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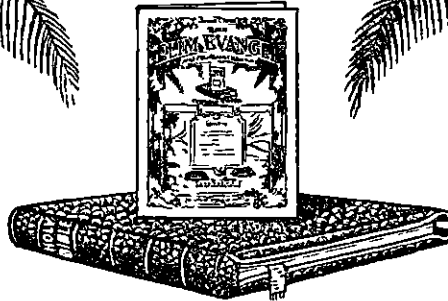
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 21

MAY 23, 1930

Twopence

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

Baptiser

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

Coming King

Nineteenth Centenary of Pentecost

For the Nineteen Hundredth Anniversary of the Outpouring of the Holy Ghost, the great

BINGLEY HALL, BIRMINGHAM

has been taken for two weeks (May 28 to June 9)

Preacher:

Principal **GEORGE JEFFREYS** (Founder and Leader of the Elm Foursquare Gospel Alliance)

Two meetings each day: Week-days, 3 and 7.30; Sundays and Whit-Monday, 3 and 6.30.

ON WHIT-MONDAY

special trains will run from various places, and seats will be reserved for those who travel by these trains Refreshments are obtainable on the premises, and there are cloak rooms, car park, and all conveniences

COME IN THOUSANDS. Full particulars from the Secretary, Elm Woodlands, Clarence Rd., Clapham Park, S.W.4

Visitors desiring accommodation should write at once to the Campaign Secretary, Mr Norman L Moggs, 139, Durham Road, Sparkhill, Birmingham, stating requirements, and enclosing stamped, addressed envelope

BIRMINGHAM REVIVAL CAMPAIGN

Principal **GEORGE JEFFREYS** and the Revival Party continue during May

EVERY SUNDAY at 3 and 6.30 in the Embassy Skating Rink, Walford Road, Sparkbrook

Week-days in the Ebenezer Congregational Church, Steelhouse Lane Every week-night at 7.30 and Wednesday and Thursday afternoons at 3

ANNUAL LONDON WHITSUNTIDE CONVENTION

WHIT-SUNDAY, JUNE 8th, to FRIDAY, JUNE 13th

Services will be held simultaneously at Elm Tabernacle, Park Crescent, Clapham, and

Elm Tabernacle, Central Park Road, East Ham. Speakers include:

Pastors P. H. HULBERT and J. E. MULLAN; Pastor and Mrs. **GEORGE KINGSTON**

LETCHWORTH (GARDEN CITY) WHITSUNTIDE CONVENTION

(35 miles from King's Cross)

SATURDAY, JUNE 7th to SUNDAY, JUNE 15th

Speakers include: Pastors W. A. Nolan and B. J. Russell; Miss G. Waymouth (East Transvaal)

Those desiring accommodation should write at once to the Secretary, 'Hermon,' Norton Way, Letchworth, Herts.

WATCH THESE DATES:

ABERYSTWYTH. Foursquare Gospel Hall, New Street During summer months, Sundays 11 & 6.30, Thursdays, 8 p.m.

BIRMINGHAM. Great Revival Campaign conducted by Principal George Jeffreys See full particulars above

BRIXTON. May 14—June 18 Brixton Palais de Danse Special Bible Addresses by Pastor J. Lees, Six Wednesdays at 7.30

THUNOERSLEY, Essex. May 25—June 8 Tarpots Hall Revival and Healing Campaign

WIMBLEDDON. June 1 Masonic Hall, Kingston Road, South Wimbledon Visit of London Crusader Choir, 6.30

WESTCLIFF. May 18 Opening of new Elm Hall, Westborough Road (near Chalkwell Park), by Pastor and Mrs. George Kingston

LONDON. Every Friday at 7.30 Welsh Tabernacle, Pentonville Road, King's Cross, Foursquare Gospel Rally

PLEASE NOTE.

In view of the great demonstration on Whit-Monday in the Bingley Hall, Birmingham, and the concentration of Crusaders at this revival centre, it has been decided to cancel the Whitsun week-end camp for young men at Waterhall Valley

GREAT FELLOWSHIP OF CO-OPERATION

The 2nd ELIM CRUSADER RALLY

will be held in the

WELSH TABERNACLE

Pentonville Road, King's Cross, London, N.

on Friday, May 30th, at 7.30 p.m.

Doors open at 6.45. Organ preludes commencing at 7.

Convener. Pastor **ERNEST C. W. BOULTON**

(*Nat. Crusader Secretary*) supported by members of Elm Crusader Council

Special features will include

Preachers and Singers from London and the Provinces
Male Voice Singing Massed Choir London Crusader Choir Thrilling Testimonies of the Power of the Foursquare Gospel

**AN OPEN MEETING !! !! ALL WELCOME.
DON'T MISS THIS GREAT SERVICE!**

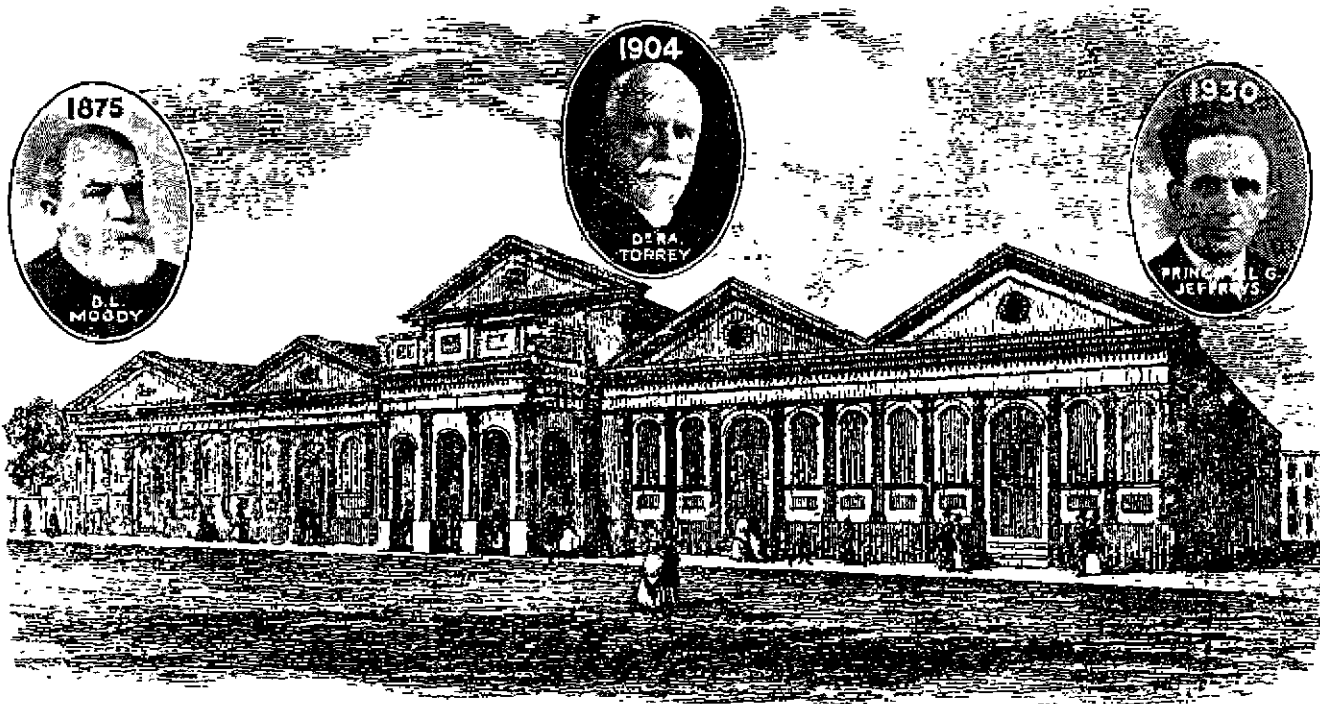
The Elim Evangel

AND FOURSQUARE REVIVALIST

Vol. XI., No. 21

May 23, 1930

Twopence, Fridays



The Nineteenth Centenary of Pentecost

Spiritual Prospect and Retrospect for the Birmingham Celebration

By Pastor CHARLES COATES

The world-renowned Bingley Hall in which revival meetings were held in 1875 by the Evangelist, D. L. Moody, and in 1904 by Dr. R. A. Torrey, is booked for the last two weeks of Principal George Jeffreys' campaign in the city of Birmingham at Whitsuntide, 1930. It is a striking fact that only for these three Evangelists has this spacious hall ever been booked for revival meetings—ED

EVERY great British city has a living character of its own—a distinctive character built out of its particular historical experience, the victories and vicissitudes of its civic and industrial life, the recreations and pastimes of its leisure, and the leadership of its great men. The measure of its response to an unmistakable call of Christ, or the lack of response, has a dominant influence. The metropolis of the Black Country is no exception. Birmingham is something more than a human ant-hill concentrating upon the mighty machine of modern industry under the direction of merchant princes. She is a city of warm hearts and quick practical discernment, the minds of whose citizens are open on all fronts, yet staid and canny in what they admit to the hearth of faith and conscience.

She is a city of great and respectably ancient spiritual causes, and though some of these have fal-

len on evil days owing to the dark apostate drift which has blighted so many modern churches everywhere, the yearning heart of a praying remnant still leaps to the Gospel according to R. W. Dale, Enoch Salt, and J. H. Jowett, and always eagerly mobilises where its authentic sound is still heard. That is why they have taken to their heart the Foursquare Gospel and its Revival Party with such growing welcome and grateful acclaim that at length only the largest auditorium in the city will be adequate to house

THE GREAT WHITSUNTIDE DEMONSTRATION

of what our Lord is willing and waiting to do for those who go all the way with Him in the proclamation of a full Gospel, visibly armed with its ancient credentials in miraculous sign and spiritual gift. The Bingley Hall, credited with a capacity of 18,000 souls, has had to be engaged for Whitsuntide.

Both the hall and the occasion awaken moving memories. Even in densely populated Birmingham there cannot be many old inhabitants who can effect a mental throw-back to the 'seventies, when the breaking thunder of D. L. Moody's message and the melting dew of Sankey's inspired music rolled and flowed together in this same hall in the great campaign of 1875. The revival waves set in motion by a spiritual earthquake like that never die, however they may seem to travel out of sight. They did not die in Birmingham, and they have been circumnavigating the globe ever since in the mighty impulses given thereby to work in world fields during the last decades of the century of missions. The spiritual life of all the Churches in the Black Country was definitely and permanently enriched by it, and a self-propagating spiritual generation, nourished from heaven, sprang up there which has witnessed for God and striven for human souls all down the years in this great hive of industry.

Spiritual campaigns by giants like Moody consecrate for ever in the memory of the Lord's people the auditoria in which they are held, to whatever other uses they may later be put. But

THE BINGLEY HALL

attained to a further niche in spiritual memory in 1904, when Dr Reuben A. Torrey and Charles Alexander held their campaign there.

How fitting then that Birmingham's next great spiritual move, at about the same further distance of time, in Principal George Jeffreys' present campaign should be sheltered under the same roof which had rung with these prophetic voices of a hallowed past. Fitting too it is that we scan for a moment the major likenesses and minor contrasts of these three great epochal marks in Birmingham's history.

We have before us a photograph of one of the meetings in the Torrey-Alexander campaign just referred to; and over the platform behind the preacher in five-foot letters stretches the characteristic challenge, "Get right with God"—the essential challenge of every true Gospel campaign. It was the message of both Moody and Torrey. It is the message of George Jeffreys, uttered from this same Carmel of decision and appeal. But let us look a little at the growth of the message.

That growth is dispensational growth. We do not speak, of course, of dispensational change, but who can look with an informed understanding on these

THREE EPOCHS OF EVANGELISM

and not see dispensational development in every one?—a development marching with God as truly as any in the very canon of Holy Scripture. Hezekiah's prayer in II. Chronicles xxx 18, 19 marked a divinely approved dispensational advance upon the letter of the law of passover in Exodus xiii 5, though both events were in the same Old Testament dispensation. The promotion of the Canaanite, Uriah, to the typical honour-roll of heaven's elect (II Samuel xxiii. 39) was an advance upon the interdiction of extirpation also launched from Sinai against Uriah's race, the dispensation similarly remaining the same. There are many other instances of functional growth and divinely blessed development within the

bounds of a dispensation, in the Scripture record. Such we should look for intelligently in our own age, especially as we draw daily nearer to that magnificent dispensational change and crisis, to whose glories we are too blind, which is about to burst upon us in the appearing of our Lord, when so many fresh thoughts of God (fresh to us, though not to Him) are springing to birth. For the outpouring Spirit impresses upon every great revival, within the limits of the one great Message, an emphasis all its own. What then are the emphases which distinguish the Spirit-given mandates of Moody, Torrey, and George Jeffreys, in 1875, 1904, and 1930 respectively?

The Moody and Sankey tidal wave burst upon a dispensation nigh nineteen centuries old and then well in train for its dotage, unless some such

PROPHETS HAD ARISEN

to proclaim God's advancing counsel. Both their personal experience and their message established afresh and for ever *Christ's personal ordination of faithful lay ministries*—"the ordination of the pierced Hands"—and re-affirmed the scriptural abolition of clerical caste effected by the Reformation. It is not too much to say that out of the Moody and Sankey revivals upon which the Spirit of God was poured out on both sides of the Atlantic there sprang that great host of lay ministries—preachers, writers, missionaries, yea, apostles verily—which, both in the home-lands and in the lands of darkness have made Christ known to the ends of the earth during the last sixty years: upon whom hands of brethren were not formally laid, yet who knew and received daily the mighty endowment of the slain Lamb in the midst of the throne of power whence flow the living waters of the Spirit purchased by Him for His people. There was not, indeed, in this any change of the Divine counsel written in the New Testament, but there was a healthful and truly inspired revolt from every pious perversion and subtle caricature with which priestly monopoly has ever sought to overlay and disguise that great Divine ordinance, and which popular formalism has ever blessed as providing convenient escape from the necessity of personal likeness to Christ. Instead of

DISCIPLESHIP BY PRIESTLY PROXY,

eyes were lifted to the absolute necessity, both for preachers and people, of reaching the real sources of pentecostal life and power.

Even the great Dr Dale of Carr's Lane hesitated at Moody's irresistible demonstration of a lay ministry in fruitful action, but, true Evangelical as he was, he quickly recognised the Divine counsel through the great evangelist, and embraced his fellowship with zest.

The campaign of Torrey and Alexander, for their part, effected a mighty consolidation of the spiritual positions thus demonstrated. While maintaining the ever-necessary spear-head of aggressive evangelism, the well-founded and fully equipped theologian was present in the older warrior to "give every man a reason" for the faith commended to him. Of their Birmingham campaign, J. H. Jowett, the successor of Dale at Carr's Lane, wrote "What has impressed

me above all things has been the missionaries' quiet and immovable assurance of the fellowship of God . . . powerfully assumed . . . the fragrance of the Presence Chamber round about them . . . the companionship of the King."

But the life and reality of Pentecost, though present in both these earlier campaigns in that supreme and all-embracing power which was demonstrated in the resurrection of a host of spiritual dead, had not been *emphasised in all the divinely ordained signs* with which it ever was and still is scripturally accredited to the world, although evidence abounds that Moody and Torrey both believed in the miraculous credentials promised by the Scripture to every sincere Gospel herald who would fulfil the conditions and the difference between their testimony and the Foursquare message delivered by Principal George Jeffreys to-day is one of emphasis only. But the time was bound to come when that great

GALAXY OF PROMISES

with which the Scripture lights up the last days would receive full expression—promises about "the fulness of Israel" (Romans xi 12, 15), the latter rain (James v 7), and all the special affirmations of pentecostal sign and gift by Joel and his fellow-prophets, and by Peter and his fellow-apostles, not forgetting the supreme authorisations of our Lord Himself, uttered even before Pentecost.

The day of that full expression and final dispensational development have come for Birmingham (and indeed everywhere else), being demonstrated by inescapable signs and evidences of Christ's presence with His servants. We do well to pause—everyone who hears, sees, and serves, and not least we who labour in pulpit and press in the forefront of this great last-days' sign—we do well to pause and consider with awe to what great days we are come. days

which kings and prophets of the ancient past longed to see, having heard of them in swift predictive flashes, yet could not come at them—days in which the appearing of the Son of man is indeed imminent—days of the millennial portal, when the quaking earth is already in labour to cast forth the righteous dead: days of the near vision of the King in His beauty—to these days we are come! Hallelujah.

And this Whitsuntide is the

NINETEENTH CENTENARY OF PENTECOST.

What shall we say of the failure of the Church of Christ at large to take note of this fact? Is the failure an index to the general lack of the original Pentecost in the Protestant churches? This year Rome is celebrating immense Eucharistic Congresses with gorgeous pageantry in five continents, but not for Pentecost—she is exalting her idol of bread, and the supposed "Action of Grace" associated in her teaching with its physical digestion—she is celebrating the long Calvary inflicted by her upon Christ's true people in centuries of tribulation. But have His true people forgotten the centenary? Is it not beyond all others a centenary of note, in which they may rejoice before the Lord with joy unspeakable and full of glory?—a centenary at which memory must run back through the long vista of history in which the Church Militant has advanced through seas of blood and tears to this happy moment, pregnant with promise and glowing with the Dawn. Whitsuntide falls at the anniversary of Pentecost. In Birmingham, then, let us celebrate the centenary of the firstfruits in this time of glorious harvest and expectant rapture. In the Bingley Hall heaven shall fellowship with earth, the fount Calvary shall continue "opened for sin and for uncleanness," and the living waters of the Spirit shall flood, satisfy and heal an eager and ready people, upon whom the vision of the last realities has come.

Revival Scenes in Birmingham

By the Deputy Mayor of Rochdale

Last year, Alderman Dearden, then Mayor of Rochdale, led the great "Rochdale for Christ" Campaign which attracted the attention of the press of the British Isles and was reported in this paper. He was present at Principal George Jeffreys' revival meetings in the Birmingham Town Hall, and sends the following report—Ed.

IT has been my privilege to attend some of the meetings of Principal George Jeffreys' Revival Campaign in the magnificent Town Hall at Birmingham. What an experience it was!

One is accustomed in these days to seeing great queues waiting to enter our cinemas and theatres, but never have I known even there such lines so packed with people, so extensive and waiting for so many hours. Many thousands have been turned away unable to gain admission. So thickly jammed have been the lines that on one or two occasions the police have had a hard job to keep a passage to the platform doors. As one interested in

THE POLICE FORCE

I would like to commend the Chief Constable on his selection and appointment of officers, who serve with

such splendid efficiency and rare good sense and courtesy. On Sunday evening we were told that a greater number than the 2,500 accommodated inside the building were turned away in sore disappointment. Many came out from the afternoon's meeting early to join the queue which was even then in formation for the evening's meeting, and went without any tea. I was informed that when no more could be admitted there was a queue still outside from six to eight deep extending all around that great Town Hall. All this was for the sake of hearing and seeing the Gospel at work.

But really, why do such great numbers come to these services in the Town Hall? People do not come like this to our churches, and I think we may claim that we have many clergymen and ministers in our Anglican and nonconformist churches who are very

eloquent preachers and accomplished scholars. We may fairly claim too that we have many highly trained choirs in which the singing, from the artistic standpoint, lacks nothing of finesse. What can it be that is creating all this stir in that great midland city? There are

JUST FOUR YOUNG MEN,

Principal George Jeffreys, R E Darragh, James McWhirter and Albert Edsor One is the preacher,



Alderman C. E. Deardea

one is leader of the singing, one is organiser, and one is pianist, also singing in solo, or duet with the singing leader

The preacher is rather slight, dark, with bushy black hair, bold prominent forehead, broad noble features which win your confidence at once. A man (nay, almost a boy) of profound compassion. One whom you are compelled to feel is swayed by no motive but the passion that moved in the breast of our blessed Master, the passion to redeem men from sordid aims to the glorious claims and blessings of Divine life.

So simple and plain is the message that a child may understand, but it is the message of the Bible, expounded with sense and understanding so sound, with sympathy so sincere and with adaptation to one's needs so homely and pertinent, that it cannot fail to go home to conscience and heart. The way of salvation is made plain in every service, and sinners are lovingly led step by step into the experience of saving grace.

The Bible is not made to suffer any indignity by the presentation. It is upheld only as God's pure Word to man

NO UNCHARITABLE WORD

is spoken of any one or any sect, rather all are encouraged and entreated to pray and toil for their own and for every other Christian church.

The preaching is always a sound and clear exposition of the written Word. It is no weak evan-

gelism you hear at these meetings; it is the strong, virile, sterling Gospel of Christ. Every message is lucid, plain, logical and consistently supported by the authority of the Word. It is as purely the Word of Jesus as one has ever been privileged to hear.

At Mr. Jeffreys' meetings, the enquirer after salvation is put to no humiliation. No pressure is brought to bear on anyone in decision, just a word of loving invitation only. To one section of the building at a time the request is given for enquiring ones to raise a hand for a moment only, to signify their desire for the life of Jesus. Mr. Jeffreys counts them in their sections, or I should say counts some of them, for I have always counted about eight or ten per cent more than he. There is no recording of names of the converted ones, and the numbers claimed, I am persuaded, are underestimated. "It doesn't matter," says Mr. Jeffreys, "the Lord sees them." Yet in this moderate counting

OVER SIX THOUSAND SOULS

have been won for Christ during the four weeks' campaign in Birmingham.

While it is true that souls are being saved, men, women and children are also being healed in mind and body, and often a most marvellous healing happens in a single moment. Where souls alone are being saved the crowds will always go. But here souls are saved and miracles of healing are taking place daily. The most sceptical, when persuaded to see it for himself, must confess that marvellous things are transpiring before his eyes.

But what about these healings? Are there really genuine permanent healings taking place? Will you stake your reputation on a statement that you verily believe such to be actual happenings? I do so without the slightest reserve. I venture to say further that no individual who will go to see for himself and be honest to his own observations there, can deny the absolutely genuine character of the whole proceeding.

Mr. Jeffreys' method of dealing with the sick can raise no objection even to the most critical mind, it is also fair. There is no attempt to create a psychological atmosphere and thereby induce excitement in sickly ones. Indeed, everything likely to create unwholesome reaction in any way is cautiously and conscientiously avoided. The ailing are simply asked to take God at His word and to believe it is part of His scheme of redemption to heal the body as well as the soul, and daily to renew their strength in

RELIANCE UPON HIS PROMISES.

Prior to anointing, Mr. Jeffreys may ask for those who have had a touch of healing to raise a hand, and what a number there is on every occasion. Frequently also without invitation, in simple gratitude to God, one will come forth with a wonderful testimony of healing and announce it to the assembly. To refute such testimony is impossible. So soundly is it substantiated by acquaintances of the healed ones, frequently also by medical men, and by the thoroughness and permanence of the restoration, that the more accustomed the mind is to the weighing of evidence, the more thorough is the conviction of the genuineness and glory of it all.

But what kind of people are they who attend the meetings? You will always have a lot of people to see something spectacular, something novel, and it need not be anything very commendable in order to draw them. The audiences here, however, are representative of all classes and creeds. Neither are they women and children only, whom some think and say are not so capable of sound judgment as men are—although they wrong them greatly in so doing. Great numbers of men of every occupation and standard of intelligence may be seen in these assemblies, especially, of course, in the evening

THE WORKING MAN,

bearing the burden of family cares, finds in these meetings comfort and strength. The professional man and scholar, the minister and layman, the man of business affairs and acumen—all these you find not on a single visit only, but coming again and again

to repeat their fervent and enthusiastic devotions at these wonderful gatherings. On the platform you see a fine representation of the churches—clergymen and ministers of every denomination, Anglican, Wesleyan, Baptist, Congregational and others.

As a member of the Wesleyan Church, a church of Christ with a history of glory behind it which should be an inspiration and a pride to all its members of to-day, I pray that my own and every other Christ-professing organisation may be baptised anew with the Spirit and power of God, that we and they may share in the joy and blessing of this "latter rain" revival of true religion. When the churches are thus imbued, multitudes will inquire their way to God, and an era of greater joy and service will open to the people of God, a larger earnest of the blessedness of heaven will be realised on earth, and glorious indeed will be the waiting for the appearing of the Lord.

The Tabernacle: Its History and Mystery

Talk No. 7.—The Tabernacle Curtain

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

THE constructed portion of the Tabernacle was covered by four coverings.

- (1) The badger-skin covering (the outer covering)
- (2) The ram-skin covering (under the badger skin covering)

"the tabernacle" It was by far the most beautiful curtain. It was made of (a) fine twined linen, (b) blue, (c) purple, and (d) scarlet, with cherubim worked upon it.

It was *one* curtain. It was also a *tenfold* curtain. It was also a *two fold* curtain. This one curtain consisted of ten strips. Each of these strips was a curtain in itself. The length was about forty-two feet (twenty-eight cubits) and the width six feet (four cubits). These were fastened together lengthwise and made into one curtain, forty-two feet by sixty feet. But these ten curtains were fastened together into two curtains before they were fastened into one. They were fastened together into two fives. Then fifty loops of blue were made along one edge of each of the fivefold curtains—and they were attached together by fasteners of gold. Now let us notice

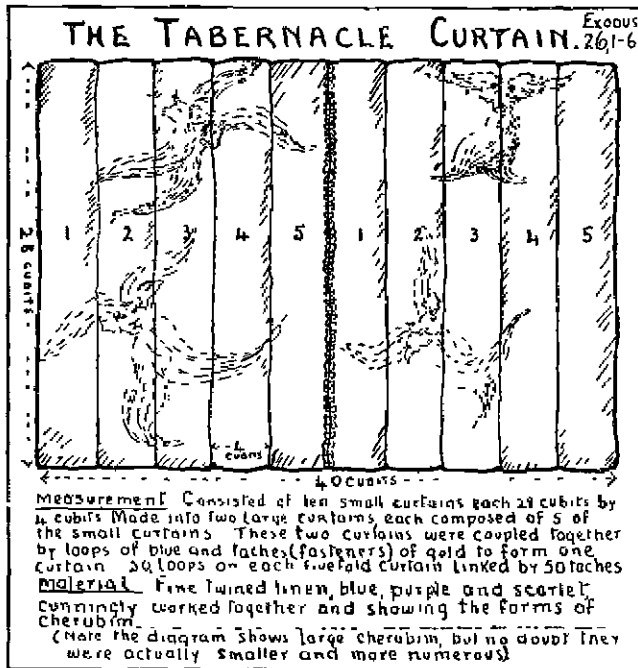
A FEW BEAUTIFUL TRUTHS

concerning this Tabernacle curtain. Let it be said immediately that this curtain was typical of Christ.

1. The beauty of this curtain was not seen by those outside.

In fact the curtain was not seen at all from the outside. You had to be inside the Tabernacle in order to see the exquisite beauty thereof. Then you looked and saw the rich colours, scarlet, purple, and blue, on the background of white—with the cherubim skilfully worked into the material.

The beauty of the Lord Jesus is only seen from within. It is not until we believe in Christ that we see the fulness of His beauty. It is to those who believe that He is precious. To the man outside there is no particular beauty that they should desire Him, but inside!—not half can ever be told. You remember how the daughters of Jerusalem, in the Song of Solomon, said to the Shulamite maid, "What is thy beloved more than another beloved?" They had an outside knowledge of the shepherd-lover. They



- (3). The goat-hair covering (under the ram-skin covering)
- (4) The tabernacle covering (under the goat-hair covering)

For the account of the Tabernacle curtain read Exodus xxvi 1-6. Refer also to the diagram for particulars. You will notice that this curtain is called

could not see anything special about him. But she had an inside knowledge, and replied with vigour—giving an ecstatic description of him, and finishing with the words, "He is altogether lovely." She had the inside view—she knew. We have had

THE INSIDE VIEW OF CHRIST.

and from hearts deeply moved, we are able to say of Him, "He is altogether lovely"

Note again, the loveliness of the curtain lay in four things. (1) Fine twined linen, which speaks of holiness, (2) Blue, which speaks of heaven, (3) Scarlet, which speaks of blood, (4) Purple, which speaks of kingship. Why is Christ lovely? The four colours speak of Him in four characters. He is altogether lovely in His spotless holiness. He is lovely as the heavenly One who came down to earth. He is lovely as the One who shed His blood for us on Calvary. He is lovely as the One who has ascended unto the Father, and shares the Father's throne—reigning out of view. He is altogether lovely!

2 *The loveliness of this curtain was only fully seen in the Holy of Holies*

The Holy Place was lit by the seven-lamped candlestick or lampstand. But that was not a very strong light. The light was dim. The glories of the Tabernacle curtain were therefore only dimly seen. But the Holy of Holies was lighted by the glory-light of God's presence. There was no light to equal the light of the Holy of Holies—there

THE SHEKINAH GLORY SHONE.

It was there in the direct presence of God that the glory of the curtain was most seen.

So with us and Christ. The Holy Place answers to the Church on earth, and here certainly we see beauty in Him to desire Him. But it is not until we get to heaven—into the heavenly Holy of Holies, and see Him in the light of heavenly glory, that we shall see the most beauty in Him. Here we see through a glass darkly—but then face to face. Here we see Him with eyes dulled by the bodies of sin. But then we shall see Him with eyes that belong to the perfect resurrection body. Then we shall see Him with eagle's eyes. We shall be able to look at Him in His fullest glory, without flinching. When we see Him as He is, we shall praise Him as we ought. *We have yet to see the best in Christ our Lord.* We do not yet know what "glory" really means. We shall know some day. "When by His grace I shall look on His face, that will be glory for me."

3 *The Tabernacle curtain was made up of ten curtains all of equal size.*

We may say it reverently, Christ was made up of ten equal things—the ten commandments. The sum and substance of

OUR LORD'S LIFE

was the observance of those ten commandments. Christ perfectly kept the law of God. Read Exodus xx. 3-17, and see how the Lord Jesus precisely fulfilled every one of them. Now notice how the ten commandments are divided into two fives—just as the tabernacle curtain was divided into two fives. The first four commandments were duties toward God, and the fifth toward parents. Thus the first five

commandments were duties toward God and parents—but the last five are all duties toward neighbours or others. Christ kept all these commandments—those toward God and His legal parents, and those toward His neighbours.

Also note that the two sets of five curtains were held together by blue and gold. Blue speaks of heaven. Gold speaks of God. The God of heaven has Himself bound together our duty toward Himself and our parents, and our duty toward our neighbours. As surely as we love God and our parents, so are we to love our neighbours as ourselves. The Lord has for ever bound these things together. Let us cease to love God and we shall cease to love our neighbour.

We read in Judges viii. 34, 35 "And

THE CHILDREN OF ISRAEL

remembered not the Lord their God." Then what followed—"Neither shewed they kindness to the house of Jerusalem." They ceased to love God, then they ceased to love their neighbours. Let us really love God, then we shall really love our parents.

But now let us come to something that is very restful to our own hearts.

4 *The cherubim were worked on the tabernacle curtain.*

Indeed they were part of the tabernacle. The cherubim were also part of the veil, and also part of the Mercyseat. Here we have the blessed truth that the Church is one with Christ—that the Christian is a part of Him. (We allow that there may be another application of the type of the cherubim—the features of the Tabernacle have not necessarily only one application. Handley Bird has written a fine book on *The Cherubim of Glory*, shewing how the cherubim are, at least in one application, typical of the Church and the Christian.) The Church (and every individual believer in it) is a part of Christ. Just as the twelve tribes were always on the heart of the high priest, so every believer is on the heart of Christ.

The cherubim had four faces, and as such they speak of the different

CHARACTERISTICS OF BELIEVERS.

In the first place each cherub had the face of a lion (Ezekiel i. 10). The lion stands for kingliness, courage, strength. The Lord Jesus has every kingly, courageous believer on His heart. Now no one would lay claim to being kingly and courageous. The most kingly would most repudiate the thought. But there are kingly believers about. I unhesitatingly assert that every real conscientious objector to military service who unswervingly suffers for his convictions is a kingly believer. I know of one who was asked to do a questionable thing in his business. He replied, "I would rather leave than do it." He was a kingly believer. There are some of you who are daily doing kingly things for Christ. You would not admit it to a living soul, yet the Holy Spirit witnesses within your spirit that you are kingly. Beloved, you are very precious to the Lord Jesus Christ—you are on His heart.

Then each cherub had the face of an ox. The ox supremely stands for service and sacrifice. There are

people of God who are living wonderful lives of self-sacrifice. Some of you are. No one knows it. No one knows how you oftentimes deprive yourself for Christ's sake. Many a shilling finds its way into

THE MISSIONARY BOX

because you have denied yourself some luxury, some article of clothing, some special pleasure for Christ's sake. No one knows how many times you wonder whether you will put another £1 note to your little bank account—or to the service of God. You hesitate—then you put it into the service of God. No one knows but Christ. You are precious to Him.

Thirdly, there was the face of a *man*. It is hard to be manly these days. It costs something to live an upright, manly life. It means scorn from others. It means your beating heart, and your flushed cheek. But it means more than that—it means that you are on the heart of Christ.

Lastly, there was the face of an *eagle*. The eagle speaks of the soaring Christian. The one who rises toward God in prayer and praise. Have you noticed this?—the eagle flies upward toward the sun, *even when out of sight of men*. I believe there is scarcely anything more precious to God than those who pray to Him and praise Him when out of sight of men

Pastor Cuff, an intimate friend of Charles H Spurgeon, has told us that Mr Spurgeon was always on the look-out for

A PLACE OF PRAYER.

When they went out together on a walk, in some beautiful place he would suddenly say, "Cuff, here is a lovely place for prayer." And there and then he would kneel down and pour out his heart to God

Have you considered what an influence private prayer has had upon the world? Hudson Taylor prayed in private, and the China Inland Mission was formed. George Muller prayed in private and the Ashley Down Orphanage arose. An invalid sister prayed, and Moody's marvellous world-wide missions commenced. John, no doubt, prayed for the Church on Patmos, and the visions of the Revelation resulted. Paul prayed over every epistle that he sent forth out of his lonely prison, and they have revealed Christ to the world

The Lord loves secret pray-ers. The Lord yearns for secret pray-ers. Are you one, brother?—sister? You are not much in public—not eloquent, not gifted—but you are a pray-er. You are very precious to Christ. You are on His heart. Rejoice!—and continue

He's Coming Soon, O Happy Day

W.G.H. W G Hathaway.

mf
(2nd PART) Je-sus is the Rock of my Sal- vation and I know,

(1st PART) Jesus blessed Je- sus, Jesus blessed Je-sus, Je-sus is the name that thrills my

mp
soul, whis-per it so soft-ly in the twi- light,

mf
Sing it as you jour-ney on your way, Shout it in the joy of your sal-

va- tion, For He's com-ing soon, O hap-py, hap-py day

NOTE—The *Alto* (1st Part) is the *Ass* and should be sung by the Congregation. The *Soprano* (2nd Part) should only be sung by a few selected voices.

Bible Study Helps

CHRISTIAN GIVING.

I. The Divine Reason for permitting us to give:

In order that we may become God-like "God so loved the world that He gave" (John iii 16)
"The Son of God, who loved me and gave Himself for me" (Gal ii 20).

II. The Divine Order in giving.

"First they gave their own selves to the Lord" (II Cor viii 5, R.V)

III. The Divine Proportion in giving:

"Bring ye the whole tithe into the store-house" (Mal iii 10, R.V.)

IV. The Divine Time for giving:

"Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made" (I. Cor xvi 2, R.V).

V. The Divine Spirit in which to give:

"God loveth a cheerful giver" (II Cor ix 7)

VI. The Divine Assurance regarding our giving:

"My God shall supply all your need" (Phil iv 19)

VII. The Divine Source of our giving:

"Of thine own have we given thee" (I Chron xxix 14, R.V)

ROMANS VIII. 28 OUTLINED.

- 1 Movement—"All things work"
2. Harmony—"together."
- 3 Blessing—"for good"
- 4 Limitation—"to those who love God"



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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Founder and Leader: Principal George Jeffreys.

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All Varieties Ingathered

WE GATHER out of our gardens all forms of beauty, and adorn our homes therewith. The owner walks in his garden and plucks these leaves, and those flowers, and adorns his house with them. Specimens of practically every form of growth in the garden are gathered into the house—into the master's presence. Spring leaves are gathered with their delicate green. Summer leaves are gathered with their maturer development. Autumn leaves are gathered with their dyed tints. All colours and kinds of flowers in all stages of development are gathered. Nearly every specimen of growth in the garden is used for the pleasure of the master in the house. So it is with God's garden. Every variety of faith that grows in the elect garden of His husbandry is gathered into the Father's house. One wonders why a gentle child of trustful faith should die—it is one of God's most precious varieties of earthly growth gathered into the heavenly mansion. A young sister of abounding trust is not healed, but passes into eternity in much pain—it is the ingathering of another of God's rarest specimens of faith. She will be a flower of faith adorning heaven and will be known as one whose spiritual trust in God triumphed over every physical weakness. An aged saint dies, even as he kneels in prayer. Like a ripe shock of corn he is harvested. His faith is of that variety which could endure to the very end. All forms of triumphant faith will be found in heaven. Do not be surprised at the mysteries of providence. It is simply the Owner of the garden culling different varieties of victorious faith, in order that the Father's home may reveal specimens of every beautiful human flower that is grown in the garden of His elect people.

David Brainerd.

DAVID BRAINERD was a man great in prayer and spiritual power. The work which he accomplished by prayer was simply marvellous. Dr. A. J. Gordon, in giving a sketch of Brainerd's experience, says of him:

"In the depths of those forests alone, he was unable to speak the language of the Indians, but he spent whole days literally in prayer. What was he praying for? He knew that he could not reach those savages; he did not understand their language. If he wanted to speak at all, he must find somebody who could vaguely interpret his thought; therefore he knew that anything he should do must be absolutely dependent upon the power of God. So he spent whole days in prayer, simply that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him. What was his answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could do. Yet scores were converted through that sermon. We can account for it only in virtue of the tremendous power of God behind him.

William Carey read his life, and he was so moved by it that he went to India. Henry Martyn read his life, and by its impulse he went to India. Payson read it, as a young man of twenty years, and he said he had never been so impressed by anything in his life as by the story. Murray McCheyne read it, and was powerfully impressed by it.

Thus Brainerd, being dead, yet did speak.

* * *

The Gold Watch and Big Ben.

A LITTLE gold watch was crossing Westminster Bridge one day with his owner at the time when Big Ben tolled out the hour of noon from the clock-tower in the Parliament Buildings. The little watch looked up at the big clock, and said, "I do not like you; your face is too broad, your hands are too big, your voice is too coarse, I do not like you."

And the big clock said to the gold watch, "Come up here, little sister, come up here."

So the little watch toiled painfully up the stone steps, and at last stood by the big clock, and, looking out over the surging millions of London, the big clock said to the watch, "Little sister, there is a man down there on Westminster Bridge who wishes to know the hour. Will you tell him, please?" And the little watch said, "Oh, I could never make him hear. My voice is so small it never could begin to carry in such a whirlwind of noise as this."

The big clock said, "Oh, yes, little sister; I had forgotten, yet the man wishes to know the time, he requires to know, and you cannot tell him, but I can and will. So let us henceforth not criticise one another. You will not find fault with me or I find fault with you; but each of us in our own place, you for your mistress and I for the great city, will teach men everywhere to redeem the time."

On Trek for Souls in Africa :

Fruitful Missionary Tours in Two Great Districts

Pastor Cyril Taylor, writing from Ngoi-mani, Belgian Congo, and Pastor Hubert Phillips, from Nelspruit, Transvaal, send encouraging news of progress and blessing in their respective fields

Pastor Taylor writes of an extensive round trip planned by him for some time among the primitive townships and villages of his parish, as follows

WE soon got into Malolla, where we received other believers. In the afternoon we had a warm welcome from Luka, Mikulu, and good meeting with a free spirit. At the invitation to come forward and believe, over twenty young men and boys responded. Praise God. We sold several hymn books and *nkundis* (Mr Burton's Gospel Primer)

meeting at Kazadi we passed on to Kopwasa. Here a sheep was killed in our honour, and we spent a happy two days. Joano the teacher came over with five candidates for baptism. At Kuposwa the work of God seemed to be very dull, but there was a ready response and a desire for awakening again.

From there we passed on to Kakanga and Kisula, a distance of 14½ miles. Between Kakanga and Kuposwa we passed fresh lion spoor. We found the chief very ill, not expected to live very long. Poor fellow, still clinging to his idols and witchcraft. We prayed with him, but he himself is but delaying his healing by still holding on to his vicious charms and sorceries.

Old friends soon came in from surrounding villages four and five miles away, and we felt well repaid for the fatigue and discomforts of the journey. Praise God. Sometimes one is tempted to give in to fatigue, continued climbing, many roots, stumps, stones, and hills, and a thousand other difficulties in travelling in these parts, and then Jesus comes with power to gladden, and gives such beautiful encouragement when some fine young man receives the Word with gladness and steps out to believe, and the people come forward to buy the Testaments, hymn books, etc. Some of these

SONS OF THE FOREST

who have believed are so free from care and worry. So many after they have believed and shaken themselves free from their filthy charms and medicines manifest such childlike faith and simple trust, enviable to many.

After we got into Kisula we shot a spur-winged goose which came in useful for the boys' food. At Kakanga they have built themselves a new village by the side of a backswamp of the Lungu River, and in very wet seasons the hole fills up and has the appearance of a beautiful inland lake, where all the birds of exquisite plumage congregate. On the far side of this water a fine herd of eland antelope had been seen the previous afternoon, coming down to the wooded slopes to quench their thirst after the noontide heat.

We measured out a new school as they had recently moved the whole village to a spot two miles away from the old site. I went with Jakoba the teacher, to visit the old chief. We found him sitting in a wretched little hut, bemoaning his fate and reviling his enemy, whom he said had caused this sickness to come upon him. Poor fellow, his authority seems to have crumbled with his increasing weakness. We tell him that as he has tried all the concoctions of medicine men, *vidye*, sorcerers, and native gods, now it is time for him to turn to the true God for healing. He sat there huddled up on a bit of antelope hide with his eyes closed. His nephew Petelo said that the chief kept asking him about the Word of God, and again only quite recently since his re-



Top Some of our Teachers and Evangelists

Inset: A leopard killed near the mission, after badly mauling a native. The victim recovered under our care.

Bottom. In the bed of the Luvidye River. Note the temporary bridge of logs, for crossing during dry season.

We stopped for a meeting at Kamukunku with Abalami, a grown-up cripple who carries on simple little meetings for the Lord on his own initiative, without assistance. Pray for this dear fellow that God may richly bless his testimony. After another

turn from Albertville. Pray for this man of authority, that his heart may be won for God and his body healed.

All day Monday I had such a frantic feverish headache that I could do nothing but sit in a chair and try and be as polite as possible to all who came to see me. I was tempted to believe that I was in for a heavy dose of fever. Praise God, by the afternoon it had gone, and I was able to take the meeting and walk eleven miles the next day. Praise the Lord. He is the same and still able to save to the uttermost. Next morning the believers came to bid us farewell and some to accompany us along the path.

THE MORNING PLUNGE.

What a terrible plunge it was—right into the wet and soaking elephant grass, eight feet high, worse than a tepid bath on a shivery day. Just about three hundred yards or so outside the village we came upon the fresh spoor of a couple of leopards. Again and again a little farther on were the fresh impressions of the padded feet. In one place they had been chasing some prey for the grass was all torn up.

We passed on to Kateba Midjiba. Jakoba was with me and he told me that the people of Kateba had recently been sent back over the border of the next territory whence they had run. Even now they will not acknowledge the chief's authority, and though three of them have believed and came to greet me, the rest resent any attempt at preaching the Gospel to them, and had even told the teacher that if he visits there, they will beat him. So pray that the love that casteth out all fear may be given to the teacher and people.

After a tramp of six miles we arrived at Midjiba, and later Kam-pemba. Here, we had a warm reception from old friends, and they soon cooked a good meal for my boys. At the meeting later, twelve stood up to believe, as the way of salvation was made clear and simple according to Romans x. 9. Then Davida, one of the elder believers accompanying us, got up and explained what rites and native customs would have to be given up, such as funeral beer-drinkings and suchlike ceremonies.

About four miles out of this village I was walking along some distance from Davida, all of the others having long since passed on, when suddenly I espied a troop of brown creatures, staring out at me only a few yards ahead on the path. A troop of big brown baboons all dancing about, and the male eyeing me savagely. I shouted at them at the top of my voice, and then after an anxious moment of hesitation, they retired to about thirty yards from the path, and we were able to pass on safely. To-night in the village the older men are shouting at the younger men to

COME AND HUNT THE BABOONS

which we saw. They go and sleep near the path where the baboons were last seen, and as soon as the first streaks of dawn appear they try to encircle them with their nets. Then they beat them with the handles of

their axes. We had previously told them that we were going to have a meeting, so this is the way the Devil tries to entice them away from it.

In the morning after a short meeting we left, accompanied by about six of the young men who had stood up to believe the day before. The path lay along the hillside in the midst of high rocks and wooded slopes, passing a tree that had just been struck with lightning and was scorched to the roots. We got into Lwakidji and visited the numerous smaller villages that make up the chieftancy of Lwakidji. The old man who was the chief when I was here last had died and now his son was the Mwine Ntanda (owner of the earth of that chieftancy). He is still young and used to be quite a bright young fellow, but now he has six wives, and is settled down to the usual beer-drinking life of

A LUBAN CHIEF.

We had a well-attended meeting in the evening, at which all listened respectfully to the Word.

We discovered an old man carving an idol out of the stump of a tree for his healing. We told him to come along to the tent, where Davida sat down and had a long chat explaining things to him and encouraging him to look to the Lord for his healing.

We left about seven the next morning accompanied by a crowd of youngsters with Amona and Noah,



Right Testifying before baptism
Left Baptising in the Kaap River

who all came along with us for about seven miles to the *Dibwe dyandele* (enormous stalactite caves). After a word of prayer with those who were returning to Lwakidji, we took the path for Mpasu. We followed this path for

TWELVE MILES THROUGH A SWAMP

which brought us to the outskirts of the village. As soon as we were sighted, we were followed by a mob shouting and yelling at the top of their voices to the rest house. I made bread and then after a short rest spoke on "The Stone which the builders rejected." Eleven stood up to believe. We then gave them a further word of instruction, and sang some more hymns.

The next day brought a full meed of blessing in His service. In the morning we marked out a chapel and the teacher's hut, and had a long chat with the

chief after the effects of his drinking had passed off. Then we set off again for Kabwe and had another baptismal service, as some others had come along who had been waiting for some time. The rain came on but we kept on, and baptised Petelo, Luka, Amosa and Jakoba,

We return again to the village for the evening meeting. At first only a few gathered, but later quite a crowd came. I spoke on "God is the God of the living" and "Banwe banyoka," etc. An interesting argument ensued between two of the older men present, and then later two of those elder men stood up to believe. How we praised God to see this break among the elder men. There were some younger men who stepped out into the ring. God forbid that we should be counting and numbering the people, but we did praise Him for this wonderful response that we had never been privileged to see before in Twita Munza, at any rate. It was a great encouragement to us all and to Hezona, the teacher, who has faithfully visited these villages for the past 2½ years and this is

THE BEGINNING OF THE REAPING.

We passed on through a beautiful ravine. Arrived at Mukunku we pitched tent in the local smithy's hangar as there was no proper rest hangar. Twelve fine young men stood out for salvation. We prayed with Kallo, one of the carriers, who was under conviction and wished to believe. Then a long day through Kitunge, Katenge, Kolla and Makenge. We got to Kahasa and passed through into the chief's village of Twitu Kalalu. Here we had good response, and ten stepped out for the Lord.

On Saturday we moved on to Twite Mbaiyo, where we had good meetings, and

TWELVE STEPPED OUT FOR THE LORD.

Later three more came along, middle-aged men with families, and five more came out at the afternoon meeting. The chief here is a very old man and getting feeble. Next morning we went to Kahasa for meeting and found most of the people away hunting. This provides a frequent disappointment.

We returned to Mbaiyo, had another meeting, and five more stood up to believe. Praise God for those precious souls. May they be kept faithful to the end. The Mfumu brought along a goat and this helped matters considerably, for some had come to the meeting from a distance, and thus it was made possible to have a Sunday together. The next morning we went to Songi, where we got to know the *banababwanga* (believers) and their relatives. Here we baptised eleven in the morning. I enjoyed baptising them myself. Five more professed to accept salvation.

In the morning we reached home again safely. Praise God for His keeping and His loving provision all the way through. We found Sister Taylor and the children all well.

Pastor Hubert C Phillips writes

It is a real joy to minister to our dark-skinned brethren, and to bring to their darkened hearts and minds the news of our glorious Lord and His immeasurable love. Immanuel—God with us—the source of all comfort and strength, of all blessing and

power, of all holiness and joy—what blessings are ours in Him, and theirs too as they put their trust in Him.

We have been praying for a new missionary for some time—one who would not have to spend months and months in language study before being useful. The Lord has answered our prayers, and the new missionary has arrived and he started work immediately. Let me tell you of his first journey.

Early Sunday morning he was ready, and together with my wife and native evangelist Laban, we made a start. The new missionary carried us all the way. Over rough roads, through *spruits* and rivers, up hill and down dale, he went as smoothly as a Rolls. Thank God for

MISSIONARY FORD:

Through the goodness of God's stewards he has come to help us, and a real help he is. Ten miles on a well-worn road, over three miles descending a mountain-side, and then we were to turn to the left. We looked, but we saw no road. At last we accosted a herd-boy. "You have passed it," he said. True enough we had, as we had not recognised it to be a road! But old Ford was full of beans, and took us up easily. After another eight miles some "boys" around their mealies pot direct us to a road skirting another range of hills. Up we go, until it is like driving on a ledge, cut along the side of a wall, with the Kaap River at the bottom of it. We remember "God with us," and are safely carried through.

The last lap, the bumpiest, the ruttiest, the muddiest, the windiest, and I could go on . . .

But now we are getting out. There is Isaya's face all shining; there is his wife, there are the others. All want to help. One takes a hymnbook, another the bag, another the mackintosh,—they would have taken us, too. Half an hour later we are all kneeling;

HEARTS GLAD, HEAVEN NEAR.

The evangelist and I give messages while they drink of the Word like sponges. After the benediction we make our way for the river; it is about a mile's walk, and accompanied by hymn singing all the way, we arrive. Only three to be baptised—only! But what may those three young men mean with their changed lives and clear testimonies! There was only *one* woman at the well of Sychar.

A joyful party returned to the church to break bread. We ate the same bread, drank out of the same cup, and worshipped the same Lord.

The sun was beginning to go down when we gathered around our new friend again for the final handshakes, and "The Lord be with you." It was good to be there. But now young Ford was shewing signs of impatience, so we glided off, and the waving hands got smaller and smaller.

One hour on the road and it was dark; but our new missionary had eyes like searchlights, and a real thirst for hill-climbing, so we let him go.

At half past nine we put him to bed, after having taken us 102 miles without getting tired.

Triumphant Tidings from the Foursquare Front

Many Conversions—Baptismal Services—Healing Miracles—God-blessed Ministries

CONGO MISSIONS.

Eastbourne. The following is an extract from the "Eastbourne Herald"

"Mr J Mullan, a representative of the Elm Foursquare Gospel Alliance in the Congo was the speaker at a missionary meeting at the Elm Tabernacle in Hartfield Road on Wednesday evening

"Mr Mullan gave a highly interesting address, having brought with him a number of curious wooden idols and instruments used by the natives. The area covered by the mission is that of the Katanga Province (about the size of the British Isles) for which district there are twenty-six missionaries. There were nine main stations, said Mr. Mullan, and at each station there were about twenty native evangelists. There was a large audience."

BELFAST FOURSQUARE.

Saunders Street, Belfast (Miss Streight) Praise God the Foursquare Gospel in Belfast is proving itself not a monument but a movement. For years past a great need was felt by many of God's children for a Foursquare church in the Newtownards Road district, a densely populated working-class district, and God in a miraculous way answered the prayers of His saints. Pastor Mercer was enabled of God to secure the hall, a vacated elementary school situated in Saunders Street, right in the centre of the district. The school was soon renovated by the brethren and converted into an Elm Hall, thus making Belfast Foursquare, this being the fourth tabernacle in the city. The opening meeting on a Saturday afternoon was a blessed time. God set his seal upon the work in a wonderful way. Mr Martin then commenced a fortnight's mission. Souls were saved, and the saints encouraged to press on. A Sunday school was then announced, and in a few weeks over 120 scholars were on the roll. There is now an established assembly in Saunders Street, with accommodation for 600 people. Miss Streight came over from Portsmouth to take charge of the work, the Lord has been blessing her ministry in a marvellous way, and the old-time power is sweeping the place.

CALL TO PRAYER FOR CONGO.

Brighton. A prayer meeting turned into a call for prayer is the best description we can give of the service on Tuesday, April 15th, when Pastor James Mullan, recently returned from the Congo mission field, visited the church here. He spoke for an hour on the Gospel work being done among the natives of Central Africa, and of the wonderful transformation wrought in the hearts of these people by the power of Jesus Christ. Through the entire length of his discourse one felt that the appeal of his heart was for prayer, he brought a vivid picture of native life before the people, and shewed the tremendous obstacles of superstition and cruelty which lay before the evangelist who ventured to carry the message of the Cross to the natives of Africa. But he spoke also of the bravery with which these same natives, when once converted, stand firmly for the Lord in the face of violent death rather than betray their Master. Pastor Mullan asked in closing for prayer, prayer for the spread of the Gospel message, prayer for the protection of these splendid converts, and prayer for the evangelists who are labouring in the Dark Continent to bring souls to Christ. Pastor Lees, who is an old friend of Pastor Mullan's, conducted the service.

HOVE BAPTISMS.

Hove (Pastor W L Kemp) The saints here are praising God for the continued blessing on the work. At the beginning of April Pastor and Mrs George Kingston were in charge of the assembly for a week, when a spiritual and uplifting time was spent. A number of souls were saved, and some testified to the Lord's healing power.

Mr Mullan from the Congo was with us for one evening, and gave a very interesting narrative of life and Gospel work in that needy part of Africa.

Good Friday was again a day of special blessing, when Hove held a first baptismal service. Seven were immersed by Pastor Kemp, and as a result of the meeting five precious souls were saved.

MANY NEW MEMBERS.

Ipswich. On a recent Sunday evening testimony was given to the progress made by this church in the receiving into church membership of nineteen new members. This service made a great impression on all present. As each one received the right hand of fellowship from the Pastor they were given a promise from the Word of God.

At a recent week-night meeting, two stirring testimonies were given by a sister who had been saved at one of the meetings, and by a brother who had been restored to the Lord. The brother's testimony revealed that God had worked a miracle in his life, and was very encouraging to the Pastor and the assembly. During the last few weeks the Lord has been graciously blessing at each meeting and a number of souls have been born again, in one week alone nine were saved and three backsliders restored. A very impressive service was held on May 1st on the occasion of the farewell of Pastor Fielding. There was a greater number present than seen at any previous week-night meeting, bearing testimony, as it did, to the appreciation of the past ministry of God's servant. The Pastor delivered a very appropriate and encouraging message on Psalm xxxii 8, "I will instruct thee, teach thee and guide thee," and his words will be long remembered.

Since the commencement of Pastor Fielding's ministry no less than seventy souls have found peace at the foot of the Cross. Also several have testified from time to time that they have been quickened in their mortal bodies in the Divine healing services. Much praise ascended to the throne for all God's goodness to His people here.

REVIVAL MISSION.

Annaghanoon (Evangelist E F Cole) A Gospel campaign conducted by Miss Morrell and Miss Graves has been a time of revival and blessing. Throughout the mission God's power was manifested in a wonderful way. As the Gospel truths were presented to the people night after night, willing hearts surrendered to the Lord Jesus Christ. Never have we seen men and women in such a state of unrest, God mightily used His servants in the bringing down of the strongholds of Satan. Sinners were saved, backsliders restored, many of God's people were baptised in the Holy Ghost, and best of all, the revival has not finished. The Lord's people here with Jesus as their Captain, are marching on against the powers of darkness. All glory be to God!

WONDERFUL BLESSING AT SOUTHAMPTON.

Southampton God has spread a wonderful feast during Master Frank Allen's campaign, and all who have been privileged to attend have had a glorious time. During the campaign more than thirty have surrendered to the Lord. All meetings were well attended and on Sundays every available space was occupied. The last Sunday saw a fitting end to a glorious fortnight, with three meetings embraced in one. Master Frank Allen addressed a crowded church and two packed vestries, speaking on "The Prodigal Son," and after an appeal eleven souls surrendered to the Lord. Then followed a blessed time when about 400 broke bread, and remembered the Lord's death and resurrection. At the conclusion of this service three sisters who only came into the meeting on their way to the mission field in Africa all gave their testimony and solicited prayer on their behalf. On Monday night Master Frank gave his life story to a packed house when four more souls surrendered to Christ.

RESURRECTION POWER AND BLESSING.

Ballymoney (Evangelist S J Cooper) A special Easter Convention was held in the Elm Hall, Ballymoney, on Sunday and Monday, three meetings each day, at which the following speakers took part: Mr James Hall (U.S.A.), Mr H Hanna and Miss M Craig (Belfast), Mr James N Strachan, Mr A Speers, and Miss M M'Cluskín (Ballymena) and Evangelist A Stronge (Ballymoney). Special solos were rendered. The meetings were well attended, the hall being crowded in the evening. The Lord blessed the special services in a wonderful way. At the close of the meeting on Monday night a double trio sang the hymn, "Then forward still, tis Jehovah's will."

ATTRACTION AT GREINA.

Greina (Evangelist F J Stiemming) Greina has once again been the centre of attraction for many. It was not the Blacksmith's Forge this time, but the Elim Foursquare Gospel Church Loanwath Road, which was the magnet. It was the first Elim Convention meeting in this town, and crowds wended their way to the services. It was with no little anticipation that this event had been looked forward to by the Greina assembly. It was truly a day never to be forgotten. A special train arrived from Carlisle with about 200 saints from that assembly. From Greina Green station they marched, singing heartily the praises of God. This march terminated in a huge open-air meeting in the centre of the town, and testimonies were given to the saving and keeping power of the Saviour.

The afternoon service was devoted to the theme of "The Foursquare Gospel." It was explained to the crowded gathering by two sisters and two brothers. Many were blessed and encouraged to go on in this blessed way. Tea was served in the open, while God poured out His sunshine.

The evening again saw the hall packed, when the messages were given by Mr Bradley and Evangelist F J Stiemming. Two souls surrendered to the Lord—truly a blessed ending to a blessed day.

FAITHFUL MINISTRY

East Ham. Sunday, April 27th, found a large congregation gathered at the Elim Tabernacle for the farewell meeting of Pastor and Mrs Court, after a faithful ministry of twelve months. After a message sung to duet by Pastor and Mrs Court, the Gospel was again preached (by Mr Court), and mingled with the regret and sorrow at the departure of the Pastor was a great joy, for three souls came out for Jesus.

EYES HEALED DURING BIBLE STUDY.

Hastings. During the past few weeks the church here has received much blessing from the Lord. There have been souls added to the Church and many have testified to being blessed in their body. Pastor Greenway has been giving a series of studies in the Epistle to the Galatians. During the study this week a sister received a blessing, her eyesight being perfectly restored though she had worn spectacles for about twenty-two years. The subject for study was Paul's thorn in the flesh, and it was remarkable that during the exposition of the subject, in which the eyes figured so largely, our sister suddenly felt a sense of aching over her eyes, and was led to remove her glasses. Immediately the pain went, and she could see better without her glasses than with them. This occurred on Tuesday 8th April, and the glasses have not been required since.

LIVE FOURSQUARE CENTRE.

Carlisle (Pastor and Mrs Tweed) The blessing of God continues to abound in this live Foursquare Gospel centre. Under the able ministry of Pastor and Mrs Tweed a solid work is being accomplished for God. Souls are being saved—three on a recent Sunday, when Pastor Tweed preached a powerful message on the "Days of Noah." Many are receiving the Baptism in the Holy Ghost with the signs following. Special mention must be made of the Bible readings on Thursday each week, when Pastor Tweed has been taking a series of talks on "The Fruits of the Spirit."

STEADY PROGRESS AT KILSYTH.

Kilsyth (Evangelist J Robinson). The work in this corner of the vineyard is steadily progressing, the services, both on Sundays and week-nights, being well attended. The truths of God's Word are brought home to the hearts of the hearers through the faithful and able ministry of His servant, drawing them to a closer walk with God, and inspiring their hearts to press forward, and run the race with patience.

Saturday evenings are devoted to prayer, when the presence of the Lord in the midst is very real, as the saints go before the Lord to thank and praise Him for all the blessings so graciously bestowed, and to make their requests and wishes known.

ATHEIST SURRENDERS TO CHRIST.

Swansea (Pastor W Barton) Under the faithful ministry of Pastor Barton, the work here is shewing practical proofs of prosperity and progress. For a long time past, hardly a

week goes by but souls are saved, and recently there were nine converts in one week, including a very staunch atheist, who, after a time of deep conviction yielded to the constraining influence of God's marvellous love. At a recent testimony meeting she declared that previous to her conversion her life had been miserable and despairing, but since she decided for Christ there has been a mighty change, her shadows have turned into sunshine, old things have passed away and all things have become new. Now she endeavours to proclaim to all of her new-found joy and treasure.

Another baptismal service was recently held when twenty-five candidates were immersed in water. Crowds were attracted to this service, which was conducted by Pastor Barton once again at Bethesda Welsh Baptist Chapel kindly placed at our disposal. After a very plain and powerful address, the candidates each gave a personal testimony of their conversion before passing through the waters. Two of the sisters testified to having received a definite healing touch during the service.

On a recent Sunday afternoon the church here had a visit from Pastor James E. Mullan, who gave a very interesting and inspiring account of the missionary work on the Belgian Congo, stirring up fervent and earnest prayer in the hearts of the saints here on behalf of the Foursquare missionaries labouring in the foreign fields.

HEALING AT LEICESTER.

Leicester (Evangelist H Godson) During the last few weeks very successful meetings have been held, and on each occasion there have been good attendances. God has stretched forth His hand in healing as the following testimony will prove.

"With a heart full of gratitude I give my testimony to the healing power of my Saviour. Three years ago, I had a double operation for appendicitis and kidney trouble, also for four months of last year I was in a nursing home suffering from chronic nausea and nervous breakdown. From the time of my operation, until February of this year, I never knew what it was to be entirely free from pain. In February last I was anointed and prayed for by Pastor Godson, and immediately all pain left me. With such joy I left the meeting, hastening home to tell my mother the glad news. I feel like the Psalmist who expresses himself so beautifully in Psalm cii. 1-4, and give to God all the glory."

Several inspiring addresses have been given by the Pastor recently and great interest has been shewn in the spiritual thoughts arising out of these addresses. Each week there have been professions of salvation.

SUCCESSFUL MISSION.

Romsay. Success has attended a three weeks' campaign recently concluded here and the Lord has truly blessed the ministry of Miss Buchanan, who faithfully delivered His Word during the mission. Through these services the church has deepened its worship, and in a practical manner has taken to heart the chorus so ably taught and so much blessed—"Pray through."

The presence of the Lord has been wonderfully felt and blessings are still attending the efforts of the campaign. The spirit of hope and faith are a marked feature in the assembly, and give promise of future progress. Barriers have been broken down and spiritual life quickened.

Good Friday was indeed a blessed day, for only God could bless in such a manner. The afternoon and evening services were well attended and a special visit from Miss Thompson of Andover was much appreciated, and she was anointed of the Lord in her ministry. Special open-air services were ably conducted in different parts of the town by Evangelist G. Bishop, supported by numbers of the saints.

FRUITFUL CRUSADER CAMPAIGN.

Hammersmith. The Hammersmith assembly was recently favoured by a visit from Pastor Hathaway, the Divisional Superintendent which was much appreciated. He spoke on the subject of Gideon and his three hundred, shewing how wonderfully God can use just a handful of people who are within His will. He also brought into prominence many other thoughts of deep spiritual significance.

A special Crusader campaign was recently held. The first day opened with silent prayer from 10.30 a.m. to 11 a.m., followed by a breaking-of-bread service at which all present received much blessing. In the afternoon a Crusader rally was held in a local park, there too the Lord was present to bless.

At the evening service Pastor E. C. W. Boulton and the London Crusader Choir were present, and after the rendering by the choir of several of their pieces, Pastor Boulton delivered a beautiful address on John i 29 "Behold the Lamb of God, which taketh away the sin of the world." A Gospel appeal was then made and four souls signified their desire to follow Christ all the way Truly on this the first day of the campaign the Lord had done great and marvellous things. The campaign continued during the week, and night after night a considerable company gathered to hear the grand old Gospel. Each night the Crusaders sang several choir pieces, and glowing testimonies and inspiring addresses were given. It was good to hear these young people telling of lives and homes transformed by the power of God. Crusaders from Bermondsey, Croydon, Islington, Wimbledon, Clapham and Rochester all took part. Praise God for the great things He is doing at Hammersmith.

CRUSADER VISIT.

Grimsby. There was a large attendance when the Scunthorpe Crusaders came to Grimsby on the 24th April, and took over the meeting in co-operation with Pastor Olivant. Some gave gospel recitations, whilst others testified to God's saving and healing power, and the precious Word was faithfully passed on. One soul surrendered to the Lord at the close of the meeting.

On Sunday, April 27th, Pastor and Mrs. South held their farewell meeting. The time seems all too short since they first came into our midst. They have been a real blessing, and God has used them in many wonderful ways. Numbers have been healed and others have received their Baptism according to Acts ii 4, while many have been saved. Praise the Lord! May the Lord bless them in their new sphere in Ireland. Pastor and Mrs. Coffin have arrived, so the saints are looking forward to a rich time of blessing from the Master, and trusting Him for even greater things in the future.

The Family Altar

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

Sunday, May 26th. Psalm cxi 1-13

"In Thy salvation how greatly shall he [the king] rejoice!" (verse 1)

Even a king cannot rejoice in his own strength. All his strength comes from above. If he should seek to rejoice in his own strength it is because he forgets that all his strength really comes from the King of all kings. The life we enjoy the strength we employ—all is from God. Therefore let us rejoice in God this morning. If the song has lost its fervour let us seek its revival. If there is a feeling of spiritual emptiness, let us seek a great infilling of spiritual fullness. If the well of our "Amen's" and "Hallelujah's" is dried up, seek once more the springing up of the water of eternal life. We must not let this day be a dull day. We must not limp along our pilgrim way. We must not hang our harps upon the willows. Seek the face of the Lord. Get the vision—then dulness will become delight, the limp will become a skip, and the discarded harp will respond once more to the touch of our happy fingers.

Monday, May 26th. Psalm cxi 1-8

"All they that see me laugh me to scorn" (verse 7)

That was true of the rabble crowd that gathered round the Lord at Calvary. But it is altered now. The rabble see Him not, only believers see Him now. The eye of faith pierces the veil of blue and rejoices in the presence of the Redeemer. There is no scorn now, but unspeakable praise. There is within our hearts not a discord of scorn, but, praise God, a melody of love. The One who was once the centre of the crucifying throng is now the centre of the crowning hosts. 'Tis not now a crown of scorn that rests upon the Saviour's head—'tis a crown of glory. Once it was the Cross, now it is the reward. Once it was the pain, now it is the praise. Once it was the laughter of enmity, now it is the laughter of love.

Tuesday, May 27th. Psalm cxii 15-31

"The meek shall eat and be satisfied" (verse 26)

Beneath the world's veneer of etiquette is selfishness. To put it bluntly—the spirit of the age is that of grab—each one for himself. Says the world, "If I don't help myself, nobody else will." The timid hands of the meek are brushed on one side by the rough hands of the selfish. Yet it is not the selfish that are to inherit the earth, but the meek. The gentle hands are to be the controlling hands. The words of the meek are to rule over the display of the autocrat. God is on the side of meekness—therefore the meek always triumph. It is not a childish meekness, but a strong, self-controlled meekness which delights the heart of the Lord. Christ was meek, but not weak. The meek have a constant communion with God which satisfies the deepest hunger of the heart. The meek eat of Him and are satisfied.

Wednesday, May 28th. Psalm cxiii 1-6

"The Lord is my Shepherd I shall not want" (verse 1)

I shall not want a protector in the time of danger. I shall not want a deliverer in the time of bondage. I shall not want a preserver in the time of weakness, a provider in the time of hunger, or a satisfier in the time of thirst. I shall not want a guide in the time of perplexity, a friend in the time of loneliness, or a banker in the time of financial trial.

I shall not want an advocate in the time of accusation, a comforter in the time of sorrow, a rest-giver in the time of weariness, a teacher in the time of ignorance, or a prompting paraclite in the time of opportunity. I shall not want—I Well, so we could go on. But "all that I need is in Jesus." There are no empty places in any life when the Lord is constantly acknowledged as our Shepherd.

Thursday, May 29th. Psalm cxiv 1-10

"The King of glory shall come in" (verse 9)

When the King of glory comes in, He brings the glory with Him. Who is the King of glory? It is Christ—He is the King of glory. Has He come in? Bless God! the majority of those reading these lines can say—He has. He came in with the glory of salvation. He turned our sighing into singing. He turned the heart of many clay into the temple of the Holy Ghost. Then the Holy Ghost came in—and that meant more glory. When Christ came in we felt the glorious throbbings of immortal life. When the Holy Ghost came in we felt the glorious throbbings of immortal worship. Let the King of glory rule in the heart—then the glory will not vanish, but it will increase more and more until the perfect day. Then we shall see Him. That will be the climax and crown of glory. Then we shall know in its fulness the glory that is to be revealed in us.

Friday, May 30th. Psalm cxv 1-11

"Unto thee, O Lord, do I lift up my soul" (verse 1)

Notice what the Psalmist lifted up to God! It was his soul. Not simply his hands, or his eyes, or his voice. It was his soul—the deepest part of him. The part of him that could contain God. Formal worship is useless. It is not external liftings up that we need. It is the lifting up of the soul. Simply lift up the hands and eyes and voice, and the Lord will not shew His ways and teach us His paths. But lift up the soul and He will do so. The soul in touch with God is at the source of every lovely thing. A filled soul means a life that dwells in God. A life dwelling in God means a life which walks without pride on the high places of the earth, and plods without fear through the darkest valley of experience.

Saturday, May 31st. Psalm cxv 12-22

"His soul shall dwell at ease" (verse 13)

Whose soul shall dwell at ease? Answer—the man who fears the Lord. Fear the Lord and we need fear nothing else. The Lord shews Himself strong on behalf of those whose hearts are perfect toward Him. Let the eyes be kept steadily upon the Lord, and you will be able to walk upon the waves of every form of trouble. The waves will be there—but you will walk upon them. Instead of flooding over your head, they will be under your feet. God has not promised that we shall escape trouble, but He has provided a way whereby we may dwell at ease in the midst of trouble. Notice that it does not say the body will dwell at ease. You may know what it is for the body to be very tired, yea, even filled with pain, but the soul!—the soul shall dwell at ease.

Chicago Atheists Active

THE atheists of Chicago conduct regular public meetings. In a circular letter recently sent out from their headquarters, we read

"Chicago says: 'I will be the largest city in the world' and the Atheist Society of Chicago also says: 'I will be the greatest anti-religious centre in the world! We believe that with the help of all the debunkers in Chicago we can do it."

"We will make Chicago the atheist headquarters of the United States, as Mr. Charles Smith, President of the American Association for the Advancement of Atheism, said it should be. Then at the 1933 World Atheist Convention, we may make Chicago the world's headquarters."

"You can help us attain this end by becoming a member, if you are already a member, by renewing your membership, if it is due, by attending all of our meetings at the Atheist Forum, Chicago; by sending in a donation or distributing our literature

"Regular membership fee one dollar per year."

But let us see how quickly an atheist will pray. A physician in the city of Chicago, who accepted

Christ two years ago, says that he grew up in an atheistic home. He often heard his father say, "Some day they will burn all of these churches down or make them into pool-halls and then they will amount to something." The doctor goes on to narrate that while in a hotel in Kansas City one day his father made a remark that seemed very peculiar to him. As he turned to leave the room, his father was sitting on the side of the bed. Hearing him groan, the doctor looked around in time to see him throw both hands into the air and shout, "O my God!" With this he fell over dead.

The doctor was unable to forget that his father, a master atheist, finally came to that place in life where he gave expression to the cry of his soul and prayed. It is natural for a man to pray. The person who says, "There is no God," is simply trying to smother the cry of his own soul. When one refuses to pray, he is opposing the supreme law of his own being.

If a few people become religious fanatics, what can be said of the atheists who develop mental complexes in their efforts to still the call of their souls for God?

Concise Comments and Interesting Items

The Pathos of It. An article in the press by Henry Williamson was anticipated with much interest by many people. The article was to be entitled, "What I am teaching my children about God." It proved to be a strange, muddled article. The tragedy of it all was left to the last sentence. This well-known author said in conclusion, "I, his human father, would wish him to be taught nothing about God." The Cross of the Lord Jesus was declared to be a primitive and barbarous idea. Truly, with many the wisdom of God is still declared to be foolishness. How glad we are that to Elim readers the Cross is indeed the wisdom and power of the living God.

Sadnu Sundna Singh, the great Indian evangelist whose safety was hopefully reported a little while ago, still seems to be shrouded in mystery. Mrs. Arthur Parker, who wrote the Sadnu's life story, writes: "Now about these reports of dear Sundha! I am in close touch with all those who are likely to know the truth about him. The other day I had a marconigram from one of his executors stating that there is no authentic news of his being alive. Naturally all who love him on earth would rejoice to know he is still with us, but how joyously he would go to meet his Lord!"

The Bible is easily the best seller still. More than 12,000,000 Bibles were sold last year. A discerning editor writes: "More than 12,000,000 Bibles were sold last year—a record so transcending the sale of all mundane writers living or dead

as to make them seem mere butterflies of a summer day. Civilisations rise and fall, generations pass by, customs and thoughts change, yet this inspired work of letters remains unchallenged and unchallengeable."

The Bishop of London has been writing on the subject, "Is life worth living?" He quotes a judge of eighty-seven years of age, Sir William Mulock, who said, "The shadows of evening lengthen about me, but morning is in my heart." Then the Bishop concludes: "I hold then that the old judge was justified in his retrospect of life, and in his outlook upon the future, and that the view he takes is not only a Christian, but a sane and reasonable view, and if the world contained more men and women with such a view it would be a more wholesome and a happier place."

Charles Haddon Spurgeon, the most popular preacher of his age, has now been dead thirty-eight years. Yet the Spurgeon Sermon Society, which exists for the purpose of making grants of Spurgeon's sermons, claims that during the past five years no fewer than 100,000 copies have been distributed in all parts of the world. Translations have also been made into other languages. (From the "Christian Herald.")

The deadliest machine gun in the world has been adopted by the United States Navy. It is capable of firing bullets nine miles at the rate of 800 a minute. The heart of men longs for peace—the hands of man prepare for war.

Sunday June 1st 1930

READING: II. Kings vi. 8-23.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "I am come that they which see not might see"—John ix. 39

THE OPEN-EYED BLIND

TEACHER'S NOTES

The Old Testament narrative which is the lesson for this week should be interesting to all the children, and especially to the boys, because it is a "spy" story. Since the war the press has been flooded with this type of literature, and not many boys will be found who admire the character of a spy. There are two sorts however. The spy who sells his own country's secrets for money, and the man who risks his life, penetrates

into an enemy's territory to obtain information about the movements of the enemy, and who does not do it for love of money but for his country. One of the bravest men of this character who died in the war was the German lieutenant, Lodi, who was shot in the Tower of London.

The King of Syria was on the look-out for a sneak, and he suspected that one of his servants was a spy in the pay of the King of Israel. More than once, more than twice, his movements and those of his army had been betrayed to the enemy,

and Israel had escaped the ambush that was intended to take them by surprise. Such betrayals as here seemed evident could not be allowed to continue, so a council was held to find out how the information had leaked through to the King of Israel. Let your imagination picture the troubled face of the King of Syria as he searches every face before him and says, "Which of you is for the King of Israel?" He is face to face however with a great problem, for it is no spy with whom he has to do, but one who can read even the heart of the king. The words discussed in secret conclave at Damascus are revealed by him in Samaria to the King of Israel.

So the Syrians in turn spy out for Elisha, and find him at Dothan—a little fortress in a very important place, because anyone coming from the north to attack Samaria, as the King of Syria was doing, must, after they had crossed the plain of Esdraelon or Megiddo, enter the plain of Dothan and there among the foothills that guarded the climb to Samaria was the fort of Dothan—a thorn in the side, an outpost of the King of Israel, and a guardian of the road to the city.

Horses and chariots and a great host are at once ordered to compass the city of Dothan and to capture Elisha. The city and all in it seemed doomed. Thoughts of the history of sieges such as Khartoum, Mafeking, Kut and other places help one to enter into the terror of Elisha's servant. In the early morning he had gone out only to find the city surrounded, and at once his cry is, "Alas, my master, how shall we do?" He knew whom they were seeking, and that the cost of loyal service to the king would be dearth at the hand of the King of Syria, and that did not seem far off, but Elisha saw what his servant could not see. They were not a lonely outpost, cut off from help and about to perish, for the greater forces with Elisha were not seen, though so real. All that the servant could visualize were horses, chariots, and hosts of the enemy—forces out to crush the fort of Dothan, an army cutting off their communications with Samaria, enemies bent on slaughter and destruction. Then Elisha prayed, "Lord, I pray Thee, open his eyes that he may see,"—and behold, the mountain was full of horses and chariots of fire round about Elisha. Once again it is proved that He that is for us is greater than all that can be against us (Rom viii 31). But you need special vision to see such truth and such forces. Instead of Elisha

being surrounded by foes, now his foes were surrounded by forces upon higher ground—they were caught in a trap, because the mountain that shuts Dothan in was full of the army of God. Then followed the captivity of the host and the leading of them away to Samaria—not to be slain as any unrighteous king would have done, but to be fed and sent to their master to tell a story stranger than any ever sung by the regimental ballad-singer.

The Open-Eyed Blind.

Elisha had one servant who became a leper, then a servant who while he could see yet he was blind. And there are many folks like him in these days. They neither see the hosts of glory nor the Gospel of glory, because through unbelief the god of this world has succeeded in blinding their eyes (II Cor iv 3, 4).

In John ix 40 we read that some Pharisees once came to the Lord Jesus and asked Him a strange question. They no doubt were in full possession of all their faculties, yet they said to Him, "Are we blind also?" and the Lord's answer was, "Now ye say, We see, therefore your sin remaineth." There was a moral blindness more dangerous and more dreadful than physical blindness, and these religious folk, who know so much and did so little, were blind, as blind as bats. They were religious—the lad in this story was the servant of the prophet—yet while observant of the outward, they were blind to things spiritual.

It is so easy to come to Sunday school, and to church—to know all about the truth and about the Lord, and yet not to know Him and see Him. Thank God, the Lord Jesus did not only say that He was come that they which see might become blind, but that they which see not might see, by virtue of the power of the Lord Jesus through which God is still causing the light to shine in our hearts, to give "the knowledge of the glory of God in the face of Jesus Christ" (II Cor iv 6). When He comes in, then we also can see that "greater is He that is for us than all that can be against us." God grant that like the faithful prophet of God we may have power to pray for the young men, the lads and the lasses of our classes as Elisha did—"Lord, open his eyes that he may see", and then may rejoice when they obtain their first glimpse of God's power with the new vision granted.

Truth that is Vital to You

Your Natural Condition.

WHEREFORE, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned (Romans v 12)

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John i 8)

"For all have sinned, and come short of the glory of God" (Romans iii 23)

"As it is written, There is none righteous, no, not one" (Romans iii 10)

What then? are we better than they? No, in no wise for we have before proved both Jews and Gentiles, that they are all under sin" (Romans iii 9)

Bondage Entailed.

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin" (John viii 34)

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness" (Romans vi 16)

"He that committeth sin is of the Devil, for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil" (I John iii 8).

How Freedom Has Been Provided.

"Being justified freely by His grace through the redemption that is in Christ Jesus" (Romans iii 24)

"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Romans iii 25)

"To declare, I say, at this time His righteousness that He might be just, and the Justifier of him that believeth in Jesus" (Romans iii 26)

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed" (I Peter ii 24)

"For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (II Corinthians v 21)

How Liberty is Procured

"For by grace are ye saved through faith, and that not of yourselves: it is the gift of God" (Ephesians ii 8)

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans v 1)

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor v 20)

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