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# THE REVIVAL AT BIRMINGHAM.

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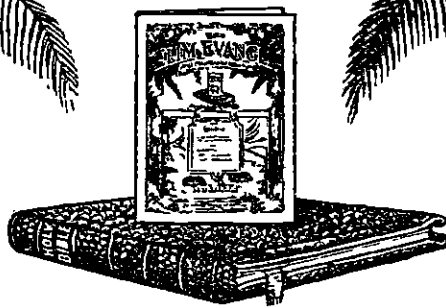
Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 17

APRIL 25, 1930

Twopence

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

Baptiser

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

Coming King

# Principal Geo. Jeffreys & Revival Party at Birmingham

The revival continues, and services are being held this week as follows.

**Congregational Church, Steelhouse Lane—until Wednesday (23rd)**

**The Town Hall—from Thursday, April 24, to Sunday, April 27**

**Thursday, Friday and Saturday, 3 and 7.30. Sunday, 3 and 6.30.**

## ANNUAL EASTER CONVENTION IN LONDON

Concluding Services this week (simultaneously) as follows:

TUESDAY, 7 30	}	ELIM TABERNACLE, Park Crescent, Clapham,
WEDNESDAY, 7.30		ELIM TABERNACLE, Stanley Road, Croydon
THURSDAY, 7 30	}	ELIM TABERNACLE, Central Park Road, East Ham
		ELIM TABERNACLE, Fowler Road, Islington
FRIDAY, 7 30		WELSH TABERNACLE, Pentonville Road, King's Cross

**SHOWERS OF BLESSING ARE FALLING!**

**PRELIMINARY ANNOUNCEMENT OF**

## ANNUAL LONDON WHITSUNTIDE CONVENTION

For further particulars watch this page.

### LIGHT FROM BIBLE STUDY.

Bible study reveals hidden beauties in the Word of God. The beauties are there, but consecrated study is necessary if they are to be seen. A Southend student writes

**"Just a note to express my great appreciation of the studies. They have been a wonderful help and blessing to me—bringing to light many precious truths that previously were hidden."**

What studies does this student refer to? Answer: The Elim Bible College Correspondence School studies

If you wish to know all about them, write to the E.B.C.C.S. Secretary at

**ELIM WOODLANDS, CLARENCE ROAD  
CLAPHAM PARK, LONDON, S.W.4**

### WATCH THESE DATES:

**BALLYMENA.** Commencing April 27. Elim Hall. Campaign by Mr and Mrs Seth Sykes

**LETCHEWORTH.** Annual Whitsuntide Convention. Further particulars later

**NEWTOWNARDS.** Commencing April 27. Elim Hall. Campaign by Evangelist W. H. McWhinnie

**PLYMOUTH.** Commencing April 27. Elim Tabernacle, Rennie Street. Campaign by Pastor Len Jones

## TAKE ADVANTAGE OF THIS SPECIAL APRIL SUBSCRIPTION FORM

(See Cover IV)

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

Please send the "Elim Evangel" for one year to the following, not being a regular reader, at your special post free Subscription Rate of 8/8 (52 issues) Terms, 10 days

# The Elim Evangel

## AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 17

April 25, 1930

Twopence, Fridays

## The Revival at Birmingham

### Over 2,500 Pass Through the Door of Salvation

#### Church Besieged—Crowded Gatherings—Long Queues—Miraculous Healings

**A**FTER much prayer and expectancy the revival in Birmingham is sweeping on. The prayer warriors did not know how it was to come, or through whom, but they knew it would, and now they are experiencing a downpour of God's Spirit such as they have never witnessed before in the great city. Using scriptural words, they say, "There was a man sent from God", for they know Principal George Jeffreys is sent in

#### THE FULL BLESSING OF THE GOSPEL

of the Lord Jesus Christ, for he declares the whole counsel as it is given in His Word



Principal George Jeffreys

He holds nothing back. He lifts up the standard high above the people and calls them to rise to it. Holy determination is to be seen upon his face—determination that the Lord's blood-bought standard shall never be lowered by him. Many who have heard him in other places say that he has been specially anointed for the Birmingham campaign.

What a sight to see, day after day, long queues waiting long before the doors open. As one passes along the queue and looks into the faces of hundreds one can almost read the thoughts of many—"I wonder what will happen to-day"—for they know something happens in every service.

#### THE DOORS OPEN

and a reverent stream of humanity flow in until the building is packed to capacity, aisles, steps and passages—the overflow filing into the minor hall. Bowed heads are to be seen everywhere, asking the Lord's blessing upon the gathering.

The singing commences and immediately one is gripped. "God is still on the throne," the congregation sing, and one can feel that they really believe He is a risen, exalted and glorified Saviour, and that He is on the throne. As the great crowd sing, every eye is upon the throne, and all are expecting the enthroned Christ to work—praise God! He never disappoints, faith

As soon as the invitation is given for men to accept Him as Saviour, hands go up all over the building, and in one meeting alone 198 professed salvation. Whole families have been saved. Fathers who were drunkards now kneel at

#### THE LITTLE FAMILY ALTAR

and give thanks that salvation has come to their home, and that the Lord ever sent Mr Jeffreys to Birmingham. Tears of rejoicing are to be seen everywhere—hallelujahs are to be heard coming from thankful hearts.

Then the sick come until the aisles are full. They pass by one by one, each one is prayed for, anointed with oil in the Lord's Name, God fulfils His word and the signs follow. All over the building God's people are praying:

"Lord, touch that dear sister"

"Heal that crippled man, dear Lord"

"Jesus, put your hand upon this little laddie and heal his paralysed arm"

And God answers prayer. The child raises his helpless arm. The sister is healed instantly, her dislocated hip goes back into place, her leg lengthens four inches. Another

#### HELPLESS FOR THIRTY-FIVE YEARS

is healed. A little child hears who was deaf. A sister who lost the power of speech has it restored. A goitre disappears. A young man has both ears opened and hears well. A sister paralysed internally is delivered. Others were healed of rheumatoid arthritis, bronchitis, piles, insomnia, kidney trouble, skin disease, indigestion, diabetes, neuritis, lumbago, sciatica, internal trouble, rupture, tumours, abscesses, gastritis, deafness, asthma, liver trouble. Sticks and crutches, high boots, belts and glasses have been discarded. In one meeting 178 testified to being healed of all kinds of diseases. Surely Birmingham is proving that the prayer of faith saves the sick and the Lord raises up

The Foursquare revival sweeps on with its soul saving, healing, Holy Ghost enthusiasm. The largest halls in the city are taken, and the Revivalists are compelled to stay on in response to the appeals of the multitudes.

# The Tabernacle: Its History and Mystery

## Talk No. 6.—The Boards

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

**O**UR subject in this article is the boards of the Tabernacle. In all there were forty-eight. (See diagram for details). Each board is a type of the individual believer in Christ. The boards as a whole represent believers collectively. Out of many things we will notice four simple matters

1 *Each board was made out of the acacia (shittim) tree (Exodus xxvi. 15, 16, 29).*

The acacia tree was cut down, the rough portion was cut off, and out of it was made a perfectly shaped board, 10 cubits long by 1½ cubits wide. This board was then covered with costly gold, and ultimately put into its place in the constructed part of the Tabernacle.

Note that the acacia tree was a tree of the wilderness. It was a rough tree, oftentimes grotesquely shaped. It was twisted and blown about by a thousand storms, and yet out of this unlovely tree, covered with shaggy bark, was made a lovely board covered with brilliant gold. When an acacia tree was chosen by God and fitted for the Tabernacle, it became a new creation. Old things had passed away, all things had become new. Therein the board is a beautiful type of the redeemed believer. Once unlovely, once covered with sin, now through Christ made lovely, and made partaker of the Divine nature, which corresponds to the gold covering.

In the Song of Solomon the Shulamite maid said, when she was outside the embrace of her lover, "I am black as the tents of Kedar." And the tents of Kedar were black—never washed from generation to generation. But when she was in the embrace of

### HER SHEPHERD LOVER

he said, "Behold, thou art fair, my love, behold, thou art fair."

Outside Christ we were without beauty, but in Christ we are beautiful. Outside Christ it was right for us to say, "I am black as the tents of Kedar," but now it is right for us to say, "I am comely as the curtains of Solomon." Once a swearing Bunyan—now a heavenly pilgrim. Once a demon-possessed man—now the beloved of Christ. Once a rough acacia tree—now a golden board in the Tabernacle of God.

2 *Each board had two feet or tenons which fitted into two sockets of silver (Exodus xxvi. 19, 21, 25).*

Silver is a type of redemption. Both feet of the board were upon redemption ground. The only standing that we have before God is on the ground of the redemption of Jesus Christ. We stand completely upon His finished work. Silver is the work of God, it is not manufactured by man. Brick is the work of man. If some people had designed the typology of the Tabernacle they would have put underneath each pillar two sockets, one of silver and one of brick. One foot of the board would have been on the silver,

another foot on the brick. There would have been a resting partially on silver—the work of God, and partially on brick—the work of man. There are many who rely for salvation partially upon the finished work of Christ, and partially on the work of their own hands. They say, "Redemption depends upon Christ's work for me, and my work for Christ, and these two linked together will give me access to God." If there is a reader who thinks that, let me say with all the earnestness of my heart, You are wrong. If you are redeemed, you are redeemed solely on the ground of

### THE FINISHED WORK OF CHRIST.

Christ on the Cross said, "It is finished." That is, *redemption is finished*, and a finished redemption cannot be added to, but only accepted. Prayers, service, good deeds, generosity, baptism, will not help in your salvation one jot. The ground of salvation is the finished work of Christ. Our position must be this:

I have no other argument,  
I have no other plea,  
It is enough that Jesus died,  
And that He died for me.

It is not by works that we are saved, lest any man should boast. It is absolutely because of the mercy of God revealed in the finished work of Christ for us. We stand upon redemption ground, and redemption ground is the sole property of Christ. When we are on redemption ground we work for the Redeemer, but we do not help to put the ground there any more than we helped to put down the ground on which the Houses of Parliament stand.

3 *The boards were held together by invisible bars (Exodus xxvi. 26-28).*

On each of the three sides of the Tabernacle were five bars. Now the centre bar ran from end to end, and it appears that it shot right through the centre of the boards. The diagram seeks to shew this. As far as it goes, we accept the usual view that these bars illustrate the invisible power of Christ, holding believers and the Church as a whole securely. But to my thinking the illustration does not go far enough. There was not one invisible bar but three, one on the north side, another on the south side, and another on the west side. There was a *threefold invisible hold*. That is exactly what each individual and the Church has,

### A THREEFOLD INVISIBLE HOLD

—the hold of the Father, the Son, and the Holy Spirit. We are held together by the power of God the Father, by the power of God the Son, and by the power of God the Spirit.

Christ said, "On this Rock [indicating Himself] I will build My Church, and the gates of hell shall not prevail against it." Now the gate was the place where people took counsel together, it was where all

the town councillors met. So that Christ said, in effect: "The counsels of hell shall not prevail against My Church." That is true for the individual as well. All the efforts of hell cannot prevail against us, because we are in the grasp of Father, Son and Holy Spirit. We are held by invisible bands. Before you could destroy the position of those boards, you would have to break the three bars, and before the position of believers in Christ can be destroyed, the power of God will have to be broken, and that is impossible. The believer in Christ is perfectly safe. "No man shall pluck them out of My hand," said Christ regarding His sheep.

4 Beside the invisible bars that held the boards together, there were four visible bars on each of three sides.

What did the first four bars stand for? What

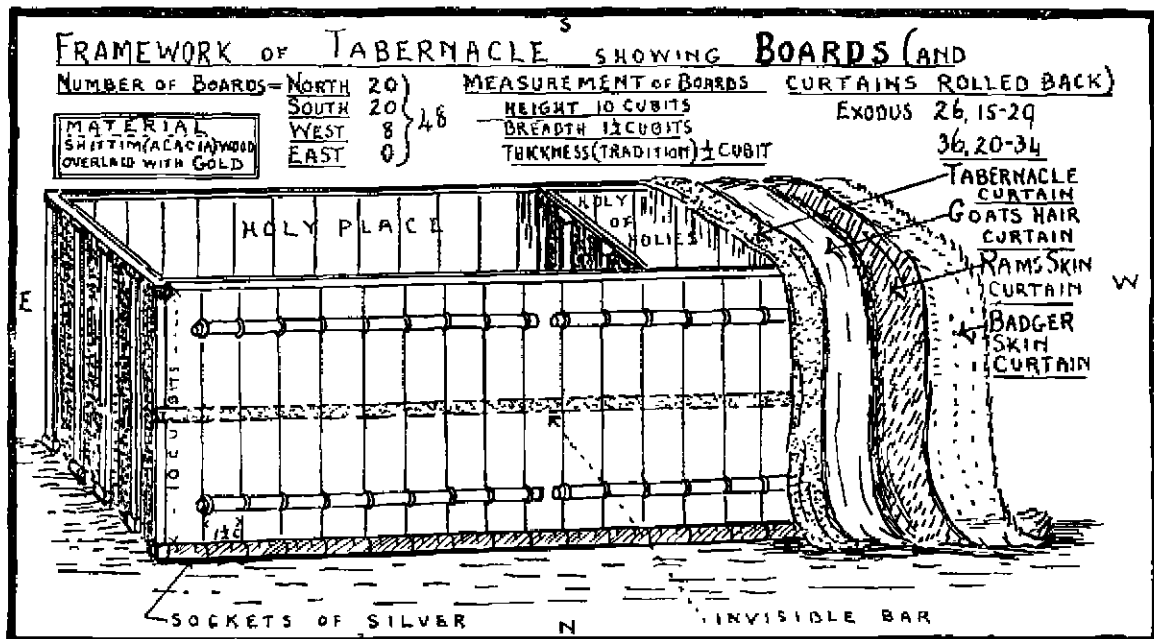
into it now, but, despite perversions of the gift, in my judgment, the apostolic gift is still given. George Muller has been spoken of as a modern apostle of faith. Some translators of Scripture into a foreign tongue, and some pioneer missionaries, probably have a measure of apostolic gift.

(b) Prophets are those who have a peculiar insight into the Word and thought of God.

(c) Evangelists are those who declare predominantly the way of salvation.

(d) Pastors and teachers. This is one office. A pastor is a teacher, and a teacher is a pastor. The pastor is a teacher, but not so originally as a prophet. Generally speaking a pastor-teacher is enabled to tell out what prophets have been led vividly to see.

These four are specially used of God to hold together the Church on earth. *Pastor means shepherd.*



holds believers firmly together, what is the visible source of strength? Turn to Acts ii 42.

- The apostles' doctrine—first bar
- In fellowship—second bar
- In breaking of bread—third bar
- In prayers—fourth bar

There are four visible things that hold the Church together.

The apostles' doctrine as revealed in Scripture, in fellowship—that is, not forsaking the assembling of ourselves together, in breaking of bread until He come; in prayers—private prayers, public prayers, personal prayers, intercessory prayers.

But there were four more bars on the south side. What other four visible things hold the Church together? Ephesians iv 11, 12. Here we have

**FOUR FORMS OF MINISTRY.**

(a) The apostle. The apostolic gift is still given. We generally think there were only twelve apostles. That is not so. No doubt these were pre-eminently apostles, but Barnabas is called an apostle, Epaphroditus is called an apostle. There is not time to go

But what about the other four visible boards? What other four things help to hold the Church together? Romans xii 5, 10, 16. "Every one members one of another." If we always remember this, what a difference it will make! How it will help me in holy living! If one member is damaged, all the other members will be hurt. Why must I not think a vulgar thought? Because Scripture forbids. Yes, that is one reason. Because it will grieve Christ? Yes—but there is still another reason. If I think a vulgar thought, I hurt my brother. If I do a faithless action, I hurt my brother. If I speak a hasty, uncharitable word, I hurt my brother. I must be holy for Christ's sake? yes, but also

**FOR MY BROTHER'S SAKE.**

"Kindly affectioned one to another with brotherly love." That needs no explanation, it only requires practising.

"In honour preferring one another." That word prefer is a rich word. It means literally, "leading the way for." Leading the way for another! It is

so easy to lead another. As long as we can have the first place we are quite ready to remain friendly. But it is not leading another; it is "leading the way for another." Leading another into the place of prominence, the place of power, and dropping out of sight ourselves. In the very early days of our Bible school work, it nearly came to an end several times, but one brother came to our financial aid time after time. Scarcely any one knows his name. I have the prominence in connection with the Bible school, it is my name that is known. Yes, but it is that brother who led the way for me and dropped out of sight himself. That is the spirit which will bring

#### HARMONY IN THE CHURCH.

"Be of the same mind toward one another." When that fails, then there is trouble. When the richer believers are cold toward the poorer believers, when the educated cold-shoulder the illiterate, then it is that division and trouble enter in.

Now, beloved, with all these things to hold us together, what a united Church we ought to be, what a powerful Church we should be. Held by the invisible God, held together by at least twelve prominent things and persons, how united we ought to be in meeting all the storms of life. Look at the acacia tree by itself, shaken by every wind, every storm. Look at the acacia board in the Tabernacle, firm as a rock, unmoved by the severest storms, held in position by many bars and boards. A united Church

can always accomplish for God what a disunited Church cannot. I close with

#### AN ANECDOTE.

A man was travelling in the mountains, and came to a place where a huge rock had rolled down into the road and blocked the whole path. Except by this road there was no passage. Seeing that he could not proceed because of the rock the traveller tried to move it. He exhausted himself in this labour, but his efforts were all in vain. Realising this, he sat down, his heart heavy within him, asking himself, 'Whatever will become of me when the night comes upon me in this solitude, without food, or shelter, or means of defending myself if savage beasts come seeking prey?' While he was absorbed in these thoughts, another traveller came up, who, having done as did the first, and finding himself as powerless to move the rock, sat down in silence with bowed head. After him came several others and none could move the rock, and a great fear fell on them all. At last one said to the others, "Brothers, let us pray to our Father in heaven, it may be He will have pity on our distress." And when they had prayed, he who had said, "Let us pray," said, "Brothers, what no one of us could do alone, who knows but what we might achieve together." Then they got up and pushed all together against the rock; the rock yielded, and they went on their journey in peace.

Unity wins through where division utterly fails

## Concise Comments and Interesting Items

James Douglas, the well-known secular editor, is frequently revealing a remarkable spiritual mind. In a series of articles he has been discussing the question, "Has He (Christ) appeared since then?" He says,

"I used to think that the age of miracles was past, and that the great saints had left no successors. But I now know that spiritual miracles are wrought in our day as they were wrought of old time."

He asked the readers of the "Daily Express" to write and tell him some of their experiences along this line. Here are excerpts from the remarkable selection of replies sent to him:

"Mr James Douglas asks 'Has He appeared since then?' Yes, I have seen Him.

"I had a severe illness seventeen years ago. When I awoke, clear-headed after weeks of delirium, I saw a white-robed figure at my bedside. He smiled at me, and a peculiar radiance emanated from Him. I knew that He was Christ.

"Neither my mother nor her neighbour, who were both present, saw Him. Yet I am sure that I was not delirious at the time."

In another case

"Nearly four years ago I was in bed after losing my first baby, feeling dreadfully ill and with no wish to recover.

"One afternoon, when looking through my bedroom window, I saw a large black cloud in the sky, and in the centre our Lord appeared, clothed in a scarlet robe. I particularly noticed His hands and feet, which were not marked by the nails from the Cross. His face was very beautiful.

"At that time I was very, very ill, but after this wonderful experience I began to mend, and looked forward to living again."

The Archbishop of Canterbury has been making careful enquiries into the blasphemous propaganda of the Soviet Government. Before the House of Lords the Archbishop gave the following amazing information:

"In another school a child is asked 'Are you hungry?' He replies 'Yes.' Then ask your God for bread. No bread comes. A picture of Lenin is produced. 'Now ask Lenin for bread,' the child is told, and immediately a portion of bread is put in the child's hand."

Here is an eyewitness's report of a conversation in a village shop:

"Have they closed down the church in the village where your father-in-law lives?" "They have, and old Father Alexis died last week." He seemed to be well a little ago. "The doctor said his heart broke. He had been in this church over thirty years, and they told him to clear out."

"A boy of fourteen enters the shop, and says, 'That is all nonsense. There is no God, anyway. Religion is no good. Priests are counter-revolutionaries. The teacher said so the other day.'

"An old woman in the corner said 'That is the way they grow up nowadays. What will they do when they grow old?'"

"The Witness" gives a striking paragraph shewing that persecution helps rather than hinders. It is a well-known fact that the Elm Four-square Gospel Alliance is passing through much persecution. Even Christian editors have been guilty of publishing the most grotesque untruths. But we shall find that if we honestly keep clear of the falsities that are charged against us, then indeed persecution will help rather than hinder. The paragraph in "The Witness" was as follows:

"It was so in the days of the cruel Pharaohs. Of the children of Israel it was said 'The more they were afflicted, the more they multiplied and grew' (Exodus 1:12). It was so in the Sanlic persecutions in early days. Then they that were scattered abroad went everywhere preaching the Word' (Acts vii 4). It was so when Herod was acclaimed as god—But the Word of God grew and multiplied' (Acts xii 24). It was so in the terrific persecution of the Waldenses, in the Spanish Inquisition, in the days of Bloody Mary, in the Boxer riots in China. It is so in the heart of Russia to-day. At last the great multitude which no man can number' comes visibly and gloriously forth out of the tribulation—the great one' (Rev vii 9, 14). 'He must increase' (John iii 30), 'The gates of hell shall not prevail against it (the Church)' (Matt. xvi 18). Triumph is assured. 'The triumphing of the wicked is short' (Job xx 5)."

# The Lord's Coming

**T**HE Lord's Coming is the key to all true Christian work. No general can expect to succeed in his campaign without a great military plan. The Church of God cannot work at a venture. The Master and Commander has given us a plan of battle and in this plan the coming of the Lord is the great objective point towards which all else ever moves forward.

In the opening chapter of the Book of Acts the Lord Jesus gave His disciples a distinct commission to be witnesses unto Him, "in Jerusalem, and all Judæa, and in Samaria, and unto the uttermost part of the earth" For this commission He promises them Divine power—"Ye shall receive power, after that the Holy Ghost is come upon you." Had He said nothing else it might have been supposed that they were to go on and work until the whole world was converted. Indeed, this is the common idea of Christians about the mission of the Church. But a thoughtful reader of the first chapter of the Book of Acts will observe that immediately after giving them this commission He sent two angels to announce to them the fact that He Himself was

## SOON COMING BACK AGAIN

to this old world which He was just leaving. "This same Jesus, . . . shall so come in like manner as ye have seen Him go into heaven" Here, then, was a new outlook for their future and a new standpoint for their work. They were not to work for the conversion of the world merely, but for His return; to finish the work He had left them to do and prepare to welcome Him back again. What a new inspiration and illumination this gives to all Christian workers!

To the same effect, and in even clearer language, a little later the Apostle James, in the great council of Jerusalem, lays out God's plan of work for the Christian age "God at first did visit the Gentiles, to take out of them a people for His Name" This is the first stage of the plan, a visit by God to the Gentiles for the purpose of gathering out of them a people for Himself. Then comes the second stage of the great plan. "After this I will return, saith the Lord, "and will build again the tabernacle of David which is fallen down" Here we have the Lord's coming as the next great point of view after the evangelising of the Gentiles. Then will follow a third stage later on when "the residue of men" shall "seek after the Lord, and all the Gentiles, upon whom His Name is called."

Now, when we rightly understand these things a new and decided incentive is given us for all our work. We are

## CO-OPERATING WITH OUR DIVINE LEADER

and working intelligently toward His great purpose. We are not striving for an impossible object—to get everybody saved—but we are seeking and finding the people whom He is calling out from among the world's myriads and we are not disappointed when our work seems sometimes to fail and be rejected of men, because we are in line with Him who was Himself rejected and who is not expecting to-day the

world's acceptance, but His own lost sheep whom He is gathering out of the world. We are working for a glorious achievement and our work is full of intelligence and hope.

In this view, the expectation of the Lord's coming instead of being a hindrance to missions, as has sometimes been charged, is really an inspiration to missions. If we believe that the rapid gathering out of Christ's people from all nations will speedily bring our Lord back again, we shall work with double earnestness and hope. And surely the Master has given us every encouragement to do this. One of His latest prophetic messages was, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Little wonder therefore that those who believe in the coming of the Lord should be among the most active evangelists and missionaries of our time and should be labouring with ardent love and noble sacrifice to send the Gospel in the present generation, to all the world.

The Lord's coming is the key to a happy, holy, and victorious Christian life. This will lift us above the allurements of the world by the attraction of

## A BETTER HOPE

and richer reward. This will neutralise the gravitation of earthly things by the counter-attraction that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" It will make us content to forgo many things that others desire, and accept many a loss and many a sorrow for the sake of "the recompense of the reward."

There is a fine story told of good General Howard of the United States Army to the effect that during a great review after the war he was pushed out of his place in the review as commander of a large brigade of the army that had invaded Georgia and cut in two the Southern Confederacy, and thus practically ended the war.

On the morning of the review Howard was met by his commanding officer, General Sherman, with the explanation that through a political pull at Washington his predecessor in the brigade had secured the consent of the Secretary of War to lead the men on parade. Howard was much tried and with good reason protested that

## THE MEN WOULD EXPECT HIM

to lead them at the review as he had led them in the campaign. Sherman promptly agreed that he was right, but added, "You know we cannot always control the Departments, and so," he said, "while I cannot expect you to accept this as a soldier, I understand, Howard, that you are a Christian, and perhaps you can suffer it as a Christian" "Oh," said Howard, "that makes all the difference in the world, and it is all right" "Thank you," said Sherman, "I much appreciate your magnanimous course, and so we will let him take his place at the head of the brigade, and you will please meet me at



my headquarters at nine o'clock in the morning, and," added Sherman, with a sly wink, "he will march at the head of the brigade, but you shall march with me at the head of the army." That was losing a little and gaining everything, but that is just what the blessed hope of our Lord's coming does for all Christians. We can let somebody else have even

our rights now, and by and by we shall sit with Him on His throne and the trials of the past will seem not worth a thought.

This is the practical effect of the blessed hope and they who really believe it are enabled to walk on a higher plane and reflect from their faces and their lives a little of the coming glory.

## Vision According to Promise

An Experience of Joel ii. 28-30

By Miss D. COMYN CHING

**I**N the year 1908, I was staying with Pandita Ramabai in India, where I received a mighty Baptism of the Holy Ghost according to Acts ii. 4. It was the first time the Holy Spirit gave me utterance in another tongue; accompanying the Divine utterance I saw the following vision

I saw a mighty company of people all clothed in spotless white. There were ten or twelve in a row, and they extended row behind row, by the thousand and million. They were all moving stedfastly forward with rhythmic movement towards the golden gates of the golden City, and the gates were flung open inwards. Forward and ever forward they swayed, ever singing a triumph song to the Leader in their midst. I thought the Leader must be the Lord Jesus Christ, but as I tried to see His face He seemed to have moved to the golden gates. Then I was puzzled, for while there was One at the golden gates, and One in the midst, yet there were

### NOT TWO LEADERS, BUT ONE

Then it came to my mind that this was connected with the mystery of the triune Godhead, and I began to concentrate my attention upon the One at the golden gates. There was no doubt that He was the Lord Jesus, and from Him went crimson threads of His own life-blood to each person clothed in glistening white. Each one had his own individual thread of crimson, and by means of this heart union with the Lord, he was drawn forward, ever forward towards the golden City. On each side of this white company thronged a dense dark crowd of people dressed in black, pushing and jostling each other along, each man intent on his particular business or pleasure. These were not in line for the golden City, so whither went they? I gazed in horror as they reached the horizon line from which they seemed to drop off into an abyss. But the company in white with their

### CRIMSON CORDS

had a strenuous work to perform. By means of his crimson cord each man in white was kept in close touch with his Saviour and Head at the golden gates. But if he stumbled, or turned towards the dark throng, it shot up the crimson cord like a cold throb of pain to the loving heart of the One at the gates; but ever as he moved forward nearer his Saviour at the golden gates of home, he had the power of drawing out of his crimson cord other crimson cords which he strenuously flung among the dark throng. But, alas! the people in black seemed only annoyed with these lines of life, which upon rejection would curl up again

into the cord from which they came, and flow back into the heart of the One at the gates, till my heart was torn with His cry, "Ye will not come unto Me that ye might have life."

Now those who rejected these cords sent back at the thrower poisoned arrows, which however only slithered to the ground as the thrower, gazing at the Leader and singing aloud the triumph song, moved more rapidly forward. But

### THAT DARK THROG

of people! Would not one of them be saved?—and then I saw one woman on the verge of the horizon line, at the last moment grasp the crimson cord, and instead of being just outside the golden City, she was wafted round, just inside. Amongst the white company I was greatly impressed with the predominance of the crimson, and then I saw that not only did each one hold a crimson cord, but that from each one to every one else went a crimson cord, so that they were all joined in a network of crimson, as closely and perfectly interwoven as a pattern in a carpet. So much so, that when one person loosened his hold of his crimson cord, the lines of the others continuously caught him up, till regaining his own stand, he came forward with the rest, joining again in the triumph song with a tone of deeper humility. At one time I had the carnal thought that I would pick out my friends in

### THE WHITE COMPANY,

and see who was near to the Leader and who was following afar off. Then I discovered that it was impossible to do this, for as a crimson cord reached them it spread out into a semi-transparent crimson veil which entirely enveloped them, thus each one was covered with the Blood, and known in his true position only to the One at the gates, who ever drew him forward. Then suddenly my attention was concentrated on the Leader in the midst of them. He was as a mighty, holy, glorious fire, and from Him the fire shot up and down the crimson lines to all around Him. Each one who received the fire joined in the triumph song with a new intensity, and the triumph song became full of meaning, and what I noticed particularly was, that when anyone had got the fire and then threw out their crimson threads to the dark throng, the fire shot down it like an electric current and directed it straight to the ones in the crowd who were ready to receive it, and then there began such a mighty ingathering from the darkened throng that I felt as though my spirit would leave my body for

very joy. But then, suddenly, we were all inside

**THE GOLDEN CITY,**

and as had been the network of crimson cords outside, so was the network of golden streets inside. But there was only one rapturous thought—now to get to Him who has drawn us all with His life-blood. The Leader at the gates is the Lamb upon the Throne. Every poisoned arrow which had been hurled at a thrower in white had, if it had been felt at all, first pierced the semi-transparent crimson veil, and so entered His heart first. His own life-blood had drawn us. And now to reach Him—it was a thrilling moment of surpassing joy quite beyond description; and then I noticed that all the way round the golden City there were other gates, and other companies, drawn by the same life-blood, making the steep ascent.

Then as I yet gazed upon this crimson, white and golden river of radiant drops of humanity flowing up to the golden City through a dark rough world, I became strangely aware that there was yet more to see. From within the golden City came a warm and frag-

rant mist, which seemed somehow to be part of the One at the gates, and part of the One in the midst. Gently as "pillars of cloud" it brooded over

**THE COMPANY DRESSED IN WHITE,**

making the garments white, the cords deeper crimson, the fire brighter gold, and especially, I noticed, did the crimson network become more closely interwoven, and the people dressed in white drew closer together, and passed more quickly into the golden City under the refreshing Presence, and the triumph song grew wondrous soft and reverent, and new harmonies enriched the music. "What is this mist, Lord?" I asked. And the answer came with such intensity as almost to cause me pain, "This is a love mist! a love mist! a love mist!" For long I kept these things, and meditated on this love mist. The Trinity is represented—God is love—and the greatest of these is love—we can only go the way of the Blood, we may also go the way of the fire, and perhaps often the last to develop is the way of perfect love, satisfied to be enshrouded in the fragrance of His love, trusting where we cannot see.

# What Think Ye of Christ?

"Pharisees, with what would ye reproach Jesus?"  
 "He eateth with publicans and sinners."  
 "And you, Caiaphas, what have you to say of Him?"  
 "He is a blasphemer, because He said, 'Hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.'"  
 "Pilate, what is your opinion?"  
 "I find no fault in this Man."  
 "And you, Judas, who have sold your Master for silver—have you some fearful charge to hurl against Him?"  
 "I have sinned, in that I have betrayed innocent blood."  
 "And you, centurion and soldiers, who led Him to the Cross, what have you to say against Him?"  
 "Truly this was the Son of God."  
 "And you, demons?"  
 "He is the Son of God."

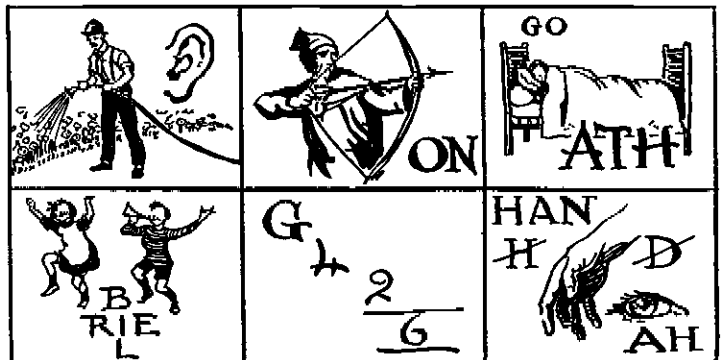
"John the Baptist, what think you of Christ?"  
 "Behold the Lamb of God."  
 "And you, John the apostle?"  
 "He is the bright and morning Star."  
 "Peter, what say you of your Master?"  
 "Thou art the Christ, the Son of the living God."  
 "And you, Thomas?"  
 "My Lord and my God."  
 "Paul, you have persecuted Him, what testify you against Him?"  
 "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."  
 "Angels of heaven, what think ye of Jesus?"  
 "Unto you is born a Saviour, which is Christ the Lord."  
 "And, Thou, Father in heaven, who knowest all things?"  
 "This is My beloved Son, in whom I am well pleased."  
 Dear reader, what think you of Christ?

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We are giving book prizes every month for the best answers

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space.

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



Answers for April 11th Puzzle: Israel, Hilkiah, Lyda, Leah, Hushai, Agabus



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## Opportunity

GOING TO A SERVICE the other day we were interested in seeing two people in the 'bus poring over something they were reading together; being within easy distance of them and looking closer at the object of interest, it proved to be no less a treasure than the Bible, and the people were Foursquare. Quite recently there appeared in our news columns the account of two Crusaders of the Greenock church who were found reading the Bible under a street-lamp

What an example we have here to us all. In these days of hustle and bustle we hear so much about having *no time* Prayer neglected, Bible reading neglected, church going neglected, but time enough for all the trifling things of this world and of self. These two cases which we have quoted are striking examples of the old adage, "Where there's a will, there's a way," and it is true that where people really love the Word of God they will somehow find time or make time to delve into its treasures, to extract by careful meditations the "honey out of the rock." One is reminded too of the fact that many of those who have been greatly used of God in the past and were real pioneers of the pathway of faith, literally made time to study the Word of God and so fit themselves for the service of the Master; some by snatching a few moments at the spinning looms, at the factory meal hours, or sitting up after others had retired to rest, intent on putting in all the time they could with the Book of books. Others, as mentioned above, take care to make most value of every fleeting moment in concentrating on the realities of eternal things. These moments are sweet and bear a fragrance of sacrifice unto the Lord.

The cares of life are constantly pressing in upon us, but time and thought expended on the Word of God and things spiritual are never lost, but like the precious dew-drops in the time of drought, they become "pearls of great price" to our longing souls

## The Victory of Perseverance.

HENRY BURFOOT was an English village blacksmith. He was converted in a Salvation Army meeting. He believed that God gave him a call to mission work in India. He was a man of little education. Arrived in India, it seemed impossible for him to learn any language of that country. But one day, he says, something seemed to snap in his head, and after that time he was able to learn with ease. He began to speak in the open air, but the people roared with laughter over the mistakes that he made. Yet he plodded on. He was moved from one part of India to another. He was therefore obliged to learn a number of the dialects of India. This ex-blacksmith now rivals William Carey in his knowledge of Eastern languages. He writes and speaks no fewer than six of the tongues of Hindustan. He is now a colonel in the Salvation Army and has such influence with Hindus that he has been able to prevail on a Hindu secular paper to print portions of the Scriptures free of charge.

## The Black Country Blazing.

THE COMMERCIAL METROPOLIS of the midlands is well alight with the fire of God! This is the great and welcome fact which grows upon the prayer-consciousness, by a perusal of the latest news of the revival in Birmingham attending the campaign of Principal George Jeffreys and Party. God's time of Latter Rain blessing for that great and densely populated industrial area has come, and soon the whole of the Black Country, of which Birmingham is the hub and throbbing heart, will be stretching out hands unto God for the blessed gifts which we have proved He is willing to bestow in these last days of special visitation of His people, and preparation for His visible appearing. Fire! Rain! Dew! The Sword of the Spirit! The Hammer of the Word of God! The healing Balm of Gilead! The Fragrance of the Divine Lover's Garden!—every gracious symbol of breaking, burning, healing, fertilising, and building appears in the Book to describe this great dispensational act of the Holy Spirit—the outpouring upon all flesh in the last days (Joel ii. 28) by which God is commending to His people everywhere the last tender appeal of His Gospel, before the days of that tribulation arrive in thunder and judgment of which all the prophets speak as to be without precedent or parallel in the past or future history of man! Let the petitions of the watchers upon the walls of Jerusalem then be redoubled—let the prayer-siege of the throne which bears the Lamb slain and risen be intensified. "Let the promised glory of the Sun of Righteousness arise yet more mightily, O God, with healing in His blessed wings for multitudes who sit in darkness!"

# The Spirit's Baptism

## I.—Seeking According to the Scriptures

By CHARLES ROBINSON.

*Jesus Christ the same yesterday and to-day and for ever.*—Hebrews XIII 8

THERE are many who, like myself, before ever hearing of Pentecost were earnest, thorough-going, practical Christians. They knew that those instances mentioned in the Bible where men were baptised with the Spirit, were made striking and unique by the recipients of the Baptism speaking in tongues they had never learned. They knew that God commands us in this day to be filled with the Spirit, but they had no idea that now, as then, the one filled would speak in other tongues. They knew and believed the fact that formerly they did so—but of course such things were not meant to continue to our day.

They knew that during the entire Bible period God had, when asked to do so, miraculously healed the sick, so that all sorts of terrible diseases, including leprosy, were conquered in God through prayer. They knew too that it was foretold of believers generally that they would be the instruments in God's hands of healing the sick. They knew also that God had expressly told His people, in case of sickness, to call for the elders and

### HAVE PRAYER OFFERED.

But of course that was all a thing of the past—to-day we must take our place under the care of the doctor, and live or die as he was able or unable to bring us relief, just as sinners must do.

Then we discovered Pentecost. We found that in our day too, God speaks in tongues through those He baptises, just as He did in the days of yore. We learned that in our day God was willing to and actually does heal people of all sorts of diseases in answer to prayer just as He did in Bible days. These were wonderful things for us to learn. Learning them made the Bible so real and the service of God so delightful.

Our old friends came with their reasonings, such as we ourselves would have deemed entirely correct and unanswerable just a few days before. They told us that all such things, though they were matters of history, and so really did occur, had all passed away, having ceased with the apostolic age. They told us about our sainted mothers and reminded us that they did not believe any such foolishness. Yet surely we did not doubt their being in heaven. They said healing by the Lord was for the days of man's ignorance, something like the feeding by manna was for the days of his helplessness and need, but that now God had illumined the minds of doctors, and we did not have the need our forebears had. Now people got well through medicine and treatments. Many such like things they said, but we, happy, gay and debonair, our mouths filled with laughter and our faces radiating the joy of the Holy Ghost, stood ever ready, on the street, in the home, up in the lot or anywhere, to preach to them from Hebrews XIII. 8, "*Jesus Christ the same yesterday and to-day and for ever*" It was

a text that seemed to us to fill all the requirements. It was an answer to all the doubts of our old friends. We reasoned from it, rejoiced in it, acted upon it, and got healed and baptised by it. How the very memory of it thrills our souls to-day as we look back over the years! Hallelujah!

We have settled down on these two formerly strange but

### NOW FAMILIAR DOCTRINES,

and no doubt about them ever troubles our minds. We pray for the sick to be healed with the utmost confidence that it will be even so. We have grown so accustomed to pains vanishing at the moment of prayer, that when the isolated cases appear where the patient says, "I am no better," we are much surprised. This is as it should be. That is the way it was in the days of the apostles, and of course, as Jesus is the same, it should be so now, and we find it so. Praise the Lord! It is wonderful! It is blessed!

But as to the Baptism we have not progressed nearly so well. We see by the Bible account that just as people got healed when they were prayed for, so the people received the Baptism too when they were prayed for. We walk right up and lay our hands on an aching head and expect the pain to vanish just as Peter or John did in their day. It seems easy and natural.

But not so with the Baptism. Much of

### THE LACK OF FAITH

that was formerly ours in our old churches remains. We had been accustomed from our earliest recollections to see spiritual blessings attained, and we knew the method by which they were received. The Baptism is a spiritual blessing and hence we did not feel that we needed instruction as to how to obtain it. It did not seem so new or strange to us, as to the method, as did healing.

I know of absolutely nothing in the Scriptures about seeking the Baptism, using the term in its well understood Pentecostal sense. On the Day of Pentecost they were tarrying before the Lord, and had been so in one accord for some days past; but they were not seeking the Baptism, as we use the term. Jesus had told them to tarry and they were doing so, full of praise and joy until the Holy Ghost should arrive on earth from heaven (Acts II. 1-4).

At Samaria there is no evidence of anyone seeking the Baptism. Peter and John, hearing of many getting saved and wonderful miracles taking place, came down and

### PRAYED FOR THEM

that they might receive the Holy Ghost. That was all. But they were filled (Acts VIII. 14-17)

Saul got saved and in due time, God sent Ananias to pray for him, and without more ado or waiting

he was baptised, and we know he spoke in tongues (Acts ix 17, 18; I Cor xiv. 18)

Cornelius and his household were listening to a sermon. The preacher had no idea they would receive the Baptism (Acts x. 13-16) There is nothing to shew that Cornelius thought of it either. Everyone was surprised when they perceived the Baptiser had come. It is in accord with the statement of the Holy Ghost (Acts v 32) that God "hath given" the Holy Ghost to them that obey.

When Paul went down to Corinth he found twelve men who had not received their Baptism, and he proceeded at once to prepare them for this heavenly Indweller. When

#### THE HEART PREPARATION

was complete, he laid his hands on them and the thing was done. They spake in tongues and pro-

phesied, but there is nothing to make us think they actively sought the Baptiser as so many people now think necessary.

If I am correctly informed, when the Spirit fell in Los Angeles and so many were baptised at the beginning, no one was seeking the Baptism as we understand the term. They were confessing their sins, rejoicing in God their Saviour and drawing near to God by faith. This is the way it would seem, many worthies of the past century received, for surely they had it when they began speaking in tongues. But those who listened to their preaching knew they had something. They sought with great faithfulness and self denial to have the last vestige of the old man dead and buried, and while so engaged they began to speak in other tongues. God hath given the Holy Spirit to them who obey Him (Acts v 32)

(To be concluded)

## Adjusted to do His Will

Preached by Evangelist SETH SYKES at the Elim Tabernacle, Letchworth

*"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, adjust you"—Hebrews xiii 21, 22*

**L**IFE'S greatest need to-day is to be adjusted in every way, so that the Lord of glory is able to work in and through us. Life's highest purpose is to do the will of God, and this is an impossibility if in any way we are not right with God. For this purpose the Son of God left the ivory palaces, came down and died the just for the unjust, that we through the blood of the everlasting covenant may be made perfect or adjusted or fully equipped to do His will. The moment we accept the Lord Jesus Christ as our own personal Saviour we are recipients of salvation, and salvation is a transfer or a readjustment. It entails that we should live to His praise and glory, giving and being spent out in His service.

We are here to be perfected,  
Only God our needs can see  
Rarest gems have hardest grinding,  
God's own workmanship are we

Often times we are worn out in the service of the Master, and we feel tired in body and soul, and would, like many others, give up the fight were it not for the God of peace who, knowing our frame, comes beside us by His Holy Spirit, and adjusts us. To do the Father's will (Heb x 10), he (Jesus) sanctified the people with His own blood, and suffered without the gate. As the servant is not greater than his Lord,

#### TO DO THE MASTER'S WILL

means following Him without the camp, bearing His reproach, but at the same time knowing that God is working in and through us that which is well-pleasing in His sight by Jesus Christ. Doing His will transforms the mind, changes the character from grace to grace, giving us an inheritance in the Spirit, until we are conformed to His death. Every new revelation that He gives to us brings about a new dedication, whereby we know that God is in us, walking in us, talking through us, and supping with

us day by day on our journey homeward. Moody, Meyer, Evan Roberts and other great revivalists became firebrands for God whenever they prayed the prayer, "Lord, I am willing to be made willing." Doing the Master's will changes a man until he becomes an epistle for God. You may often wonder, perhaps why your sickness is not healed, your spirit filled with joy of the Holy Ghost, or your life blessed and prosperous in the service of the Master. It may be that you have failed to "share His reproach," that you have flared up in a fit of temper, and destroyed the sweet little sensitive plant of "doing His will." If we are anxious to do His will, and we feel we are not in a position to do it let us ask God to adjust us so that we shall be able from now onwards to live and love like Him. Life's highest purpose is to do His will, and for this purpose Jesus came forth from the dead that we might know the power of His resurrection, and be made perfect, or adjusted, in every good work to do His will—making

#### PERFECT PROVISION FOR US

in that it is Himself that worketh in us. In Mark xvi 20, we read "The disciples went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." We also read in Acts v. 12, the many things that God was able to do through the apostles whenever they were of one accord in the Spirit. "By the hands of the apostles were many signs and wonders wrought among the people." Our God is just the same to-day, and life's simple secret is to know that "He changeth not"; that He will abide with us, working in us that which is well pleasing in His sight through Jesus Christ, the resurrection and the life. Whenever we realise that all good gifts around us are sent from heaven above, and that they come to us through Jesus Christ, we shall know and realise many

that we never experienced before. Through Christ we have redemption, sanctification, consolation, peace, acceptance, and all the other riches of His sovereign grace (Eph. i. 3). Not only so, we are made perfect to do His will . . . through Christ also, to whom be glory for ever and ever. Amen. In the first chapter of Paul's Epistle to the Thessalonians

**THE APOSTLE REMINDS THEM**

in the last verse that the Lord Jesus Christ has now delivered them from the wrath to come," and if they had turned to God from idols to serve the living and true God, it was because of the deliverance that Christ had wrought for them by His death and resurrection. Here also in his last closing words to the Thessalonians he reminds them of Christ's wonderful death and resurrection, and endeavours to get them to "give thanks to His Name," to make their lives a doxology, and to give "glory to Him for ever and ever," seeing that "He who hath raised up Jesus Christ from

the dead" will raise us up also. Whenever we realise that the Lord Jesus Christ dwelleth in us, and that he is anxious to do His will in us and through us, we realise that God is able to meet our every need, "giving us sufficiency in all things" (II. Cor. ix. 8), and doing for us exceeding abundantly above all we can ask or think. He is going to present us faultless before the presence of His glory with exceeding joy (Jude 24), for there is no limit to His sovereignty, in that "He is able to subdue all things unto Himself" (Phil. iii. 17).

Doing His will, or allowing the Lord Jesus to do it in us, will dispel the darkness, smooth the rough, break the bondage, lighten the gloom, sweeten the bitter, calm the commotion, conquer the rebellious, set free the fettered, straighten the crooked, save the sinner, adjust the saint, heal the helpless, and finally liberate the lifeless to meet the Lord in the air, our vile bodies being adjusted and made like unto His glorious body. Dear Lord Jesus, adjust me that I may be able to say, "Thy will be done in me."

**Feasting with my Lord**

S. Brown.

L. O. Brown.

1. Since my soul is sav'd and sancti-fied, Feast-ing, I'm feast-ing,  
 2. Feed-ing on the hon-ey and the wine, Feast-ing, I'm feast-ing.  
 3. Day by day we have a new sup-ply, Feast-ing, I'm feast-ing.  
 4. Ma-n-y times we have an extra spread, Feast-ing, I'm feast-ing.  
 5. Of-ten there are on-ly just we two, Feast-ing, I'm feast-ing.  
 6. If per-chance the cup-bear-er's care of bread, Feast-ing, I'm feast-ing.

In this land of Canaan I'll a-bide, Feast-ing with my Lord.  
 Ga-ther-ing the clusters from the vine, Feast-ing with my Lord.  
 And the food is ne-ver stale nor dry, Feast-ing with my Lord.  
 Then to deep-er truths my soul is led, Feast-ing with my Lord.  
 Then He tells me what He'd have me do, Feast-ing with my Lord.  
 On the hid-den man-na I am fed, Feast-ing with my Lord.

CHORUS.

Feast-ing, I am feast-ing, Feast-ing with my Lord; I'm

feast-ing Yes, I'm feast-ing, On the liv-ing Word.

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**Bible Study Helps**

**WHEN TO PRAY.**

1. Early in the morning (Psalm v. 3).
2. Three times a day (Daniel vi. 10; Psalm iv. 16, 17; Acts x. 9, 30).
3. All night (Luke vi. 12; John vi. 15; Mark vi. 46-48).
4. At meals (Matt. xiv. 19; Acts xxvii. 35; I. Tim. iv. 4, 5).
5. In the day of trouble (Psalm 1. 15; lxxxii. 7; lx. 11).
6. In the day of battle (I. Chron. v. 20).
7. Always (I. Thess. v. 17; Luke xviii. 1).

No time to pray—  
 'Mid each day's dangers, what retreat  
 More needful than the mercy seat?  
 Who need not pray?

No time to pray—  
 Must care or business' urgent call  
 So press us as to take it all,  
 Each passing day?

What thought more drear  
 Than that our God His face should hide  
 And say, through all life's swelling tide—  
 No time to hear!

**THE WORTHY LAMB.**

(Revelation v. 12).

1. To be the object of our Faith (Acts xvi. 31).
2. To be the object of our Worship (John ix. 38).
3. To be the object of our Adoration (Psalm ix. 1).
4. To be the object of our Service (Matt x. 38).
5. To be the object of our Holiness (I. Peter i. 15, 16).

# Rousing Reports from the Foursquare Front

The Old Gospel Still Triumphs—More Healings—Converts Baptized—Fruitful Ministries

## VISITATION OF POWER.

**Herne Bay** (Pastor W. C. Horton). Since the New Year opened, the Lord has graciously blessed the work and workers in this corner of His vineyard, and caused all to prosper. Nine names have been written in the Lamb's book of life—a witness in itself, of the presence and power of God in the midst.

One Sunday evening recently, after the Pastor had preached faithfully and powerfully on "Dives and Lazarus," three young sisters gave their hearts to the Lord, and have since joined the Crusaders.

In one family, the mother and two daughters, have decided for Christ, and the mother gave a beautiful testimony, which melted the meeting in happy tears, and called forth many hallelujahs.

And the Lord manifested His wonderful power in the healing of weak bodies. One brother who was anointed for chronic headaches from which he suffered continually, was graciously healed. That was three months ago. Last Sunday morning he gave a testimony in which he declared he had not had a pain since. Another brother told the story of his little son who, twelve months ago was anointed by the Pastor for bronchitis. All traces of it disappeared. He testified also that he himself had been anointed in respect of mastoid trouble; the Lord touched him and he was healed.

A young sister recently converted was anointed for tubercular glands, after the doctor had pronounced an operation to be absolutely necessary; but the Lord performed a miracle instead, and dispersed the swelling. Hallelujah!

To Him be all the praise. He alone is worthy. The Pastor has given a series of Bible studies on the Book of Revelation, as touching the coming of our Lord Jesus Christ, and the hope and expectancy of the saints has been stimulated afresh.

As an extension of the work, a weekly meeting is held at Beltinge, which is very successful, and is resulting in great blessing to many. The enemy objects to the Foursquare witness, and the prayers of Foursquare friends are asked that they may go forward, still winning mighty triumphs in His Name.

## TWENTY CONVERTS BAPTISED.

**Springbourne, Bournemouth** (Pastor W. L. Taylor). The work in this centre continues to flourish with a deep experience of grace; a foundational up-building and strengthening work is going on.

On Sunday evening, March 23rd, the church was packed, extra chairs having to be put in, but by the time of commencement there was standing room only. It was the occasion of a baptismal service in which twenty believers were immersed by the Pastor, quite a few of these being recent converts, it was a very impressive service, a feeling of deep reverence settled over the crowded gathering as each candidate was immersed. At the close ten more signified their desire to follow the Lord in the same way at the first opportunity. Quite a number have been saved recently, mostly through tactful personal work and careful interest, and all are standing fast.

The Lord has been working too, and manifesting His power. The cases of healing we have witnessed are too numerous to detail, but they include two cases of deafness, one of a disease which baffled every doctor who sought to diagnose the case, but which at the touch of the Great Physician completely disappeared, another of paralysis, another of appendicitis, and other remarkable healings which have cheered all hearts and inspired faith to believe for even greater things.

## PERSONAL EVANGELISM.

**Leicester** (Evangelist H. Godson). The work continues to prosper in this Midland city. On Wednesday, March 19th, the Pastor preached to the Crusaders on "Personal Evangelism," taking the incident in the life of the Lord, when He brought to decision the Samaritan woman at the well.

The Crusaders at the open-air meetings have been following this example of their Lord, inasmuch that ten professed salvation in the open-air meetings during the week-end. In addition, three professed conversion at the indoor meetings.

God is richly blessing the work here, healings are taking

place, and one sister who suffered from rupture was recently healed.

## MR. SETH SYKES' CAMPAIGN.

**Belfast, Ravenhill Road** (Pastor J. Smith). The special meetings conducted by Mr. and Mrs. Seth Sykes at the Elim Tabernacle, Ravenhill Road, Belfast, came to an end on Thursday, April 3rd.

What a splendid time it was, from beginning to end there was not a dull moment. The soul-stirring songs rendered by both Mr. and Mrs. Sykes most assuredly captivated the hearts of the people of Belfast. Special solos were asked for again and again. The crowds increased from the very beginning, so that on the Sunday night previous to closing, extra seats had to be procured. Many decided for the Lord and others testified to God's healing power in their bodies.

Mr. Sykes' message from the Word of God so beautifully interspersed with little stories and experiences from his own life fell upon the ears of the congregation like a shower from the Lord, bringing joy and gladness to every child of God, and at the same time opening the eyes of the sinner to some of the rare things which are the heritage of the children of light.

But if the services in the evenings were appreciated by the older folk we are sure that the children's services on the Sunday afternoons and on the Wednesday evenings before the regular service were doubly appreciated by the eager crowd of children who gathered to participate in the special exercise choruses, and to watch and listen to the illustrated addresses. How they sang, they just made the large hall echo with their hearty singing. And the older people who came with the children just seemed to forget their years, and mingled with the little ones in the singing and in the exercises.

The Lord also wonderfully opened the way for special noon-day services to be held at the Belfast Rope Works, where a great crowd of workers gathered to hear the Gospel in word and song. Also at the Queen's Island, the famous ship-building yards, a special noon-day service was conducted for the workmen. Many of the workers from these places came to the services.

On the second Wednesday of the campaign the service took the form of a "musical," when Mr. and Mrs. Sykes not only sang many special selections, but also told how several of their songs came to be written and of the singular associations in which many of them were conceived. So great was the interest in this service that a similar service was arranged for the following Monday.

The meetings are still being continued in the city in the Elim Tabernacle, Saunders Street

## FOURSQUARE RALLY.

**Welsh Tabernacle, King's Cross.** The Friday night rally held at the Welsh Tabernacle continues to be the means of manifold blessing and renewal of spiritual vigour to the saints who gather for worship and praise.

The four meetings held during March have proved no exception to the rule, the services being seasons of refreshing from the presence of the Lord. On March 7th Pastor Nolan preached on the Second Coming of our glorious Lord. March 14th brought Pastor Morgan, who took as his subject, "A Place of Refuge." March 21st, was the occasion of another



Mr. and Mrs. Seth Sykes.

spiritual address from Pastor Stoneham, who reminded us that following Christ means suffering, being hated of all men for His Name's sake, and suffering persecution. March 28th provided an opportunity to hear Principal Parker who spoke from Acts ii 4, and referred to the ten fillings—a most interesting exposition of the "fillings" and the precedent "emptyings" of the early Church. Great blessing was experienced. Mr Edwards (the "Converted Communist") sang "He pardoned a rebel like me." Enthusiasm at this weekly rally still runs high and the services are spiritual feasts.

Sunday, May 4th, 1930.

READING: II Kings iv, 8-37.

MEMORY TEXT: "The effectual fervent prayer of a righteous man availeth much."—James v 16

PRAYER THAT BROUGHT LIFE

### TEACHER'S NOTES.

There are quite a number of Eastern allusions in the reading to-day, which if explained will serve to help the teacher to make greater use of the material for impressing the lesson upon the hearts of the scholars.

#### I. The Upper Chamber on the Wall (II Kings iv 10)

The flat roofs of eastern houses offer a very convenient place for prayer (Acts x 9), because this is the quietest place in the house, and here also is often found an upper room which is reached by an outside staircase, without troubling to enter into the house by the ordinary courtyard. In Mesopotamia they are called "air rooms" because they are generally open to every breeze that blows, and in the evenings are the most pleasant places to sit in. The Shunammite woman in her consideration for the prophet added one of these rooms to the house, and furnished it in the usual simple manner of the East with a bed, a table, a stool and a lampstand. It was easy to go and come without disturbing the order of the house, and it is evident that such was the custom of Elisha (II Kings iv 11). From this room he could also go to the flat roof, to walk backwards and forwards in prayer, this being the very thing that eastern folk do to this day when in an agony of prayer (cf II Kings iv 35).

#### II. Drive and Go Forward.

Closely veiled townswomen are often seen riding astride on an ass with a servant walking on the left side having a sharp-pointed wooden stick with which he prods the animal from time to time. The haste of this woman to reach the prophet is very evident when she said, "Drive and go forward, slack not thy riding for me except I bid thee" (II Kings iv 22-24). The donkey boys, which most English children have seen at the seaside running behind and driving at the same time, will enable you to explain the way this young man drove the ass forward on the road to Carmel.

III. Salutations in the East are not like ours in England, where the raising of the cap or hat and a hasty "Good day" are all that are required. Nothing is in a hurry there, and men take a long time over their greetings. After the first word of greeting, "Peace be unto you," you must inquire after each other's health, work, parents, crops, where you are going, and when do you return, and a dozen or a hundred other things. Indeed you are lucky to get away under fifteen minutes, and the order of Elisha to his servant not to salute any man, was very necessary, for his message was one of life and death (II Kings iv 29). As we understand it with our English ways it looks as though the prophet told his servant to be very rude, but when read with this in mind it only serves to impress the urgency of the message upon Gehazi. See also Luke x 4, where messengers of the Lord of glory are given similar orders, which if obeyed would have meant that the Gospel would have reached to every creature long before this. As it is the Church has dawdled along, and millions still wait.

IV. The Complaint that the boy suffered from was that very sudden and deadly thing known as sunstroke or heat stroke. We who live in our lovely climate know little of the power of the sun to kill in this way, but believe me it is a very fatal thing. I have known dozens to die in a day from this.

### BIBLE STUDIES.

Leigh-on-Sea (Pastor G Kingston) The visit of Principal P G Parker for six Tuesday nights from February 18th to April 1st, to the Leigh assembly have been very precious times to all who gathered. The studies taken were from the Books of Genesis and Exodus. The hall was full at each of the services.

These studies will not easily be forgotten by the large number who listened to the Spirit-filled messages delivered by God's servant.

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

To your class it would seem obvious that the Lord in this lesson has given you an opportunity to speak about the power of prayer not only to grant a request (II Kings iv 14-17), but to restore to life and power again in answer to prayer (II Kings iv 33-35). Some children are born in an atmosphere of prayer, and in time of need know the joy of being restored to health, if not to life, in answer to the prayers of a godly mother, teacher or pastor. Why not, after explaining the lesson so far, ask for any who know of prayer that has been answered to give their simple testimony, and to join the army of witnesses to which this Shunammite boy belongs, of those who have been healed in answer to prayer. This would also be a good and opportune moment to remember before the Lord Jesus any of the class or of the school that are away sick.

Draw their attention to the kind of prayer that was answered for this boy (II Kings iv 32-35), and compare it with that of Elijah (I Kings xvii 19-24), and the Apostle Paul (Acts xx 10). It was secret prayer after the pattern that the Lord Jesus mentioned in Matthew vi 6. It was intense prayer, with the nature of which the Lord is well acquainted because He Himself knows what it is to be in agony of prayer. Tenderly and lovingly take your class in thought to that garden on the Mount of Olives (Luke xxii. 39-46), and then ask why they think He prayed so long and so intently. It was for us, that the work of the Cross and the victory of the Cross might be obtained, in order that every boy and every girl might live. This life is that made known to us in Ephesians ii 1-5 and I John v 11, 12, so that, just as Elisha prayed for the boy that he might have life, so the Lord Jesus not only prayed for us, but died for us that we also may have life and have it more abundantly. In the hush that the thought of the garden brings to every one of us, seek once again to make sure that your scholars not only know that He prayed for them, but ask them if they know that the intercession of the Lord Jesus has been answered by each boy and girl yielding their life to relieve His life as the great gift of God. Take their thoughts from the son of the Shunammite to their own need of life, and from the mighty prayers of the prophet to the victorious work of the Lord Jesus Christ. It is His work that has brought life to us. Have we received Him?

## R.L.S. on Foreign Missions

I suppose I am in the position of many persons. I had conceived a great prejudice against missions in the South Seas. I had no sooner come there than that prejudice was reduced, and then at last annihilated. *Those who expatiate against missions have only one thing to do, to come and see them on the spot.* They will see a great deal of good done. they will see a race being forwarded in many different directions, and, I believe, if they be honest persons, they will cease to complain of mission work and its effects. The best specimen of a Christian hero I ever met was one of the native missionaries—*Robert Lous Stevenson*.



# The Family Altar

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

**Sunday, April 27th.** Job ix 1-18

"He will not suffer me to take my breath" (verse 18)

Job's trial was great. Job's faith was vanishing. It seemed to him that God was suffocating him, that God would not allow him to take his breath. There are times in our lives when circumstances so arise that it seems that we cannot take our spiritual breath. It seems that we have no spiritual life left. Our faith is at vanishing point. We who have spoken so much about faith seem to have so little left. We remember the ways of God in the past but dimly. Even that dim remembrance helps us but little. It seems that our faith is being tried beyond measure. But there is a purpose in the trial of our faith. In the darkness we grope about in bewilderment. But our souls really long for God. When our spiritual life is small then it is that there arises a yearning cry that it may become great. Perhaps on this Lord's day our faith is small. Perhaps it seems to us that we cannot spiritually breathe. Let us cry to God for His refreshing. Let us ask Him to restore us unto full spiritual life. Oh that we may take full deep breaths of spiritual enjoyment this very day.

**Monday, April 28th.** Job ix 19-35

"Neither is there any daysman between us" (verse 33)

Job felt that he had a controversy with God. He felt that there was no one to plead justly his cause. There was no umpire, no referee, no daysman between them. It is like men, whose faith is growing dim, to pervert judgment of God. It is difficult for them to take right views of God. They profess that they need an umpire to do them justice. In reality it is not men that need the umpire, rather it is God. It is God who is misjudged by man, not man who is misjudged by God. In Jesus Christ the Daysman or Umpire between God and man appeared. To critical man Christ revealed a God of infinite love. To self-excusing man Christ revealed the awfulness of his sin. Christ is the Daysman that has corrected man's view of God. Through Christ we see God as He should be seen. We see Him as the Lover of the sinner, and yet the hater of sin. The picture that Christ gives us of God is one that satisfies our deepest longings. In the light which Christ gives, our complaints against God die, and our love for God rises to flame.

**Tuesday, April 29th.** Job xiv 1-15

"O that thou wouldest hide me in the grave" (verse 13)

Job's faith has still lost its song. Hope has given place to hopelessness. Life has lost its attractiveness for him. He wants to die. It seems scarcely possible that a man of such great piety, as we saw him at the commencement of the book, should come to such a state as this. No one could have imagined that such a strong, upright, praying character would in a brief time have been sobbing out for death. Some may have no spiritual sympathy with Job. It is because they have not passed through the depths of testing themselves. Light blows frequently shake a man's faith. Heavy blows such as Job received would smash it. Remember that Satan was trying Job to the utmost. The grace of God was not manifest on his behalf. The only stipulation that God had made for Job was that Satan should not take his life. Job was tried without grace. We are tried with grace. Job's testing was a unique experience for a unique purpose. We are never tried to the extent that he was. Satan is never allowed to come between us and grace. In our deepest trial we can cry out for the grace of God—and we shall get it. Either deliverance, or the power to bear, will be ours.

**Wednesday, April 30th.** Job xv 1-16

"Thou restrainest prayer before God" (verse 4)

Eliphaz had largely diagnosed Job's trouble. It was a one-sided viewpoint, and yet in a large measure it was true. We will not criticise Job, but the fact remains that he was occupied more with his own suffering than with God. He was trying not to complain, and yet he did complain. His words were far from being words of faith. When we begin to talk faithlessly, then prayer begins to die. We cannot speak in faithlessness and at the same time pray with sincerity. When

prayer is restrained before God, then our troubles increase. Faithful prayer is always the safeguard against hopeless despair. Whatever we do we must not restrain prayer before God. We may have no inclination to pray, and yet we must pray. We may find it easier to talk about our troubles to others, or to hide our trials by exhibiting a jocular surface to those around us. But we are not speeding out of our trial. We are prolonging the trial. Pray, and the less your prayer seems to be answered, the more let your prayer arise. Keep the prayers rising, and the mists of sorrow and trouble will soon disappear.

**Thursday, May 1st.** Job xix 1-6, xix 19-29

"I know that my Redeemer liveth" (verse 25)

These words were wrung from Job in the time of his deepest anguish. Although there seemed to be no possibility that he would live, yet it brought to him a measure of strength and comfort to know that his Redeemer liveth. The same joy is brought to us. To contemplate a risen Christ, whatever our lot may be, is a source of real strength. How lovely to remember that our Redeemer liveth. Because He lives we shall live also. And it does not necessarily limit us to the future. We may get new earthly life. A living Redeemer can touch our mortal bodies and quicken them in such a way that our strength is renewed like that of an eagle. Freshness and vigour can be brought again to us by His healing touch. The resurrection of the body is a future fact, but the restoration of the strength of the body can be a present fact. Many of us need such a restoring touch. Let us in all confidence seek for it. He is able. Then instead of the day being a load upon us, we shall be able to laugh and sing our way along. A living Christ is sufficient to meet any emergency.

**Friday, May 2nd.** Job xxii 1-3, 21-30

"If thou return to the Almighty, thou shalt be built up" (verse 23)

Eliphaz was right. The way to be built up is to return to the Almighty. If God does not build us up, then we cannot be rebuilt. God who made us knows how to increase us. Let us keep away from Him and our lives lessen. Let us keep in touch with Him and our lives increase. Build me and I shall be built. Every stone of character that God adds to our lives will endure. There is a measure of development that comes through natural effort. But it is the grace of God which gives permanent upbuilding. Notice God's method of building: add to your faith virtue, and to virtue, knowledge, and to knowledge temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. What a fine building this makes! Let us see to it that the great Master Builder builds us up to-day.

**Saturday, May 3rd.** Job xxiii 1-17

"When He hath tried me I shall come forth as gold" (verse 10)

Wonderful utterances of faith leaped out from the lips of Job, even in the midst of tragic utterances of complaint. He was indeed having an April-like experience in his faith. One moment there were the clouds of winter. The next there was the sunshine of summer. But April-like faith is better than January faithlessness. Job was moving toward summer, although he probably would have denied it. His faith was gradually moving toward the light and the warmth. God was leading him on. Very soon his faith was to be lifted on to the heights once more, for God was preparing to make the revelation of Himself to Job. God was preparing for the triumph of His servant's faith. He had allowed him to pass through the hottest crucible of testing. But the end would justify the means. The dross would be gone and the pure gold would remain. The heat of suffering was still upon him, but the dross was beginning to appear on the surface, and shortly it would be skimmed off by the skilful hand of God. Then the pure gold would remain. God knew the way that Job was taking. It was the way of terrible heat, but its end meant the triumph of purified faith.

# The Miraculous Healing of Miss Dorothy Bruce—1930

IT was in February, 1930, that a Christian periodical came into our hands which openly questioned the healing from cancer of Mrs Coffin of Brighton. The suggestion was made that she probably never had cancer—and then the vague but suggestive question was asked, "Is it true that Mrs Coffin is now back in her bath chair?" Happily the paper was wrong in both its suggestions. That Mrs Coffin did have cancer, and is now completely healed through the power of the risen Christ, can be absolutely proved.

But during the previous month God granted us another marvellous sign of His presence in the miraculous healing of Miss Bruce from

## MALIGNANT CANCER OF THE WOMB

Miss Bruce lived at 38, Benwell Road, Holloway. Now she is at the Elim Bible College as one of the helpers in the home. She rises about eight o'clock in the morning and retires to rest between ten and eleven at night.

Miss Bruce has not simply been healed of cancer, but her internal organs have been recreated! In addition, goitre of the throat has entirely disappeared. She is now a perfectly normal woman, and the specialist who examined her said that there was not any reason why she should not marry and be the mother of children.

Miss Bruce's story as personally related to the present writer is as follows:

Her illness started in 1924. Hemorrhage and pain commenced at the same time. In weakness she struggled on with her daily duties until April, 1925. Then she caught a chill and was compelled to go to bed. Her doctor noticed that she, instead of making good recovery, was getting thinner and thinner. He asked her if she was having hemorrhages. She confessed she was. This resulted in her being sent to a hospital to undergo an operation for an internal growth. But the hospital doctor decided he could do nothing for her. So she went to a Harley Street specialist, and was operated upon. She was somewhat better for a few weeks and went back to business. In weakness and in increasing pain she continued until March, 1926. Then she saw the specialist again, and was operated on as before. She was then home for nine months—too weak and ill to work at all. Sometimes she stayed in bed, sometimes she got up. But financial need was great, and so against the doctor's orders she went out to work again in 1927. She worked for six months, still suffering from

## HEMORRHAGE AND CONSTANT PAIN

She was again forced to seek the specialist, and was once more operated upon at St Bartholomew's Hospital. The specialist told her that he could never cure her, only patch her up.

In January, 1928, Principal George Jeffreys held a Revival and Healing Campaign at King's Cross, London. Miss Bruce, who was already a Christian, went, and was anointed and prayed for four times. But she was not healed. She confessed to me that she felt better for a time, but in thinking back over it,

judged that it was not through any measure of healing, but because of spiritual blessing and renewed hope, which gave her a measure of victory over the ailments of her body. (Some make a mistake at this point. When prayed for they are buoyed up with hope, and think they are healed, and begin to testify to their healing. But in some cases they are not really healed, and give an opportunity for the critic to seize on their case and ridicule it and the whole teaching of Divine healing.)

But from the time of attending Principal Jeffreys' campaign she firmly believed that if the Lord willed she could be healed.

In February, 1929, she underwent the radium cure for cancer. But it failed. The specialist said that he advised a very serious operation—the removal of the womb. Miss Bruce gave her signature for this to take place. It was duly carried out on July 1st, 1929. But very soon she was as bad as ever—even worse. She then discovered for the first time that her long-continued trouble was cancer. She realised that as far as earthly help was concerned her doom was sealed. She left the whole matter with the Lord—gradually growing weaker and weaker. By this time she was constantly visited by the district nurse. From the time of her severe operation she slept on an album. The district nurse's help was daily necessary because of internal stoppage.

On December 26th, 1929, Miss Bruce completely collapsed and went to bed. The doctor said nothing could be done. He gave

## MORPHIA TO RELIEVE THE PAIN

She was advised to go to the Swiss Cottage, St. Columba's Hospital, for incurables in the last stages of disease. Her doctor filled in papers for her to go. News of her acceptance as an inmate of this hospital was received on Monday, January 27th. She was healed on the previous Saturday, January 25th. Friday night of that week was the worst she had ever experienced. Her pain was indescribable. On Saturday night at 7.30, she tried to turn over on one side. Suddenly it seemed as though something snapped, and she was *instantly free from pain*. Soon afterwards the whole growth passed from her body. That night she felt hungry for the first time in five years. Her internal organs began to act normally. She was quite well, but waited in bed until the Tuesday for the doctor's visit. When he came he was completely mystified. On the Thursday she got up, feeling as though she had never been ill in her life, not even weak. In a few weeks' time it was clear that every organ and function of normal womanhood had returned.

She was examined by Dr. Martin of Brixton, who informed her that she was perfectly well in every particular. Thus after five years of continual pain, after five operations, after having the womb removed, she was instantly restored to perfect health and womanhood by the power of the risen Christ. She then went to see Dr. Shaw of St. Bartholomew's Hospital. He was acquainted with her case. He examined her

and said, "Something wonderful has happened to you, Miss Bruce, there is no cancer left" Later she was

#### EXAMINED BY THE SPECIALIST

who had performed the operations, and he stated that she was perfectly sound and normal in every way. He described her case as "weird"

Three weeks after her healing she received a powerful Baptism in the Spirit, and praised God in other tongues even as in the incidents recorded in the Book of Acts.

On March 3rd, 1930, she was certified by her panel doctor as fit for work. the certificate reading as follows:

"I hereby certify that I have examined you on the undermentioned date, and that in my opinion you have remained incapable of work up to and including that date by reason of *carcinoma uteri* [cancer of the womb] and that in my opinion you will be fit to resume work on Wednesday"

A photograph of this certificate was taken (but we copied the above from the original), as the certificate

itself had to be given up to the National Insurance. The photograph of the certificate can be seen at Elm Bible College, 30, Clarence Road, Clapham, London, S W.4. The

#### CERTIFICATE OF THE HOUSE SURGEON

at St. Bartholomew's Hospital, reads as follows:

Applicant's name, Dorothy Bruce, age 30, complaint, operation hysterotomy [operation upon the womb], and is now able to follow her occupation  
Dated 15/2/30

Thus Miss Bruce has in her possession a letter admitting her to St. Columba's Hospital for incurables in the last stages of disease, dated January 24th, 1930, and also another dated about three weeks afterwards from St. Bartholomew's Hospital, stating that she is fit for work. The name of the specialist who performed the operations will be gladly given on application.

Truly our Lord is still the God of the impossible. In these extraordinary days of doubt and modernism, He is still confirming His Word with signs and wonders

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## Questions and Answers

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*Believing that Ezekiel, from chapter xl. to the end of the prophecy, refers to some wonderful structure and city yet to come, will you please, through your question column inform me why mention is made of various sacrifices (chapters xliii to xlvii)? It seems like a re-institution of the Jewish ritual, rather than a restoration, all of which ritual I understood had been done away with in the atoning blood of Christ. "He taketh away the first, that He may establish the second"*

The offerings will be memorial, looking back to the

Cross, as under the old covenant they were anticipatory, looking forward to the Cross. It is interesting to notice that while the morning lamb is offered yet the evening lamb is not offered. This will be another form of stressing the death of Christ who died at the time of the offering up of the evening lamb. In this present dispensation the Lord's supper acts as a memorial of the Cross, in the millennial dispensation the offering of the morning lamb and the other offerings, and also the cessation of the offering of the evening lamb will all be memorials of Calvary.

### Infidelity Facing Death

A FRIEND of mine who was in the Northern army in the Civil War in America said that in the same company with him was a man who was a very loud-spoken infidel, who loved to talk much in camp.

On the second day of the battle of Pittsburg Landing he said to the boys in the morning, "Boys, it seems just as if I was going to be shot to-day"

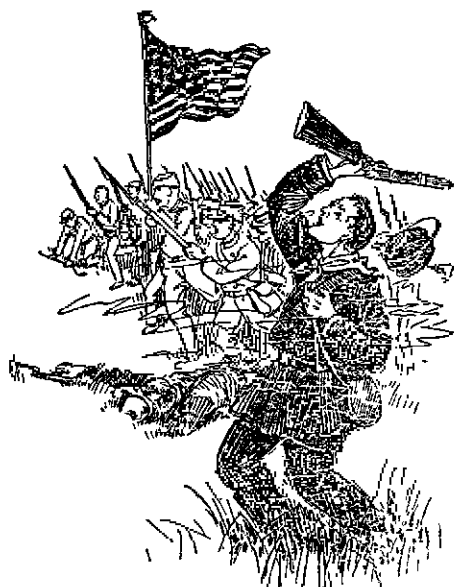
"Oh," they said, "nonsense, it is nothing but superstition. You are not going to be shot"

"Well," he said, "I feel very strange. I feel as if I was going to be shot"

At last they were lined up, waiting for the word of command, "Forward, march!"

On they went up the hill, and just as they reached the crest a first volley came from the enemy's guns. A bullet pierced this infidel, and as he fell back into the arms of a comrade he threw his hands in the air, and cried, as they carried him to the rear, "O God, just give me time to repent!"

It only took one bullet to take the infidelity out of him—Scattered Seed.



"O GOD, JUST GIVE ME  
TO REPENT!"

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30 words (minimum) 2/6 per insertion and 1d for every additional word. Three consecutive insertions for the price of two. Box numbers 6d per insertion extra.

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**KIND HOME** offered refined girl in Christian home, terms, 10/- weekly. Box 132, "Elm Evangel" Office. B278

**MAID**—Seeks situation with Christian people. Write, M. Marsden, 43, Stamford Hill, Stoke Newington, London, N 16. B280

**WHITSUN WEEK-END CRUSADER CAMP** for young men at the Elm Camp, South Downs. June 6 to 10. For particulars for parties or individuals, apply to Camp Superintendent, Elm Woodlands, Clarence Road, S.W.4. B281

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**CHRISTIAN HOME**, with prayer and fellowship, visitors to London welcomed, moderate terms. Mrs. Chapman, "The Haven," 1, Bonneville Road, Clapham Park. B265

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**TO LET**—One or two unfurnished rooms with or without attendance, rent moderate, quiet, country, frequent 'buses to Leigh and Southend. Burr, Inglewood, The Chimes, New London Road, Eastwood, Essex. B274

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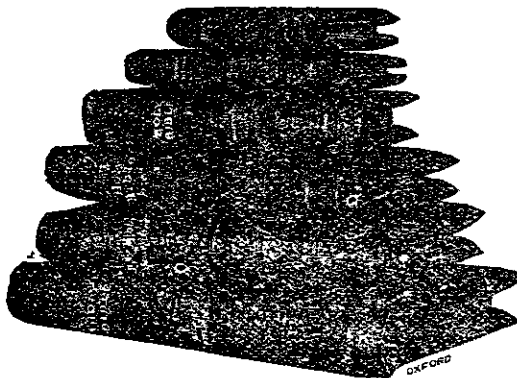
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