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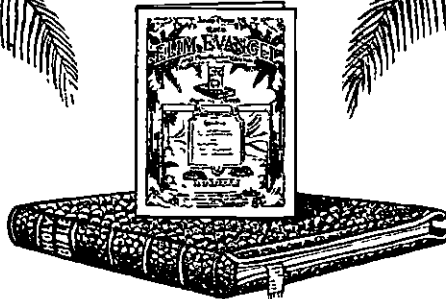
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 5

JANUARY 31, 1930

Twopence

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

Baptiser

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

Coming King

Principal GEORGE JEFFREYS

and the REVIVAL PARTY still 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.

Bible Study leads to Prayer

So says a student of the Elim Bible College Correspondence School.

Writing from Hull this student says:

"I really must take this opportunity to write and tell you how I appreciate the studies they me a wonderful help. The study of God's precious Word stimulates one's faith wonderfully, **thereby being an incentive to prayer.**"

For full particulars write to the Secretary:

ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL,
 Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

PRELIMINARY ANNOUNCEMENT OF REVIVAL CAMPAIGNS AT BIRMINGHAM. GREYNA GREEN

Further particulars will be announced later.

WATCH THESE DATES:

BERMONDSEY, London. Feb 9. Elm Church, corner of Grange Road and Upper Grange Road. Principal P. G. Parker

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

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

GLASGOW Still in progress. Revival and Healing Campaign 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

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

LEYTON. Grange Park Hall, Grange Park Road. Feb 4, Pastor J. J. Morgan. Feb 9, Pastor W. G. Hathaway. Feb 16, Pastor H. A. Court

READING Feb 23. Pastor W. G. Hathaway

WATFORD. Commencing Feb 2. Elm Hall, St Alban's Road. Campaign by Pastor Len Jones

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 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. 5

January 31, 1930

Twopence, Fridays

Beauty for Ashes

By JAMES H. McCONKEY

"The Lord hath anointed Me . . . to give unto them beauty for ashes"—Isaiah lxi 1-3

THIS is a precious text "A garland for ashes," the Revised Version puts it. Ashes and sackcloth stand for mourning, sorrow, death. Here sits a weeping woman by the roadside. Her body is clad in sackcloth, her head crowned with ashes. Along comes a sweet-faced little child. She holds in her hand a garland of roses. White, red, and pink are they, breathing forth richest fragrance. The child walks up to the mourner. She brushes the ashes of grief from her bowed head. Then she places there the garland of beautiful roses. She has given beauty for ashes. She has exchanged the doleful symbol of sorrow for the radiant emblems of flowered loveliness. And this is

WHAT JESUS CHRIST HAS COME TO DO

for you and me—give us beauty for ashes. He says through the lips of the prophet, that the Lord has anointed Him for this very purpose. And in His Nazareth sermon, where He quotes this wondrous passage, He declares that this scripture is this day fulfilled. That is, it is a reality for us who will believe and appropriate it, that our blessed Christ is standing ready to give us beauty for all the ashes of our earthly experiences, ready to exchange the oil of joy for all our mourning.

Jesus Christ is ready to give the beauty of forgiveness for the ashes of guilt.

A godly old-country pastor was in the midst of his communion service. Suddenly his quick eye detected

A WOMAN PASSING THE CUP UNTASTED.

She sat among the people quietly weeping. At once his kindly heart sensed the situation. For who of us has not at such a time been so conscious of our own unworthiness and sinfulness as to shrink from partaking of that blessed sacrament? But the loving pastor knew the Gospel of Christ too well to let one of His little ones suffer thus. He hastened down the aisle. He took the cup from the hands of the serving elder. Stepping up to the weeping woman he pressed it into her hand with the loving, tender exhortation—"Take it, woman take it. It's for sinners, it's for sinners!" Yes, it is for sinners saved by grace.

Reader, do you sit to-night in the ashes of guilt? Is your soul scarred by the deep, deadly wounds of

sin? Is your stained conscience in continual anguish from the remorse of remembered sin? Is your life and influence marred, fettered, and hourly handicapped by the poignant, ever-present consciousness of unforgotten sin? Does it seem an incredible miracle to you that any power, human or Divine, could possibly cleanse your soul from all the pollution, and your guilty conscience from all the consciousness of committed sin? Then know, my unsaved friend, that in one moment of time, by accepting the Son of God as the Saviour and Redeemer of your soul, you may pass from the place where you sit in the ashes of guilt, to the place where the forgiveness of "Him who loved us and washed us from our sins in His own blood," becomes the most marvellous, tangible, real, and jubilant experience of all your human existence. Take Jesus Christ with instant, absolute definiteness as the Saviour of your soul, and you will surely pass from the defiling ashes of guilt to the radiant beauty of a genuine, gladsome, experimental realisation of the forgiveness of sin in your innermost soul, through the redemption which is in Christ Jesus. Take Him,

FRIEND, TAKE HIM; HE'S FOR SINNERS!

Jesus Christ is ready to give us the beauty of the Christ-life for the ashes of the self-life.

Some of you recall the Appian Way at Rome. It was the great highway into the city where Paul's friends met him and escorted him on his way. For nine miles of its course outside the city walls it is hedged with tombs. They are the tombs of Rome's great ones whose names have gone down to classic fame. In those tombs are countless urns. And in those urns are the ashes of the dead. The great road is literally lined with the emblems of death, suffering and sorrow. But Rome has another great road. It is a new and modern highway which they have named "The New Appian Way." There are no tombs, urns, nor ashes. No emblems of grief, affliction and death are there. The morning sunshine floods its broad surface with the glory of the early days. The sunset tints it with the tender beauty of Italy's evening sky. The blue heaven overarches it; the birds sing by its borders, it is filled with the fellowship, and every-day joy and friendliness of the common people, as they flock along its broad pathway.

Is it not a pointing parable of the Christian life? We come to Christ. We know the joy of forgiveness. Our guilty past is under the cleansing power of His shed blood. But now two great ways open out before our feet. One is the way of the Christ-life, the other the way of the self-life. One is the way of the Spirit, the other the way of the flesh. One is radiant with the beauty of Christ, the other is marred by the ashes of self. And all too often do our unwary feet stray into that old Appian Way of the flesh, instead of that new and blessed one of the Spirit. The flesh looks through our eyes upon sights we ought not to see. It listens through our ears to words we ought not to hear. It speaks through our lips grievous words we should not say. The flesh awakes with us in the morning, it walks with us through the days, it lies down with us at night. What anguish of soul the self-life brings to ourselves and all that are dear to us! It brings us to our knees in confusion of face for sin, it brings us to the heart because of hasty, bitter words, it fills us with shame at the vision of our own unworth and selfishness, it breaks our hearts by its sharp, dark contrast to the life and love of our blessed Christ. It is indeed a way of ashes in which we sit with blinding tears and a broken heart at the vision of

OUR OWN APPALLING SELF-CENTREDNESS.

But Jesus Christ has come to give us the beauty of the Christ-life for the ashes of this self-life. God has anointed Him for that purpose. He stands at the door of our hearts waiting to make that wondrous exchange. Do you ask how He does it? Romans viii. 2, reveals to us how Christ gives us victory for ashes. The verse begins with the phrase "The law of the Spirit," or as it has been translated, "The Spirit's law." What is the Spirit's law? Listen—

"The Spirit's law of life in Christ Jesus hath made me free from the law of sin and death."

Life in Christ Jesus! That is the Spirit's secret of victory for ashes. To receive that life at regeneration, to yield to it, to serve in it; to bear fruit in it, to be purged and purified by it, to be more and more filled with it—that is the secret of the beauty of victory for the ashes of defeat.

ILLUSTRATION FROM THE FOREST TREES.

You walk into the forest in the dead of winter. All the trees are bare and stripped of leaves except the scrub-oaks. To them cling the dry, dead leaves with wondrous tenacity. The winter winds sweep down upon these oaks with fiercest blasts. But they cannot tear away these dry, clinging leaves. All through the winter they hold fast with an unbroken and unbreakable grip. But now comes the spring. The sun comes up from the south with a growing warmth. Up from the warming earth begins to steal that wondrous, mystic something we call life. Up the trunk; out through the branches, into the twigs to their very tips and terminal buds creeps this silent stream of life. Then something wonderful happens. Some bright spring day you walk out into the woods or park. Behold a marvel of nature and nature's life. The dry, dead leaves on every scrub oak in the forest are raining down until in a couple of days the trees are ut-

terly stripped, and the ground covered with leaves. What all the blasts of winter storms could not avail to do is done by the quiet, steady,

SILENT FLOW OF A NEW LIFE.

Nature has no deeper spiritual teaching for you and for me than this. And the secret of victory which yields not itself to our desperate struggle and self-efforts unfolds to us like a beautiful flower as we come to know more and more the Spirit's own law of life in Christ Jesus.

Jesus Christ is ready to give us the beauty of victory for the ashes of defeat.

Who of us has not sat in the ashes of defeat! We have uttered caustic words and brought pain to the heart of our dearest friends. We have made hasty decisions and plunged ourselves into perplexity and confusion. We have yielded to besetting infirmities and then fallen on our faces before God in utter despair and contrition of soul. We have tried to "do our best" and awakened to the realisation that we have done our very worst. We have fought so hard and failed so utterly that we have well-nigh come to the place of hopelessness. What is the remedy? Who will give us the beauty of victory for the ashes of utter and oft-repeated defeat? Listen to a man who has gone through it all, and come out on the victory side. "The good that I would I do not, but the evil which I would not that I do. Sin dwelleth in me. I see another law in my members bringing me into captivity to the law of sin. O wretched man that I am! Who shall deliver me?" Listen to his answer, "I thank God through Jesus Christ." Not the clenched fists and gritted teeth, but—Jesus Christ. Not the

UNCEASING STRUGGLES, FALLS, AND RISINGS

from defeat again and again, but—Jesus Christ. God has anointed Jesus Christ to give us the victory for the ashes of defeat, and faith in Him and in Him alone can brush the ashes of defeat from our brow and crown us with the garland of victory.

I recall an experience in my own Christian life. My father was dying of a disease brought on by worry. A great physician had been summoned from the city. He was closeted with my father for a long time. Then he came out of the sick chamber soberly shaking his head. There was no hope. My father's earthly race was run. Then my dear mother asked the great doctor to take me aside for a conference. For I myself was breaking in body, and from the same dread enemy which overthrows so many Christians—anxious care. So the kind-hearted physician took me into the parlour, and we sat down for a heart-to-heart chat. Very searchingly and with all the skill of an expert did he draw forth from me the humiliating fact that I was a prey of anxiety and suffering from its dread results. Then he turned to me and in a few keen, incisive sentences with no attempt at concealment, told me that I had fallen a victim to the same habit which had been my father's undoing, and that unless I overcame it there was no hope for me even as there was none for him.

I went upstairs to pray within my bedchamber. I cried out in my agony of soul, "O Christ! He

says I must overcome worry. And Thou alone knowest how I have tried to do so. I have fought. I have struggled I have wept bitter tears And I have failed. O Lord Jesus, unless Thou dost undertake for me now, it is all over with me." Then and there I threw myself in utter self-helplessness upon Christ. Somehow, where before I had been struggling, I now found myself trusting as I had never quite done before. From that time onward Jesus Christ began to give me the beauty of victory for the sombre ashes of defeat

Jesus Christ is ready to give us the beauty of the Gospel for the ashes of idle words

There is no more searching truth in the New Testament than the statement that a man must give an account to God for every idle word he speaks. That word "idle" means exactly the same in Greek as it does in English, namely, "not working." Up from the printed page starts this great truth of the stewardship of words. God expects of you and me not only that our silver and gold, our time, our talents shall be "work" for Him and His Christ, but that our words are also to be "doing" something to the same great end. Instead of the stream of ineffective, foolish, empty words which so often flows from our lips God is looking to us to speak loving words, kind and helpful words, words that uplift, strengthen, inspire, comfort and draw men

CHRISTWARD, INSTEAD OF EARTHWARD.

And above all God has anointed Christ to give us the beauty of the Gospel, instead of the ashes of idle words. We are to watch for and seize the opportunity of weaving into our daily speech with men some sweet word of testimony concerning this marvellous Gospel of His, to pass on to lost men some one of those "wonderful words of life" we sing about, rather than to let our lips become a fountain only of vain, foolish words which are "idle," that is, which are "not working" in the interests of the Christ who has given us this wonderful stewardship of words. "Let your conversation be with grace seasoned with salt," says the Spirit through Paul. Not all salt, not all preaching to men in our daily speech with them. But "seasoned" with salt. Salt preserves life. And our daily speech with men is to have such a touch of the Gospel salt as shall do its work for Jesus Christ in men's lives. This is the beauty of the Gospel for the ashes of idle words

I once knew a godly engine-driver. He drove an ore-train to the Lake Superior mines. One day he met a poor miner. He was an Austrian and knew but little English. But that did not daunt my friend. For him, "I love to tell the story of Jesus and His love," was more than the sentiment of a hymn-couplet. To tell men of his Lord was

THE MASTER PASSION OF HIS LIFE.

So he told this foreign miner-friend the story of Christ's love and sacrifice for him. The poor fellow listened with intense eagerness. He drank in every word he could, with open mouth and listening ears. Day after day, as they met, B— repeated to him

the old, old story. The summer ended, and B— took his journey southward and homeward. The next spring he returned to his work. The first question he asked was, "Where is John?" They told him he was dead. "How did it happen?" said he. They answered that John had been crushed between an ore-train and the loading platform. For two days he lay in agony in a near-by hospital. All through the weary hours of suffering, whether by day or night, there was one sentence which fell from his trembling lips. It was this: "That man—him said, Jesus love me." "That man—him said—Jesus love me." And when the death-damp was on his brow, and his voice was faint and feeble, the last sentence he uttered was— "That man—him said—Jesus love me."

As B— turned to me with tears in his eyes, and a ring of triumph in his voice, he said, "I know that man was saved. I know the Spirit of God gave me that message to drive home to his lonely heart. I know I shall some day meet him in the glory and rejoice with him in the presence of our Lord."

That was letting Christ use his lips for the beauty of the Gospel, instead of the ashes of idle words. What would it mean for His cause and His glory,

IF ALL HIS SERVANTS WERE DOING THAT!

Jesus Christ will some day give to us the beauty of a glorified body for the ashes of a corruptible one.

A little while ago you laid away a loved one in Christ Jesus. Perhaps it was only last week; maybe only yesterday. To-night you sit by a desolated fire-side which robber-death has pillaged of its fairest and its best. Perhaps it was a radiant child, or a strong-hearted husband; or a manly boy, the pride of your heart, or the beloved wife, the companion of a lifetime of unspeakable love and bliss. And one of the keen griefs of it all is this thought—that those arms which once encircled you in love must moulder into dust; those eyes which searched the love-depths of yours must mingle too with the dust, those lips which often spoke their wealth of that same love must crumble into the same speechless dust. From this tragedy, your soul recoils. This seems to you like a great horror of darkness. But, beloved in the Lord Jesus, when your thoughts run out in that way never forget this—the last great, glorious work of Jesus Christ in His anointed ministry of giving beauty for ashes will be when He comes again to give to your beloved dead in Him the beauty of a glorified body for the ashes of this corruptible one.

For thanks be unto God, this Gospel of ours does not end at the grave's mouth. It reaches forward

THROUGH THE SULLEN GATES OF DEATH,

lays hold of the crumbling, corruptible bodies of our dead in Christ, and gives them back to us in the resurrection moment clothed with the deathless glory of Him who shall give us beauty for ashes in a sense and with a richness which our wildest dreams of reunion could never have conceived, but of which the eternal Word of God makes us unerringly and undefeatedly sure.

Down by the banks of a noble river in a little town most dear to me lie the bodies of five dear sisters of

my own. There they sleep amid the wondrous beauty of sky, hill, river, and field. Often as the shadows are lengthening over this bit of God's acre I slip away and stand beside the mounds which hide their mortal bodies. As I stand, my heart is well-nigh overwhelmed with the rush of tender memories of a joyous, care-free boyhood of the long ago. Suppose as I linger there one of my boyhood friends draws near and says, "These are your sisters lying here, are they not?" And I reply, "Do you remember the day the pastor laid them away? Do you recall what he said? 'Earth to earth; dust to dust; ashes to ashes.' These are not my sisters, only their ashes are here." And some glad day Jesus Christ will bestow upon them His wondrous boon of beauty for ashes in the gift of a glorified body. Some sweet day the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise!

In that glad moment the ashes shall be touched by the power of Him whose right it is to give beauty for ashes. Then shall He change the body of their humiliation and fashion it like unto the body of His glory. But oh, what a body of beauty, compared with the ashes which lie under these green mounds! Eyes like unto flaming fire, feet like shining brass, a voice like the sound of many waters. Bodies that know no sickness, pain, nor death; no limitations of mortality and corruption, no weariness, suffering or decay. Bodies that at the call of the Lord shall leap like flames of glory into the over-arching heavens waiting to receive them, to exchange the ashes of their corruption for the eternal glory of their deathless tabernacle. This indeed shall be the transcendent climax of the mighty work of Him who stood among His people, and announced with triumphant certainty and joy unspeakable that God had anointed Him: to give to them *beauty for ashes*.

Concise Comments and Interesting Items

Cardiff has had a wonderful experience. Real revival has been experienced at the Cory Hall, and elsewhere. Visitors to the National Museum will find a striking setting out of an old Welsh bedroom. Lying upon the table—the only book in sight—is a Welsh Bible. Go to Northern Ireland, and they will tell you that the best in their land they owe to the Bible. The same is true of Scotland and England. In Scotland the motto of the largest city was, "Let Glasgow flourish by the preaching of the Word." What has Wales to say? Wales would go to that Art Gallery and point to the Bible in the midst of the bedroom. The pointed finger would reveal the secret of the best in Wales. In the Foursquare movement our ambition for Wales is not simply the Bible in every Welsh home, but the Bible in every Welsh heart.

From a current periodical we extract the following: "We have to learn to be alone, and stand alone. To lean on other members is fatal for a steady firm standing, then they fail, and bring down the enemy upon themselves, and upon those with whom they are associated. If we are not willing to stand alone, the whole Body of Christ suffers, for when the test comes, we fail, and progress is delayed. Stand complete in Jesus Christ, and let His presence swallow up all loneliness. Our eyes must be on the Commander-in-Chief, not on the members."

Soviet Russia is in a terrible condition. Here are a few statements from an eye-witness passed on by Pastor Fedler in "The Friend of Missions."

"The prayer-houses and chapels are practically closed and most of the leading preachers are arrested. In the trade and profession unions, if one is found to be a Baptist, his trade card is taken away from him, and he is summarily excluded from the union, in order that he shall lose all benefits and privileges. All believers are now looked upon as the worst 'counter-revolutionists,' and most dangerous to the Soviet regime. On that account they are being fiercely persecuted, and all the newspapers attack believers as such. Bibles are not being printed in Russia just now. The type

was composed, but then there came attacks all over the country from the Communists, saying, 'What are you doing allowing the sectarians to throw such dirt into the eyes of the people?' On account of this outcry the printing has been completely stopped."

Don Bradman's photograph appeared on the front page of our daily picture papers. Even those who take no interest in professional sport could not help noticing it. He had beaten the world's record at cricket. A few days afterwards we came across a reference to him which was in print, before the record was achieved. Temperance speakers will like to have this item. "Don Bradman, the brilliant young batsman in the Australian cricket team, which played the M.C.C. last season, says 'Total abstinence from all alcohol is a big factor in success. The most refreshing beverage of all I find, is a cup of tea. Alcohol must necessarily interfere with one's condition, thereby reducing one's powers in every direction, so my advice to boys is to leave strong drink alone at all times!'"

The ashes of Huss, thrown into the Rhone five centuries ago to prevent any demonstration of respect by the common people, are to-day stirring Czecho-Slovakia to new life—like the bones of Elisha (II Kings xiii 21). The Hussite revival which has broken out in the Liben quarter of Prague has produced a church of 2,636 members, while another at Zigkov has grown from 1,000 members to 8,859. A branch church near Prague has 810 members. Similar revival is moving in other centres throughout this post-war state. The Pilsen district registers a growth of Protestant church members from 600 to 27,000 strong since 1918. In Roman Catholic Liben itself, 53 per cent of the people have left Rome, 7,000 of whom have joined the Czech brethren, which is a body really Presbyterian and fully evangelical. At Merklin the Roman Catholic principal of a school was converted, and is now leading a congregation of 834 recent converts. At one centre in north-west Moravia, the Secretary of the Hussite Society accepted an invitation to address 5,000 people in the open-air, while a large wooden stake was kept burning in commemoration of the martyrdom of John Huss.

Elim Woodlands

Visitors are welcomed at Elim Woodlands, the home of the Elim Bible College at Clapham Park, all through the year, and have the privilege of attending the Bible lectures in the College, as well as the various Foursquare meetings in London. There is a central heating system, and every convenience. Separate or shared bedrooms can be arranged. For particulars application should be made to the Superintendent, Miss M. F.

Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

All those who stayed at the Elim Holiday Homes last year are reminded that the Reunion will be held at Elim Woodlands this week on Saturday (1st February).

There will be an open Saturday gathering next week (8th February).

The Tabernacle: Its History and Mystery

Talk No. 2.—The Mystery

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

THE Tabernacle was no ordinary building. In fact it was the most wonderful and instructive building ever erected upon earth. God was its Architect. As God was the Architect of Noah's Ark, David's Temple, and Ezekiel's millennial Temple, so He was the Architect of the Tabernacle of Israel.

The Tabernacle can be variously described as (a) a great picture, (b) a great object-lesson, (c) a great parable.

In it God foreshadowed or pre-pictured the whole story of redemption.

Perhaps the clearest definition is to say that it is God's picture illustrating the book of redemption story.

For instance, most of us have read Bunyan's *Pilgrim's Progress*. How much clearer that book has been to us because of the pictures in it. Pictures make print plain. Now that is what the Tabernacle does to the Book of Redemption.

The importance of the Tabernacle is seen in the fact that in the Bible only two chapters are given to the creation of the world, but sixteen chapters are given to the creation of the Tabernacle.

The Tabernacle gives us (i) Revealed types, (ii) Unrevealed types, (iii) Illustrations.

I. REVEALED TYPES

Read in Hebrews ix 24.

For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

Note that "the holy places made with hands" has reference to the holy place and the Holy of holies in the Tabernacle. These holy places were declared to be "figures of the true." That is, they were a representation or a counterpart of the reality. One renders it "A mere type of the reality."

Read again in Hebrews x 1.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Mark the phrases, "a shadow of good things to come," and "not the very image." The Tabernacle gave shadows in the Old Testament of that which was seen in substance in the New Testament.

For example, in the Tabernacle service there were five special offerings, namely, the burnt offering, the meal offering, the peace offering, the trespass offering, and the sin offering. Turn to Hebrews, and you will be able to see how all these offerings were shadows of the great offering of Christ. Hebrews shews Christ as the combination in Himself of the burnt, meal, peace, trespass and sin offerings.

Then in Revelation v. 8, we read

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints.

The word *odours* literally means *incense* and refers back to the incense used in the Tabernacle service. The incense is therefore declared to be a figure, shadow, or type of prayer.

Further, the high priest of the Tabernacle was a type of Christ (see Hebrews ii 17, iv 14, 15). The veil dividing the holy place from the Holy of holies is declared to be a type of Christ's flesh (see Hebrews x 19, 20). The Holy of holies is a type of heaven (see Heb ix 24, x 19). The mercyseat is a type of Christ. In I John ii 2, the word *propitiation* really means *mercyseat*.

In our further studies we shall be taking the furniture of the Tabernacle in detail, and shew how marvellously detail after detail were simply shadows of the realities to be found in Christ, the Church, and the Christian.

But in the second place there were in the Tabernacle

II. UNREVEALED TYPES.

By unrevealed types I mean things that are not distinctly declared to be types, but careful and prayerful study makes it clear that in reality they are types. A suggestion of this is given in Hebrews ix 5 "And over it the cherubims of glory shadowing the mercyseat, of which we cannot now speak particularly."

Mark the words, "of which we cannot now speak particularly." There were particulars about the cherubim, but Paul could not give them then. In fact these particulars are never given in the pages of Scripture. But when one thinks into the meaning of the cherubim, it is seen that they give a wonderful type of the oneness of Christ and the Christian. The cherubim are mentioned in at least three places in such a way that unity with Christ is beautifully revealed. (i) In connection with the mercyseat. The cherubim were formed out of the same mass of gold as the mercyseat. The mercyseat and the overshadowing cherubim were one. (ii) In connection with the veil. Cherubim were worked upon the veil. Thus they were actually a part of it. (iii) In the Tabernacle curtain. This curtain was the curtain which formed the roof or ceiling of the Tabernacle building. Cherubim were also worked into this, and so were part of the very fabric. Now the mercyseat, the veil, and the Tabernacle curtain were all types of Christ. Therefore the oneness of the cherubim with these three things gives a beautiful picture of the unbreakable oneness between the believer and Christ.

The oneness of the believer with Christ is aptly set forth in the New Testament as

The Vine (I am the Vine, ye are the branches).

The Body (Christ the Head of the body)

The Building (Christ the Foundation and Chief Cornerstone)

The Husband and Wife (Christ the Husband, the Church the wife)

But nowhere is it more distinctly set forth than in the oneness of the cherubim with the mercyseat, the veil, and the Tabernacle curtain.

Then notice again that the taking down of the Tabernacle was

A TYPE OF THE DEATH OF CHRIST,

and the erecting of the Tabernacle was a type of the resurrection of Christ.

You will recollect that there were four coverings over the Tabernacle:

1. The badger skin covering—the outer covering
2. The ram-skin curtains dyed red
3. The goats' hair curtain
4. The beautiful Tabernacle curtain—the under-covering

When the Tabernacle was taken down, first the rough outer covering, the badger skin, was removed. Then the ram-skin curtain dyed red was taken away. Then, lastly, the goats' hair curtain was taken down, and thus separated from the beautiful Tabernacle curtain. When Christ died on Calvary, first of all, He was stripped of His outer clothing (answering to the removal of the badger skin curtain). Then His blood was shed (answering to the removal of the ram-skin curtain dyed red). Then His body was separated from His beautiful spirit (answering to the separation of the goats' hair curtain from the beautiful Tabernacle curtain).

Then the rearing up of the Tabernacle was a type of the resurrection of Christ. When Christ arose His body was re-inhabited by His beautiful Spirit (answering to the bringing together of the goats' hair curtain and the Tabernacle curtain). Then it appears that the blood of the Lord Jesus was miraculously regathered, so that He might re-enter heaven, on the first day of resurrection, with His own blood (answering to the replacing of the ram-skin curtain dyed red). Then the risen Lord was re-clothed with outer garments, appearing thus to His disciples (answering to the outer covering of badger skin). Observe that the suggested regathering of the blood of Christ was not into His veins again, but into His possession—in some such way as the high priest of Israel collected the blood of the slain goat of the Day of Atonement.

Notice that after the first taking down of the Tabernacle it was re-erected again in three days

(Num. x 33). Thus the Tabernacle was taken down and in three days raised again—a perfect hidden type of the death of Christ and His resurrection three days afterwards. Then the Tabernacle gives

III. ILLUSTRATIONS.

We cannot call these illustrations types—but they give striking figures of important truths.

For instance, in the Tabernacle there were three divisions. (a) the outer court, (b) the holy place, (c) the Holy of holies. In the outer court there was *sunlight*. In the holy place there was *artificial light*, the light from the candlestick. In the Holy of holies there was *Glory light*. See how this answers to our own beings of body, soul and spirit. The body enjoys the light of the sun. The soul enjoys the light of the mind. The spirit enjoys the light of the Spirit of God.

Then again the outer court answering to the body, was open to the world. The Holy of holies, answering to the Spirit, was open to God. The holy place, answering to the soul, was influenced from the outer court and from the Holy of holies, and its functions were really the resultant of the two. So the functions of the soul are mainly the resultant of the activities emanating from the body, and from the spirit.

Take a final illustration. When the sun was up, it was reflected from the Tabernacle in hundreds of different ways. The brazen sockets, the silver tops, the brazen altar, the five gold-covered pillars, the brazen laver, the water in the top of the laver, and the water in the foot, all of them mirrored the sun. Hundreds of reflections of the sun were shaming forth from that Tabernacle. So the Tabernacle in its every part reflects the Sun of Righteousness. The more we study it, the more we see that the Tabernacle, even as the Bible, is "the mirror of the Messiah."

You will never regret a close study of this wonderful building. It will delight your heart, it will confirm your faith, it will enrich your ministry.

If you have time to make a model of it yourself I would advise you to do so. All the particulars that you require can be found in the Word of God. If you are an atheist, study it, and your atheism will vanish. If you are an agnostic, study it; and your doubts will fade away. If you are a believer, study it, and you will be built up in your most holy and most wonderful faith.

Revival in Glasgow

Late News from Principal George Jeffreys' Campaign

AN OLD-FASHIONED REVIVAL IS PROCEEDING AT THE CITY TEMPLE, GLASGOW, WHERE PRINCIPAL GEORGE JEFFREYS IS HOLDING FORTH. THE TEMPLE IS PACKED TO CAPACITY AND PEOPLE ARE FLOCKING FROM ALL PARTS OF SCOTLAND. SOULS ARE BEING SAVED IN EVERY MEETING AND MOST OUTSTANDING TESTIMONIES OF DELIVERANCES FROM ALL KINDS OF DISEASES ARE GIVEN. INSTANTANEOUS MIRACLES OF HEALING INCLUDE RUPTURE OF NINE YEARS' STANDING, ANOTHER SIX; LIMBS STIFFENED FOR YEARS THROUGH CHRONIC RHEUMATISM, LOOSED. REVIVAL FIRE BURNING AT WHITE HEAT. PRAY ON!

Elim Foursquare Cadets

Principal **GEORGE JEFFREYS** (Chief).

Mr. **DOUGLAS B. GRAY** (Secretary of Cadets).

WITH a view to encouraging and furthering the work of the Elim Foursquare Gospel Alliance amongst the children, and to assist in teaching them effectively the Bible truths for which we stand, it has been decided to inaugurate a branch of the young people's work for children between the ages of seven and fourteen years, to be known as Elim Foursquare Cadets. The object of this movement is to endeavour to get the young ones interested in some small but practical way in God's service—to hold bright, helpful, descriptive "young life" meetings as regularly as possible, in order to win their affections for the Master, and gain their interests from other counter-attractions

It is hoped that every Elim Church will endeavour to commence a Cadet Company, in co-operation with the Pastor or Evangelist in charge, and thus make an effort to bring all the children of Cadet age in the local districts into a fuller knowledge of the Lord Jesus Christ and the Foursquare Gospel, and to encourage the mto prepare for His service.

Assemblies where similar groups are already working should, together with those desirous of commencing the Cadets, communicate with the Secretary for Cadets, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, for further details, suggestions, and instructions in the formation of Cadet Companies throughout the British Isles.

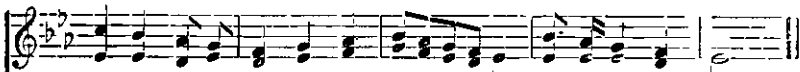
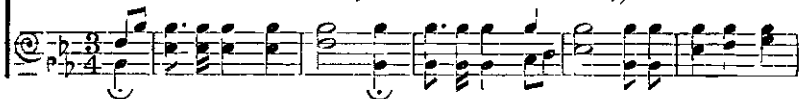
Give Me a Heart like Thine

Copyright.

Major J H Cole (arranged by W. G Hathaway)



- 1 Give me a heart like Thine, Give me a heart like Thine,
 - 2 Give me a love like Thine, Give me a love like Thine,
 - 3 Give me a faith like Thine, Give me a faith like Thine,
 - 4 Give me a joy like Thine, Give me a joy like Thine,
 - 5 Give me a will like Thine, Give me a will like Thine,
- } By Thy wonderful



power, By Thy grace ev-ry hour, Give me a heart like Thine
 me a love like Thine
 me a faith like Thine
 me a joy like Thine
 me a will like Thine



Bible Study Helps

THE POWER OF CHRIST.

Text John xii. 32, " And I, if I be lifted up from the earth, will draw all men unto Me "

I. The Source of the Power—" And I (Christ) "

- 1 Christ in the believer means power (John xv 5)
- 2 The testimony of Christ in the believer means power (Rev xii 11)
- 3 The message of Christ in the believer means power (Acts 1 8, also the sermon of Stephen in Acts vii)

II. The Condition of the Power—" If I be lifted up "

- 1 Self is to be abased before power can be had (Psaalm cxiii 6, 7, Prov xv 33)
- 2 Christ must be lifted up before power can be had (Joshua xiv 8)

III. The Manifestation of the Power—" I will draw all men unto Me "

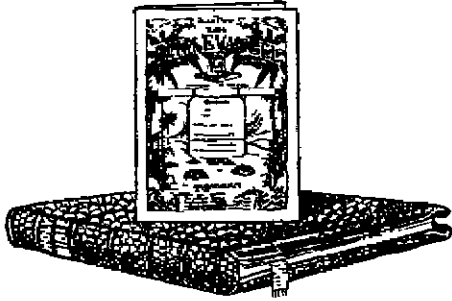
One translation of Hebrews xii 5 " I will in no wise fail, neither will I ever in any wise forsake thee " This is a promise five times renewed in Scripture

Children's Bible Educator

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

Answers for 17th January Puzzle: Babylon, Aquila, Ararat, Decapolis, Antioch, Bethany
 Names of first twelve with correct answers: Irene Vincent, Amy V Gale, Peter Hill, Dorothy Duncan, Eunice Coates, Peggy Brighty, Violet Parham, Agnes M. Whitwell, Betty Henderson, Eric Nunn, Violet E Paine; Grace Still

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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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God's Recompenses

ROBERT GOVETT, at the age of eighty-four, gives this testimony: "I have never given up anything for God but He has given me something instead that I valued more." Such valuations have to be made by the spiritual man and on the spiritual plane before they are seen to be valid and real. An earthly mind cannot renounce earthly things to obtain a spiritual benefit the value of which it is utterly unable to perceive or to improve for God. Even though, as sometimes happens in Christian service, material gains come to the hand of the labourer for God, these he immediately transmutes into fresh "talents" gained for the Master by applying them to the cause in which he labours, that souls and spiritual fruitage may be won, in values that abide for ever. Not for needless, objectless impoverishment, but for high probation, revelation, and character-training, does our Lord invite and lead us to the Moriahs of sacrifice, that our allegiance to Him may be fairly tested in every link. Then, as we patiently abide His pleasure, His blessed recompenses come, His "better thing" appears, though spot-lighted from heaven with a radiance to which earthly vision is colour-blind, so that only born-again eyes can perceive its value. Moreover, such recompenses often come slowly, es-

pecially to souls spiritually more mature, and so more trained to let patience have her perfect work. God's design in our life must be scanned, not at the moment, but over the years, if its full significance and progress are to be grasped. If no design at length appear, then we have in some way thwarted the Designer. Some vessels are oft marred in His hand, if perchance He may yet re-fashion them to perfection.

* * *

Russia's Rashness.

THE MAD ACTIONS of Soviet Russia are now beginning to attract world attention. Prophetic students are watching and wondering. A great demonstration of protest was recently arranged in the Royal Albert Hall. Pastor Fetler, the founder of the Russian Missionary Society was one of the speakers, and was able to give the gathering firsthand information. Speaking at an earlier protest in the Central Hall, Westminster, Mr Fetler described a cartoon that appeared in a Russian paper. "At the bottom of the page the spires of the Kremlin of Moscow, and other churches, were shewn in colour, and from these spires there was arising a wooden ladder, very high, with the other end reaching into the skies, and there in the clouds the Bolsheviks had caricatured God the Father as an old man, with the Lord Jesus and the Holy Spirit, and on the ladder there was a Bolshevik climbing up with his left hand clutching one side of the ladder, and in the other hand a big hammer, with his face towards the Trinity. The explanation and the interpretation of this sacrilegious picture was in the sentence at the bottom of the page, 'We have settled with earthly Tsars, now we are beginning with the heavenly Ones'."

* * *

Choosing God's Will.

THERE ARE TIMES when God's will is clear. Clear light is given in the Bible, or a definite conviction is given in the Spirit. But there are times when we are not sure of God's will. There are conflicting voices. We find it impossible to distinguish between the various human and Satanic voices. How shall we act at such times? Words from another will answer the question. "It is helpful to take a position of intelligent choice at every point, before entering upon any piece of work for God. When I was in Finland I had a fellow-worker with me, and we used to say together, when we had to decide on various steps, 'We choose the will of God in this.' By our frequent declaration, we always kept unbiassed in everything. Her mind went one way, mine perhaps another, but when we stood together and said, 'We choose God's will in this,' we found ourselves guided into one course and everything went well."

Thus we see that when we are doubtful of the will of God, we must with an unbiassed mind choose that God's will shall be done. Then as we quietly and steadily hold on in faith, we shall have the joy of seeing that Will being worked out.

God's Sovereignty—Man's Responsibility

By Pastor LEN. J. JONES

A message preached at the *Elim Foursquare Gospel Church, Bermondsey, London, on Sunday morning, January 5th, 1930*

THE compatibility of God's sovereignty with man's responsibility has ever been and still is a problem amongst God's people—"How much shall we do, and how much shall we trust the Lord to do for us? Where does our part end and God's part commence?"

This question confronts us in connection with conversion, our walk in life after conversion, healing for our bodies, the Baptism with the Holy Spirit; the gifts of the Holy Spirit, our service for God in fact in nearly everything in the Christian experience we are faced with the query, "What is my part, and what is the Lord's part?"

Does the Lord do everything, and I do nothing, like a kitten hanging helpless, being carried by its mother, or does something depend upon my co-operation with God, and is this expected of me? We cling to the idea that all we need to do is to let the Lord carry us. That this is true there is no doubt, but that there is

SOMETHING WE CAN DO

is also evident. We do not so readily cleave to this thought as the other, in fact we are more inclined to think that it hinders faith, for we reason, "How much am I truly trusting God, when I am putting forth such effort myself?"

That it is possible to do the very best that you can and still trust God with all your heart, is not readily received and accepted by the natural heart and mind, but that it is scriptural there is no doubt. Let us refer to a definite instance of this in II Chronicles xxxii

Here we see Sennacherib, King of Assyria, invading Judah. Hezekiah, King of Judah, did two things

1. He did the very best he could for himself and his kingdom, as verses 3 to 6 make clear

He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city, and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them

2. But he placed his whole trust in God for deliverance, as we see in verses 7 and 8

Be strong and courageous, be not afraid nor dismayed for the King of Assyria nor for all the multitude that is with him; for there be more with us than with him

with him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah, king of Judah

One might say or think

HEZEKIAH, YOU ARE NOT CONSISTENT,

you say that you are trusting God with all your heart, and yet you have been so careful to take precautions as if you never had God. Hezekiah, you are not trusting God, but you are trusting your own strength and military strategy.

The main thing is, was God pleased with such a procedure, and if He was pleased then, would He be pleased with such a procedure to-day. That the Lord was pleased is clear from the 21st verse

And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and the captains in the camp of the king of Assyria. So he returned with shame of face to his own land,

and the parallel account in II Kings xix. 35

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when men arose early in the morning, behold, these were all dead corpses

We are a little afraid of the human side and the human responsibility, saying God will do it all, yet we find that Jesus used wisdom and discretion, and took precautions, for John vii 1 says

After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him

Let us continue this line of thought in its present-day application, under the following headings.

SALVATION

There is the human side to salvation. "Whosoever shall call upon the Name of the Lord shall be saved." "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." "But now God commandeth all men everywhere to repent"

HEALING.

Blind Bartimæus could have reasoned this way, "Well, here I am sick; if the Lord wants to do so, He can and will heal me." If he had done that, he would have remained blind, begging on the highway near Jericho. But he did not reason that way, he called, and when he was rebuked, he called again "so much the more"

The woman with the issue of blood could have reasoned the same way, but no, she pressed through and touched the hem of His garment



Pastor Len. J. Jones

The first time the Syrophenician woman asked, the Lord did not answer her. The next time she asked, He told her that it was not meet to take the children's bread and cast it to dogs. The human side of her healing is seen in her continuance and doing her part, and the Lord healed her.

Man's responsibility in healing is also seen in connection with the nobleman's son—the nobleman heard that Jesus was come out of Judæa into Galilee, but knowing that did not bring healing for his son. He went unto Him, doing his part still further, but his son was still sick. He besought Him that he would come down and heal, and then he believed and his son was healed.

THE BAPTISM OF THE HOLY SPIRIT.

The disciples tarried in the city of Jerusalem, praising and blessing God. Not only is there a part to do when seeking the Baptism, but the human needs to co-operate with the Divine during the Baptism. When the disciples were baptised we read that they began to speak with tongues as the Spirit gave them utterance.

Some people can see that man has to co-operate with God in salvation and healing, but hold back from co-operating with God in connection with the Baptism. A lady once told an evangelist after the prayer meeting that she never got anywhere. He asked her did she go anywhere, for you cannot get anywhere if you do not go.

With regard to the exercise of the gifts of the Spirit the fact that it says in I Corinthians xiv 28, "Let him keep silence in the church," shews clearly that it is not God taking hold of a person beyond their control, but rather is it that the gifts are manifested through the co-operation of the individual with the Spirit of God.

SERVICE: PREACHING, PRAYING, DAILY LIVING.

Much could be said too in connection with the above, but sufficient has been said with reference to the other, and the same thought will readily suggest itself in connection with our preaching, praying, and life for God day by day.

It is a pleasant thought to leave it all to the Lord, but scriptures will suggest themselves to us shewing that there is something else besides this. We should pray for our meetings as if all depended upon God, and then preach as if all depended upon us. We will close, leaving this as a key to open up doors of thought in connection with our service for the Lord.

The Lord is calling us to go from babyhood to manhood, from milk to meat, from the first principles of the doctrine of Christ unto perfection, unto a perfect man, unto the measure of the stature of the fullness of Christ. Let us go on! Some cherished dream may fondly allure us, but let us open our hearts and minds to the whole counsel of God according to His Word.

Up from the Wilderness

By Evangelist EGIL STRAND (Norway)

"They wandered in the wilderness in a solitary way and He delivered them out of their distresses"
—Psalm cvii. 4, 6

WE are not created to live in the wilderness. When God created man, He placed him in a garden, where all was fruitfulness, richness and beauty, and when the times of restitution of all things shall come (Acts iii. 21), then the earth shall become a paradise again.

Generally it is our own fault that drives us into the wilderness, but it may also be the Lord who leads us thither, not as our goal, but as a necessary part of our way to the goal, just as Israel was led through the wilderness to Canaan. The Lord does not want us to perish in the wilderness, but He wants to lead us safely up from it.

FROM THE WILDERNESS OF SIN.

When we resist God, the heaven is shut up and gives no rain, and then our land becomes a sad wilderness. Apart from God there are no blessed fruits, only the sharp thorns of sin—no streams of living water, no green pastures. Up from this wilderness the Lord wants to lead you, my friends who are wandering about, languishing and seeking for water. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water" (Isaiah xli. 17, 18). When the Lord calls

for you, it is not to crush you in the wilderness and condemn you for your failures and sins. He is seeking the lost sheep, and wants to bring you back to the fold, and lead you "beside the still waters." If you hear the Shepherd's voice, alluring and calling, will you resist Him then? Don't you want to come up from the wilderness? If you will, and He will (and surely He will, blessed be His Name!) then there is a very bright hope for you!

FROM THE WILDERNESS OF TRIAL

It is not always our sins that withhold the rain of blessing from us. Abraham, Joseph, Daniel, Job, and many other saints had to go through their wilderness, but it was because the Lord wanted thus to let them know and experience His faithfulness and omnipotence. Wandering through the wilderness, Israel learned to know the Lord as a God who is mighty to procure water from the flinty rock, and prepare a table in the dry sand. If God has led you into some trial, and if He, for a season, withholds from you His blessed streams from heaven, you must not therefore think God is angry with you, and has left you. No, be cheerful, my friend! Surely a sucking child will be forgotten by its mother before the Lord can forget you! Ere long the day of restoration will dawn, and you may trustingly say as the Psalmist "He restoreth my soul." Then for you, by Divine grace, "the desert shall rejoice, and blossom as the rose." Amen!

Embracing

An Eastern Chat

By Pastor P. N. CORRY

IF you were to meet two men in the market-place of your town or city embracing one another as these two men are, you might have reasonable cause for alarm, but I have often seen men embracing in the East in this fashion for ten minutes on end, and it caused no more consternation than Mr. Jones and Mr. Robinson shaking hands at the street corner. In fact it is their eastern way of doing the same thing. This is the salutation that is called "the holy kiss" in many of Paul's letters (Rom. xvi. 16, I. Cor. xvi. 20, II. Cor. xiii. 12; I. Thess. v. 26), and it is always strictly confined to members of the same sex and the same social standing. For one of higher rank the salutation is given by kissing the hand, and it is thus that we read "Moses went out to meet his father-in-law, and did obeisance, and kissed him" (Exodus xviii. 7). Such was the greeting that

ABSALOM

should receive by right as the son of the king, but in order to steal the hearts of his father's subjects "he put forth his hand and took him, and kissed" (II Samuel xv. 5) whoever came nigh to do him obeisance. This budding bolshevist of the royal house of David treated all as equals and friends, but only to obtain his own ends, and poison the hearts of the men of Israel against his father until rebellion was ripe.

It seems strange at first to feel an Arab's hands upon your right and left shoulders, and to receive his kisses on either cheek as he wishes you good morning, and asks after your health, but it is possible to get used to anything in time. I shall never forget my first experience of this Eastern greeting and how hot I felt for minutes after. It was much worse, however, when a man tried to kiss my feet! To those of blood relationship and to friends that are very dear it is no uncommon sight to see them fall on one another's necks and kiss and weep together (Gen. xxix. 13, xxxiii. 4, xlv. 14, 15, Exodus ix. 27, I. Samuel xx. 41, II. Samuel xiv. 33; Luke xv. 20, Acts xx. 37) for a considerable time. Such is the eastern fashion of greeting or embracing one another, and our northern handshake must seem as cold as ice to these hot-blooded sons of the sunrise.

But if you think that I have only written on the subject of eastern greetings to rouse your curiosity turn to Hebrews xi. Twice over we are told of Abraham that he was the man who had embraced the promises (Heb. xi. 13, and 17, margin) and the word in the Greek is the same word used so many times for greeting the brethren. Whenever

ABRAHAM

met any of the promises of God he was not content to be merely persuaded of them, but he greeted them with all the open-armed, wide-flung warmth of a large heart, he embraced them. See him yonder in the desert kicking up the sand as he walks up and down the land—why, he almost hugs the very ground be-

cause he has embraced God's promise, watch him as he lies awake on some clear night trying to count the stars and saying, "So shall my seed be," before he falls off to sleep. See him yonder at the tent door when the three men appeared. He has been hugging a promise then for nigh on twenty-three years, but in spite of his body and Sarah's barrenness he greets the new promise as warm-heartedly as the first



Photo by]

[P—N—Corry

The Eastern Greeting.

What a wonderful man he was for holding on to promises, for once he had greeted and embraced them he never let them become mere acquaintances again; they must always remain in the family.

The pity of it is that so many of us greet the promises of God as we do people we do not wish to know,—they are under suspicion. Our greeting is of

THE FISH'S-FIN HANDSHAKE

variety, warranted to make anyone feel cold shivers go down the spine. There's many a professing Christian living a joyless, spineless sort of life because they have never embraced the promise of receiving eternal life as the gift of God through our Lord Jesus Christ. The promise has never been gripped. Many a weak member of the Church of Christ would be galvanised into power if they would greet the promise of the Baptism of the Holy Ghost as gladly as Abraham did (Gal. iii. 13, 14).

Cease to look askance at promises walking by, cease to question if they are for you or for this age. Your need and your barrenness is the best right you will ever have to the promises of God which are yea and amen in Christ Jesus (II Cor. i. 20). Grip hold of them, embrace them, greet them as friends and as the very gifts you need to make your life a reality. Become real sons of Abraham this day, and with true eastern cordiality, embrace the promises, for Christ's sake, for your own sake, and for the sake of those for whom Christ died.

Triumphs for Christ

Striking Healings—Glowing Convention Reports—Captures for Christ

STILL MORE SURRENDERS.

Ipswich (Pastor H W Fielding) The Lord continues to bless at this centre, and in week-night as well as Sunday meetings souls are surrendering to the Lord. The recent breaking-of-bread service on Sunday evening after the Gospel service was a rich season of spiritual fellowship, and the blessing of the Lord was evidently in the midst in an encouraging way.

CRUSADER SERVICE

Grimsby (Pastor W F South) A special meeting was held by the Elim Crusaders on Thursday evening, January 9th. The meeting was well attended. A brother Crusader led the meeting, and others took part in the singing and speaking. Several messages were given by these young people which were really wonderful and very encouraging, and gave great joy to those who listened.

The Crusaders here are making a bold effort to increase their numbers this month.

STANDING FOURSQUARE.

Andover (Miss F Thompson) This small but active church is still standing foursquare on the Word of God. The Gospel has been faithfully proclaimed time after time, and the saints have received many helpful and powerful messages which have proved a great blessing. A few Sundays ago one brother came over on the Lord's side, and last week a sister was healed of an injured back, also another sister of a sprained hand. Praise the Lord, He is still the same to-day. An open-air meeting is held in the market square every Saturday evening, and has proved quite a success, crowds standing round to hear the Word of the Lord.

PRINCIPAL PARKER AT SOUTHAMPTON

Southampton (Pastor and Miss Henderson) The church here has been greatly blessed by a series of lectures by Principal Percy Parker, the first three being on the study of the Word, and the last three on the Book of Genesis. Much real spiritual blessing was the result. Milk was provided for the young in the faith, and strong meat for the mature. Many souls yielded their lives in consecration to His glorious service during this too brief time of Bible study. One meeting was tested, and dozens answered the call, and gave themselves wholly to Him as clean vessels for His work.

Mr Godson gave his farewell message on the eve of his departure to Leicester. His ministry here has been greatly blessed, and God has used him. Many souls have been saved and blessed by his preaching of the Word.

NEW YEAR'S EVE AT CROYDON.

Croydon (Pastor P N Corry) The watchnight service at the Elm Tabernacle was a time of great power, and many are the comments that have been heard since, such as,

Never in a service like it," "Wonderful." Praise the Lord. At the very first announcement the Pastor warned the saints not to expect an ordinary watchnight where everybody is brought under condemnation for all the failures and mistakes of the past year, and where the year fades out to the sad refrain, "A few more years shall roll." No, the year should go out to a song of praise and gladness for all the goodness of our wonderful Saviour, and as the service progressed the congregation raised their Ebenezer for "hitherto hath the Lord helped us." Praise was given because Jesus the Saviour had saved so many during 1929. Then those who had proved Him to be Jesus the Healer added their portion and the wonderful number who had claimed and proved Him to be the Baptiser in the Holy Spirit were not far behind. Then all looked forward with keenness of vision to the future when He shall be proved as coming King.

The hymn, "O God our help in ages past," was sung as the year died out. Then as the congregation were bowed in silence, our electrical friends had arranged a little surprise, for the chimes ringing out the old year were broadcast into the hall, and the majestic strokes of Big Ben announced to all

present that a New Year had begun. It thrilled every heart, and tears of joy were not far off when the hymn, "Fight the good fight," brought a wonderful service to a close.

A YEAR OF PROGRESS.

Letchworth (Miss D Phillips) The end of 1929 and the beginning of 1930 were a time of great activity at the Letchworth assembly, when one event after another followed in rapid succession. The annual church meeting was held followed by the watchnight service the same evening. Next day the Sunday school tea with a bright and interesting service afterwards. Then the annual tea of the little branch assembly at Baldock. To crown these busy days there was a week of prayer, which also is a yearly event to begin the new calendar.



Miss D Phillips

The reports of the various branches of the work of the Letchworth assembly during 1929 made very encouraging hearing. The work of the past six or seven years has been consolidated, and steady growth has been recorded in some departments. The church building has been entirely freed from debt during the year, there is a balance in hand on the general funds, and over £280 has been paid into the foreign mission fund during the year. Sunday school activities shewed a very satisfactory result, the numbers having

been almost doubled, and a Sunday morning meeting has been going on steadily for some months. The attendance on the first Sunday in the New Year was remarkably encouraging. Perhaps one of the most fruitful sections of work is the Crusaders' meetings. Here it is that the young people "find their feet," and also find out that the Lord blesses those who try to do something for Him. The past year has been one of vigorous meetings and hard work. The junior Crusaders have also proved themselves an effective band—not the least of their achievements being the collection of a thousand farthings for foreign missions. A remarkably encouraging account of the growth of the little assembly at Baldock was given—the result of steady prayer and perseverance. The missionary review shewed that whereas last year the Letchworth assembly supported their own late pastor in the foreign field this year they had supported two—both of whom had gone from their midst to labour in the dark places of the earth. The frequent items of news that came from Africa, telling of God's blessing and guidance, had been the cause of much rejoicing during the year.

Although these brief notes have dealt with the material side of the work, it must also be said that on the spiritual side there have been during the past year seasons of wonderful blessing. It is impossible to record these in the same way as the previous passages, but that the work of God in Letchworth will shew very definite results in eternity there is no doubt.

STILL STANDING SOLIDLY.

Reading (Pastor J Speers) The work at Reading still stands—not stationary, but upon Christ, the solid Rock. Doubtless some of those who are eager readers of assembly reports may have noticed the absence of reports from Reading recently, and thought perhaps that the assembly was deteriorating. Nothing, however, could be further from the truth. We are being carried along, not on the froth or foam or empty emotion, but rather upon the tranquil bosom of an unchanging Word. One marked sign as to the spiritual state of this assembly can be judged from the fact that at the week-night meetings there are such splendid attendances—nearly 300 being an average attendance at the prayer meeting.

Last Sunday, to a full hall, a soul-stirring message was delivered, appealing to man's reason to accept the revelation of God's Christ. When the appeal was given, three souls accepted Christ as Saviour.

NEW APPOINTMENT AT LEICESTER.

Leicester (Evangelist H Godson). On Tuesday, December 31st, Evangelist H Godson took up his new duties as Pastor of this church. There was a large attendance to welcome him. After making himself at home with the officers and congregation he expressed the hope that one and all would work together for the glory of God, for the extension of His kingdom, and in the whole interests of the church. He took as his subject, the necessity of the Holy Ghost using clean and pure channels, and stated that whilst he was in Leicester he would preach the Word of God in its entirety, and it was for those under his ministry to receive it. He asked for their wholehearted support and prayers, since as much responsibility depended upon the congregation as upon the preacher.

The Pastor then referred to the occasion when the 120 were in the upper room, and the Holy Ghost fell upon them with wonderful signs. If they believed and knew in their own hearts that God was the same yesterday, to-day and for ever, they in that church could, through prayer and faith, experience the same wonderful signs as in olden days in abiding true to the Foursquare Gospel. A large number attended the morning and evening services. Two souls were saved in the evening meeting whilst others testified to a change in their lives since hearing the Gospel that night.

BRADFORD CHRISTMAS CONVENTION

Bradford (Pastor H Kitching). How wonderful it is when the Holy Spirit illuminates the Scriptures' precious truths, which have hitherto been mysterious and unfathomable to our finite minds, are revealed in a new and Divine light when the Spirit quickens our understanding.

We praise God because this has been the blessed experience of the saints here during the Christmas Convention. He has been in the midst to bless, and at every meeting helpful Bible studies and impressive messages have been delivered in the power of the Holy Ghost, and great has been the benefit derived from these inspiring and God-given addresses.

Each speaker has given a message to the hearts of the people, and we do thank God for sending His servants along to minister the Word so faithfully.

MANY CONVERTS.

Eastbourne (Pastor Le Tissier and Master F Allen). The services during the festive season have been well attended. Large congregations have assembled night after night. The members and friends of this assembly have made these days into holy-days instead of holidays. A breaking-of-bread service was announced for Christmas morning at 11 a.m., a large number expressed their desire to attend, but found it quite impossible at that time, so an early service was also arranged at six a.m., about eighty gathering to this. Considerably over two hundred attended the later service. Both were never-to-be-forgotten times of blessing. It is really wonderful to witness the glad and joyful way the people gather to the services. Sunday, December 29th, was a day of spiritual power and blessing. Master Frank Allen delivered the message and at the altar call eight precious souls yielded their all to Christ. On Tuesday the usual Divine healing service was followed by a watchnight service at 11 p.m. Despite the very rough weather quite a large number gathered to this service.

On Sunday, January 5th, Pastor P Le Tissier preached, and again the unction of the Holy Spirit was poured out. When the invitation was given two precious souls came to Jesus. The revival fire is still burning in this assembly.

HEALINGS AT HASTINGS.

Hastings (Pastor H Greenway). Under the message of the Word preached in the power of the Holy Ghost, the saints here had the joy of seeing a backslider's return, and two precious souls saved recently, with many testifying to healing in answer to prayer.

One sister was completely healed of lupus, and a Crusader praised the Lord for delivering him from an ulcer in the throat, which the doctor said would have to be cauterised. In addition to the ulcer he was suffering from tonsillitis, and the cauterising could not be done until the inflammation had subsided. He sent in a request for prayer, and upon inspection, the doctor could find no trace of the trouble.

We are praising Him too for the faithful ministry of His precious Word, and for the stabilising and building up the saints in their most holy faith. The first breaking-of-bread

service in 1930 was marked by a wonderful spirit of praise, worship, and adoration. Joyfully, the saints sang, "Unto Him who has loved us."

FOURSQUARE GOSPEL TRAIN

Greenock (Pastor and Mrs S Gorman). Greenock saints have recently had the pleasure of welcoming Mrs Gorman here to assist her husband in the thriving Gospel work that is going on. On Sunday evening, December 22nd, Mrs Gorman gave her initial address in the Temperance Institute, speaking from John v 24, and taking for her subject, "Links of love in the Gospel chain." One man who had come to criticise went away convinced that the Foursquare people were preaching the Gospel. He also remarked that he had never seen so many Bibles in one place of worship, a tribute to the character of the meetings.

New Year's Day saw a "Hallelujah Foursquare Gospel special train" leave for the Principal's meetings in Glasgow, where the saints spent a most profitable day of power and blessing. Saturday's meetings are held in the Oddfellow's Hall in Bearhope Street, the first Saturday in the New Year seeing three souls yield to the claims of Christ.

Sunday, January 5th saw an inspiring breaking-of-bread service, at which Mr Barry, home from the Linn College, gave a very inspiring word. The evening service was the farewell of Evangelist Robinson, who has left to take up an appointment elsewhere.

The interest in the meetings here continues, each Sunday evening the hall being crowded. The saints are praying that God will open up a way where the work can be carried on to better advantage, and where they will be able to worship in a place of their own.

LIFT BOY'S HEALING

Bournemouth. The following press extract is inserted in God's praise.

Sudden Improvement at Boscombe Hospital.

"What his widowed mother regards as a miracle has happened to an injured lift boy who has been lying, racked by pain, in Boscombe Hospital since December 20th, when he was crushed by the lift at the hotel."

"The boy, Teddy Everett, aged fourteen, was in danger of dying when he was taken to hospital, and his mother told an 'Echo' representative that the staff are amazed at the sudden improvement in his condition."

"This was brought about, I am convinced, by the prayers of 500 members of the Christchurch and Springbourne assemblies of the Film Movement, to which I belong," she said fervently.

'Have You Been Praying?'

"We had faith that Teddy, who was at death's door from the Friday until midday on Sunday, would recover, and we offered up many prayers for him. Now he is getting better."

"He suffered from two or three bodily fractures."

CHRISTMAS BLESSINGS.

Hill Top, Eastwood, Notts. (Pastor R Lewis and Evangelist A Wright). "Blessings abound where'er He reigns" was the expression of many who came together to worship and meet with the Lord during the Christmas meetings. The Lord is bestowing much blessing on the work here. God is honouring the faith of His people and they are seeing the promised signs in the salvation of precious souls. On Christmas morning the breaking-of-bread was held at eight o'clock. It was a hallowed time, all feeling shut in with Christ.

On Christmas night the Co-operative Hall was filled, and the Word went forth in the power of the Spirit. On New Year's Eve a watchnight service was held, and again the hall was filled. The Lord poured out His Spirit upon this gathering, strong conviction prevailed, and we had the joy of seeing a dear sister coming to the Lord. Within the past few weeks the work here has proved a great blessing to all. The revival spirit continues to rise higher and higher. Souls are being saved, and backsliders restored. The Lord's hand is upon the work.

ENCOURAGING RESULTS

Ilkeston. We have received an encouraging report from Ilkeston, where Pastor W H Howells is conducting services in the Premier Hall. Amongst many cases of conversion is that of a spiritualistic medium, whose three daughters were also healed. A boy was saved and healed of St Vitus' dance. A

young man was healed of double rupture. A little girl who was a physical wreck was healed of consumption. Prayer is asked for a continuation of the manifested power of God in this district.

SHOWERS AT SUNDERLAND.

Sunderland (Pastor H Entwisle) It is with hearts full of praise to God for His marvellous working in our midst that we enter upon the year 1930. The work of the assembly, since its establishment, has been richly blessed and extended. In every meeting the power of God is manifested. Pastor Hubert Entwisle, who has a regular congregation of about 1,000 people, is being wonderfully used of God. Under his ministry souls are being saved week after week, and believers baptised in the Holy Ghost.

During Christmas week, a Convention for the deepening of spiritual life was held. This, under the able guidance of the Pastor, was a great success. Various speakers assisted. The special services resulted in a great blessing to the whole

assembly. The meeting on New Year's Eve was particularly impressive. A great number were present, including many from surrounding districts. The ministry of the Word was followed by several hours of constant and earnest prayer, at which fifteen precious souls were saved. The watchnight service continued until long after midnight, believers being loath to separate.

The Gospel service each Sunday evening is notably rich in blessing, and has become extremely popular. It usually commences at 6.30 p.m., lasting two hours. Long before the commencement, however, the hall is filled, and all join heartily in the singing. After the Pastor's message has been delivered, numbers respond each week to the invitation to be saved. Later these receive spiritual help and guidance. The after-meeting which follows is also well filled. On a recent occasion, this service took the form of a Divine healing demonstration. The platform was occupied by a large number of believers who have lately been healed, and had voluntarily come forward to testify to what God had done for them. Stirring accounts were given of the Lord's wonderful healing power.

The Family Altar

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

Sunday, February 2nd. Genesis xxi 1-16

"God hath made me to laugh" (verse 6)

Once Sarah had laughed in faithlessness, now she laughed the laugh of faith. She knew that God had done the impossible for her. By His miraculous working He had brought a son of promise into her heart and home. The laugh of faith is a rare tonic. Men like George Muller, who have had wonderful provisions from God, have literally laughed with joy over the great and unexpected things God has done. Some have laughed with joy over their salvation. Many have done the same through the Baptism in the Spirit and healing. Some associate Christianity with tears. Well, there are tears in Christianity. Tears belong to the sowers. But there is also laughter in Christianity. Laughter belongs to the reapers. We may sow in tears in wintry months, but, oh, the laughter of the ingathering in the time of harvest-home. There will be laughter in heaven. Heavenly laughter cannot be described. Bless God, some day it will be experienced. The eternal God has put eternal laughter into the hearts of His eternal people.

Monday, February 3rd. Genesis xxi 17-34

"God is with thee in all that thou doest" (verse 22)

It is a great testimony when those who closely watch our lives are able to say that "God is with thee in all that thou doest." This was what the observers of Abraham said. There is a place of faith unto which we may all attain, where people will be compelled to say this of us. If we are with God as Abraham, Moses, and David were, then God will be with us as He was with them. To have God as our Father does not necessarily mean that uninterrupted rewards may be heaped upon us. We may merit His discipline. Then His judgments will be surely expressed. They will be child-training judgments. But it is possible through grace, moment by moment so to please our heavenly Father that our lives will be continually in the place of blessing. God will always control circumstances in our favour. People will be amazed. We shall be as Elisha's axe-head. Naturally we should be under the waters of difficulty, but spiritually God will keep us swimming above them.

Tuesday, February 4th. Genesis xxii 1-19

"Abraham called the name of that place Jehovah-jireh" (verse 14)

The hill called Calvary has been variously named. But there is a name which we may give to it which is embrace in its meaning. We may call Calvary "Jehovah-jireh." There, just as surely as God provided a ram to save Isaac, so He provided His Son to save a world. Calvary is our Jehovah-jireh. It is the place where God saw our need and provided for it. Vast was our need—vast was God's provision. Guilty, vile, and helpless we—matchless Lamb of God was He. The pathway of every man should lead to Calvary. There God is met as Jehovah-jireh. Then the pathway of every man should lead outward and upward from Calvary, and

the same all-providing God should control every step of the way. He who freely gave us all things at the Cross, will also freely give us all things as we pass from the Cross to the crown.

Wednesday, February 5th. Genesis xxiii 1-16

"I am a stranger and a sojourner with you" (verse 4)

What Abraham was in Canaan, so are we in the world. Abraham was a stranger and a sojourner in Canaan—yet he was to inherit it! We are strangers and sojourners in this world—yet we are to inherit it! The meek One, the Lord Jesus Christ, is to inherit the earth. We shall inherit it with Him. The manner of the world to-day is not after the manner of the sons of God. To claim the world would be to cover ourselves with shame. In many respects the world is a shameful place. In such a shameful place we can only be strangers and sojourners. But the place of shame shall be covered with the knowledge of the Lord. The restoring touch of God will be given to men and nature. Christ will rule the earth with a rod of iron. He will rule not as a stranger and sojourner, but as earth's rightful King. Then we shall reign with Him. Meanwhile let us keep ourselves unspotted from the world—living in it as witnesses, but not mixing with it as abiding citizens.

Thursday, February 6th. Genesis xxiv 1-14

"Send me good speed this day" (verse 12)

The speedy Christian is one who knows how to stop. Prayer-stops increase our pilgrimage speed. A man who is frequently on his knees moves quicker than a man always upon his feet. The believer does not make haste—but he never makes waste. There can be a great deal of fruitless activity. The man who reaches the goal is, in Christian service, the man who does not hesitate to spend long hours upon his knees. Pray much, and you will speed much. Martha may appear to do a great deal by her busy activity, but it is Mary, listening much as she sits at her Master's feet, who ultimately does most. Hours of real heart-prayer are never wasted. But hours of busy activities may only increase the fruitless confusion which is everywhere prominent.

Friday, February 7th. Genesis xxiv 15-31

"The man held his peace" (verse 21)

Why did this servant hold his peace? In order to watch God. It seemed that the answer to his prayer was given. But he was not absolutely sure. So he held his peace—and watched God. God soon made it clear that the faithful servant's prayer had indeed been answered. Men of faith can always hold their peace. Men of faith know that when God's time to act arrives, nothing can prevent that acting. How lovely are the advancing steps in guidance. Firstly, we see what we would like to have. Secondly, circumstances appear which begin to make us think that God would like us to have this thing also. Thirdly, as we closely watch and wait, we have the definite proof that God has indeed moved on our behalf and given us the desire of our hearts. Faith is frequently silent. Unbelief is frequently strident.

Saturday, February 8th Genesis xxiv 32-49

"I worshipped the Lord which had led me in the right way" (verse 48)

The Lord always leads in the right way. The reason why we so frequently get into the wrong way is because we let others lead us, or we walk after the devices of our own hearts. The Lord will lead us in the right way to-day. Only trust Him. The way may be dark ahead. But the Lord sees

a path of light through it. He knows just where the stepping-stones across life's rushing river are to be found. Put your hand in His hand. Then—fear not, but go forward. At first, as you go forward, it may seem that you have chosen the wrong way after all, but if you plod steadily on, quietly saying in the depths of your heart, "Not my will, but Thine," then at last you will come out into the spacious place of liberty, where you will bow down and worship.

A Scottish Covenanter and Divine Healing

AMONG the noble sons of Scotland there is one who deserves particular notice, namely, John Welch. It is beyond doubt that if he were alive to-day he would raise his voice on behalf of those who carry the banner of the Foursquare Gospel, and proclaim that Jesus Christ is the same, yesterday, and to-day, and for ever.

That Welch believed in the power of God to heal the sick, and even to raise the dead, is evident from the following extraordinary occurrence which took place while he was in the town of St. Jean d'Angely in France.

"Boarding with him in his house was a young gentleman of great quality, the heir of Lord Ochiltree, captain of the Castle of Edinburgh. This young nobleman, after he had gained very much upon Welch's affections, fell ill of a grievous sickness, and after he had been long wasted with it, he to the apprehension of all spectators, closed his eyes and died. He was therefore taken out of his bed, and laid on a pallet on the floor, that his body might be the more conveniently dressed. The death of this young nobleman was a great grief to Welch, so that he staid with the body fully three hours, lamenting over him with great tenderness. After twelve hours, the friends brought in a coffin and desired the corpse might be put into it, as the custom was; but Welch requested that for his satisfaction they would forbear it for a time. This they granted, and did not return for another twelve hours. They then desired, with great importunity, that the corpse might be coffined and speedily buried, the weather being extremely hot. The good man still persisted, however, in his request, and earnestly begged them to excuse him once more, so they left the corpse upon the pallet for fully thirty-six hours, but even after that, as he urged not only with great earnestness but with some displeasure, they were constrained to forbear for twelve hours more. After forty-eight hours were

past he still held out against them, and then his friends, perceiving that he believed the young man was not really dead, but under some fit, proposed to him, for satisfaction, that trial should be made upon his body, if it were possible any spark of life might be found in him, to which he agreed. The doctors accordingly were set to work, they pinched him in the fleshy parts of his body, and twisted a bow-string about his head with great force, but no sign of life appearing, they pronounced him dead, and then there was no more delay to be made. Yet Welch begged of them once more that they would but step into the next room for an hour or two, and leave him with the dead youth, and this they granted. He then fell down before the pallet, and cried unto the Lord with all his might, and sometimes looking upon the dead body, he continued to wrestle with the Lord, till at length the youth opened his eyes, and cried out to Welch, whom he distinctly knew, 'O sir, I am all whole but my head and legs.' These were the places hurt with the pinching. When Welch perceived this, he called his friends, and shewed them the dead man restored to life again, to their great astonishment.

"This young nobleman though he lost the estate of Ochiltree, lived to inherit one not inferior in Ireland—he became Lord Castlestuart, and was a man of such excellent parts that he was courted by the Earl of Stafford to be a councillor in Ireland. This story the nobleman himself communicated to his friends in Ireland.

"At another time when the plague was raging in Scotland, and he being confined in the Castle in Edinburgh, his parishioners from the town of Ayr came to him to bemoan themselves. His answer was, that Hugh Kennedy, a godly gentleman in their town, should pray for them, and God would hear him. This counsel they accepted, and the gentleman, convening a number of the honest citizens, prayed earnestly for the town, and the plague decreased."—*From Scots Worthies* Notes by Pastor J. Smith

February 9th, 1930.

READING: I. Kings iii. 5-15.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "Choose life, that both thou and thy seed may live" (Deut. xxx. 19).

SOLOMON'S CHOICE

TEACHER'S NOTES

This account of the choice of Solomon is always a great favourite with children and is so clear that notes are hardly required to help the teacher. It might help to keep your class from dullness or from getting into ruts, however, if you ask members of the class what they would choose if placed in the same position. Set them to give their reasons for their choice. I know some boys who will say that they will make Solomon's choice theirs because he received all the other things extra, and with an eye on this they say, "Wisdom," but it does not always follow that riches and long life will also be given.

Choice

Life, for every child and for every one of us, is always saying "What will you choose?" and we need more than the wisdom of Solomon to keep us from making foolish bargains—we need the grace of our Lord Jesus Christ. Lot beheld the plain of Jordan and seeing it was like Egypt made his choice (Genesis xiii. 10-13), but the land of his choice was soon a place of death from which he had to be dragged by force. Moses chose the afflictions of a race of slaves rather than the pleasures of the royal house of Pharaoh, and though to the natural eye it must have seemed a poor choice, yet it was the best that even a man could make (Heb. xi. 24-26).

Abram chose a life of wandering in tents looking for a heavenly city rather than to remain in Ur with its grandeur, and through for the rest of his life he had no certain dwelling place, yet his choice ranks to-day as one of the best ever made (Heb xi 8-10). Mary made the best choice when she sat at the Master's feet, because she saw that spiritual things were more necessary than food and drink (Luke x 42). Martha could not understand how this could be, but to-day we know that the choice of Mary was the best.

So you can go on not only in the Word of God, but throughout the history of the Church of God, and while it does not follow that riches and life followed the choice made, yet when a choice is made for God it is always the best.

Solomon's Choice (verse 9)

Notice in your Bibles that it was not only an understanding heart that Solomon chose, but as Newberry's margin shews, "an hearing heart." There are many kinds of hearts mentioned in the Bible, and it might be as well if you took some pieces of paper and cut out several heart shapes, if possible of various colours ranging from black to gold. It is easily done if you fold the paper down the middle.

I. The Wicked Heart (Jeremiah xvii 9)

Read what the Lord said about the things that proceed from the heart (Matt xv 19, 20), and if you need to shew at what time of life this generally becomes true, there are two scriptures in Genesis that will help (Genesis vi 5 and viii 21). Thus the heart of the wicked, that is black is sin through disobedience to the Word of the Lord, has become so through their own act (Rom i 18-21).

II The Evil Heart (Heb iii 12)

is brought about through unbelief and turning from the living God. The Word has been sown with all faithfulness, but has only fallen upon wayside soil and is quickly caught away through carelessness (Matt xiii 19). It is so easy to hear and yet as quickly to forget, and those that do so become

dull of hearing, with a heart that has become hardened through the deceitfulness of sin (Heb iii 13 and iv 7).

III The Convinced Heart (Acts ii 37 and Heb iv 12 13)

It is a good thing to know the convicting power of the Holy Spirit in the heart, for He is come to convict of sin righteousness and judgment (John xvi 8-11). Notice that the greatest sin which He convicts men of is not murder, or thieving, or lying, but unbelief in the Lord Jesus Christ—that is the greatest wrong that any boy or girl can do—refusing the Lord Jesus. This conviction of the Holy Spirit should bring about

IV. A Contrite and a Broken Heart (Psalm li 17)

The Psalmist knew what it was to feel the keen edge of the sword of the Word of God, and it broke his heart. So should it be with us all through our life, there must be a readiness to submit to the cutting of the Word, and a deep contrition to sin. One of the true signs of repentance is to turn away from sin to the living and the true God with a broken heart. It will not be long then before we receive

V. A Clean Heart (Psalm li 10)

This is one of the grandest things promised to the sinner through the New Covenant which is made with us by our Lord Jesus Christ (Ezekiel xxxvi 26). In Christ we are a new creation—"old things are passed away, behold all things are become new" (II Cor v 17). In this heart is enshrined a new Lord because we have become temples of the Holy Spirit.

VI A Filled Heart (Eph v 18, 19)

No longer filled with foolishness, sin and disobedience, but filled and refilled with the Spirit of God, so that we sing and make melody in our heart to the Lord, giving thanks always for all things. Thus is the Christian's joy complete because he is not only cleansed, but filled with all the fullness of God.

A Last Message

"**H**OW is your husband, Mrs P—?"
"He is home, ma'am. They sent him home from the hospital, and he seems much more comfortable here with us. Won't you come in and see him? He has just had a bad turn, but he would like to see you."

The visitor entered the clean, comfortable little room where the invalid was sitting up in bed. After a few words of kindly greeting on both sides, she said

"Mr P—, I had a dear relative who when lying ill said she had a little pillow on which she could rest, and it was this text 'GOD COMMENDETH HIS LOVE TOWARD US IN THAT WHILE WE WERE YET SINNERS, CHRIST DIED FOR US.' She could rest happily on those words."

"Yes, ma'am. But I am feeling too bad to talk now. When I am better I should like to have a nice talk with you, but I cannot speak much now."

"No, and I don't want you to. But you can think of these words," and again she repeated

"'God commendeth His love toward us, in that, while we were yet sinners, Christ died for us,'" and shaking his hand she bade him "Good bye," and left the room.

Ah, it was a last message! But fourteen hours after, the invalid who could talk about getting better so glibly, was ushered into the presence of God! Very ill his visitor had known him to be, discharged from the hospital as incurable, but she was not prepared to hear how very near the end of the journey he was when she brought that last message from God to him. Did he receive it? The day of eternity will declare.

Have you received it? Do you set to your seal that God is true, and that He means what He says when He tells

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It may be God's last message to you, as it was to P—, but it IS His message. "see that ye refuse not Him that speaketh."

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MARRIAGE

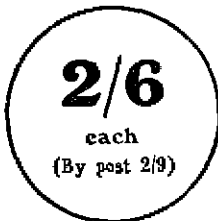
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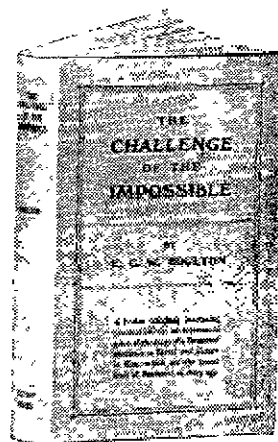
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