitation, injected morphia, thus expressing a compassionate wish to alleviate the suffering At the best, however, this produced but a semblance of drowsiness nothing more All food was prohibited, but not before the agitated internal organs had already decided this Eight hours later the doctor visited again, and on examination diagnosed the trouble as gravel in the kidney, and instructed that I must take nothing but boiled water. During the day the pain continued, in fact it had never ceased, and to add to the test, the water could not be taken I grew so thirsty that a sister went to enquire of the doctor if there was an alternative for water While she was away two messages were dispatched, one to the prayer meeting, a little over 200 yards away, the other to Swansea, just over 200 miles away, where the great revival campaign was in progress Principal George Jeffreys received the wire at his place of abode at 7.30, and immediately took

the matter to the Lord, while at our Tabernacle in East Ham, God's people were pulling at the ropes The doctor arrived at the same time to administer morphia, to give relief from the pain, which had now been unceasing for twenty hours Before doing so he entered into conversation with me, and as we talked the pain ceased, and, up to the time of writing this, fourteen days later, has not for one moment returned From that time there was rapid improvement During the next twelve hours I drank in comfort one quart of water, the next twelve liquid food, and the following day solid food—and then from strength to strength

If this testimony causes God's people to praise Him, and to rely on Him, and make use of the wonderful means of prayer, this letter to you has achieved its object

Yours sincerely through Calvary

HERBERT A COURT

FRUITFUL BIBLE STUDY

Bermondsey (Pastor W G Hathaway) The showers of blessing are still falling in this Foursquare Gospel centre, and the preaching of the Word is producing its fruits in the hearts and lives of the people The Gospel appeal is also not without its results in surrenders to the Lord A special feature recently has been the Thursday Bible readings, which have brought good numbers to the services and have been much appreciated by the saints, opening up as they have to them the precious truths of the Word of God In spite of difficulties, good progress is being made, and the work is growing under the blessing of the Lord There is also an enthusiastic band of Crusaders, who frequently render good service on Sunday evenings by the singing of special pieces, while the Sunday morning breaking-of-bread services are real times of spiritual uplift

CHRISTMAS CONVENTION.

Pontypridd (Pastor W Roderick) At the fourth Annual Convention Pastors D J Jones (Manselton), and T. James (Ystradgynlais), ministered the Word, and the blessing of the Lord was such that all present confessed they had been richly blessed, and that a deeper thirst had been created within them for a life of closer fellowship with the Lord The meetings cannot be forgotten, and all present were sorry to see the feast coming to an end

EVANGELIST LEN. JONES AT BRADFORD.

Bradford (Pastor H Kitching). During the past two weeks Evangelist Len J Jones conducted a great Revival and Healing Campaign, and the power of God has been very manifest in the midst here

Although everyone had been busy preparing for Christmas, yet there were good numbers at every meeting, and on Sunday evenings the hall was filled The faithful ministry of the Word has been much blessed both to believers and also to the unsaved At almost every service there have been conversions, and altogether over thirty have decided for Christ during the campaign Each Wednesday afternoon there has been a Divine healing service, and at each of these meetings there have been testimonies of healing At one such service, Pastor Jones gave an encouraging address on "Faith," exhorting those seeking healing to besiege the throne of grace, believing that their requests would be granted He pointed out that when our prayers are not answered, it is not God who is at fault, but ourselves, because we are lacking in faith He referred to Abraham, who did not doubt God even when he had to wait many years for the fulfilment of a seemingly impossible promise Shewing that if we doubt God we shall never get anything, he urged all to stand firm on His Word, never fearing, for He has promised to grant all our requests if we pray in faith, believing that there shall be a performance of that which we ask When the time came for the sick to be prayed for, it was evident that the message had had the desired effect of stimulating their faith, and many testified to having received deliverance from various ailments One woman who had not been able to kneel down for over two years, knelt without pain, after being prayed for

The closing days of the campaign were devoted mainly to the edification of the saints, opportunity being given to those seeking the Baptism The power of God came down and

denched the meetings, and ten were baptised with the Holy Ghost according to Acts ii 4

The last meeting was one which will long be remembered by all present. Two souls yielded to Christ, and there were several wonderful testimonies of healing. The whole meeting was one of praise, and our prayer is that the good work thus begun may continue, and that still greater works may be done in and through the precious Name of Jesus.

SOUL-SAVING SONGS.

Croydon (Pastor Corry) The following testimony was recently given at Croydon:

"Only a sinner saved by grace!" Truly that is myself. In one sense it would be equally true to say, "Saved by song," for who can say whether I should ever have got to know Jesus as my Saviour were it not for hearing those Spirit-filled Foursquare Gospel choruses. It was during the 1928 Croydon mission conducted by Principal George Jeffreys and at that time there could have been none so sceptical, cold, and modern as myself, and yet something held me, something drew me, something made me wonder and want. I know now it was Some One, and without a doubt He came through the choruses. What were they?—Listen! almost every one was about Jesus. Strange to say they started with that wonderful Name.

Jesus! Jesus! Jesus! Sweetest Name I know!

Jesus, Thou art, and ever shalt be
Sweeter than all the world to me.

Jesus, precious Jesus, Thou art mine.

Jesus first thought in the morning

Jesus, Jesus, dearer than all to me

I could go on and on. The fervour, the sincerity, the assurance coupled with that precious Name, did more than all the theorising, modernising, idealising ever could do. The faith of the preacher in claiming the fulfilment of every promise of God amazed me. The Jesus he preached and that I heard sung about was a glorious living reality! The Christ of the past became a living Jesus—the same yesterday, to-day, and for ever. Others knew Him and sang with assurance. I found Him! To God be the glory for such soul-saving choruses.

I must add my wife was led to know Jesus as a living reality in just the same way, and the very same day proved Him to be her Healer in no uncertain manner. That week her doctor had ordered her after many years of severe suffering to go to the local hospital and undergo radiant heat treatment for deep-seated neuritis in the back. Two days after she received the doctor's letter of advice to the hospital she was gloriously saved, and had such faith that she went up that same afternoon to be anointed and prayed for. Her experience was remarkable. She was completely healed, his never had the slightest return of that trouble, and never used her hospital letter. The unchanging Christ is He!

The Family Altar

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

Sunday, January 19th. Genesis vii 1-12

"Noah did according unto all that the Lord commanded him" (verse 5)

Noah lived amidst a crowd of advisers. No doubt much advice was showered upon him. One suggested this. Another suggested that Noah lived in the midst of this-and-that advice. But this-and-that advice did not move Noah. He knew an Adviser who never failed. He knew One who saw the end from the beginning. He knew One who held all the circumstances of his life in the hollow of His hand. Therefore Noah did that which God commanded him. Did Noah ever regret obeying God? Ask Noah, "Noah, on the days the rain rained, and the floods flooded, and the Ark began to move, and then to rise, and then to float, and the outside world was drowned, did you regret obeying God?" "A thousand times, No." Dear reader—be a Noah. Listen to God. Obey God. Days of regret will then never come.

Monday, January 20th. Genesis vii 13-24

"The Lord shut him in" (verse 16)

Noah was a shut-in. But he was shut in with God. No more was he permitted to walk the paths, and climb the hills, and move by the rivers and waters of past years. Happy is that life which God shuts in. Out of the shut-in place God has caused to flow rivers of living waters. Paul was shut in at Caesarea and at Rome. But out of the shut-in places God brought forth some of the richest epistles which have penetrated throughout the world, bringing life and healing wherever they have gone. John was a shut-in on Patmos. But the whole Church has had miraculous glimpses of glory because John, the man of the spacious spirit, was shut in upon a narrow isle. John Bunyan was a shut-in in Bedford Gaol, but many a weary pilgrim has made striding progress as he read "Pilgrim's Progress"—the outcome of those prison days. When God shuts us in, let us not be anxious to get out, but to accomplish the purpose for which we were shut in.

Tuesday, January 21st. Genesis viii 1-12

"The dove found no rest" (verse 9)

This thought lifts us over to the words in the New Testament. "And John saw the Spirit of God descending like a dove, and lighting upon Him" (Matt. iii 27). Still the Holy Spirit hovers over the world like a dove. Still He seeks places upon which He can alight. He found one in the Master. He found more places on the Day of Pentecost. He found more in Samaria, in the house of Cornelius, in the Ephesian disciples. Still He seeks those in the Church upon whom He can alight in power. Frequently He finds no rest—no place in the lives for which the Son of God died. Does He find a rest-

ing place in your heart and mine? Amidst the swirling waters of worldliness let us provide a resting place in our own lives for the blessed Spirit of God. Then spiritually we shall be in the true apostolic succession.

Wednesday, January 22nd. Genesis viii 13-22

"Noah builded an altar unto the Lord" (verse 20)

The first building on the water-washed earth was an altar. That altar brought joy to God. "The Lord smelled a sweet savour." Nothing pleases God more than men and women who put Him first. To put God first brings joy to God and safety to us. Let us start every fresh experience in life with an altar of prayer unto the Lord. When the young bride and bridegroom enter the first time into their new home as man and wife, let them immediately build an altar of prayer. When we commence a new day, a new week, a new year, a new situation, a new effort, let us take care to build the altar first. Then as long as we keep the fire burning upon the altar God will keep us in constant peace and constant victory.

Thursday, January 23rd. Genesis ix 1-17

"I do set My bow in the cloud" (verse 13)

The bow of promise cuts across the darkest clouds. The beauty of the bow is intensified by the darkness of the cloud. God has His rainbow for every cloud that darkens the believer's sky. God's way of escape appears in the midst of our darkest trials. Financial clouds come, but suddenly we see the rainbow of promise. "Riches and honour are with me, yea, durable riches and righteousness." Lonely clouds come—dear ones are taken from us—but the rainbow again appears, "I will never leave thee nor forsake thee." Spiritual clouds come—times when our joy in God grows small. But then the rainbow appears, "Behold, I will give thee the treasures of darkness." Praise God for all His rainbows—rainbows that turn the darkest experiences into chariots of light. The clouds surely come, but in the Word of God there is a rainbow promise for every one of them.

Friday, January 24th. Genesis xi 1-9.

"Therefore is the name of it called Babel" (verse 9).

Man built Babel. Man did not design that the city they built should be so named. God was responsible for the judgment that brought about the name. Satan is not really after a Babel. He is after a city and a world having the nature of Babel—that is, a place where God is not honoured. But he does not want the Babel. He wants a united voice, a harmonious system, a perfect organisation which is entirely given over to him. Beware of all plans for unity—when God and His

Word are left out There is only one safe unity It is unity with God in control A home may be well ordered, but if God is not the Head of the house, then the order brings no pleasure to God Order is pleasurable to God when He sits on the throne If God orders our lives, then we shall be a pleasure to Him, a joy to ourselves, and a blessing to others

Saturday, January 25th. Genesis xii 1-10

" Abram went down to Egypt " (verse 10)

Famine was the apparent reason why Abram went down to Egypt Faithlessness was the hidden reason Abraham whose faith had been so great some years before, now failed at a

lesser test But for the grace of God we should all be doing what Abraham did We should all be drawing aside from the narrow path because of the appearance of widespread difficulties None of us can criticise the failures of others How vigilantly we have to watch our own path, lest we turn aside for some insufficient reason Faith has a steady tread Faith sings when others have no song Faith rejoices in God when heartbreaking difficulties arise Faith can sing the Lord's song in a strange land Faith can trust God when neither sun nor moon nor stars appear Faith can face famine and death without flinching But such faith is the outcome of the grace of God, not the effort of man

January 26th, 1930

READING: John i. 35-51.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: " Now we believe, not because of thy saying, for we have heard Him ourselves and know " (John iv. 42)

WITNESSING

TEACHER'S NOTES.

This first chapter of John's Gospel is the testimony chapter, and if your Bible happens to be a Newberry or a Revised Version, you will notice that the word " witness " occurs in verses 7, 8, 15, 19, 32, 34 The prophet John bare witness that Jesus was the Lamb of God (verse 29), Andrew bare witness that He was the Christ of God (verse 41), Philip bare witness that He fulfilled the Law and the Prophets (verse 45), Nathanael bare witness that He was the Son of God (verse 49), while the Lord Himself bare witness that He was the Son of man (verse 51) It is remarkable that at the very beginning of the Gospel of John you get the chief titles of the King of Glory proclaimed and witnessed to by all sorts and conditions of men—prophets, fishermen, and scholars—whether the King of kings Himself stoops below them all and takes His place as the Son of man It was not the right of any man to give Him that name—He took it upon Himself (see Hebrews ii 14-16 and Phil ii 5, 8)

In teaching this lesson to your class get five cards or five sheets of paper, and draw a large letter L on each of them With the first sheet read verses 35 and 36, and ask your class what the two disciples of John did When some bright child has said that they

Looked Upon Jesus (verse 36),

then write the words under the letter L, for that is your first point. John the Baptist had been warning people for a long, long time to look for Someone who was coming He was only preparing the way for the Lord (verses 22, 23), and telling them to look to One who was the Lamb of God which taketh away the sin of the world (verse 29) People who were supposed to be very good could only get their eyes on John and what they called his mistakes (" Who art thou? " verse 21, and, " Why baptisest thou? " verse 25), but he wanted them to " behold the Lamb of God," not himself (verses 29 and 36). These two disciples were among the very few who obeyed his message and looked upon Jesus It is just the same to-day; our message is, " Behold the Lamb of God," not ourselves or our doctrine or our churches, but " Look to Jesus," and that is the only way of salvation (Isaiah xlv 22 and Hebrews xi. 2) Unless you do this first the four L's that remain will have no message to convey

* Produce the second letter L, and read verses 37, 38, now ask for a word beginning with the letter L that will convey the meaning " followed," and if they fail to give the right one suggest that these two disciples were

Led By Jesus.

They followed Him, away from the crowd who were only listening and criticising the preacher, away from their teacher who had brought them so far along the road until they were alone with Jesus It must be the same with every one of us Teachers, preachers, prophets, and friends can only lead us so far, and when they have shewn us Jesus we must walk with Him ourselves. If anyone intrudes in that conversation or that fellowship with Jesus, if anyone dares to stand between, then they are in the wrong place and had better get out quick, for they can only be hindrances and not helps Like the Samaritan we must come to the place of saying, " Now we believe, not because of thy saying, for we have heard Him ourselves " (John iv 42)

Produce the third card, and read verses 38 and 39 Ask for another word beginning with L and meaning " Abode with Him " The one you require is

Lived With Jesus.

This was the first night of many that they lived in fellowship with Jesus and I can hardly believe that they slept at all! What a night of unveiling it must have been, a night spent with the living Word of God over the written Word We do not know where that home was, or what He said that convinced them, but we do know that no lips could have ever framed the word " Eureka! " with greater joy, because they had found Him, not at Their search was ended, their Master found, and now they go forth in the morning saying, " We have found the Christ "

If you want to know a person you must live with them, and if your boys and girls would know Jesus they must live with Him in their hearts (Rev iii 20) The Lord delighted to dwell with His people, and it is only from knowledge born of heart-to-heart fellowship that you can perform any service for the Master, and go forth to say, " We have found Him "

Produce your fourth card while the class read verses 40 and 41, and tell them you want a word beginning with L that will describe the work of Andrew It is

Labouring For Jesus.

As soon as Andrew was satisfied he was off to find his brother Peter. Here was no smug little Jack Horner to enjoy his good things alone, it must be shared—and who had greater right than his own brother Peter the impulsive, the impetuous, the hard bitter, must have been a difficult subject to speak to at the best of times, then how much more difficult to handle over the vexed question of the Messiah But difficult or not, Andrew did it, and it stands to his credit that the greatest fish he ever caught was the first one he landed in the Gospel net There are thousands of lovable, intractable brothers in the world who will make champion fishermen for the Lord Jesus, but they need Andrew to bring them in touch with Him Other fish were caught by Andrew in fact he seems to have been blessed with good eyes to see much where others only saw little. The lad with the loaves and fishes—it was Andrew who found him (John vi 8, 9), and the unlikely Greeks who would see Jesus—Andrew had a hand in landing them (John xii 21, 22) May God make us all Andrews in our work for Him not waiting, Micawber-like, for big things to turn up, but telling those nearest at hand that we have found the Christ

The last card should be produced as the 42nd verse is read It stands for

Leading To Jesus.

It is not enough to rest satisfied with having told Peter, he brought him along to Jesus The fish was not only hooked but landed We do not know what hindrances were overcome, what excuses if any there may have been, but something in Andrew made Peter come and see for himself, and once he had been with Jesus he never wanted to go away Do not rest satisfied with telling brothers and sisters about Jesus, but bring them to Jesus Your work is not done until they know Him for themselves, for it is not you that will hold or impress, but the Lord Jesus He must grip them as He has you, for only personal contact and relationship with Himself will make them into fishers of men for Christ Jesus the Lord.

Mastered by Mud

A man at Rin Cone once said to a minister of my acquaintance as they stood by the Rio Grande River:

"There is an engine buried out there! The trestle broke on one side and tipped it into the river."

"Didn't they try to save it?"

"Yes, they put down long iron bars, and the last I knew it was sixteen feet below the bottom of the river—sixteen feet deep in the mud, and still going down."

The fine mechanism of the engine did not save it, no matter how polished or oiled or in how fine condition. None of these things were of avail to it when mastered by mud. It was built for a great work, but to do it the engine must remain on the track.

Likewise, to succeed in God's work, man must stay on the track of God's law. When he leaves the track of that morality for the mire of sin and vice and intemperance and all transgression, he is like the engine at Rin Cone—mastered by mud. No matter how fine his genius or talents or disposition or temperament—none of these avail if he has allowed himself to be mastered by mud. The grandest fire of genius in the world soon burns out in the acrid flames of vice and indulgence.

But Christ can place the human engine again upon the track of obedience to the holy will of God. He can lift from the mire and the pit. He can save even the soul that has been mastered by the mud of sin.

The Old Sea-dog's Last Call

TAKEN ill and laying on his back in mid-ocean, death staring him in the face was the condition of John Coutts, one of the wild, swearing, tyrant type of sea-captains. He winced in the presence of death, and fear of "the beyond" took hold of him. At last he sent for the first officer and said, "Williams, get on your knees and pray a bit for a fellow, I'm awful bad. Expect I'll go this time." "I'm not a praying man, captain, I can't pray." "Well, bring your Bible and read me a bit. My rope's run out." "I've no Bible, captain. Well, then, send the second officer here, perhaps he can pray a bit."

The second officer then stood by his bunk. "Say, Thomas, I'm afraid I'm bound for eternity this trip, get down and pray if you can." "I'd do it, captain, if I could," said the second officer, "but since I was a lad I've never prayed." "Have you a Bible, then?" said the captain. "No sir." "Then tell the third officer I want to see him," said the captain.

"Read it, boy."

The third officer, like his superiors, could not pray and had no Bible. He searched the ship for a man that prayed, or had a Bible.

At last one of the men came and said he had seen a book like the Bible in the hands of the cook's boy, Willie Platt. "Just see if he has one," said the captain. "Sonny, have you got a Bible?" "Yes," said the boy, "but I only read it in my own time." "Oh, that's all right, boy. Fetch it and sit down here and find out something that will help me. I'm going to die. Find something about God having mercy on sinners. Read it, boy!"

Poor boy! He didn't know where to read, but remembered his mother had often made him read the 53rd chapter of Isaiah. Willie turned to that chapter and read. When he got to the fifth verse "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed," the captain, who had been listening for his life, and realising that he was certainly having his last chance, said, "Stop, boy, now that sounds like it, read it again." Once more Willie read those words, "He was wounded for our transgressions, was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." "Aye, boy, that's good. That's it!" Willie then got braver, and said, "Captain, when I was reading that verse at home, mother made me put my name in it, may I put it in now just where mother told me?" "Certainly, sonny, go on, put your name in just where she told you." Reverently the boy read

"He was wounded for Willie Platt's transgressions, He was bruised for Willie Platt's iniquities, the chastisement of Willie Platt's peace was upon Him, and with His stripes Willie Platt is healed." By then, as Willie finished, the captain was half over his bedside, and eagerly said "Boy, read again and put my name in—put your captain's name in—John Coutts, John Coutts." Then the boy read "He was wounded for John Coutts' transgressions, He was bruised for John Coutts' iniquities,



ties, the chastisement of John Coutts' peace was upon Him, and with His stripes John Coutts is healed." Then he lay back, having heard those glorious words ringing in his ears, he over and over repeated them, putting his own name in, and as he did so, the joys of heaven filled the heart of a new-born soul. Another sinner for whom Christ died had now believed Him and received Him (John 1:12). A few days after the soul of the captain passed away, the body was rolled in canvas with a shot at his feet and over the ship's side disappeared into the ocean, there to remain till the Lord Jesus comes, and the sea gives up its dead (see John v 28, 29).

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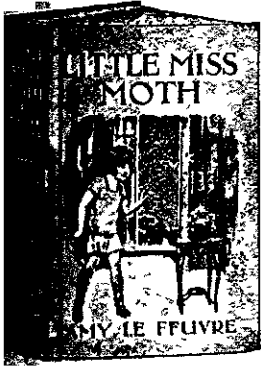
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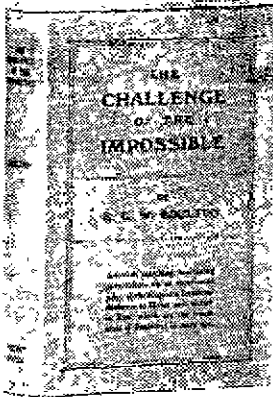
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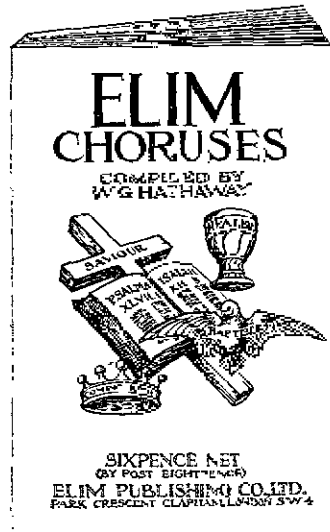
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