

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

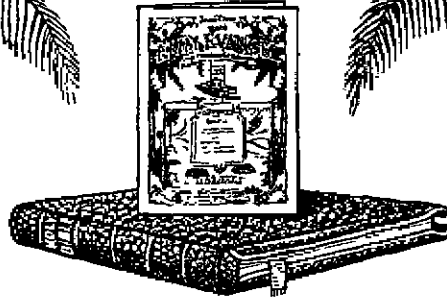
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 8

FEBRUARY 21, 1930

Twopence

Contents

Principal George Jeffreys in Scotland	113
Growth in God	114
A Young Jew Born Again	117
Children's Bible Educator	119
The Towering Cross	120
A Disclaimer	121
The Tabernacle's History and Mystery	122
"I Haven't Time"	124
Music: He's Coming for Me	125
Concise Comments	125
Bible Study Helps	125
Christ—the Satisfying Portion	126
Sunday School Lesson	127
The Family Altar	127
A Sceptic's Dilemma	128

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

Baptiser

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

Coming King

Easter! Easter! Easter!

FOUR FOURSQUARE

EASTER CONVENTIONS

in England, Scotland, Ireland, and Wales

LONDON. Elim Tabernacle, Park Crescent, Clapham
Elim Tabernacle, Stanley Road, Croydon
Elim Tabernacle, Central Park Road, East Ham
Elim Tabernacle, Fowler Road, Islington
Royal Albert Hall (see next column)

Speakers include Pastor R. Mercer, Evangelists P. H. Hulbert, R. E. Darragh, J. McWhirter, Alex. Marks, and Miss Biodwen Terrett

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

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

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

The London Convention will be from Good Friday, 18th April, for eight days. Those desiring accommodation should write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W. 4, stating exactly what they require with particulars as to length of their proposed stay. Cheap railway tickets will be obtainable from all stations in Great Britain and from certain ports in Ireland and on the Continent.

BOOK THIS DATE WITHOUT FAIL!

EASTER MONDAY, 1930

at the

ROYAL ALBERT HALL

LONDON

Principal **GEORGE JEFFREYS**

(Founder and Leader of the Elim Foursquare Gospel Alliance)

will officiate at

THREE GREAT GATHERINGS

Morning at 11 o'clock

DIVINE HEALING SERVICE:

After ministry of the Word, the sick will be anointed with oil and prayed for, and requests for prayer dealt with

—James v. 14.

Afternoon at 3 o'clock

COMMUNION SERVICE:

After ministry of the Word, thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate

—1. Corinthians xi. 26.

Evening at 6.30 o'clock

BAPTISMAL SERVICE:

When converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ

—Matthew xxviii. 19.

Pray for these Great Easter Gatherings!

WATCH THESE DATES:

BERMONDSEY. Elim Church, corner of Grange Road and Upper Grange Road. Feb 23, Pastor E. C. W. Boulton. March 9, visit of London Crusader Choir

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

GRETNA. Commencing Feb 11. Elim Foursquare Gospel Church (late Congregational Church), off Loanwath Road. Campaign by Evangelists Kelly and Byatt.

HAMMERSMITH. Feb 20. Broadway Congregational Church, Brook Green Road. Pastor E. C. W. Boulton

KING'S CROSS, London. Feb 28. Welsh Tabernacle, Pentonville Road, great Elim Crusader Rally, 7.30

LEIGH-ON-SEA. Feb 25—April 1. Six Tuesdays at 7.30. Elim Hall, Glendale Gardens. Principal P. G. Parker.

PORTADOWN, Co. Armagh. Commencing Feb 9. Elim Hall, Portadown. Campaign by Pastor Hildard (Lurgan)

READING. Feb 23. Palmer Hall, West Street. Pastor W. G. Hathaway

ROCHESTER. Commencing March 2. Elim Tabernacle, Star Hill. Campaign by Pastor Len Jones.

SALISBURY. Commencing Feb 2. City Hall. Revival and Healing Campaign by Evangelist Phil H. Hulbert.

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

COME TO THE RALLY!

The First **UNITED LONDON CRUSADER GATHERING** in the **WELSH TABERNACLE**, Pentonville Road, King's Cross, on

FRIDAY, FEBRUARY 28th, 1930, at 7.30 p.m.

Convener: Pastor E. C. W. BOULTON (National Crusader Secretary), supported by Mr. D. B. GRAY (Asst. National Crusader Secretary), and London Crusader Secretaries and Branches.

An Open Meeting—all Welcome! Don't miss this Service
Preachers. Singers. Musicians.

NEW JOY IN BIBLE STUDY!

If you would like to receive this blessing, send for folder, which will tell you how.

Elim Bible College Correspondence School
Elim Woodlands, Clapham Park, London, S.W. 4

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 8.

FEBRUARY 21, 1930

Fridays, Twopence

Principal George Jeffreys in Scotland

By JAMES McWHIRTER

THE City Temple, Glasgow, is now an established centre of Foursquare Gospel revivalism. Would to God such a building were in the heart of every city in the British Isles.

Here is a modern Pool of Bethesda where the ever-living, loving Saviour is saying to men daily words that bring healing to soul and body. Praise Him, He is just the same to-day! People come into the Temple from the dreary, weary old world, sick of sin, pleasure and themselves, and leave their sins and

When Principal George Jeffreys first visited Glasgow there was a flood-tide of revival making a new course for the River of God. During the present visit the operation of the Holy Spirit has been different. The present is a time of fortifying the banks, and clearing debris from the course, that the cleansing, healing and refreshing waters may continue to flow unhindered.

Every Sunday morning there is a revival prayer meeting. God poured out the spirit of intercession upon His people from the first. It is refreshing to hear prayers, not "said," but spontaneously expressed in the language of the heart and experience. Now love revels in the endearing words of devotion. Now exultant joy electrifies the meeting, now fear, hope and aspiration are voiced in mellow tones from broken spirits and contrite hearts.

One brother prayed, "Lord set our heather hills on fire," and the responses of Amens, "Grant it, Lord!" etc., were so voluminous and hearty that it literally

SOUNDED LIKE THUNDER.

The spirit of the martyrs still lives in Scotland. The national spirit runs higher here than in any of the other three countries. John Knox expressed this deep sentiment when he cried to God, "Give me Scotland, or I die!"

Would it not be lovely to see the heather hills on fire with a non-political national revival of old-time religion? To this end we are praying.

The Foursquare saints from Carlisle and Greenock have visited us here. Each company made a big contribution to the success of the campaign. Their presence reassured us of their loyalty to the cause.

At the time of writing over three hundred have been converted, and many have been healed in answer to prayer, also numbers have received the Baptism of the Holy Spirit. Principal Jeffreys' Bible studies are having far-reaching results. Ministers and Christian workers of other denominations have been very impressed by Mr. Jeffreys' expositions of the Scriptures.

It is asserted that the largest communion service in the City of Glasgow on Sundays is at the City Temple. As we enter upon the last week of the campaign we are confident that a deep and lasting work has been accomplished.



THE GLASGOW CITY TEMPLE
(Church of the Foursquare Gospel)
Elim's New Scottish Headquarters

sicknesses at the Cross, and go out from the Temple new-born to live a new life. When we see the Gospel in action we cannot resist shouting, "Hallelujah! What a Saviour!"

Our experience in Glasgow is analogous to that of John Wesley when he visited Bristol the second time. He wrote, "In how different a manner God works from last spring. He then surged along like a rapid flood overwhelming all before Him, whereas now 'He designs His influence to infuse; secret, refreshing as the silent dews.'"

Growth in God

By Pastor E. C. W. BOULTON

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—II Peter iii. 18

IN spiritual growth the responsibility rests with the child of God—this is something that God expects, and for which He provides. Yet on the other hand it is more or less a matter of choice. I may rebel against the Divine conditions of growth. I may determine to dwarf my spiritual life by lack of response, refusing to bear the yoke of love. And by so doing I may remain but a babe in eternal realities. The surrender of the will makes for un-arrested growth. I may, through my stubbornness or stupidity, thwart God's rich purposes in life for me. I may be content to remain poor when He would make me rich, living on the lower levels when His call is to the heights.

Considering this subject, we shall doubtless notice a striking analogy between the human and the Divine—the natural and the spiritual life. The birth and growth of a child or a plant is a wonderful process of creation which finds a remarkable counterpart in the spiritual realm. There is the development of the physical and spiritual faculties—the gradual expansion of mind and illumination of intelligence—in some cases so much more rapid than in others, perhaps because of favourable and congenial environment conducive to growth, and making for perfection.

There are so many things to be taken into careful consideration in rearing

NATURAL AND SPIRITUAL CHILDREN,

The food they eat, the clothes they wear, the habits they form, and the example set before them—these are all factors that have an important bearing upon the development of natural and spiritual life.

To a matured believer it is all too evident that there is an alarming lack of spiritual growth amongst Christians in these days. The numbers who remain as babes is far too high. In many instances something has arisen to arrest development. Perhaps the standard of teaching has been elementary, the spiritual ideals poor and low, the general atmosphere unhealthy and uninspiring. Consequently considerable disappointment and discouragement confront the worker who really possesses an ever-expanding vision of God and His will. The hopes raised at birth are not realised. Many a convert, in the early days of his new life, is fired with tremendous ambitions and convictions, which, if wisely fostered and fed, would probably lead to steady growth and glorious fruit. But all too frequently they find themselves frozen or frightened by

THE CHILL CHURCH ATMOSPHERE

which surrounds them. There is little or no stimulus to progress provided. They seek bread, but are given a stone. Reaching out after more and more of God, they are met only by cold rebuff and rigorous restraint. And so in many cases these converts either drift worldward or settle down in spiritual stagnation. The Corinthian Epistle reveals a spiritual state which,

judging from the apostle's words in chapter three, was anything but satisfactory—growth had been arrested, progress had not been maintained.

In the Galatian Church we have a further example of retarded growth and arrested development. Says Paul, "Ye did run well, who did hinder you that ye should not obey the truth?" (Gal. v. 7). In this instance progress had been prevented by the cramping influence of legalism from which the Gospel of Jesus Christ comes to free. The bloom of liberty had been nipped by the sharp frost of legalism. Their teachers were forging afresh the chain of Judaism, and seeking to feed them upon the husks of a lifeless ceremonialism. Amid such environment soul growth could not take place.

This is one of the causes of a declining membership in many a church—the soul in its spiritual development seeks pastures new where it may find nutritious food. The demands of growing children are insistent—they must be met, otherwise they will soon take their departure. We have been met with the pathetic confession, "We are starved spiritually—we hunger for a Spirit-anointed ministry." Is it to be wondered at that such souls welcome the advent of a message that meets them in the depths of their being and answers the cry for God within them? They are weary of unctionless, ethical essays that, however beautifully worded, fail to touch the heart and feed the soul.

When a nation finds itself faced either with

A DECREASING BIRTH RATE

or an increasing infant mortality, its very existence demands that steps should be taken to discover the cause and arrest the progress of the decline. No nation can afford for long to ignore such conditions—they denote degeneracy. What is true of the nation is also true of the Church. She must produce children and her progeny must be preserved, otherwise she will become defunct.

And here it would be well to observe that the type of spiritual children will depend to a great extent upon the condition of the parents at the time of birth. Strong, healthy believers will beget converts of similar spiritual calibre and capacity, whilst weak, worldly-disposed Christians, if they beget spiritual children at all, must necessarily in most cases give birth to sickly offspring like themselves.

It is both beautiful and wonderful to watch the progress of a life in God. To observe its growth in faith, in love, in grace, and in likeness to Christ. To note the signs of increasing strength and stamina manifest in the steadfast resistance to temptation and adherence to truth. If we grow in God there will be no danger of that colourless sameness which characterises the stationary, stereotyped experience—we shall discover a splendid variety of expression in those lives that are being transformed into the image of God.

This suggests life movement that is constantly in

harmony with those laws which govern the Kingdom of God—an intense and

INTELLIGENT CO-OPERATION

with those Divine forces that make for the growth of the soul—movement that is sympathetic and submissive. Without this, life must sooner or later become sterile and stagnant. By the new birth we become part of God's great living organism which He calls His Church, His Body, through which flows the life of the risen Head.

Resistance, however slight or temporary, must in some measure retard development. As the flower responds to the quickening rays of the sun, opening its needy petals to the benign and beneficent beams from on high, so the life of the believer must constantly respond to the creative touch of the Divine hand. God has provided all that is necessary and vital to the full expansion and expression of the inner life. We have been planted in Christ Jesus, and the Word tells us that we are to be "rooted and grounded in Him." What a rich spiritual soil in which to be planted!

It must not be overlooked that from the moment of birth there are seductive and destructive forces to reckon with. A score of parasites are all too eager to fasten upon and frustrate the

FRUITION OF THE NEW LIFE

The tiny shoot, in which lies all the possibilities of abundant life, is at once the centre of assault to which, without proper attention, it may succumb. The context of the passage which heads this article calls attention to the foregoing, for Peter strikes a very strong note of warning when he says, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." The believer needs to take heed lest the scorching rays of temptation wither the tender shoots of the uprising life, and beware of the surrounding thorns, lest they multiply to such an extent that the purpose of God is checked and choked in their lives.

It is the Divine purpose that the Christian life should be one of perpetual progression, the soul becoming always more and more proficient in spiritual service. That the ministry should ever be maturing, the believer continually qualifying for greater responsibilities in the Church of God, and the Body of Christ.

In Ephesians ii. 20, 21 we read, "Jesus Christ . . . in whom all the building fitly framed together groweth unto an holy temple in the Lord." Here we have the figure of a building employed to reveal the development of the Church, and in Ephesians iv. 15, 16, the figure is changed to that of a body, but still with the same truth in the foreground, viz., that of spiritual growth. Hence we see that the thought of God for His Church, both corporately and individually, is that of continuous expansion, ever growing in harmony and holiness.

It must never be forgotten that to a life in God there is no finality. We too often set such narrow bounds to the infinite and eternal. We measure it by our puny experience, beyond the confines of which we cannot conceive a vaster vista of spiritual pos-

sibility and possession for us in God through His Son. We shut ourselves within the walls of our own limited hypothesis, until the world of the Divine seems so easily explored, compassed and exhausted.

In Miss Kingsley's book, *Eversley Gardens*, occurs this praise of her charming domain: "For unlike other works of art, there is no finality in such a garden. The picture once painted, the statue once sculptured, it is finished. But the garden goes on growing as long as time and love of it shall last, each succeeding year adding some fresh touch to the beautiful conception, and this Garden of Delight never fails in fresh surprises." How like the growth of a soul. Because it is a living thing it goes from beauty to beauty, from virtue to virtue, from vision to vision in an ever-expanding and deepening experience.

The apostle Peter in his second Epistle portrays something which seems to grow before the mind. With faith as a foundation, he says, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity." Thus we see the spiritual edifice in steady process of being erected—layer rising upon layer, until the life in God assumes splendid proportions, and salvation is seen to be much more glorious and wonderful than was imagined. As life ascends to higher spiritual altitudes, so perception becomes clearer and more commanding, the range of vision is much more extensive. Earthly things which on the lower planes loom so large, lose their towering dignity, when we view them from the heights of God. Things that overawed and overwhelmed are dwarfed or utterly eclipsed by the immensities of the infinite and the eternal.

We shall discover that we may only advance in the Divine life as we are prepared to let go the

OLD EXPERIENCES. IDEAS AND METHODS—

"forgetting those things that are behind," pressing on Godward, throneward.

In Lilius Trotter's beautiful *Parables of the Cross* she shows us how death is the gate to life, and how true life and growth can only come when we are dead to the old life. She takes the seeds and the leaves as illustrations, and shows how they speak to us of Christ's new resurrection life. She writes, "A stage of dying must come over the plant before the new leaves can grow and thrive. There must be a deliberate choice between the former growth and the new; one must give way to the other. The acorn has to come to the point where it ceases to keep its rag of former existence, and lets everything go to the fresh shoot; the twig must withdraw its sap from the last year's leaf, and let it flow into this year's bud. And before the soul can really enter upon a life of holiness, with all its blessed endless possibilities, a like choice must be made: all known sin must be deliberately given up, that the rising current may have its full play. . . . If you picked off one of the dead leaves and examined the leaf-stalk through a microscope, you would find that the old channel is silted up by a carefully prepared barrier, invisible

to the naked eye. The plant has shut the door on the last year's leaf, condemning it to decay, and soon without further effort the stalk loosens, the winds of God play around it, and it falls away.

But where is the barrier that we can place between ourselves and the old nature? Where is the sentence of death that we can pass upon it? Back to the Cross again! It is there within our reach—"Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin." Death to sin is the way into a life of holiness.

The Cross of our Lord Jesus Christ shuts off the life of sin. Like the silted up channel, it stands

A BLESSED INVISIBLE BARRIER

between us and sinning. And His open grave is the open way into a life wherein our rising powers can develop into all their spring vigour. The sap—the will, the *ego*—is withdrawn from the former existence with its aims and desires, and is sent, regenerated, into the new.

There are certain characteristics which are peculiar to childhood—certain things that clearly indicate the stage of growth reached. Paul recognises this when he says that when he was a child he spake as a child, but when he became a man he put away childish things. That which once satisfied and perhaps enthralled us no longer exerts the same power. When a soul advances in God, it must necessarily outgrow those things that are common to the earlier phases of Christian experience, and in so doing may be much misunderstood by those who are unwilling to pursue the pathway of Christian progress to perfection. With the maturing of the life has come new vision and fresh demands. Just as the advanced scholar views his elementary exercises from the mental summit which he has later reached with something akin to surprise—surprise that those early lessons should ever have taxed his thinking capacity—so the saint deep in God and rich in spiritual experience, contemplates the

SOUL-STRUGGLES OF FORMER DAYS,

and whilst he praises God for those preliminary and preparatory seasons of discipline, yet from his present vantage point of vision they only serve to shew the greatness of his growth in God.

How the Holy Spirit seeks to woo the soul onward, to wean it from that weakening dependence upon the arm of flesh, to teach it to walk by faith and not by feeling; to reveal the power of the Cross and the virtue of the Blood.

We cannot but deplore and discourage any system of propagation which tends to *force* growth. Hot-house products may prove pleasing to the eye, and doubtless come rapidly to fruition, but they so easily suffer from and succumb to the slightest exposure. Forced fruit soon loses its bloom, and often withers ere it reaches maturity. There is a pernicious practice prevalent in some circles of producing results by the application of pressure—an unscriptural coercion which only ends in disappointment. That such methods meet with seeming success is no criterion of

their scriptural warrant. Experience reveals that such success is mostly superficial. Pumped-up enthusiasm speedily escapes—it makes quite a sensation at the moment, but it soon evaporates. Real spiritual growth is never along the line of fleshly stimulus. Growth in God is the inevitable outcome of an obedient walk in the Spirit. Simply the law of cause and effect is finding expression here. I abide, and consequently I grow. And when the growth is governed by God, it will not be in one direction only, otherwise distortion ensues. God does not produce lopsided lives. There must be

A GENERAL GROWTH

in all that constitutes the Christian life and character, so that life becomes full-orbed and perfectly rounded.

There is a significant word in John's first Epistle, in the second chapter, where he says, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." Herein is revealed the secret of spiritual growth—letting the Word of God dwell in us in all wisdom and spiritual understanding. Thus we shall advance to manhood in Christ. There is no other path to maturity.

Is it not true that the best type of Christian life is cultivated under the stress of trial? Says the apostle, "Tribulation worketh patience; and patience, experience (tried character), and experience, hope." Exposed to the rough winds of persecution we take deeper root in God—rather than loosening our hold of the Eternal, we take firmer grip. Dr. W. L. Watkinson draws attention to the strange fact that "so far as plants are concerned sunlight is the rich palette whence Nature draws her colours, making glorious grass and flower—but it is exactly the opposite of this with the insects most gifted with splendid colour, the wonderful hues that would seem stolen from a sunbeam are really elaborated in darkness, deep in the ground, or in the decayed trunk of an aged tree!" He adds, "God's ways are manifold, and yet complementary: His wonderful chemistry is equally effective in conditions apparently remote and contradictory."

Let me, then, be always growing,
Never, never standing still,
Listening, learning, better knowing
Thee and Thy most blessed will
Till I reach Thy holy place,
Daily let me grow in grace

There is no man so happy as the Christian. When he looks up to heaven he thinks: That is my home, the God that made it and owns it is my Father. Yea, these things which are the terriblest of all to the wicked are most pleasant to him. When he hears God's thunder above his head he thinks: That is the voice of my Father. When death comes he esteems it but as the angel set before Paradise, which admits him to eternal joy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the world worth envying but a Christian.

A Young Jew

Born Again and Baptised with the Holy Ghost

Below we print the testimony of Alexander Marks, a young converted Jew who attended the City Temple, Glasgow, during Principal George Jeffreys' Campaign Mr Marks is announced to speak at our London Easter Convention —ED

By Birth a Child of Abraham

By Nature a Child of Adam

By Grace a Child of God

I WAS born in Poland, and brought up in an orthodox Jewish home. I was taught to hate the Name of Jesus. Very seldom did I hear His Name mentioned, and if ever I did so hear it, it was in blasphemy. I was taken over to England when I was quite young, and sent to a Jewish college where I learned Rabbinical Literature and the Law. My father had great hopes of me becoming a Jewish teacher, and he took great care that I should not get in touch with any Christian organisation. He warned me about missionaries. He said once I should get into their clutches I would never be able to get out of them again, but praise God, once you get into the clutches of Jesus Christ you are safe and secure.

I had no desire whatever to enter into any Christian place of worship, as I was proud of the fact that I was a Jew, and of course that the chosen people were the Jewish people. I thought all those who were not Jews were Christians, and after seeing the actions of many of these so-called Christians, I often said, "Thank God I am a Jew!"

One day a friend of mine invited me to go to a mission hall, but I refused to go, though after a little persuasion I agreed to go. I shall never forget my first visit. On that occasion there was a lady speaking. She commenced to speak about Moses and the great Hebrew patriarchs and prophets of old, but soon she began to tell about Jesus, the greatest Prophet that ever lived. I could not bear to hear His Name being put among those other sacred names, so after the meeting was over I approached the speaker and told her how sad I felt to think that she was poisoning the minds of numbers of Jewish men and women with this Gospel.

I left the mission hall feeling angry and horrified at the message I had heard. I returned home. My mother at once recognised that I had been disturbed, and asked where I had been and what was wrong. I told her all that had happened, and my mother gave me a word of warning never to return to the place again. I promised her that I would never go back, and several months passed. I was feeling very

miserable, not because I was under conviction, but owing to the fact that this lady was teaching Jewish people about Jesus Christ, whom I thought and believed to be an impostor.

One day I made up my mind to go and visit this lady and prove to her that what she was teaching was wrong. She seemed to be very kind, and handed to me a Jewish Old Testament and also a New Testament. She wrote out a number of passages of Scripture that I was to refer to, but I did not promise her that I would read the New Testament. For the first

time in my life I commenced to study the Word of God seriously. I commenced to read at Genesis, then opened to the Book of Isaiah, vii. 14, and ix. 6, but I was still in darkness until I opened to Isaiah liii. But when I came to verses 5 and 6 the light began to dawn. With fear and trembling I commenced to read the New Testament for the first time in my life, and instead of finding that Jesus hated the Jews, as I had thought, I found that He had loved them, and that "He came unto His own and His own received Him not." All at once it seemed as if I was in a dark room and someone had switched on a light, and I realised for the first time that the Lord Jesus is the great hope of Israel, and He is indeed the Christ, the Son of the living God. I went to bed that night with a heart full of joy because my eyes had been opened to see the truth as it is in Jesus. The next morning I was expected to go out to synagogue



ALEXANDER MARKS,

A Jew made a new creature in Christ and baptised in the Holy Ghost with signs following.

as usual, and my mother was rather surprised that I remained at home. About the third morning after my conversion a knock came to my bedroom door and my mother came in and asked me the reason I was not going to the synagogue, and with joy in my soul I told her about the salvation that I had found. She went to the Jewish rabbi and told him all about me. He advised my mother to prevent me from going to any place of Christian worship. The rabbi also told my mother that on no account was I to be baptised. Baptism to a Jew is like conversion. But I knew very little about baptism.

Months passed and I was trying to study God's Word, but whenever my parents came across a Bible they would burn it. Often I would buy small New Testaments, but somehow or other my parents found them. I loved God's Word, and had a great

hunger for it I studied the Acts of the Apostles, There I read that the people believed, were baptised, and continued in the breaking of bread. I was very eager to obey my Lord in passing through the waters of baptism, and longed for the opportunity My friends said I could be a good Christian without being baptised, but I always realised that obedience is better than sacrifice. It seemed as if it would be impossible for me to take this step, but one day I was listening to a godly man preaching. He spoke on Mark viii. 34, "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me" He spoke about loving our parents more than the Lord. God spoke to my soul After the meeting I approached this godly man, and expressed my earnest desire to be baptised. He gave me a look as if he was surprised, and I said, "If you will not baptise me, I will ask someone else After a little time he consented to baptise me. I told my mother, but she thought I was not serious about it I shall never forget March 28th, 1926. The place was full, with Jews, Gentiles and Christians. Just before I was going into the water, the people sang:

'Tis done! the great transaction's done,
I am my Lord's and He is mine.
He drew me, and I followed on,
Charmed to confess the voice Divine

AFTER I WAS BAPTISED,

I returned home, full of the joy of the Lord A few days after my baptism, my name appeared in the Jewish newspapers. Writing about my baptism they said that I had received £2,000, but I praise God I have an inheritance incorruptible and undefiled and that fadeth not away. The writer also said I was baptised because of a wealthy Jewish Christian lady, but no, it was because of His matchless love that I took this step.

My parents received this newspaper, and read about the stand I had taken. When I arrived home, my parents said, "Alec, were you baptised?" I needed grace to answer, and by God's help I said "Yes" "You must leave the home at once, for you have disgraced us," exclaimed my parents, with tears in their eyes. For the first time in my life I left home. No sooner was I in the street than a Christian friend of mine asked me to his home.

My parents again went to the rabbi. He said that they were to ask me home again, and he would seek to convert me back to Judaism. I returned home at my parents' request. They told me the rabbi was coming to talk with me, and on no account was I to mention Jesus to him. The rabbi came in and told me how I had disgraced my family, specially my own dear twin sister. What Jewish young man will take her now, he said. After a lecture of forty-five minutes, I opened my mouth and commenced to tell the rabbi what Jesus really meant to me. Afterwards he invited me to his office. He was rather optimistic, thinking I would leave Christianity I went to his office, and told him I was not going to argue with him, but give him Scripture, which I did. Genesis vii. 14, xlix 10; Deut xviii. 18-20; Isaiah vii 14, ix. 6, lxi., lxi., and many others. Again I returned home with the rabbi. He looked at my parents and

said, "Mr. and Mrs. Marks, I am very sorry, but your son is

TOO FAR GONE,

and there is no hope of his returning to Judaism" The rabbi then pleaded with me for my parents' sake to leave Christianity. It was very hard, but I had to make my choice—my dear home, or the precious Lord Jesus. I chose Him who is the fairest of ten thousand to my soul—the altogether lovely One. The rabbi said, "You must leave home at once." Just before leaving my parents said, "Where are you going?" I quoted Psalm xxvii. 10: "When my father and my mother forsake me, then the Lord will take me up." I left home never to return: without my loved ones, but possessing Jesus.

My mother then mourned for me as though I were dead. On one occasion I met my dear mother and addressed her just as a boy would his own mother, but the answer I received was, "You are not my son: you are dead." I praise God that I am "dead unto sin but alive unto God—I live, yet not I, but Christ liveth in me."

My twin sister wrote me a very nasty letter, scolding me for the stand I had taken, but I always answered her in a nice way. It is love that will win men and women to the Saviour.

One evening it was announced that I would speak at a certain mission hall. My sister came in after my address. I asked them to sing, *Just as I am*. After they had sung two verses I said, "All those of you who really mean it,"—and for the first time I could see my sister's lips moving, and heard her sing

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come

Indeed my twin sister is

A TROPHY OF GRACE.

After her conversion she suffered much for the Lord. The people said it was because of me that she was converted, and that as soon as I should leave London, she would give up Christianity.

Later on the Lord opened up the way for me to enter the Bible Training Institute, Glasgow, to be better equipped for the work of the Lord. I left London on the 27th April, 1928, for Glasgow. The Jewish people then thought that my sister would go back to Judaism, but she was not leaning on me. She was leaning upon Jesus, and praise God she is safe from all alarms. In the Bible Training Institute I became very friendly with a student there who is now working in Africa. He often spoke to me about the Baptism of the Holy Ghost, but I told him that I received all at conversion. He took me to one of the Elim meetings in Glasgow during a special mission held by Pastor Kingston. After the meeting I still said that I had received all at conversion. Then another student spoke to me about the Baptism in the Holy Ghost. It seemed to me there were very few students who believed in an experience of Acts ii. 4.

A few months passed and I began to realise that if I was going to be used in the Lord's service I would need the power of the Holy Ghost. One day a fellow-

student and I went to see Pastor J. Smith, the Elim Foursquare Gospel minister in Glasgow, and we explained our position to him as young men. Pastor Smith opened up the Scriptures to us, and we left him determined at any cost to get the Baptism of the Holy Ghost. We went to our usual meetings on the Sunday evening, after which we returned to the Bible Training Institute. Every Sunday after supper the students have a prayer-and-praise meeting, but my friend and I decided to wait upon God together for the fulfilment of His promise in Luke xxiv. 49. I went into my friend's bedroom at 9.30 p.m. on September 28th, 1928. We locked the door and then commenced to seek earnestly for the Holy Spirit. Quite suddenly

THE POWER OF THE HOLY GHOST

came upon me, and began to fill and thrill my being. I fell prostrate to the floor and began to praise the Name of the Lord in heavenly languages. Some of the students began knocking at the door, wondering what all the noise was about, but still I continued praising God, and I can say with C. G. Finney, "I literally bellowed out the unutterable gushings of my heart." I was under that power from 9.30 p.m. till 12.30 a.m. Some of the students on our flat complained about the noise I had made, and said that it was emotion, but, praise the Lord, it was sanctified emotionalism. I cannot really explain this glorious experience, for it is better felt than told.

After my Baptism in the Holy Ghost, I commenced testifying about this experience, and then opposition started. In December I went to London to see my friends and also my twin sister, and I had the joy of seeing her baptised in water on the 6th January, 1929. What joy filled my soul to see my own sister, the one who was so much opposed to me, pass through the waters of baptism. She is very happy in the Lord, and is standing true in spite of the persecution she has had. She too is away from home, but is also proving Psalm xxvii 10 to be true.

I returned to my studies at the Bible Institute, and was introduced to a sister in the meeting who asked Pastor Smith whether I could give my testimony at the Elim Church, Glasgow. I went willingly to tell of all the great things that the Lord had done for me whereof I was glad. After that I went to

the Elim church at Greenock to tell the same story. I enjoyed the fellowship of the Lord's children there, and I have found in Pastor Gorman a friend and a brother.

How I praise God for opening my eyes to see the truth of the Foursquare Gospel—Jesus Christ, my Saviour, Healer, Baptiser and Coming King. My heart's desire now is to tell the world that I have found a precious Saviour, to tell the world that there is healing in His Name, to let them know that He can fill them with His Spirit, but, best of all, that He is coming back again.

The last words I heard my mother say were these, "You will one day regret the step you have taken in being baptised"; but I can truly say that I will never regret taking Jesus as my Saviour and obeying Him. I really believe that the day will yet come when my parents and loved ones will take Jesus as their Saviour. Although I have suffered for the Gospel's sake, I can say with the apostle Paul, "Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed all the day long, we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

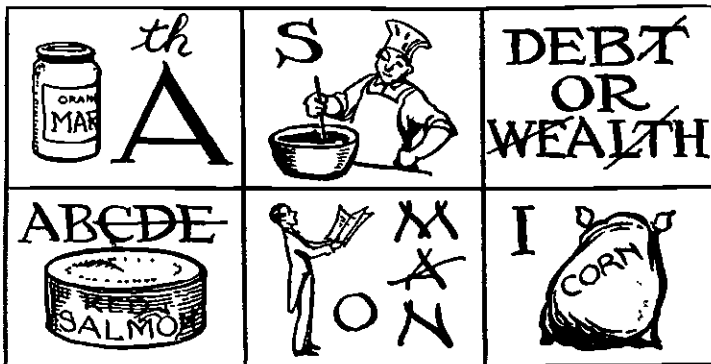
I am praising Jesus ev'ry day,
Whate'er my needs may be
With tens of thousands I can sing,
He's ev'rything to me
My Saviour and my Healer,
My rich Provider He,
Baptiser with the Holy Ghost—
Yes! ev'rything to me

ALEC MARKS.

If your life is dark, then walk by faith; God is pledged to keep you as safe as if you could understand everything.

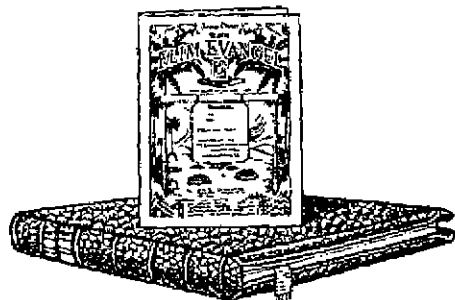
Children's Bible Educator

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



Answers for 7th February Puzzle: Dorcas, Elkanah, Sulas, Eleazar, Enoch, Elephaz

Names of first twelve with correct answers: Brenda Hurst; Amy Gale, Iris Targett, A. H. Green, Eric Nunn, George Brown, Peggy Brighty, Betty Henderson, Daffodil Thorne, Tom Peden, Hubert Philips; B. Clarke



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader, Principal George Jeffreys.

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

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

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

MANUSCRIPTS—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4 'Phone Brixton 2227 (This number is for the offices only. Callers not requiring the offices should use Brixton 2228)

Printed and published every Friday by the Elim Publishing Co. Ltd., Park Crescent, Clapham, London, S W 4 ('Phone Brixton 2981)

TELEGRAMS—Publishing Dept "Vicpress, Clapcom-London"
Editorial Dept "Foursquare, Brixstret-London"

The Towering Cross

TRAVELLERS IN EAST LONDON are familiar with an illuminated Cross outside one of the largest places of worship. It is a most striking sign. In pure, white light it stands towering above sinful London. Underneath it are written the words—also in illuminated whiteness—"In the Cross of Christ I glory, towering o'er the wrecks of time." One's heart leaps with joy when a passing glimpse of this Cross is obtained. Why does the heart rejoice? Surely the only answer can be, "The Spirit answers to the Blood." Yes, that is the secret. The indwelling Spirit always necessitates a towering Cross. The Holy Spirit within fills the heart with gratitude as even man's human sign reminds the redeemed life of Calvary's Cross and the Saviour's blood. We are living in strange and stirring times. The wrecks of time are seen on every hand. The ships of human government are being ruinously tossed about on the seas of experience. But the storms of time cannot touch the Cross of Christ. The waves of destruction cannot rise to Calvary's height. The Cross—it standeth fast. Times change—the Cross, never!

Unheard for Forty Years.

It was after an evening meeting. We had reached the home of our generous-hearted host. Sitting round a welcome fire we were engaged in a heart-warming conversation. Suddenly this father of the home said, "I want to tell you something. I have heard many, many sermons. I have taken an active part in church work. But I have to confess that during the whole of that period I never heard anything about the *Baptism in the Holy Ghost*. I never knew there was such an experience for this day. It was not until I got into touch with the Foursquare Gospel meetings that the reality of this fact came home to me." We may not have remembered the precise words, but this is the substance of our friend's remarks. How tragic! The Baptism in the Holy Spirit is the Blood-bought right of every believer. How few have entered into their possessions! In fact few have ever heard of their possessions. Let us therefore teach and preach the Baptism in the Spirit. It is the primary need of every believer in Christ. You have received the gift of eternal life, but have you received the gift of the Holy Spirit?

* * *

God and Disarmament.

THE REPRESENTATIVES of the world's chief naval Powers are gathered at St James' Palace to discuss the difficult problem of devising agreed means to limit the growth of armaments. But the main interest in the minds of the more heavily taxed classes in these discussions is a mere reduction of national expenditures, notwithstanding the undoubted will to peace of all reasonable men. We would that there were a deeper and more genuine seeking and ensuing of peace from the spiritual standpoint, that the world may hear the Gospel which the voice of war tends to drown—and not merely that more money may be saved to the taxpayer for spending on personal pleasures which crowd God out of his life, and veil from his eyes the imminent nearness of the wrath to come. We mourn, however, the fact that armament reduction, from whatever motive, can never abolish war—for if nations quarrel, as they certainly will quarrel while right and wrong subsist on the earth, a low state of armaments at the moment they decide to fight would not prevent their whole resources in invention and production being immediately mobilised to the full. The limiting of international misunderstandings is therefore the more important task. Let it be remembered, however, that the greatest present menace to the world's peace is a disagreement about God and His Christ—between that Christian tradition of statesmanship which aims at holding a just balance between capital and labour, as in Britain, and the atheistic communism which would exile the Deity from men's minds altogether, as in contemporary Russia.

A Disclaimer

By the Elim Foursquare Gospel Alliance

AFTER much prayerful consideration, we, the undersigned Overseers, Divisional Superintendents, and chiefs of departmental staffs of the Elim Foursquare Gospel Alliance, have decided to confine ourselves for the present to the following reply to an article which appeared in *John Bull* of 18th January

In this article, Principal George Jeffreys personally, and an organisation named "The Elm Pentecostal Alliance and Foursquare Gospel Churches," are grouped together with a number of other organisations and charged with them of misdeeds which, if true, can only be described as disgraceful on the part of any organisation religious or otherwise

We presume the Elm Foursquare Gospel Alliance is meant by the above designation and therefore feel it incumbent upon us to send forth this declaration.

It is not sent forth with a view to satisfying the minds of the thousands of regular attendants at our churches with their ministers and church officers, for this would be unnecessary as they know quite well that the Elm Foursquare Gospel Alliance would not tolerate such shameful conduct as has been unfauly associated with its name

Neither is this declaration sent forth with any bitter feelings of resentment or retaliation against the Editor of the said periodical, for we would denounce as strongly as he has done any such unscrupulous practices as mentioned in the article. Our purpose is to satisfy honest enquirers and to deny emphatically the serious allegations made against the Elm Foursquare Gospel Alliance. We have sent a copy to the Editor of *John Bull*, asking him in all fairness to publish it.

IN NO WAY ASSOCIATED

The Elm Foursquare Gospel Alliance is in no way whatsoever associated with any of the other organisations with which it is grouped in the article, consequently we can only answer for ourselves

OUR ORGANISATION AND ITS FOUNDER.

All who are conversant with the commencement and progress of the Elm Foursquare Gospel Alliance will know that it was founded by Principal George Jeffreys himself in 1915 and that he has been the one and only leader of our organisation ever since

NO PSEUDO-RELIGIONIST.

It was no sudden impulse that moved our leader to leave business in 1912 to be trained for the regular work of the ministry. He had been deeply religious from boyhood and the Christian ministry was the one all-absorbing ambition of his young life.

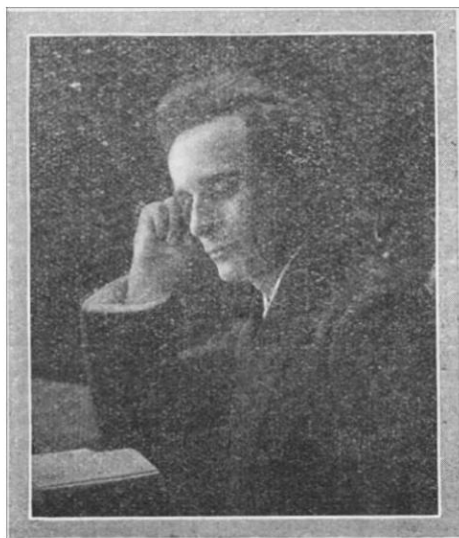
The revered minister of Siloh Congregational Church, Maesteg, the Rev W. Glasnant Jones, who took a decided interest in him, eloquently testifies to the religious zeal that burned in the heart of the young disciple. "At the open-air revival services I always found young Jeffreys at my side. I was privileged to give him his early religious tuition and a splendid scholar he was. I knew he was a 'chosen vessel'. When I left Siloh, Maesteg, in 1907, young Jeffreys was in business, and had he remained in that calling I am convinced he would have become a merchant prince."

No task would be more difficult than to convince either those among whom George Jeffreys was brought up before he entered the ministry, or the multitudes who have known him during his ministry, that he is a pseudo-religionist.

DENIAL OF THE CHARGES.

Principal George Jeffreys and the Elm Foursquare Gospel Alliance absolutely deny each and every one of the charges made against them in the *John Bull* article. Such methods and practices have never been known in the organisation and would not be tolerated in any one of its churches or missions.

We make no apology for the scriptural supernatural manifestations in our services; such have characterised revivals of religion right down the ages. The multitudes of changed lives and the testimonies of those in all parts of the British Isles who have been healed of physical ailments is the best answer to all who object to this aspect of our ministry.



PRINCIPAL GEORGE JEFFREYS
(Elm Bible College, London)

Founder and Leader of the Elm Foursquare Gospel Alliance

FINANCES AND ACT OF PARLIAMENT.

All our finances are controlled by the committees of the respective departments and not by any one person. Our accounts are audited by an independent firm of Chartered Accountants and submitted to the appropriate Government Departments.

As citizens of the United Kingdom we would welcome any new Act of Parliament that will provide for the better supervision of the accounts of every religious denomination and effort

(Signed) —

ERNEST J PHILLIPS,	Secretary-General
ERNEST C W. BOULTON,	Superintendent, London Division
WILLIAM HENDERSON,	South Coast and Wales
GEORGE KINGSTON	South-East
J SMITH,	Ireland
W. G HATHAWAY,	Midlands
ROBERT TWEED	North and Scotland

C H COATES, Secretary of Foreign Missionary Council
P G PARKER, Principal of Correspondence School.
P N CORRY, Dean of Elm Bible College

The Tabernacle: Its History and Mystery

Talk No. 3.—The Outer Court

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

WE are now to consider the Outer Court. You will remember that the complete Tabernacle was divided into three main divisions:

(1) The Outer Court, (2) The Holy Place, (3) The Holy of Holies

The mysterious typical meanings of these three places I view as follows.

- 1 The Outer Court was typical of the world.
- 2 The Holy Place was typical of the Church on earth.
3. The Holy of Holies was typical of the Church in heaven.

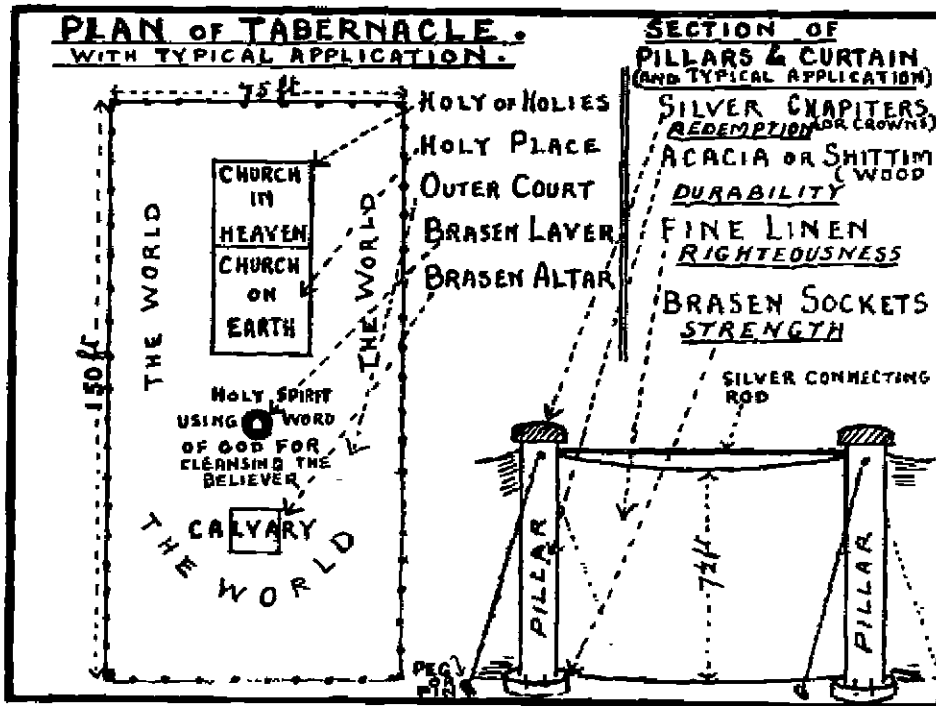
The Outer Court was a great oblong, 150 feet by 75 feet, surrounded by sides consisting of four things.

in a white linen garment (Lev. xvi. 4) This was typical of the righteousness of Christ.

Notice that whether in reference to the Church, to angels, or to Christ, that linen always speaks of righteousness. Thus fine twined linen is a type of righteousness or holiness. Therefore the linen (righteousness) surrounding the Outer Court (the world) shews us that the world is surrounded by a righteous, holy God—a God who abominates sin

Second. The curtains were hung upon pillars made of shittim (acacia) wood (Exodus xxv. 24, xxvi. 32, xxvi 37).

The student will discover that there is no definite statement saying that the outer court pillars were made of shittim wood. But it is clear that they must have been, for shittim wood was the only wood used



First. There were hangings or curtains of fine twined linen (Exodus xxvii. 9-16).

These curtains were $7\frac{1}{2}$ feet high (Exodus xxvii. 18) A cubit is reckoned as $1\frac{1}{2}$ feet. The Outer Court was therefore surrounded by white linen. But what does fine twined linen in Scripture stand for?

(a) Revelation xix. 8 tells us that fine linen in which the wife of the Lamb will be clothed is typical of the righteousness of saints.

(b) In Revelation xv. 6, 7 angels are clothed in white linen. There linen is, no doubt, typical of the righteousness of angels.

(c) Aaron on the Day of Atonement was clothed

in the Tabernacle, and we are definitely told that the nine pillars belonging to the inner Tabernacle were made of this wood.

There were sixty of these pillars in all. Twenty on each side, ten at the back and ten at the front.

The special feature about shittim or acacia wood is its durability. The Septuagint calls it *incorruptible* wood. It is unaffected by the storms and the atmosphere. In a temporal sense it is "the same yesterday and to-day and for ever." Thus it speaks of God as the great "I Am"—the immutable, unchanging God, the same yesterday and to-day and for ever.

So now we can add to our typical application. Not only is the world surrounded by a holy God, it is

also surrounded by an unchanging God—one who knows no shadow of changing.

Third *Upon the top of each pillar was a chapter or crown made of silver* (Exodus xxxviii 17)

Read closely Exodus xxx. 12-16 (half a shekel was a silver piece) and Exodus xxxviii. 25-27. Thus the silver crowns were made out of the silver which had been paid by the Israelites, as a ransom for their souls, that they might enjoy the privileges of the sanctuary. Death was the penalty for not paying this tax. So the silver shekels stood for redemption. Out of this redemption silver the crowns for the pillars were made. Thus the silver crowns or chapters speak of redemption. These silver crowns (sixty of them) surrounded

THE OUTER COURT.

Applying the type—the world is surrounded by a redeeming God—not only a holy God, not only an unchanging God, but also a redeeming God.

Fourth *These pillars stood in sockets of brass* (Exodus xxxviii 19).

Some say that brass is a type of discriminating judgment. But personally I cannot trace this thought in Scripture. What I do find is that brass speaks of great strength. We read of brazen bars (I. Kings iv. 13), brazen walls (Jer. i. 18), brazen shoes (Deut xxxiii. 25), brazen fetters (Judges xvi. 21), brazen helmets (I. Samuel xvii 5). All these things speak of strength. The Court was surrounded by sixty sockets of brass, shewing that the world is surrounded by a strong God.

Summarising, we thus see that our world is surrounded by (a) a holy God, (b) an unchanging God, (c) a redeeming God, (d) a mighty God.

But why is God a strong, unchanging God! Observe that the sides of the Tabernacle were made firm by four things: First, the sockets of brass in which the pillars rested. Second, the connecting rods of silver (called taches). Third, the ropes. Fourth, the pegs or pins which fastened the ropes down. There are four things which make God a firm, immovable God.

- (a) He is Omnific—has power to create all things.
- (b) He is Omniscient—has knowledge of all things.
- (c) He is Omnipresent—is present everywhere.
- (d) He is Omnipotent—has power over all things.

But now to pass on further:

1 *In the centre of the Outer Court was the Brazen Altar* (Exodus xxxviii. 1-7).

It was upon this altar that

THE SACRIFICES

were made. It was here that the lambs and the sheep, the rams and the bullocks were offered to God in sacrifice. The brazen altar was the place of blood-sacrifice. It was a great type or foreshadowing of the Cross of Christ.

In the centre of the Court, the altar of sacrifice! In the centre of the world—the Cross of Christ. Just as the brazen altar was the most conspicuous and striking thing in the Court so the Cross of Christ is the most obvious thing in the world. When God looked down from the glory cloud upon Israel, His

eyes would gaze at the brazen altar, the place of sacrifice. The eyes of Israel likewise were fixed upon the brazen altar. Israel fixed her eyes where God fixed His. God's will is that mankind shall fix its eyes upon the same place that He fixes His—upon Calvary. The key to the Tabernacle was found in the brazen altar of sacrifice. The key to God's dealings with the world is found in Calvary.

2 *Also in the Outer Court was the Brazen Laver* (Exodus xxxviii. 8)

The laver stood between the altar and the entrance into the holy place. This laver contained pure water—probably at the foot and at the top. It was here that the priests washed themselves from the soils of earth. They washed their hands and their feet, and probably obtained from here the water with which they cleansed the whole person.

THE LAVER WITH THE WATER

is a type of the Holy Spirit and the Word of God. The laver (or container) was a type of the Holy Spirit. The water was the type of the Word of God. The Holy Spirit uses the Word of God to cleanse God's people (John xv. 3). God's will is that His people shall be a holy people. In the centre of this world there is (a) the Cross of Christ, and (b) the Word of God, under the control of the Holy Spirit.

But now note carefully. The laver was made entirely of the brazen looking-glasses of Israelitish women (Exodus xxxviii. 8). These women polished the brass until they could see themselves in it. Now the laver was made of this polished brass. That means to say that things were clearly reflected in it. As the priest approached the laver he would see himself shewn therein. So the Word of God under the control of the Spirit is as a mirror revealing the believer to himself—first the Holy Spirit reveals the earth stains, and then the Word of God is applied as purifying spiritual water. But in addition to the revelation of the priest to himself, there would be the revelation of the brazen altar. In the polished mirror-like surface of the laver there would be a distinct reflection of the brazen altar.

What does the Holy Spirit love to do? He loves to take of

THE CROSS OF CHRIST

and reveal it unto us. Almost certainly there would also be a reflection of the brazen altar in the water at the foot of the laver, for the sloping sides of the laver would further throw the reflection of the brazen altar into the water. Look at the laver—and see the altar! Look in the water—and see the altar! The Spirit and the Word both reveal the Cross.

Read in the Old Testament and you read of the slaying of the Passover lamb—it is the Holy Spirit revealing the Cross through the Word. You will also read of the sacrifice of the goat on the Day of Atonement, also of the offering of the Lamb upon the Israelitish altar morning and evening; and also of the serpent—lifted up in the wilderness. In each of these cases it is the Holy Spirit revealing the Cross through the Word.

Pass over into the New Testament and you find the Lord's Supper observed on the first day of each

week. You will read the statement that He who knew no sin was made sin for us; that without shedding of blood is no remission, that in the midst of the throne stood a Lamb as it had been slain—and all these things are simply the Spirit, through the Word, revealing the Cross. No one can honestly read the Word of God without being driven to the Cross of Christ, and the more we read the Bible the more we shall be constrained to say

In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gather round its head sublime.

But yet once more you move back to the altar, and there you find

THE LAVER REFLECTED

in the brazen side of the brazen altar. The altar calls your attention to the laver, and the laver calls your attention to the altar. Likewise in entering the Outer Court the first thing we come to is the place of sacrifice. Then we pass on to the place of practical cleansing. The altar is the place of posi-

tional cleansing; the laver is the place of practical cleansing. God's will for us is not the laver and then the altar, but the altar and then the laver. We are not cleansed in order that we may go to the Cross. We first go to the Cross in order that we may be cleansed from our sin in the sight of God. There we also get our new nature. Then we pass on to the influence of the Holy Spirit using the Word of God in order that day by day our human natures may be practically cleansed from the defilements of our daily pilgrimage.

We have taken full advantage of the Cross of Christ. We are cleansed from sin in the sight of God. But are we taking full advantage of the cleansing influence of the Word of God as daily we study it in the light of the Spirit of God? God wants saved people and holy people. In the light of Tabernacle teaching let us increasingly pray:

Work on then Lord till on my soul
Eternal light shall break,
And in Thy image perfected
I satisfied shall wake

“I Haven't Time”

HOW often is this said when men are urged to turn to God. They are so busy with the little things, that they have no time for the great things. They are so occupied with money-getting, or pleasure-seeking, or common daily duties, with things, some right and some wrong, but all taking up their time (at least so they say, and so perhaps they think), and when some friendly voice says, “Seek ye the Lord while He may be found,” they coldly answer, “I haven't time!”

Poor souls! the stream of time is bearing you rapidly on to eternity and if you

ENTER THAT BROAD OCEAN UNSAVED,

you are lost for ever.

But the neglectors of God are not the only people who say this. Many a professing follower of Christ, when asked, “Do you read your Bible daily?” answers, “I haven't time!”

I am frightened when I hear Christians say so. I begin to fear they are not Christians indeed. You say that you have experienced the new birth, and yet you say you have no time to eat the only bread by which that new life can be nourished. Depend upon it, life craves food; there can be no growth without it, without it there can be only death. If you can live on without daily Bible reading, you are starving your soul; and I would like this day to ring a loud alarm-bell in your conscience. Your own Redeemer who lived, and bled, and died for you, whose own heart was filled with Scripture, says to you,

“SEARCH THE SCRIPTURES,”

and you have the hardihood to say, “I haven't time!”

But is it true? You have plenty to do, no doubt. I hope you always will have. But what else have you time for? You have to be at work perhaps at seven, but then, what about your evenings?

Or, busy wife and mother, you have all the things in the house to do, and then there's the washing, and the dinner to get ready, and the baby, who won't be quiet anywhere but on his mother's knee; and there's all the mending, and the cleaning, and no end of things to do. Just so; and let me advise you, don't leave anything undone that ought to be done. Do it, do it well, do it joyfully, do it as for God.

But then, if a neighbour comes in, haven't you time for a little talk? She comes to tell you she can't get her oven to draw, will you come and look at it? You are not so uncivil as to say, “I haven't time!” Of course not, you wring the suds off your hands, and away you go,

LIKE A KIND-HEARTED FRIEND,

to see if you can help your neighbour. You have time to do that, and you do well. But when it is a question of reading your Bible, you say, “I haven't time!” Truly, your desires after the Word of God are not very strong.

Christian men and women! If you would be strong to serve God, happy, and holy, and Christlike, you must let the Word of Christ dwell in you richly. If you neglect your Bible, you will be a stunted Christian, a dwarf Christian, a sickly, sapless, drooping Christian. Will you begin now to read your Bible every day? Set apart some special time for it. Don't leave it for any time. You have your meals at something o'clock; have your prayer and Bible reading at something o'clock too.

I strongly advise you to read your Bible through in the year. Read three chapters or two pages a day; or, if you cannot manage this, read as much as you can, and make up the deficiency on Sunday. Always begin where you left off the day before. Always ask God to help and teach you by His Holy Spirit.—Sel.

He's Coming for Me, One Day

Brightly

Words and Music by W. G. Hathaway

He brought me out of the mi - ry clay and set my feet on a Rock. He

taught me how to watch and pray and made me one of His flock, He's a

Shepherd who leads me by His hand throughout my pi - gram way. And

now I'm look - ing for His re - turn, For He's coming for me one day

Copyright

Bible Study Helps

POWER OF THE RESURRECTION.

1. It declared Jesus the Son of God with power.

Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (Romans 1: 4)

2. Power in it to save the believing heart.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved (Romans 10: 9)

3 To know the power of it is the highest ambition of the believer.

That I might know Him and the power of His resurrection, and the fellowship of His sufferings being made conformable unto His death (Phil 3: 10)

4 By its power the believer is begotten unto a living hope.

He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (1 Peter 1: 3, 4).

5. By the power of a risen Christ we are kept.

Who is fit that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Romans 8: 34).

Concise Comments and Interesting Items

A really amusing thing has just come to light. A matter which once again proves that scientists are by no means infallible. A great discovery in Morocco has recently been sounded abroad. It was stated that the skeleton of a dinosaur (a large type of extinct reptile) about thirty feet long and six feet broad had been found near Tetuan in Spanish Morocco. A newspaper actually published a drawing showing this enormous creature. Well, the dinosaur has now been examined. And it has turned out to be a hay-making machine! Here is a copy of the theory-exploding letter which appeared in a daily paper.

"The members of the scientific mission from Madrid have completed their examination of the skeleton of the dinosaur discovered near Tetuan. They have come to the conclusion, pending further investigations, that the remains are not those of a dinosaur at all. All the evidence points to the mysterious 'reptile' having been a hay-making machine belonging to a Spanish farmer who abandoned his property in 1917 during the Rif War, and whose scanty agricultural machinery was enveloped in a landslip caused by the heavy rains of that winter.

"Although the original investigators were in error in mistaking the curved iron teeth of the automatic rakes for the ribs of a species of dinosaur known only heretofore in the Rocky Mountains, they were clearly right in giving a Transatlantic origin to their discovery for the machine bears the name of a well-known Canadian manufacturer of agricultural implements."

The famous Hatry case has once more proved the danger of setting one's heart upon riches. A millionaire at thirty years of age, Mr. Hatry has now come down to the miseries of a prison cell and a convict life. Not only has he ruined himself, but he has brought considerable loss and suffering to many more. There are earthly riches which so easily take to themselves wings and flee away. But earthly riches can be also banked on earth for the purposes of heaven. One of

the most practical tests of a Christian's life is his attitude to money. When money is counted as the Lord's property and faithfully held in stewardship for Him, then it becomes a tremendous joy—not a terrible snare.

The Clapham Bible and Tract Depot window has been attracting great attention. With a dark background of material there is thrown into vivid prominence a large white question mark (?). Printed on the question mark are the words, "What shall it profit a man if he gain the whole world and lose his own soul?" The "mark" is made still more prominent by a spot-light. Significantly arranged in different parts of the window are things that indicate the pleasures of this world. A peacock speaks of pride. A racing paper and field glasses call attention to the race course. A pack of cards speaks of gambling. A moneybox strewn with imitation sovereigns and silver reminds outlookers of the deceitfulness of riches. A cheque book, a ball dress, and a cluster of coloured balloons are likewise silently eloquent. These things all indicate the world's energies. Then on the right hand side of the window is strewn a number of the "God's Way of Salvation" booklets. A notice states that one of these will be given freely to any who may desire to know the way of salvation. Crowds have stopped to view and discuss this window. Some, we are glad to say, have asked for the free booklet.

John Bost was a remarkable man of faith, along somewhat similar lines to George Muller. To this French philanthropist his own country gave many honours. Reading an outline of his life recently we were particularly attracted by the following. One said to him, "How happy you ought to be when you see your work at La Force?" He replied, "My friend, I do not look at what I have done, but on what is to be done." Pastor John Bost partook of Paul's spirit—forgetting the things that were behind, he pressed forward. So may we.

Christ—the Satisfying Portion

Foursquare Gospel Still Attracting—Touched by the Divine Physician—Enthusiastic Young People

INCREASING POWER.

Leicester (Evangelist H Godson) The meetings here are increasing in power and in numbers. There was a large attendance on Sunday, January 26th, although the weather was most inclement. The Pastor took as his text, "Sickness; its cause and remedy." He showed how sickness came into the world through sin, and pointed out that the way for complete deliverance from sickness was through Christ. Three souls decided to return to God.

BIBLE STUDY UNDER STREET-LAMP.

Greenock (Pastor and Mrs S Gorman) The strong hold of the Foursquare Gospel upon Greenock is shewn by the continued interest taken in the meetings. In spite of wintry weather large crowds attend to hear the Gospel, and it is both interesting and inspiring to listen to the comments as they make their ways homeward at the close of each service, everyone seeming to have received a blessing. Many of the converts too, are manifesting a distinct growth in grace, and finding the Word of God a source of nourishment to their souls.

On Sunday, January 12th, Pastor Gorman spoke on "An almost Christian" to a crowded congregation. At the end of the service six sinners decided for the Master.

Recently Pastor Gorman gave an address on water baptism. The hall was again packed, and a straight and fearless message was listened to with rapt attention. When an appeal was made for those who were willing to go through the waters of baptism a large number of hands were immediately raised and a large baptismal service is now anticipated. Recently a local missionary discovered two young lassies under a street-lamp with open Bibles, and on asking where they worshipped, found them to be Foursquare Crusaders. Scenes like this, so uncommon to the age, go to shew that the seed being sown is bearing fruit among the young people.

A Foursquare deputation to a local mission had the joy of leading seven souls to the Saviour.

CANCER HEALED.

Hastings (Pastor and Mrs H Greenway) January, 13th was the occasion of an open Crusader meeting, when they ministered to the saints, who assembled in godly numbers to partake of the goodly fare provided for them. It was a feast of good things, and it is heartening indeed to see and hear these young people on fire for God. These meetings "nail the lie" that the Gospel has no attraction for the young.

God, through the eternal Spirit, continues to be gracious, purifying the hearts of His people and converting the unsaved, and we are glad to report two more souls added to the Church, also that the Name of Jesus has been glorified in the healing of a sister from cancer, and another of a poisoned foot. The cancer case was instantaneously healed, and the poisoned foot in a very short time. Another sister testified to a touch from the Lord during the preaching service on a recent Sunday.

SURRENDERS TO CHRIST.

Liverpool (Pastor J E Goreham) The Lord is surely blessing His work in this centre. During the past week two souls accepted the Lord Jesus. Sunday, 2nd February, was a great time of blessing in the presence of the Lord. During the Gospel service the Crusader choir rendered a stirring selection, which was followed by a powerful address by the Pastor, entitled "Besieged," taken from II Kings vi and vii. The power of the Lord was greatly felt, and at the close of service four souls surrendered. At the Divine healing service two sisters testified to a touch of healing, one who could not see without her spectacles testified after she was prayed for that she could then do so. One testified to healing from nervous trouble.

PRAYER REQUESTS ANSWERED.

Eastbourne (Pastor Le Tissier and Master Frank Allen). There has been much blessing during these last few weeks in

this assembly. Praise the Lord for solid work that has been done. The saints have been built up in faith, also there have been blessed seasons of spiritual power. Souls have been saved, God has graciously poured out His Holy Spirit, while believers have been led to a clearer and more definite experience of grace.

A special feature in the work has been the many requests for prayer for sick ones from a distance, and many wonderful answers to such prayers are recorded. The services have been well attended. It is very cheering to witness the people gathering to the various services, both on Sundays and week evenings, but the assembly is in an expectant spirit, looking and believing for far greater things. The church here is being consolidated in faith and the inspired Word. Every service seems deeper in power and blessing.

SPIRITUAL PROGRESS.

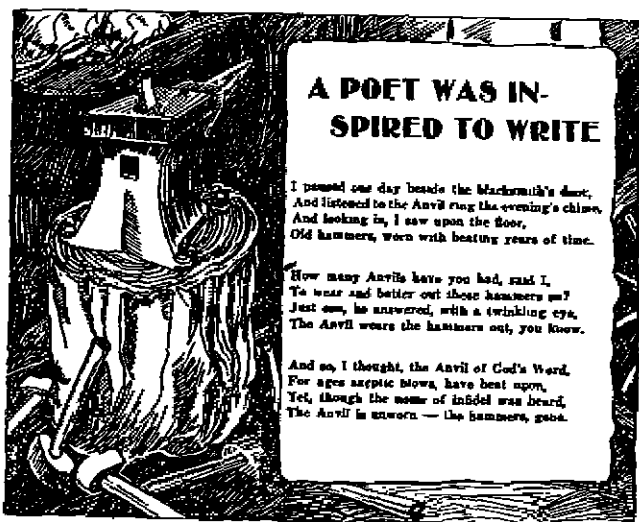
Grimsby (Pastor and Mrs W. F. South) God's blessing continues to be poured out here. Whilst one of the oldest-established Elin churches, it is quite evident that the enthusiasm for the full Gospel cannot be damped. The work is growing, and both Sunday and week-night services are proving rich seasons of blessing for which we praise God.

There was a splendid muster for the morning service on Sunday, February 2nd, when the subject was "Abundant Life." Praise God for the present-day experience of Pentecost. The power of the Holy Spirit is falling upon waiting saints.

The church was packed in the afternoon for the Sunday school prize distribution. The Superintendent presided, whilst Pastor and Mrs South shared the happy task of distributing over 200 prizes to scholars. The school is well staffed with workers and their devoted service is bearing fruit.

The evening Gospel service proved to be a rich time of blessing to many. Conviction was very apparent as thoughts were directed to the Man, Christ Jesus. During the breaking-of-bread service which followed, the Pastor gave the right hand of fellowship to twenty new members.

A new departure was made on Monday evening, when a party of sixty Crusaders visited the workhouse and held a service amongst the old people. It was felt that many were helped as an outcome, the Holy Spirit working through song and message. It was a dramatic moment when a man suddenly stood to his feet in the presence of the staff and 200 people, and said, "Fellow Inmates, I must say that as I have listened to-night, I have felt that we all ought to accept the Lord Jesus who has been spoken about. I am going to serve Him from now!" Permission was given to take him to the workhouse kitchen where he found salvation. We pray that this is but the commencement of a great work for the Saviour.



A POET WAS INSPIRED TO WRITE

I passed one day beside the blacksmith's door,
And listened to the Anvil ring the evening's chime,
And looking in, I saw upon the floor,
Old hammers, worn with heavy years of time.

How many Anvils have you had, said I,
To wear and better out those hammers on?
Just one, he answered, with a twinkling eye,
The Anvil wears the hammers out, you know.

And so, I thought, the Anvil of God's Word,
For ages' aeons blown, have beat upon,
Yet, though the noise of infidel was heard,
The Anvil is unsworn — the hammers, gone.

March 2nd, 1930.

READING: I. Kings x. 1-13.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "The half was not told me."—I. Kings x. 7.

THE QUEEN OF THE SOUTH

TEACHER'S NOTES.

Sheba in the Bible is always spoken of as a land of riches from which gold, spices, precious stones and incense were brought by her wealthy merchant princes to Palestine (see I Kings x 10, Psalm lxxv 10-15, Isaiah lx 5; Ezekiel xxvii. 22, 23)

This country lies in the south-west corner of the Arabian peninsula, and in modern geography is called Yemen. Not many Europeans have been through the land, but Zwemer, the great authority on Moslem lands and peoples, tells us that it is the finest land in the whole of Arabia. Oranges, lemons, grapes, mangoes, plums, apricots, peaches, apples, pomegranates, figs, dates, plantains, mulberries, and all manner of such fruits grow plentifully, besides crops of wheat, barley, millet, coffee, etc., which are the staple products. The mountains rise to 9000 feet and even to this present day when the land is not so intensively cultivated as of old, it is a land of plenty, and a garden hidden away in the corner of what is elsewhere almost wholly desert country. In papers recently mention was made of the fact that Ibn Saud, the present over-lord of Mecca, desires to extend his authority to this part of Arabia, but has so far not dared to do so because the inhabitants of Yemen so love their land and cling jealously to their independence.

The Lord Jesus when warning the scribes and Pharisees said, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it" (Matt xii 42, Luke xi 31), because

I. She Heard the report of Solomon and his greatness, but did not judge by these reports. She came herself to prove him with all the questions hid in her heart (I Kings x 1-3). She herself said that even in far-off Sheba she had heard of his sayings and wisdom, but did not believe. Yet in order that the reports might be tested she came herself to see and hear (I Kings x 6, 7). Picture if you can that long journey through the desert coastland of Arabia, up the Red Sea and across the peninsula, till Jerusalem was reached—the great company of followers and servants, with many camels laden with spices and gold, all to prove and to see if the report that she had heard was correct (II Chronicles ix 1).

II. She Saw For Herself (I Kings x 4-9)

Undoubtedly the Queen of Sheba was a woman of spirit and while in Jerusalem she was not content simply to see the buildings, but to hear the king. You will notice that she took note of the internal arrangements of the palace, the meat of the table, and the setting of his servants" (verse 4), the ministers, as well as the courts of law, and the judgment and justice of the king—but it was the ascent of the king by which he went up into the house of the Lord that caused the writer of the book of Kings to say, "There was no more

spirit in her." This ascent or approach was at the south-west angle of the Temple, and comprised a colossal bridge and a magnificent royal porch. A few remains of the bridge have been found under 75 feet of accumulated rubbish, and we now know that each arch spanned $4\frac{1}{2}$ feet, some of the spring stones being 24 feet in length and 6 feet in width. The royal roadway was 50 feet broad and led to the royal porch. This was composed of 160 marble pillars arranged in 4 rows. The central nave was 45 feet wide, with pillars 100 feet high, and there were 2 side aisles 30 feet wide, with pillars 50 feet in height. From the top of this colonnade to the Kedron below was a drop of 450 feet. Captain Wilson says, "It is almost impossible to retrace the effect which would be produced by a building longer and higher than York Cathedral standing on a solid mass of masonry almost equal in height to the tallest of our church spires,"—and, remember, this was not the Temple, but only the royal porch of the Temple. Now invest this bridge and porch with all the triumph and glamour of a royal visit such as an eastern monarch would love—yet even that is not all, for the presence and power of God in the midst counted for more than buildings or glory. When the Queen of Sheba saw this she made her wonderful confession (I Kings x 6-9)—"It was a true word that I heard . . . howbeit I believed not . . . until I came, and mine eyes had seen it, and behold the half was not told me."

Is not that true of the Lord Jesus as well? He is the greater than Solomon, but those leaders of the Jews would not believe. They had heard reports of the Lord, and seen miracles, heard the rejoicing of children, and seen His glory, yet they did not come to put reports to the test, but only to find fault, and try to catch Him in His words. No wonder this Queen of the South will judge and condemn, for she reserved judgment until she had put report to the test, and seen for herself. Then having done so, she not only confirmed the report, but adds her own wonderful testimony to it for all future ages to read "The half was not told me."

How many simply judge by what they hear, by reports and by what others say. It would be a blessed day for them and for the Kingdom of God if they came to see and inquire for themselves. Thank God that a greater than Solomon is in the midst, there are no mighty buildings to gaze at, no arches bridging enormous depths, no stones of stupendous weight, but a Saviour of whom everyone that has known Him says, "The half was not told me." Of His glory and might there is no end and no measure, therefore if this Queen of Sheba had somewhat to talk about, after seeing the glory of Solomon, how much more we, who have seen the glory of His Name manifested in healing, and known the power of His Spirit to quicken us into a new life in God. Do not let the Queen of the South judge you and condemn you, go and see this greater than Solomon for yourself, ask Him your heart's secrets, see His glory, feel His power, and then outdo all others in saying, "The half was not told me."

The Family Altar

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

Sunday, February 23rd. Matthew viii 1-17.

"Jesus touched him . . . Jesus touched her hand" (verses 3, 15).

Jesus touched the leper—and lo, the leprosy was gone! Jesus touched the fever-stricken—and lo, the fever had vanished! Jesus' touch is heaven's touch. Jesus applied the power of heaven to the woes of earth. In Christ heaven touched earth. It is still so to-day. The ministries of heaven are applied to the miseries of earth, because Christ is the ladder between heaven and earth. In Christ heaven and earth are brought together. In Christ God and man are brought together. In Christ the touch of God is given to the tortured of earth. One touch from God and sickness gives place to health, sorrow gives place to singing, misery gives place to joy. Lord, let us know Thy touch this morning. By Thy touch destroy the leprosy of sin. By Thy touch destroy the feverishness of earth's cares. Touch me and I shall be perfectly whole.

Monday, February 24th. Matthew viii 18-34

"The ship was covered with the waves" (verse 24)

But there was also another covering. Though the ship was covered with the waves, it was also covered with the wings of a protecting God. In that wave-covered boat was God's Secret of victory throughout the ages. Christ was and is that Secret. Therefore the waves were powerless to destroy because God was powerful to protect. The visible forces suggested that the boat would sink. The invisible forces made that sinking impossible. Behind and beyond the waves there was the mighty protection of a loving heavenly Father. We all know what it is to have waves of earth pouring over us. God lets them come. He lets us feel the violence of them. But God causes the waves of earth's troubles to praise Him—the remainder of the waves He restrains. Above the violence of the waves we hear a voice—it is our Father's voice. What does He say?—"When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee."

Tuesday, February 25th. Matthew ix 1-13

"He saw a man he saith Follow me" (verse 9)

Christ still sees men He still speaks to them He still says, "Follow Me" Throughout the centuries there have been hundreds of thousands who have heard the call, and have risen up to follow Him The procession of Christ-followers is the most glorious procession in the world Gladly at His call men and women have left their all in order to follow Him To follow has not been easy But following has always had its compensations There has been earthly loss—but heavenly gain There has been persecution from earthly relatives and friends—but the fellowship of eternal relatives and eternal friends For some there have been the lions—but also the undying praise of the Lion of the tribe of Judah For some there has been the stake—but also the martyr's crown Still the call comes to follow Still to follow means to suffer "But if we suffer with Him we shall reign with Him" "If we confess Him before men, He will eternally confess us before His Father in heaven The bank of eternity pays the highest wages It pays to follow

Wednesday, February 26th. Matthew ix 14-26

"She said within herself, If I may but touch His garment, I shall be whole" (verse 21)

There was a quiet talk within—then a quiet touch without, and the miracle happened Faith is not necessarily noisy The strongest faith may be noiseless There was the noiseless talk of faith within herself There was the noiseless working of the power of God And she was healed Beautiful faith! Beautiful touch! Beautiful health! The heart of faith is a beautiful thing to our Lord So is the touch of faith Then comes faith's reward—"beauty instead of ashes," health instead of sickness, strength instead of infirmity We live amidst the crowds Yet the place of the crowds can be the place of the touch of faith Crowds in the marketplace—my faith looks up to Thee, Crowds in the train or the 'bus—my faith looks up to Thee Crowds!—yes, but also a faith that cannot be crowded out

Thursday, February 27th Matthew ix 27-38

"They fainted they were scattered having no shepherd" (verse 36)

God does not want fainthearted people He does not want hopelessly scattered people God's plan is stronghearted people God's plan is shepherded people God has provided His Shepherd Now every one can joyfully cry "The Lord is my Shepherd" No longer need we move according to the wisdom of the eyes, and the promptings of the imagination

Now we can move with sure, definite tread The Lord is our Shepherd He guides—we yield He leads—we follow To know that the Lord is guiding is the secret of strongheartedness How can we be fainthearted when our Shepherd is able to destroy every wolf, lion, and bear that comes against us? How can we be scattered when our Shepherd knows our every name—and never leaves nor forsakes us? Strength and safety are the portion of the sheep of His pasture Let us get the joy of it this morning, "The Lord is my—my—my Shepherd, I shall not want"

Friday, February 28th. Matthew x 1-15

"If the house be worthy, let your peace come upon it" (verse 13)

The power with these early disciples was amazing They had power to cast out demons, and power to heal the sick In addition they had power to speak peace to a worthy home All this power was in the Name of the Lord Jesus, but He so worked with His own chosen ones, that when they spoke He confirmed their words with His own power Can we so live in touch with the Lord that we can be the channels of peace to others? Scripture justifies us in saying, "Yes" When a minister in the pulpit pronounces the words "The peace of God be with you," his words should not be formal utterances Peace should be the outcome of his words Into the hearts of the worthy the peace of God should really enter Some men and women seem to carry the peace of God with them Their very presence brings peace The calm of God's presence always surrounds them Others are peacefully blessed who live in their presence Let us seek to be God's peace-bringers

Saturday, March 1st. Matthew x 16-31

"Ye are of more value than many sparrows" (verse 31)

God values us In ourselves we are not valuable. We are unworthy of being priced at all But God has made us valuable He has put us in Christ And every one in Christ is valuable Now we are valuable to Him we should, not less than the sparrows, be able to sing and fly We can sing praises unto God We can lift up our voices in the sunshine of His love We can get upon the house-tops of spiritual communion and we can let our songs of praise fill the air Then we can fly We can fly on errands of mercy We can speed forth on errands of love We can fly in at the windows of empty hearts, and bring them unexpected joy What song shall we sing to-day? Shall it be, "And above the rest this note shall swell, My Jesus hath done all things well"? Where shall we fly to-day? There are many needy places On the wings of faith and prayer let us fly forth on our Master's service

A Sceptic's Dilemma

IT is written that "pride goeth before destruction, and a haughty spirit before a fall" This is illustrated by the following incident recently recorded in a periodical

A mechanic was engaged by an astronomer to do some work in connection with instruments in his observatory He was several days upon the task One day during dinner-hour he brought out a well-worn Bible, and was reading its pages when the astronomer came in, and seeing the Book, asked him what he was reading With a smile on his face, and a light in his eyes, the man replied, "The Bible, sir"

The astronomer lifted his eyes in astonishment "The Bible? An intelligent man like you reading the Bible? Why, you know, it is obsolete." "I didn't know that, sir"

"DO YOU KNOW WHO WROTE THE BIBLE?" asked the astronomer "I can't say I do," was the man's reply "I believe that Moses wrote the first five books, and then there are fine passages by Isaiah, David, and Daniel" "Daniel," said the astronomer, "Daniel never wrote the Book of Daniel That is a legend"

"Well, it is fine writing, anyway," said the man "I am surprised," the astronomer went on, "that you should read the Bible when you do not know who wrote it"

"May I ask you a question, sir?" responded the man "Certainly," said the astronomer, looking very learned "I suppose you use the multiplication table in your calculation?" "Yes," was the reply, "of course we do" Will you tell me, then, who wrote it?" pursued the mechanic

The astronomer was surprised and annoyed "That is a stupid question," he said "I don't know, and I don't think anybody knows" "I am surprised," said the mechanic, "that you rely on something of which you do not know the author" "That is altogether different," said the astronomer, "we use the multiplication because—well because it works out all right" "Yes," said the mechanic, with a look of triumph in his face, "and for the same reason I believe the Bible. It works out all right"

The Christian workman's answer deserves to be passed on as a proper rebuke to sceptical pride Believing the Bible (and trusting and loving and serving its Author) "works out all right"

Classified Advertisements

20 words, 1 insertion, 1/6 3 insertions, 2/6
 30 " 1 " 2/- 3 " 3/6
 40 " 1 " 2/6 3 " 4/-

Box replies 6d per insertion extra (Box No. counts as five words and is charged for).

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

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

BRIDLINGTON, Yorks—Cheery homely apartments; board optional, comfortable, pleasant, restful, those needing change of air. Mrs Kemp, "Elsinore," Trinity Road. B160

HASTINGS—Board-residence, very comfortable, selected neighbourhood, coal fires, lowest terms for winter months. Mrs. Barnes, 10, Quarry Terrace. B196

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

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

CHRISTIAN HOME—Suit two lady friends sharing bedroom, board if desired, moderate terms. Morgan, 128, Mantilla Road, Tooting, S W. B218

BRIGHTON—Elim Guest House, 45, Sussex Square. Terms moderate, central heating, separate tables; close to sea and downs. Apply Superintendent. B212

CLAPHAM PARK—The home of the Elim Bible College. Open throughout the year for visitors. Separate or shared bedrooms, central heating. For particulars apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4. B208

CROYDON—Board-residence or bed-sitting rooms, homely and comfortable, close to assembly. Mrs and Miss H., 671, London Road, Thornton Heath. B215

BED AND BREAKFAST—Moderate terms, near station; trams pass door. Mrs Taylor, 183, Grange Rd, Ramsgate. B214

HOUSES, FLATS, ETC.

To Let and Wanted.

PLYMOUTH—To let, two large unfurnished rooms, electric light, gas cooker, water, first floor. Rendic, 22, Clarendon Place, The Hoe. B221

WANTED—Furnished room in working man's Christian home, part board, by a widower giving up home, out all day, easy reach to Hammersmith "A," 42, Fulham Palace Road, W 6. B220

TWO FURNISHED ROOMS—Gas, use of kitchen, 20/- per week. 160, Langdale Road, Thornton Heath. B222

FOR SALE OR WANTED.

WORTHING—Land for sale, enclosed, partly planted, fifty fruit trees and seventy bushes in full bearing, sufficient for house and lawn also, beautiful position, healthy southern slope; 2 1/2 miles from centre of town, 'bus route, Foursquare purchaser desired. Apply A R Woolgar, "Shamar," Durrington Lane, Worthing. B219

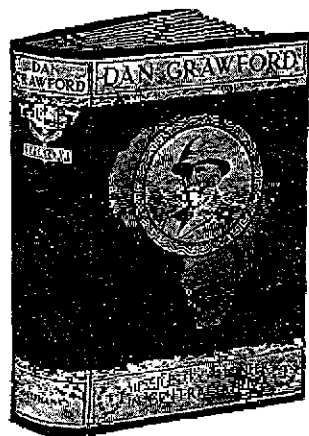
SITUATIONS VACANT.

WANTED—For London, help, Christian, salary £30, treated as family, state age, references (copies). Acheson, 9, Albert Street, Bangor, Ireland. B213

THE AUTHORISED LIFE OF DAN CRAWFORD

By Dr. G. E. TILSLEY, F.R.G.S.

624 pages, with 24 illustrations and maps.



Phone
CENTRAL 7706

Gospel Pioneering in Darkest Africa

In able and striking fashion Dr Tilsley tells the latest of the great stories of missionary history. Dan Crawford was a man endowed with special natural powers for standing on his own feet, and for blazing a trail through life so that others might follow in ways hitherto untrodden. Then when his life was uplifted by the touch of Divine grace he became his flaming torch, burning for God at first in his native Scotland, and afterwards pioneering in 'Darkest Africa' to bring to races far out of the way 'the light of the knowledge of the glory of God in the face of Jesus Christ'

16/-

Post free

Obtainable at our Clapham and Brighton Branches. (All post orders to No. 7 below.)

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

The "Elim Evangel and Foursquare Revivalist" Subscription Form

To the Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S.W. 4

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

Subscription Rates

1 year - 10s. (post free).
 6 months 5s. (post free).

M ..

Full Address ..

This is my first subscription

a renewal

USE BLOCK LETTERS

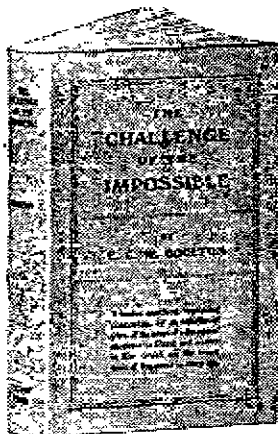
1930.

OLD AND NEW

ELIM PUBLICATIONS

The Challenge of the Impossible. By PASTOR E C W BOULTON A new book that will lead you into the deep things for which your spiritual heart craves Strong cloth boards, gilt stamped 2/6 net (by post 2/9)

Water Baptism. By C. KINGSTON (Elim Evangelistic Band) Reprinted from the *Elim Evangel* in attractive style 2d each (by post 2½d)



When God Changes a Man. By W. F. P. BURTON (of the Congo Evangelistic Mission). A story that will jolt you right out of yourself into the heart of the Congo Cloth boards, two-colour jacket 3/- net (by post 3¼)

Rebekah's Well. By ROBIN FULLER A story for children and grown-ups. "You must read this book—it's so funny, and so lovely, and so full of the Bible." Illustrated, bound in cloth boards with two-colour jacket, 3/- net (by post 3¼)

The Coming of Christ—and After. With Charts Enlarged and revised edition By CHARLES KINGSTON 1/6 net (by post 1/9).

An After That Experience. A wonderful testimony. By Rev. W. K. TOWNER, D.D., with a foreword by Principal George Jeffreys 32 pages of inspiring reading with portrait of the writer 2d. net (by post 2½d) 1s. 10d per dozen (by post 2s.) or 12s per 100 (by post 12s. 9d).

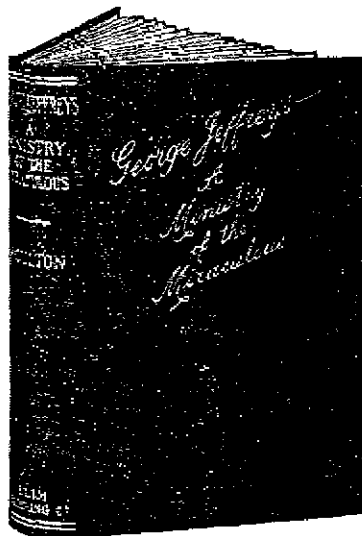
Believers who had not Received the Holy Ghost. An address by PRINCIPAL GEORGE JEFFREYS. 1d (by post 1½d)

Elim Choruses (Third Edition). Compiled by W G Hathaway Words and Music A great favourite and wonderful value Everybody's getting it 6d net (by post 8d).

The Baptism in the Holy Spirit. By P G PARKER 1/- net (by post 1½).

The Miraculous Foursquare Gospel—Doctrinal. By PRINCIPAL GEORGE JEFFREYS With Questions and Answers Cloth boards, 2/6 net (by post 2/9)

George Jeffreys—A Ministry of the Miraculous. By Pastor E C W Boulton A thrilling account of the birth and growth of the Elim Work 400 pages and 400 photos in addition make it worth double the price Bound in stiff cloth boards, 6/- (by post 6/9).



Evolution. Simply explained, simply refuted by P G PARKER 6d net (by post 7d)

The Purposes of Spiritual Gifts. Shown clearly from the Word of God with the aid of a chart By H C. PHILLIPS 8pp. Crown 8vo. 1d each (by post 1½d.). 1s per dozen (by post 1s 1d).

Christ Coming Again. By PRINCIPAL GEORGE JEFFREYS Newly off the press 16 pages with the Pastor's portrait on the front Price 1d. each (by post 1½d.), 7s 6d. per 100 (by post 8s. 3d)

In the Days of the Latter Rain. By PASTOR T B BARRATT New and revised edition The book for the times It clearly shows that this present time IS the time of the "Latter Rain" Every believer in Christ should read this Book Cloth boards, gilt lettering, 3/- net (by post 3/3) Paper covers, 2/- net (by post 2/2)



DIVINE HEALING.

Twentieth Century Miracles. 2d each (by post 2½d). Set of four for 9d post free

No 1 "A Twentieth Century Miracle of Healing," being an account of Miss F M Munday's remarkable healing

No 2 "A Modern Miracle of Healing," in which Mrs Altoft tells her own story of being raised from a spinal carriage.

No 3 "Helpless Cripple Perfectly Healed" Mr James Gregson instantaneously healed before wondering crowds

No 4 "Miraculous Healing after Twenty Years' Suffering" Miss C. Jardine delivered from paralysis, blindness, and sleepy sickness

The Gospel of Healing. By A B SIMPSON, D.D. Dr Simpson lays down clearly the foundation for "a full and firm persuasion that the healing of disease by simple faith in God is a part of the Gospel and a doctrine of the Scriptures" Over 150 pages well worth reading Paper covers, New Cheap Edition, 1/- (by post 1½).

Obtainable from—

Elim Book Saloon, 7, Paternoster Row, E.C. 4