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# THE BINGLEY HALL NUMBER

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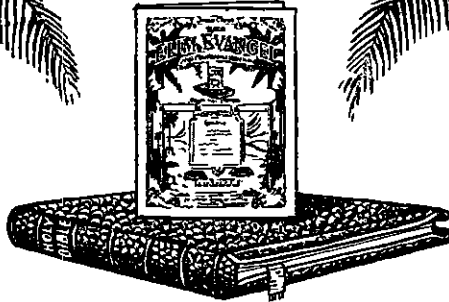
Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 26

JUNE 27, 1930

Twopence

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

Baptiser

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

Coming King

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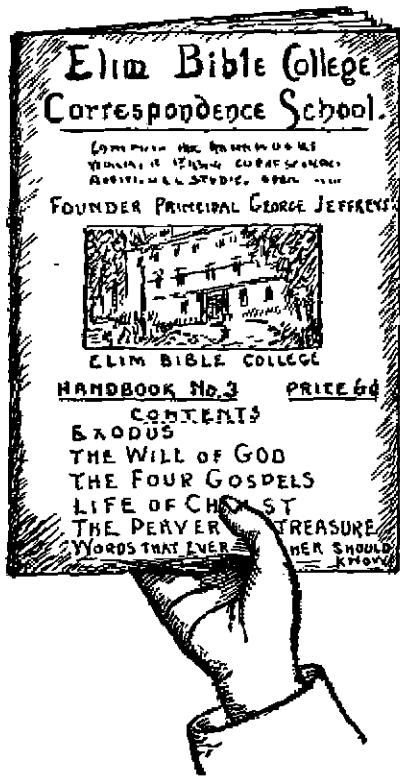
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# The Elim Evangel

## AND FOURSQUARE REVIVALIST

*The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys in Monaghan Ireland in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim 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. 26

June 27, 1930

Twopence, Fridays

## Unparalleled Revival Scenes at Birmingham

Principal George Jeffreys at the Great Bingley Hall

By Rev. R. J. JONES, J.P.

**F**OR over ten weeks this great city has been swept off its feet by a floodtide of revival fervour, the like of which has never before been experienced. From the very first day of Principal George Jeffreys' Campaign at the Steelhouse Lane Chapel it was evident that all the old high-water marks would be obliterated, and the force of the tide soon carried him and the Revival Party to the great Town Hall. The strong tide could not be stemmed, and to the surprise of some, and the joy of many, they were forced to move to the Embassy, the largest skating rink in Europe. Critics who, fearing that the whole city would be engulfed, commanded the waves to recede, like that English king of old, had to run as they never ran before, when the laughing white-topped waves rolled onwards lapping the walls of the great Bingley Hall to the tune of "There is Power in the Blood." And praise the Lord, many even of the critics were caught by that sweeping ninth wave, and carried right to "a Fount where sins are washed away." Even

### THE SECULAR PRESS

admit that "this vast barn-like building" as they put it, has been flooded out, and according to the *Birmingham Gazette* this hall has never been the scene of meetings as remarkable as those conducted by Principal Jeffreys.

On a front page, this newspaper devoted a full centre column to a graphic description of one of the services, and this in the issue containing the result of the Derby, and reporting important changes in the Cabinet, which proves conclusively that thousands in Birmingham have found a Name which is winning all along the line, unchanging, "the same, yesterday, to-day and for ever" the second Person in the glorious Trinity—Jesus.

This Campaign in its magnitude, moving ministry, and miracles, deserves a special volume from the pen of Pastor Boulton. There is so much to be said, and the space at the Editor's disposal is so limited. Still I must start off, like all real Foursquare people, at Genesis, realising that the last page of Revelation is a long way off.

Friday was a sweltering day, 78° in the shade, and the journey from Newport to Birmingham by fast express, made me feel glad that I was built on

slender lines. We arrived at Snow Hill at 5.30 p.m. and were taken straight away to

### THE BINGLEY HALL.

This is larger than either a hall or a large barn, or both. In fact it is a big part of four streets roofed in—Broad Street, King Edward's Place, Cambridge Street, and King Alfred's Place. In the distance through the open door, we saw what appeared like a beautiful mountain, with variegated mosses, ferns, trees and flowers growing among the rocks, and from the roof right down to a pool on the ground level, the water tumbling down a miniature cascade. The platform was a ledge in the mountain side, the moss-covered baptismal tank being an integral part of the picture.

Mr Edsors, our happy escort, had assured us that we were in for a great time, and Mr. Darragh's beaming face gave evidence that Birmingham had caught the notes of the New Song. I sometimes think that he could make a row of empty seats sing, his every movement is so full of rhythm and music. Mr. McWhirter's face is a fairly safe barometer, but there he is, and the barometer reads, "Set fair." I knew that he believed that faith could remove mountains, but as I told him, I did not know before that he believed that faith could build a mountain, or gather the equivalent to the population of a small town into a roofed building.

78° in the shade, and after ten strenuous weeks, here comes the Principal, his face radiant with the joy of victorious leadership. Not a bit worn out, or tired, but happy, bright and fresh like the sparkling stream at the other end of the building. That water comes from the reservoirs in our beautiful

### ELAN VALLEY OF WALES,

to satisfy the natural thirst of the people of Birmingham. To-day another channel used by God, called from the hills of the same dear land, is carrying the water of life to thirsty souls in this great city. The God that called George Jeffreys, saved him, baptised him with the Holy Ghost, and healed him, is the God that sustains him in body, mind, and spirit, and to-day his forceful messages attract the largest multitudes in the land. There must have been three or four thousand people in the building at this early hour, and in reply to my questions one

explained that they brought their tea with them fearing to lose their seats. We are reputed to be a stiff and stand-offish people, but this wonderful fellowship in Christ as practised by the Foursquare Gospel folk, melts the cold reserve and changes us from being stiff icicles into warmhearted social beings. We met Mr. and Mrs. Edwards from Calcutta, who were led to come over to the Royal Albert Hall and Birmingham meetings through reading the *Evangel*, Dr. Lanz and Mr. Seiter from Switzerland, the

### TWO EXPERT MOUNTAINEERS

who led me up to the platform; Mr. and Mrs. George Stormont, of Moseley, who led us safely through the intricate streets to their very real home; and many others. We immediately felt as if we had known them years, something more than friendship—fellowship, relationship.

From the platform the first thing that impressed me was the immensity of the building, and secondly the power of the Gospel which has made it look so small. Why, has not the *Birmingham Gazette* stated, "Imagine Bingley Hall crammed with seats, and every seat occupied. Imagine the galleries crowded and people wedged tight in doors left open to let in the air." What is the magnetic force that can bring this vast multitude together on sweltering hot days? It is the power of the Eternal A to Z Gospel as Mr. Jeffreys calls it. It was here in 1875 that the great D. L. Moody sweetly pointed sinners to the Cross, and Ira D. Sankey sang "There were ninety and nine," with such effect. It was here in 1904 that Dr. Torrey expounded the Word, and Mr. Alexander taught the people to sing the "Glory Song." It is here in 1930 that Principal Jeffreys is preaching the Bible from cover and cover, with Christ as the Saviour, Healer, Baptiser and Coming King, unquestionably with signs and wonders following. The people of Birmingham have seen a new light, and are thrilled with a new hope in seeing the unmistakable manifestation of the power of God in the salvation of over 10,000 souls, the

### HEALING OF A THOUSAND

bodies, and the Baptism of the Pentecostal Spirit for service. It is a Friday night, and terribly hot, but Mr. Darragh suggested to the thousands present that the best way to keep cool was to sing, and we acted upon that advice "Blotted out," "The Gospel is the Power of God," and "O how I love Him"—thousands of new converts and hundreds healed of all manner of diseases singing it over and over again. Then came the "Glory Song," and I saw hundreds of candidates for baptism filing in. Mr. Darragh and Mr. Edsor sang some negro spirituals which delighted everybody, and the Deputy Mayor of Rochdale led us in prayer. Mr. Jeffreys very impressively explained the significance of the ordinance of baptism, following Christ through the waters. The strong personality, forceful manner, and earnest delivery nailed our attention. The members of the St. John Ambulance Brigade, women and men, with great credit went about their work quietly, and the only sound was that of the preacher's voice. This was a time of true access to the Throne.

When he referred to the thousands who had thrown over the old master, and were proud to let the world know that they were now "under new management," we could have clapped our hands with joy, and we gave a great shout when twenty-eight more signified their desire to come over under the new management.

It was explained that upwards of four hundred had been baptised on the previous Wednesday evening, and there must have been more than that number to-night.

They sang sweetly and softly, "Hiding in Thee," but there was a break in many a voice, and a tear on many a cheek. Four members of the same family were first baptised, then followed the others, the large congregation in the meantime praising God by singing, "Follow, follow, I will follow Jesus," "God has blotted them out," and so on. Before leaving the water Mr. Jeffreys enquired if there were any others who were prepared to follow, and to the surprise and delight of everyone present hundreds of hands went up. They came out into the aisles, but owing to their number they were asked to go into the annexe, and as they marched away we sang with hearts and voices, "There is Power in the Blood." Among those baptised to-night was one who had attended the Moody, Torrey and Jeffreys Revival Meetings, and this was her testimony:

"Saved in the Moody Campaign,  
"Built up in the Faith in the Torrey Campaign,  
"Healed and baptised in the Jeffreys Campaign."

*The following is from the BIRMINGHAM GAZETTE*

## REVIVALIST FERVOUR

### Amazing Scenes at Bingley Hall,

Bingley Hall, Birmingham—the vast barn-like building which has housed all the city's greatest gatherings—has never been the scene of a meeting as remarkable as that held there last night, when over 300 of the men and women who had been "saved" during Principal George Jeffreys revival and healing campaign in Birmingham were baptised by total immersion.

### CROWDED HALL

Imagine Bingley Hall crammed with seats, and every seat occupied. Imagine the galleries crowded, and people wedged tight in doors left open to let in the air. Picture at the far end of the hall a platform placed half-way up a rising mass of rockery almost smothered in moss and dotted with ferns, palms and flowers. Down the rocks pours running water into a moss-covered tank.

In the middle of the tank, waist-deep in water, stands Principal George Jeffreys, his every-day lounge suit covered by a gown similar to that worn by a barrister in court. Filing across the platform and down steps into the tank a seemingly endless procession of white-clad figures, singing with fervour a revivalist hymn.

### THE BAPTISM

"I baptise you in the Name of the Father, and of the Son, and of the Holy Ghost" cried the Principal in his rich full voice. One by one the candidates for baptism descend from the platform down the steps into the tank. Wading through the water the candidates approach the Principal. He stretches out an arm. The candidates fall backwards into the water and are totally immersed. The baptismal ceremony was preceded by a revival meeting.

Seventy-eight people testified to having been cured of paralysis and stiff limbs, nineteen of cancer, tumours or other growths, twenty-four of defective eyesight; eight of fits, and everybody rose in assertion that they had been cured of depression.

## A Wesleyan Minister on the Birmingham Revival

Rev. GEORGE LAMPARD (*Birmingham*)

FROM March 26th to June 9th will long be remembered by many thousands in the city of Birmingham on account of the great and notable campaigns conducted by Principal George Jeffreys and his Revival Party. It has been my privilege as a superannuated minister to put in a number of attendances and I am able therefore to give my personal impressions of the movement. Varying have been the difficulties attending the work in the matter of suitable auditoriums. The Ebenezer Congregational

service or not, you must allow that God was in it, and always in it. "Isaiah the prophet," to quote from a favourite chorus, "has it"—"The Lord shall arise upon thee, and His glory shall be seen upon thee. And nations shall come to thy light and kings to the brightness of thy rising." God, and I say it very reverently and gratefully, is the Source, the Strength, the Spirit of this movement, and He is the Magnet attracting and holding the converts throughout. In such atmosphere the way to the throne of grace has been clear and open, and the people with nappy faces and lightsome hearts have sought unto Him in their hundreds and their thousands. The theology of this Foursquare movement will be derided by some as being narrow and out-of-date, but it



A section of one of Principal George Jeffreys' revival meetings in the great Bingley Hall, Birmingham, 1930

Church a large old-fashioned building, but with the compactness and comfort for both seeing and hearing which former architects provided, with seating capacity for some 1,200, was first used. Here for a while both Sunday and week-day services were held, but the

### INCREASING ATTENDANCES

necessitated advance and for four days the fine and spacious Town Hall was taken. Then followed for four Sundays the engagement of the Skating Rink at Sparkbrook where 7,000 could be and were seated. And finally the gigantic Bingley Hall, where congregations from 12,000 to 14,000 have gathered again and again. Apart from the Skating Rink, which my Sunday duties prevented me from attending, I have gone round in the wake of the campaign. Whether one might always be prepared to accept the particular exegesis, or approve the method of conducting the

doesn't prevent in any way that realisation of the presence of God and the manifestation of His power in saving, healing and sanctifying the personalities of untold numbers. Yes, one has gloried and been humbled and rejoiced in the glad

### RAY'S OF THE SUN OF RIGHTEOUSNESS

during these weeks of revival. Next to the Divine Presence, I have been impressed by the men God is empowering to carry on this strenuous enterprise. Principal Jeffreys, a calm, level-headed man, seems to be in his native element when conducting these mighty meetings and for a Welshman to be so entirely in hand is evidence of the controlling Spirit of God within him.

Next I must mention the *truly glorious singing of the campaign*. If I were to use a Biblical setting I would again quote Isaiah (xxxv. 10). "And the re-

deemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." There has not been in any service five minutes of dulness. Terrific truths have been uttered, withering denunciations expressed, and souls scorched as with the consuming fire of God, but the joy of the Lord has broken forth with irresistible force. The singing of some of the hymns has borne our spirits upward, until the dome of the building has been the threshold of the holy throne of God. It needs a more powerful pen than mine to tell of the

#### APPEALS FOLLOWING EACH ADDRESS,

when loving, powerful words have asked for immediate public response to the Word of God spoken, and as the telling of the uplifted hands has gone up, up to scores and sometimes hundreds, bowed heads and trembling hearts have been engaged in thanking and praising God, and praying that eternal business may be transacted between these souls and God. The Spirit-controlled Divine healing services would demand a volume, and as one watched the scores and scores of various sufferers pressing out and on for the prayerful hand to be applied, thoughts and feelings too deep and tender for words have been many times felt. and then one has rejoiced as a freed life has been given and received for the one of melancholy and distress driven away

Of the baptisms I cannot write, for I have not been able to be present at any, but the descriptions given speak of unexampled scenes of joy and triumph. Thus on and on to the last meetings on Whit-Monday, that beautiful day that brought from London, Carlisle, Cardiff, and many another town those that ascended to this their Zion. Indescribable scenes were witnessed as they trooped into the great hall, filled to capacity until there was a veritable sea of faces—just people, people, people, everywhere. *God's people, saved, happy, free, joyous, triumphant. Surely the like was never witnessed in this or any other city!* What profound reverence and attention on the part of every audience at every meeting. "The Lord is in His holy temple, let the whole earth keep silence before Him" A trained choir of over 1,000 voices (young people all between the ages of 14 and 35) sang special pieces, but *really it was all choir*, for nobody could be silent on such an occasion, soul-thrilling solos, were promptly rendered; and the addresses were in keeping with the day—the ninetec-hundredth birthday of the Church of God.

## Alderman C. E. Dearden

(Deputy Mayor of Rochdale)

### Records His Impressions •

**A** GAIN I am moved to write upon what one has seen, heard and felt in the great evangelistic campaign just concluded in Birmingham under Principal George Jeffreys of Elim Bible College.

One is safe in saying that what he has witnessed there is one of the most inspirational, moving and significant happenings of modern times. Did I use the word *happenings*?—surely that is not the correct word, for this is no mere chance occurrence. Rather it is the will of God, who is ever pleased to answer

according to His people's devotion and call, and such things ought to be witnessed in every great city of our scripted land. It is

#### A MARVELLOUS TESTIMONY

that through eleven weeks of simple Gospel preaching the people gather twice a day in their thousands, and sit in lengthy session not desiring to move.

It began in a modest way in the Steelhouse Lane Congregational Church, then was transferred to the beautiful Town Hall, which soon proved to be not half large enough; then to the Skating Rink, and finally to the spacious Bingley Hall.

I believe that no one has ever seen anything quite like it anywhere under any other movement. It was my privilege to attend two services on Friday, two on Saturday, and two again on Sunday. On only a moderate estimate there would be about 450 souls signified their desire for salvation. It is, therefore, easy to see how the saved of the whole campaign of two and a half months amounts to the wonderful number of over ten thousand.

To see the great procession of individuals who come to the Principal for healing in each afternoon's meeting is very

#### WONDERFUL AND PATHETIC.

Now and again, however, the sadness which possesses one at the sight of so many consciously ailing people desiring to be healed, is relieved by the announcement that a paralysed limb has lost its stiffness and received power to move again, or that blind eyes have begun to see, or other such gladsome and refreshing news, which evokes both cheers and tears from the onlooking crowds

One of the most delightful and cheering of sights to Christian eyes at any rate is when, as on Friday evening, I saw several hundred people proceeding in single file across the platform to follow their Saviour through the waters of baptism. No matter what be the denomination of the saved or baptised they are invited if attending a church to partake of these ministries

Whit-Sunday was the nineteenth centenary of the Day of Pentecost, when God sent forth the Holy Ghost from heaven upon men. In commemoration of that important event it was arranged that on Sunday evening there should be the celebration of the Lord's Supper in the breaking of bread and partaking of wine. It was a gracious time, a veritable season of benediction and power. Many thousands assembled filling the whole floor space, yet so perfect and thorough was the organisation for the distribution of the elements that all was over full too soon, and no one seemed anxious for the pronouncement of the Benediction.

When this most affecting part of the programme was over there was still much excitement to follow. Principal Jeffreys said to the great audience "Suppose I were able to tell you to-night that we had been able to secure a place for a permanent abode of the Foursquare Gospel, what would you say?" These words had not time to fall from his lips before the great assembly burst into deafening cheers and clapping of hands, which took some time to allay. He thereupon announced that Highbury Hall, a hall of considerable size in Graham Street, had been secured



for the purpose. Again the cheering rose to the rafters. To anyone who had seen tearful eyes and heard the question 'What shall we do when they have gone?' it was easy to understand the vast volume of acclamation and applause. Other announcements with further acclamation the Principal had still to make that another building had been secured in West Smethwick and that he himself would remain in Birmingham another day or two to open these places for the Foursquare Gospel,

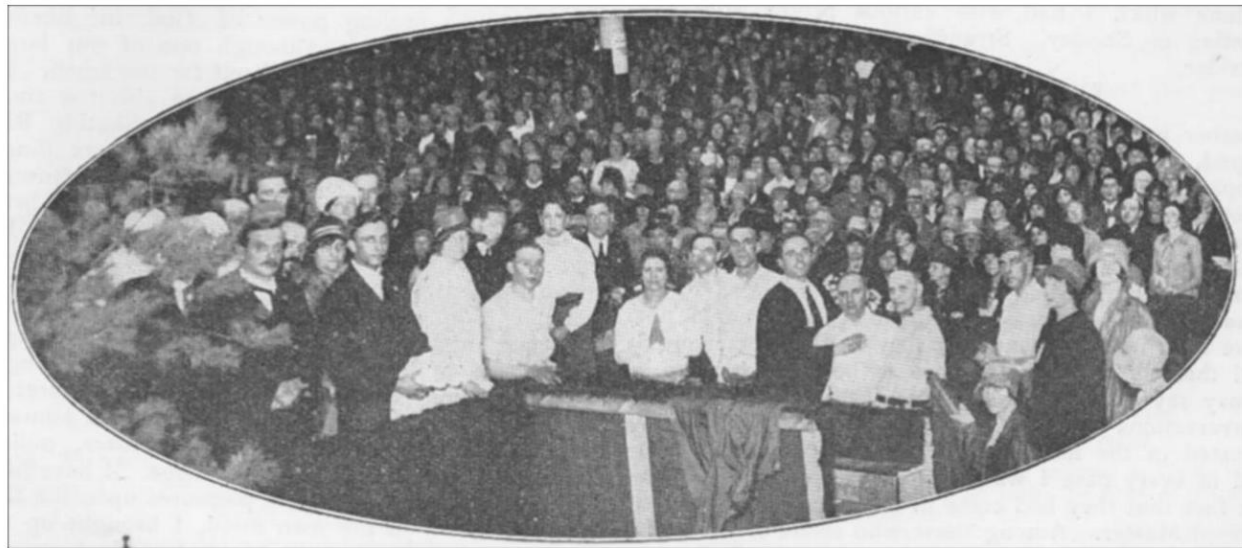
Birmingham has been favoured with a wonderful visitation of God, and its people have responded magnificently to the gracious Word, and been infinitely blessed

Favoured indeed is the city or town which God shall next appoint to be visited by Principal Jeffreys and his Revival Party, for with them will go still the accompaniment of Divine blessing and power

#### A JOURNALISTIC COLLEAGUE

of Birmingham who makes no profession of religious belief at all, and he added

"I am old enough to remember the Moody and Sankey revival, and I was present at some of the meetings held by Dr. Torrey. But I remember nothing that has ever taken place in Birmingham that can compare with Principal George Jeffreys' campaign. The man himself for instance is the most forceful, magnetic preacher of his generation. His power lies not only in his complete hold of his audience, cogent though that spell-binding hold is. Principal Jeffreys is also a logical thinker and, as a consequence, he is able to convince as well as charm. He can not only attract by his rich, full voice and his sympathetic understanding, but he also appeals to the mind, and carries you with him along the straight line of his arguments."



**THE BAPTISMAL POOL IN BINGLEY HALL.**

The Baptistry was placed near the platform, half way up a rising mass of rockery that was almost covered with moss and dotted with ferns, palms and flowers. Over the rocks poured running water. This was the picturesque setting for Principal George Jeffreys' baptismal services

We praise God for brethren so consecrated to the work of saving souls, and the healing of human bodies in the Name of Jesus, and we pray that their work may prosper yet more and more, and that the glorious contagion may spread to every Christian church and movement wherever found, throughout the whole wide world of men

## Foursquare Revival in the Second Largest City in England

By E. H. THORPE, Esq., F.C.T.S. (Inc), F.I.P.S.  
(Deputy Principal, Banbury's College, Leicester)

"**B**IRMINGHAM has never experienced a religious revival as forceful and as lasting as that conducted in the city by Principal George Jeffreys"

These are not my words. The statement was made to me by

I was glad I talked with my journalistic colleague, for, though my readers know that the Principal (by the grace of God) has given to Birmingham a new glimpse of what Jesus Christ really means as

#### SAVIOUR, HEALER, AND FRIEND,

yet an outside view—a journalistic view—is often deemed clinching in its conclusiveness

Such a view is all the more valuable because it is so difficult to describe in mere words the triumphant success with which the founder of this great Foursquare Gospel movement has met Bingley Hall, where the last two of the ten weeks of the campaign were held, is the largest hall in Birmingham. Yet or most nights it has been packed, and some nights there were large crowds in the streets outside clamouring to gain admission! Judging by the success of the Revival Campaign in Birmingham, and by the large congregations that have packed the Bingley Hall and other places, it is believed that many churches will have to be found in the near



future to accommodate the Elim Foursquare Gospellers

It is difficult to describe in words the atmosphere of these revival meetings. One needs to see the sea of up-turned, intent, earnest faces: one needs to hear the ringing voice of the Revivalist—every tone, every accent rich with the stamp of conviction of the truth of that which he is speaking, every word vibrating with the love of Christ—one needs to feel the fervour with which the old revival hymns are sung: one needs to hear the glad and happy, the truly and humbly grateful tones with which people testify to the spiritual and physical healings they have experienced. It is not difficult to imagine the lasting effect which the preaching of the Word will have upon many thousands of the people, and I do not consider this short article would be complete without mentioning one or two interviews and conversations which I had with various people after the meeting on Sunday. Strange as it may seem to the outsider,

#### EVERYWHERE I WENT,

whether in the tramcar, the 'bus, the hotel where I stayed, or the café where I took lunch, there were people who came to me and said, "Have not the meetings been glorious?" and similar remarks. It was just as though the word *Foursquare* were written across their faces; in fact, if they had had a banner across their shoulders with the word *Foursquare* printed across it in bold type, it could not have been more evident that they had been converted and that they intended always to be "Foursquare." I may say that in no single instance did I, in all the conversations referred to, mention that I was interested in the movement. They first spoke to me, and in every case I was marvellously impressed with the fact that they had come in direct contact with the blessed Master. Among those who spoke to me were men from the St John Ambulance Association (who rendered most valuable service at the various meetings and to whom our thanks are due). A porter at the hotel where I stayed told me that he had been to the meetings, had become converted, healed and baptised, and now had decided to become a member with the Foursquare Gospel people. A policeman who was on duty said, "I have never seen anything like it in my life."

Homes have been made better, and lives brighter, and as one man said, "Life is now worth living."

In conclusion, let me say that a remarkable feature of Principal George Jeffreys' Campaign in Birmingham has been this, that his audiences have been drawn from every strata of society. There were the well-to-do, there were even the very rich. Scores of people drove to the meetings in expensive cars. There were many men, well-known throughout Birmingham for their intellectual aloofness for organised religion, who, having come to one meeting out of curiosity, came to many meetings to believe!

"Birmingham has never seen anything like Principal Jeffreys' meetings," said one prominent citizen to me. And that phrase, in more or less the same words, is now, and will be for some time to come, on everybody's lips.

## An Impression

By Rev. WARNER CLARKE (Birmingham)

AS a supply preacher, I occupied the pulpit of Ebenezer Church on Sunday, January 28th, 1923, my evening subject being, "Christian Healing—is it Possible?" In this sermon I emphasised the great need of spiritual healing being known there and in all Christian churches, that disease could be overcome by the power of God, and the life Jesus Christ came to give might be better known. That

#### PLEADING FOR SPIRITUAL HEALING

evidently did not "catch on," for not a question or request for further information came from any member of that church. Several visitors who attended were blessed with the facts related, and invited my message elsewhere. Imagine my joy, therefore, in reading a wall-bill that Principal George Jeffreys was to preach the healing power of God in Ebenezer Church. This church, although one of our largest town churches, soon proved itself far too small. Following the Town Hall (this in turn also too small), came the meetings at Walford Road Skating Rink, and finally to finish the campaign, the huge Bingley Hall, where all the largest assemblies for Birmingham citizens have been meeting long since before Moody in 1875. It is what I saw at Bingley Hall that prompts my remarks here made. I attended six of the twenty-six meetings held in this hall, including three baptismal services. During my residence in Birmingham, many remarkable sights have I seen in Bingley Hall. But never anything so impressive and wonderful, as at the six meetings named. In this vast hall, I have observed humanity seeking happiness at dog shows, circuses, military bands, and various types of exhibitions. I have noted the reflex expression of these pleasures upon the faces of the people. In my own mind, I brought up that memory to the scene of the people I sat looking at in Bingley Hall revival meetings. What a strange contrast! Amusements have produced a smiling countenance, but at Principal Jeffreys' meetings I beheld something far more wonderful—

#### CHRIST-LIKE REFLECTION

in many of the people I saw there. I noted one young girl especially. Such a remarkable spiritual glow in that face as no Raphael, or Rubens could have portrayed with brush. That one expression alone I shall ever remember. As further proof of Divine power, I witnessed the testimony of seventy-eight people who had during the campaign been healed of paralysis, and stiff limbs, nineteen of cancer, tumours, or other growths, twenty-four of defective eyesight, eight of fits, two hundred of rheumatism. Thanks be to God whose "hand is not shortened that it cannot save." My final conviction from those meetings concerns the Revivalist himself. In my long religious activities in Birmingham I have personally met a very long list of preachers of all denominations. Leaving aside for one moment the conversions, the inspired preaching, the wonderful healings which I witnessed, my contact with the leader of this movement tells me that Principal George Jeffreys is a man sent from God.

# To the Uttermost He Saves

J Lawley

1 Come with me vis - it Cal - vary, Where our Re - deem - er died;  
2 I will sur - read - er ful - ly, And do His bless - ed will;  
3 I've won - drous peace thro' trust - ing, A well of joy with - in;

His blood it fills the foun - tain, 'Tis full, 'tis deep, 'tis wide.  
His blood doth make me ho - ly, And with His pres - ence fill.  
This rest is ev - er - last - ing, Each day I tri - umphs win.

He died from sin to sev - er Our hearts and lives com - plete,  
He's sav - ing, I'm be - hav - ing This bless - ing now I claim,  
He gives me heav'n - ly mea - sure Press'd down and run - ning o'er,

He saves and keeps for ev - er Those ly - ing at His feet.  
His Spi - rit I'm re - ceiv - ing, My heart is in a flame  
Oh, what a price - less trea - sure, Glo - ry for ev - er - more.

## CHORUS.

To the ut - ter - most He saves, To the ut - ter - most He saves, Dare you

now be - lieve and His love re - ceive, To the ut - ter - most Je - sus saves.

## Bible Study Helps

### DELIVERANCE.

- 1 From death (Eph ii. 5)
- 2 From darkness (I Peter ii. 9)
- 3 From deception (Titus iii. 3).
- 4 From blasphemy (I Tim i. 13)
- 5 From disobedience (Titus iii. 3).
- 6 From unrighteousness (I John i. 9)
- 7 From hatred (Titus iii. 3).

### THREE "UNSPEAKABLE" POSSESSIONS.

- 1 The unspeakable gift (II Cor. ix. 15).
- 2 The unspeakable joy (I Peter i. 8)
- 3 The unspeakable experience (II Cor. xii. 4)

### GRACE AND GLORY.

- 1 Transferred from death to life by grace (John v. 24)
- 2 Transfigured by the Spirit (II Cor. iii. 18, RV)
- 3 Translated by the power of God (Heb xi. 5)
- 4 Transformed like to the Saviour (Phil iii. 20, 21)

1. **Consecration** Walking before the Lord in loving obedience as Abraham (Genesis xii. 1)

2. **Communion.** Walking with God in responsive fellowship as Enoch (Genesis v. 24)

3. **Control.** God walking in us in personal control and progress, as He promised the saints in Corinth (II Cor vi. 16)

### THE HOPE OF THE RESURRECTION.

For all who have believed on Christ to the saving of their souls, the hope of the resurrection of the body is

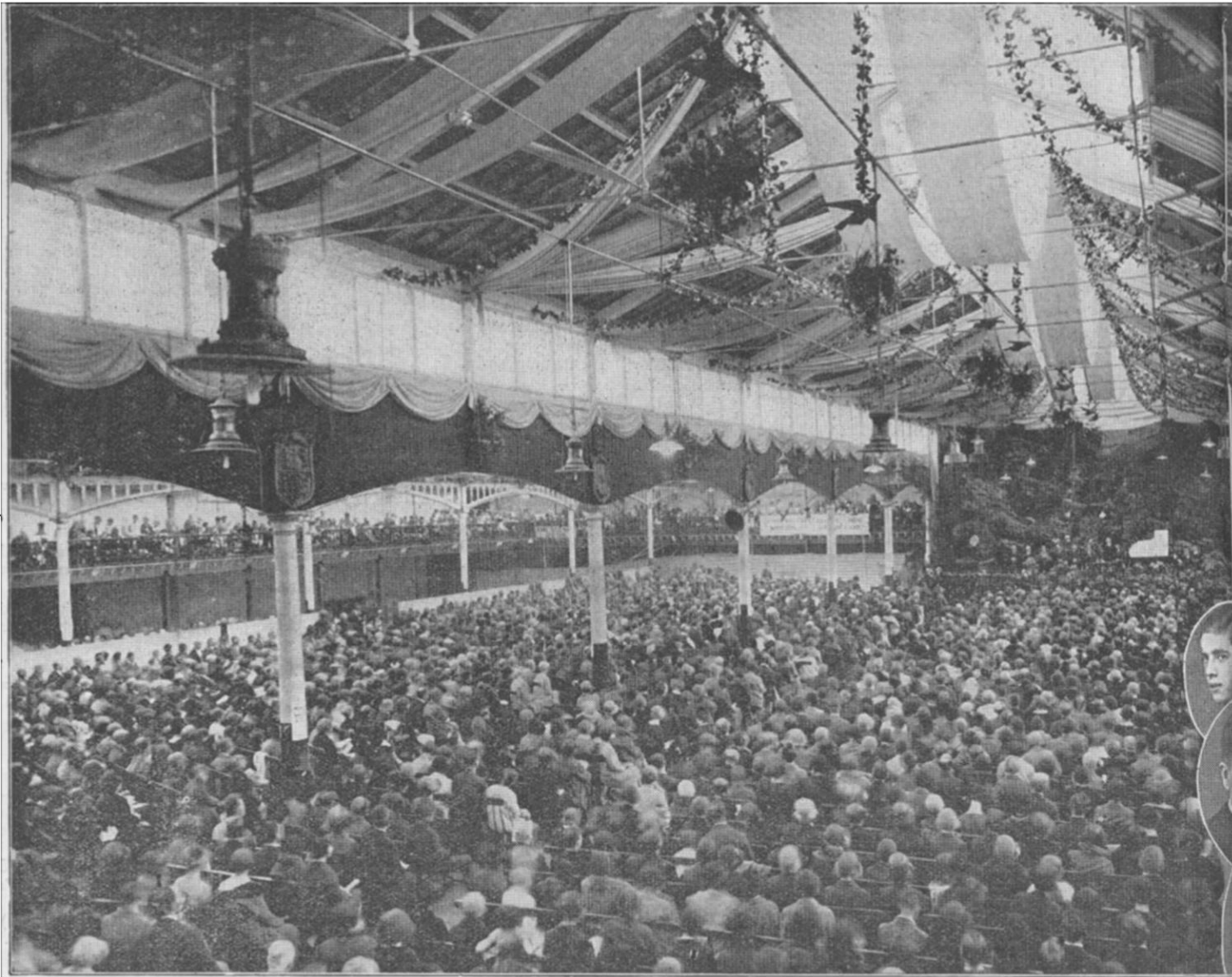
- 1 A Comforting Hope (Job xix. 25-27, I Thess iv. 13-18, Psalm xvi. 10; Psalm xlix. 15).
- 2 A Satisfying Hope (Psalm xvii. 15)
- 3 A Sustaining Hope (II Cor. iv. 17, 18, v. 1-3)
- 4 A Lively Hope (I Peter i. 3-7)
- 5 A Purifying Hope (I John iii. 2, 3).
- 6 A Glorious Hope (Rom. viii. 18)
- 7 A Sure Hope (John xiv. 19, Rev. i. 18)
- 8 A Sealed Hope (Rom. viii. 11; II Cor. v. 5)
- 9 A Triumphant Hope (Hosea xiii. 14, I Cor. xv. 55-57)
- 10 A Jubilant Hope (Isaiah xxvi. 19)
- 11 A Blessed and Holy Hope (Rev. xi. 6).
- 12 The Believer's Hope (John x. 25-27)

# Concise Comments and Interesting Items

The "Christian Herald" says "The Christian Church needs a new passion, a burning zeal springing from a personal Pentecost" We heartily agree We also cordially agree when the same paper says "The people need Christ, and nothing else will satisfy The time is short for the dispensation is closing, and the Lord is coming We often speak of African paganism, but there are tens of thousands of people around us living in almost heathen darkness ignorant of the real message of the Gospel. It is a day of great indifference, but also a day of glorious opportunities The whole

of the Christian Church needs a new outlook, and this will come when "knee-drill" is once again in favour The place of prayer is the place of power"

**Dabbling with spiritism** should be absolutely avoided Here is a recent testimony concerning Johannes Seitz "Her faith had been destroyed at Radcliffe College. After that she wandered through Unitarianism and Christian Science into Spiritism. One day when tampering with automatic writing an evil spirit entered into her, and after that, she says, 'for



### PRINCIPAL GEORGE JEFFREYS' REVIVAL

Following in the trail of D. L. Moody in 1875 and Dr. Torrey in 1904, Principal George Jeffreys has in 1930 preached to crowded a vast hall ever been used for revival services. During the last two weeks of the Principal's campaign, monster congregations have been held, miraculous healings, nearly 1,100 candidates have been immersed in water, and this same vast auditorium has been filled for a communion service. Longman, Bugby Hall crammed with seats and every seat occupied. In some the galleries crowded.

six years I was in hell. No one need tell me anything about the Devil. But the Lord Jesus finally saved me, and brought me back to my cradle faith."

A great crusade has been held by the churches of Birmingham. For ten days the various churches have banded themselves together. The opening of the crusade was characterized by the forming of two great processions of witness. They started from different points and met at the Town Hall. The public press of Birmingham being swept by a great religious movement, and referred to the participants as "hot gospellers." This description we believe, was first used in connection with the Foursquare movement. We should have liked to have supported this effort heartily. But we must confess it was strangely mixed. The Salvation Army was there—and Bishop Barnes! Two hundred churches took part. About 3,000 persons filled the Town Hall, and 2,000 failed to

get in. This big movement took place during the period of Principal Jeffreys' campaign. We don't wish to be critical of any effort to bring the Name of Christ before the masses. But we regret that modernism was prominently represented in the witness. We rejoice that no shadow of modernism marred the vast Elim campaign in the same city.

**The Venomous Cigarette** is the title of a striking article by Colonel F. M. Sanctuary. "It has been estimated that 12,000 American boys begin the cigarette habit daily. Edison says he would rather see a boy with a revolver than a cigarette." One well-known athlete says, "Too much cannot be said against the evils of cigarette smoking. It stupefies the brain, saps vitality, undermines one's health, and lessens the moral fibre of the man. No boy who hopes to be successful in any line can afford to contract a habit that is so detrimental to his physical and moral development. The alert



### REVIVAL MEETINGS IN BINGLEY HALL, 1930

gatherings in the great Bingley Exhibition Hall that can only find parallel in the two former campaigns. Only on these three occasions has this hall been in the grip of Foursquare Gospel revival. Over 10,000 converts have been registered in the Birmingham Campaign, over 1,000 cases of sinners. The above is a picture of the mid-week services. In the foreground are the Principals, R. J. Darragh, J. McWhirter, and A. Ldsor, of the Revival Party. The hall and people wedged tight in doors left open to let in the air.—"Birmingham Gazette," June 5th

brain, the strong body, and the moral stamina necessary for success in any line of endeavour are weakened and destroyed by the cigarette habit, and young men should realise its disastrous effects."

**India's situation** is a threatening one. We know not when and how the world will be thrown into awful turmoil again. That little things lead to world catastrophes is shown by the following:

"As we turn back the pages of history we are astonished to see what trivial things have brought about great wars.

"A dispute over a well bucket, nine hundred years ago, brought on a war between Modena and Bologna which devastated Europe.

"A Chinese Emperor once went to war over the breaking of a teapot.

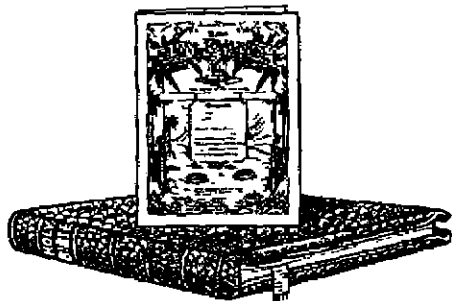
"It is said that Sweden and Poland flew at each other's throats, in 1654, because the King of Sweden discovered that his name, in an official dispatch, was followed by only two asterisks, while the King of Poland's name had three.

"The spilling of a glass of water over the Marquis de Torrey led to war between France and England.

"The massacre of Vassy and the Thirty Year's War were brought on by a small boy throwing a pebble at the Duc de Guise.

"In our own day the World War, costing millions of pounds and millions of lives was precipitated by the assassination of an archduke."

**Mr. Duguid Campbell**, agent of the National Bible Society of Scotland, after completing the first portion of his journey across the Sahara, reports that he has had an **amazingly** cordial reception from the Moslem peoples of these areas.



## FOURSQUARE ON THE WORD OF GOD

### The Elim Evangel

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

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## Crowning & Crowded Meetings

BIRMINGHAM may safely be described as the centre of England. Bingley Hall may be safely described as the centre of Birmingham. Into this centre of the Foursquare Gospel has been placed. When Moody held his meetings in 1875, they were talked about in Christian circles until Dr. Torrey came. From 1904 Dr. Torrey's meetings have been most vividly in the memory of Christian people. Now it is safe to say the Foursquare Gospel meetings conducted by Principal Jeffreys will be the uppermost in thought and conversation. We can only believe that God planned that such a tremendous testimony to Pentecost should be given at the time of the nineteenth centenary of Pentecost. Whit-Monday, 1930, will be remembered as a great Pentecostal day in Birmingham. The God of Pentecost still lives. Pentecostal people witnessed Pentecostal soul-saving, Pentecostal water baptisms, Pentecostal Spirit baptisms, Pentecostal breaking of bread, Pentecostal healings, Pentecostal power, Pentecostal joy. The end is not yet. The churches that have been formed in this great city will continue to carry the Full Gospel flag on high.

The wav'ring shall steadfast become,  
 The weak in faith be strong  
 With holy boldness going forth,  
 Denouncing sin and wrong—  
 With burning zeal each heart aflame,  
 A whole salvation to proclaim

## The Glory Train.

THE GLORY TRAIN from Euston to Birmingham on Whit-Monday was supposed to be a non-stop, so that when the express slowed up and eventually stopped at Coventry, many wondered why. The reason was not long in proclaiming itself, for voices were heard demanding, "Tickets, please"; the speakers, along with a few passengers, having come aboard.

One of these passengers landed in a compartment where a testimony meeting was in progress, and it was not many minutes before he had been asked if he was saved. On being given a reply in the negative, some brethren pointed him to the Lord Jesus as his mighty Saviour, and before the ticket collector reached that compartment, every person in it was kneeling in prayer to witness another soul born again into the Kingdom. While the prayer meeting was progressing, the ticket collector arrived and popping his head into the carriage, said "All tickets, please!" He got a shock, his face underwent a sudden change, amazement took the place of inquiry, and turning to his mate he said, "Here, what's this?" Card parties, family parties, even drinking parties were nothing unusual to him when going his rounds, but to see a carriage full of people on their knees, praying for a soul, was something altogether new. At the sound of his inquiries the workers suddenly came back to earth, found their tickets, and with smiles that betokened their joy, because another soul had been added unto the Lord, continued their way rejoicing. The Glory Train had become a birthday train.

## Have YOU Filled

in the special subscription form which was enclosed in the "Elim Evangel" three weeks ago? We are grateful for the splendid response we have had to our appeal, but we want to hear from ALL our readers. You have only

### A FEW DAYS LEFT

in which to take advantage of our special offer to send the "Evangel" to as many of your friends as you wish for six weeks at 1/-, post free. If you have lost the form, it does not matter. Send us the names and addresses with 1/- for each. This offer cannot be extended beyond the end of this month.

At the same time, will you send us some subscriptions for one year at 10/- each, or six months at 5/- each, and thus help to spread the Foursquare Gospel?

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



# The Tabernacle: Its History and Mystery

## Talk No. 9.—The Ram-skin Covering and the Badger-skin Covering

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

**Y**OU will read of these two coverings in Exodus xxvi 14. The four coverings that were placed over the Holy of Holies and the Holy Place were

- 1 The Tabernacle curtain
- 2 The Tent of the Tabernacle (goats' hair)
- 3 The covering of the Tent (ram-skin)
- 4 The covering above all (badger-skin)

It is of the last two coverings that we are now thinking. From them we can learn a number of simple but very helpful lessons.

### 1 Concerning the substitutionary work of Christ.

The third covering was of ram-skins. One of the first references we have in Scripture to a ram is in connection with the offering of Isaac (Genesis xxii 13). A ram was the substitute for Isaac. Abraham was on the point of offering Isaac, in

#### OBEEDIENCE TO THE COMMAND

of God, when God shewed him a ram caught in a thicket, and told him to offer that as a substitute for Isaac. On the Cross Christ was willingly caught in the thicket of God's Law, and sacrificed instead of the world whose sins held Him there.

The ram-skin covering reminds us that Christ was our Substitute in the sight of God. God accepted all that Christ was, in the place of what we should have been. The fact that the curtain of ram-skin was dyed red is a further proof that Christ was not simply a substitute—but a substitute through blood. The perfect life of Christ would not in itself have atoned for the sin of the world. It was necessary that the blood of Christ should be shed for us. Without shedding of blood there is no remission.

The fact that Christ shed His blood for us is emphasised by remembering that after His resurrection He appeared unto His disciples, and they were afraid—thinking that they saw a spirit. But Christ said

Behold My hands and My feet, that it is I Myself handle Me and see for a spirit hath not flesh and bones as ye see Me have (Luke xxiv 39)

Mark that the Lord had flesh and bones after His resurrection, but not flesh and bones and blood. Before He died His body was animated by blood.

#### AFTER HIS RESURRECTION

His body was animated by spirit. Where was the blood? It had been shed on the Cross for the sin of the world. Every drop, every drop, had been shed for the race that despised and rejected Him.

### 2. The ram-skin covering was measureless.

The measurements of the Tabernacle curtain were given. The measurements of the goats' hair curtain were also given. But no measurement was given for the ram-skin covering. The covering that spoke of the blood of Christ was measureless. The blood of Christ is not only sufficient to cover our sin, but more than enough. Sin may abound, but the atone-

ment superabounds. The blood of Christ shed for us is not only sufficient to cover our sin, but far more than enough. The blood of Christ is so infinitely precious to God that the shedding of it was sufficient not only to cover the sins of those who believe in Christ, but sufficient for the whole wide world. The blood of Christ has not been exhausted by those who have already obtained forgiveness through it. Every man, woman, and child may come under the measureless shelter of that blood.

I used to speak at times with the aid of

#### A BLACKBOARD.

Every week that which I had written the previous week was rubbed off. At times different ones would help me with this cleaning process. Sometimes, in order to blot out that which was written, a bowl full of water would be brought to me. I would dip the corner of the cleaner in it and that was quite sufficient to blot out all the handwriting on the board. There was still left a large quantity of water. Sufficient to blot out the writing on fifty blackboards! It was far more than sufficient for its work. So with the blood of Christ. It is measureless. The supply is greater than the demand. It is sufficient to blot out all the sin of all the world. Christ's blood is sufficient—man's response is deficient.

Far beyond all human apprehension  
World-wide in its measureless extension  
Shed for everyone in every nation,  
Is the boundless blood of Christ

### 3 Concerning the outer covering

The outer covering is said to be of badger-skin. Is there any value in the fact that it was of badger-skin? None at all—for there is considerable doubt as to whether the Hebrew does mean badger-skin. Some think it means seal skin, and others, something else. Some think that the colour was dark red, others that it was dark grey, and so forth. So there can be no typical value in the description of material of which this covering was made.

#### THE VALUE OF IT

lies in the fact that it was a covering designed by God to protect the other coverings from the effects of the atmosphere. It simply suggests that God clothed His beloved Son in outer garments while He was down here on earth. The Lord Jesus sought first the Father's Kingdom, and God took care of the clothing of His body.

That leads to the simple truth that if we are doing the will of God He will see to it that we are clothed. Where the pillar leads, the manna feeds. When God's will we choose, God's hands provide shoes. Where the glory-cloud goes, the obedient find clothes (Deut. xxix 5). In Matthew vi 31-33 we are told not to be anxious about our clothing. Our concern must be to seek first God's Kingdom, and then these essential things will be added to us. It should be noted that the Greek for "Take no thought," is really



"Take no anxious thought" The Lord indicated that the lilies of the field were beautifully clothed. How much more then can we expect the

#### FATHERLY PROVISION OF GOD.

But the promise and counsel of Christ receive increased value when we remember something that had previously been mentioned. In the same talk, only a few minutes before, Christ had said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Or to modernise it, "If a man forcibly wishes to take away your jacket let him have your overcoat also."

Now that was calculated to raise questionings. What would one do if this actually took place? How would one be clothed? Anxious thoughts naturally arose. Then the Lord quietened those anxious thoughts. Your heavenly Father knows your need, and He will see to it that you are suitably clothed." How interesting to know that in the faith homes of George Muller the girls had five dresses and the boys three suits for continual use. God did not fail them. In fact these children of faith were clothed far better than the majority of other children

4 *The last thought is that we must not judge others by their appearance*

Had we judged the Tabernacle by its outer coverings when packed we should have been far astray in our judgment. It looked something like

#### A DARK, UNATTRACTIVE COFFIN.

Yet hidden beneath was the beautiful Tabernacle curtain, the furniture of gold, and the glory-presence of God. It was the same with Christ. His clothing was not that which kings wear. Had He been judged by His clothing no one would have set any value upon Him. Yet beneath the simple clothes was the glory of the eternal Word.

There is a natural tendency to judge others by their clothing. Yet we must resolutely guard against it. Queenly women are oftentimes hidden beneath old-fashioned garments, and kingly men are oftentimes veiled beneath coats that are turning green with age. John Newton said, that if an angel were sent from heaven to find the most perfect man he would probably find him not writing a book on religion, but perhaps a cripple in the workhouse, and whom the parish wished dead!

When I was a bank clerk in Birmingham I oftentimes used to pass an aged, wizened old woman who stood on the street corner and sold matches. I got into conversation with her and found to my joy that as far as I could judge she was

#### A TRUE BELIEVER

in the Lord Jesus. She may have been deceiving me—but as far as I could detect, she was genuine. Many times I used to pass her as she was just leaving her stand and walking along the street. I would nod my head and smile at her. But one day as I was passing her it occurred to me that if she were better dressed I should most certainly raise my hat to her. "She is somebody's mother," I thought. Why should I not raise my hat? I cannot tell you how much I fought against that thought. What

would others think of me if they saw me raising my hat to one who sold matches on the street? What if another clerk in the office saw me, and told the other fifty? I fought against the thought, but persistently there came back to me this challenge, "What would Jesus do?" I had to confess that if the Lord Jesus had been in my place He would no doubt have raised His hat. At last, after a great struggle and much prayer, the victory was won, and I commenced

#### TO RAISE MY HAT

to her. Every time I did it I flushed and my heart beat a little quicker—and I am ashamed to this day that I did not do it with more courage and frankness. I have always felt dissatisfied when I think back upon it. I feel Christ would have done it far differently. Yet I think that to raise my hat was the right thing to do. I had no right to judge her by the outward appearance. As far as I knew, her body was the dwelling place of the Spirit of Christ.

Let us never judge another by the outward appearance.

It seems to me that in closing this article there is need for a special plea. Let us never judge our parents by their outward appearance. As our parents grow older there is a tendency for them to lose the vigour and attractiveness of earlier days. Generally speaking they do not trouble so much about their outward looks. There is a tendency for them to become a little old-fashioned. Never let us judge them by what they are outwardly. Never let us be ashamed to own them. Beneath the outer clothing is generally a heart of gold—a heart that the Lord Jesus has beautified with His own presence. The disdainful feeling ill becomes the son or daughter in the presence of a parent. Do not let us judge anyone by their outward appearance lest some day we hear Christ saying, "Inasmuch as ye have done it to the least of one of these My little ones, ye have done it unto Me."

## Elim Crusader Holiday Party at Elim Woodlands

Elim Crusaders are reminded of the holiday party at Elim Woodlands, from July 26th to August 23rd. Why not decide now to come and join with those already booked? For full particulars, application should be made to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4.

Elim Woodlands is a delightful centre for Crusaders and friends and proffers every facility for those visiting the great city of London. The grounds are now radiant with flowers and surrounded by beautiful foliage, and provide one with a most pleasing and refreshing holiday. Whilst situated away from all that would remind us of the City's life and turmoil, yet all places of interest in the Metropolis are within easy reach. The programme during the period will include Bible studies for all who desire to attend, conducted by various members of the Staff and Faculty, and specially conducted parties to places of note and interest will be regularly arranged. All the Elim Churches in London are within easy reach. During the party season a great Elim Crusader Rally will be held in the grounds.

Come and enjoy a really good holiday amid such ideal and inspiring surroundings! Don't miss such an opportunity for this year's vacation!

# Shooting Low

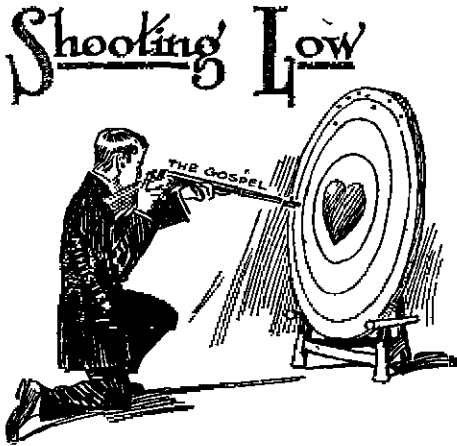
A MINISTER felt that for some reason the words he spoke from Sunday to Sunday were not bearing the fruit they should. One Saturday morning after he had finished writing his sermon, the thought occurred to him "Perhaps I shoot

too high, I will go down and see if Betty can understand it."

Betty was a trusted Christian servant

He went to the kitchen and called her to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences and asked "Do you understand that?" "No," she replied. He repeated the idea in simpler language, and then asked her if she saw it. "I see it a little." He again simplified it. She saw it more clearly and shewed deep interest, but said to him, "Plane it a little more." And once again he simplified. Then she exclaimed with ecstasy "Now I see it, now I understand it!"

He returned to his study and rewrote his sermon in the simple style that Betty could understand. On Sunday morning he went to the church, fearing and trembling lest his people should be disgusted with his sermon, but fully resolved to try the experiment. What was his surprise to find that he was given attention as never before, and he saw eyes were filled with tears in the congregation. From that time on he changed his style of language and had no further cause to feel that his work was not successful.



## Satan's Strongholds Stormed

Steady Stream of Converts—Inspiring Baptismal Service—Much-Blessed Ministries

### CRUSADERS TAKE GOSPEL SERVICE.

**Southampton** (Pastor H. T. Stoneham) Praise God for His many blessings. The saints here are being built up by the ministry of the Word of God through His servants. On Sunday, 1st June, the Crusaders took entire charge of the Gospel service and their efforts were greatly appreciated. At the conclusion of this service a large number remained to break bread and spent a most hallowed time together. At recent healing services several have testified of receiving a touch from the Master. To Him be all the glory.

### BRIGHT PROSPECTS

**Cullyhaakey, Ireland** God's blessing continues to rest on His work in this Irish village. The attendances are improving and the prospects are bright. Pastor and Mrs. South of Ballymena, who are also responsible for the work here, received a warm welcome and their messages and singing have proved a means of blessing.

### INSPIRING SERVICES

**Ilford** (Miss Kennedy and Miss Hawes) The blessing of the Lord is being continued upon the work at Ilford. During last week Miss Bruce gave her testimony of the Lord's healing, and gave inspiration to her hearers at the Sister's Fellowship. She also repeated her experience at Chadwell Heath where a large gathering assembled, filling to capacity the Ashton Hall.

Throughout the week the services have been helpful. At the prayer-and-praise service on Tuesday and the Bible study on Thursday, the saints have had their strength renewed, and have discovered that the Lord is not a disappointment to those who truly seek Him.

### FORTY CONVERTS IN TWO WEEKS.

**Bradford** (Pastor H. Kitching and Evangelist Rash) God is continuing to smile upon the faithful ministry of His servants in this corner of the vineyard, and they are proving again and again the truth of that scripture, "My Word shall not return unto Me void, but shall accomplish that whereunto I send it!"

With the arrival of Mr. Rash, the work has received a new impetus. The enemy has been hard pressed, his strongholds have been stormed, and, praise God, the saints have seen him retreating, for within the past fortnight over forty souls have been gloriously saved. One Sunday evening alone there were twenty-one seeking salvation, and at a recent mid-week Bible study nine precious souls were so convicted of sin, that before the meeting closed they were led to seek forgiveness.

Besides the joy of seeing souls gloriously saved there has been the further pleasure of witnessing men and women follow our Lord through the waters of baptism. At a recent baptismal service about thirty sisters and brothers were immersed. It was truly wonderful to see those who not long ago had been deep down in sin and degradation, now rejoicing in the knowledge of a full salvation, and to hear them tell, with radiant faces and frequent and heartfelt hallelujahs, how Christ in lovingkindness had lifted them out of the mire.

Hearing these testimonies one could not but praise God for His goodness.

### CAMPAIGN CONVERTS.

**Wimbledon** (Pastor E. C. W. Boulton) Wimbledon has had the privilege of sharing in the labours of Pastor H. Fielding during a week's campaign. Souls have surrendered to the call of the Master and weak and sick bodies have been restored to health by the touch of the Divine Physician. Pastor Fielding spent most of his student days among the Wimbledon folk who were glad to have his fellowship once more.

The past months have brought increasing progress and victory over sin, many remarkable conversions taking place. One brother (a confirmed drunkard) surrendered to the claims of Jesus Christ, and now has the assurance that he will meet his mother—who had prayed for his conversion for years—in the glory.

In spite of the fact that Elim has been almost crowded out by other religious bodies for a suitable stand in the open air on Saturday nights, they can now praise God for two bands of workers in Wimbledon town on this night. These bands are responsible for many conversions and are still persevering and expecting greater triumphs in the Name of Jesus.

# - The Family Altar

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

**Sunday, June 29th.** Genesis xli. 37-57

"And Pharaoh called Joseph's name Zaphnath-paaneah" (verse 45)

Zaphnath-paaneah means "a revealer of secrets" or, "the man to whom secrets are revealed." The greatest privilege in the world is to be trusted by God with His secrets. Many of the secrets of God are now public—they are written in His Word. But there are those who know a fellowship with God which is unto themselves alone. God communes with them in such a sweet and clear way that they can indeed be said to be walking in sweet communion with God. To know such communion the soul must abide in Christ. To the soul that is constantly abiding, God will be constantly confiding. The more we trust God, the more He trusts us. The more we confide in Him, the more He confides in us. The more we tell Him our secrets, the more God tells us His secrets. Lord's day morning is a time when our fellowship with God can be revived. As we sit at the Lord's table we can get very close to the Lord's heart. The sting is taken out of life as we sit quietly in His presence. To hear the whispers of Jesus is to be at the secret source of every precious thing. The whispers of Jesus will still into perfect peace the severest storms that have ever broken upon our lives.

**Monday, June 30th.** Genesis xlii. 1-17

"There was corn in Egypt" (verse 1)

There is still corn in Egypt. In the Egypt of this world there is the corn of God. But it needs searching out. A greater than Joseph—the Lord Jesus Christ—has provided corn in Egypt. Now the hungry can be satisfied. There is food for the hungry as well as water for the thirsty. The world is a barren place. Weeds of sin are growing in all parts. But, thank God, there is corn in Egypt. Sometimes the corn is carried in men's pockets, sometimes in their hearts, sometimes it lies on the kitchen table, frequently it rests on the pulpit desk. In summer time it is scattered along the wayside, and at other times it passes from door to door. The corn in Egypt is the Word of God. In the midst of the chaff of this world's foolishness, there is the corn of God's perfect wisdom. The Bible is God's Corn. We can eat the Word of God. There is a hunger of the heart which can never be satisfied with the provision of this world. The hunger of this world is for necessity, food of the soul. That hunger is only satisfied in the written Word and the living Word.

**Tuesday, July 1st.** Genesis xliii. 18-28

"He espied his money, for, behold it was in his sack's mouth" (verse 27)

The brethren of Joseph thought that the corn had to be paid for—but, behold, it was corn without money and without price. Our greater Joseph does not sell, He gives. Giving does not impoverish Him. Christ loves to give. Usually we do not bring sufficiently large sacks to receive His gifts. His gifts are limited because our sacks of faith are limited. Large sacks of faith mean large gifts of grace. Enlarge the heart toward God to-day. Expect great things from God. Believe for great things from God. They will be given. Money obtains things on earth. Faith obtains things from heaven. Large monies obtain large earthly things—large faith obtains large heavenly things. The only load the Christian should know is the daily load of benefits from the Lord. The larger the sack of faith the heavier the load of benefits.

**Wednesday, July 2nd.** Genesis xlii. 29-38.

"The man who is the lord of the land spake roughly to us" (verse 30).

Yet the roughness was only designed as a test. Behind the roughness was the tender heart of their brother, Joseph. There are times in our lives when we pass through rough experiences. "I had a rough time," says one. Yes, but the roughness of our experiences is only permitted by our Joseph—Jesus. There is no roughness in His heart. He finds no real pleasure in our rough experiences. He finds pleasure in the after effects. The surgeon may appear rough—but the bone is set in place! The horse-breaker may appear rough—but the horse

becomes useful! The teacher may be strict—but the child is trained! The hammer may hit hard—but the joint is secure! The sandpaper is coarse—but the wood is smoothed! God never ends with rough times—the rough times lead on to victory and power. The pleasant paths of the world lead to painful experiences at last. But the painful experiences from God lead to pleasant paths at last.

**Thursday, July 3rd.** Genesis xliii. 1-17

"Ye shall not see my face, except your brother be with you" (verse 5)

Apply these words to the Lord Jesus Christ and our access to God. We cannot see the Father's face apart from Christ. But with Christ we always have an immediate entrance to our heavenly Father. No man approacheth the Father but by Him. He is the Way, the Truth, and the Life. We do not get to God through nature—we get to God through Christ. We do not get to God through religious forms—we get to God through Christ. No earthly priest is necessary. The way to God is open for those who open their hearts to Christ—the way to God is shut for those who shut their hearts toward Christ. There was a food supply for those who took Benjamin with them. There is a food supply for those of us who take Christ. No Benjamin—no earthly food! No Christ—no heavenly food! Benjamin gave his brethren access to the throne of Egypt. Christ gives access to the throne of God. Unitarians have no true place for Christ. With no true place for Christ, there can be no true peace of heart. Trinitarians have the first place for Christ. When our faces are toward Christ, God's face is toward us.

**Friday, July 4th.** Genesis xliii. 18-34

"God be gracious unto thee, my son" (verse 29)

Joseph's heart yearned over Benjamin. He longed that his younger brother should have the very best. He therefore blessed him in God's Name. The greatest blessing we can bespeak for another is the blessing of God. We should be eager to see God's blessing fall upon others. To bring another into the enjoyment of God's blessing is the greatest thing we can do for another. Are we seeking to bring our relatives under the blessing of God? Are we praying for them? Do we write to them? Do we send them the "Elim Evangel"? Are we doing all in our power to bring them into God's grace? Is there the same yearning toward our friends and our neighbours? Think now—is there somebody for whom you can begin to pray and work to-day? Then get going straight away. Bring somebody under God's blessing to-day. You are commencing the day with morning worship—now go out into the day eagerly looking out for unbled lives that you can bring under the blessing of God.

**Saturday, July 5th.** Genesis xliii. 1-17

"The cup was found in Benjamin's sack" (verse 12).

Circumstances were against Benjamin. It certainly seemed that he was guilty. Yet—despite all that was against him—he was completely innocent. Let us be slow in judging another. Let us be slow in accepting the guilt of another. It is amazing what dark charges against another can apparently be proved to be right, and yet all the time be wrong. Scarcely one of us passes through life without a combination of circumstances seeming to prove that we have been guilty of an evil action—yet we may know all the time that we are innocent. Let us act toward others as we would have them act toward us. Let us prove all things. Let us be slow to condemn—quick to praise. Let us be very slow to accept an evil report—but eager to receive a good report. Family circles, church circles, and circles of friends have been sadly shattered through evil reports that have had no foundation. The Devil will put a cup in your sack if he can. Take care that you do not put a cup in somebody else's sack.

This is separating time! Not the wheat from the tares, but rather the wheat from the chaff (Matt. iii. 12).

READING: II. Kings xii. 1-16.  
 Sunday, July 6th, 1930.

# Sunday School Lesson

[By Pastor P. N. CORRY

**MEMORY TEXT:** "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—II. Cor. viii. 9.

## GIFTS AND GIVERS

### TEACHER'S NOTES.

During the reign of Athaliah and her sons the Temple in Jerusalem had been considerably knocked about, and all the dedicated things, such as dishes, spoons, etc., had been used for the worship of Baal (II Chron xxiv 7) Jehoash had every reason to be profoundly grateful to Jehoiada the priest, in that the wife of this good man had rescued this young prince from certain death when he was a child (II Chron xxii 11) During the lifetime therefore of Jehoiada the youthful king was not only under good instruction, but was inclined to obey because of the debt that he owed, and at this period of his life he did that which was right in the sight of the Lord These two at this period set to work to repair the house of God, and to do so the atonement money was once more collected This half-shekel of silver was paid by every man of Israel who was twenty years old and upwards (Exodus xxx 11-16) In the days when the Tabernacle was standing every board of the holy and the most holy place stood upon this redemption money, which was the same for the rich as for the poor It was also used for other articles of furniture, but was always to be spent in the service of the Tabernacle or the Temple (Exodus xxx 16)

### Repairing the Temple.

While Jehoiada the priest and the young king were keen that all should be done to expedite the repair of the Temple, the Levites who collected this money from the people were slack (II Chron xxiv 6), and Jehoiada did not find his task easy The king in his twenty-third year found that the work had not been put in hand, nor the wall repaired As is very common in the East, this money intended for one purpose was finding its way into many pockets and not into the work, so Jehoiada the priest made a large

### Money Box.

Read its size and its position in the Temple (II. Kings xii 9, 10 and II Chron xxiv 8-13) Now the redemption money was brought and the people cast into the box not only their just due but over and above (II Chron xxiv 10) what was required Then the money was counted day by day by the high priest and the king's scribe and the masons and carpenters were paid to repair the house (II Kings xii 13-15) This redemption money reminds us very forcibly of the price that has been paid for the sinner We are not redeemed with corruptible things such as silver or gold, but with the precious blood of Christ, as of a Lamb without blemish and without

spot (I Peter i 18), so that our price in the sight of God is not a half-shekel (that was only the shadow or type pointing forward to Christ), but the value that He puts upon His Son, and that is surely beyond all human understanding

Then again one price ruled in Israel The prince could not give more than the peasant, the wealthy not more than the beggar, so also Christ paid a common price for all He gave His life a ransom for many (Matt xx 28), and not only for many, for Paul writing to Timothy says, "He gave Himself a ransom for all" (I Tim ii 6) The common price has been paid by the Lord Jesus, so that all may rejoice in the redemption that is in Him

It was only from such that thank-offerings could be received, and it was only such that were counted as belonging to Israel, so now our gifts that we place in smaller boxes than Jehoiada's are received, not because they buy salvation or accumulate merit for us, but because we have first given ourselves to the Lord (II Cor viii 5) That is the ground of all gifts—they are not given to purchase blessing, but as though we cried from full hearts, "Thanks be unto God for His unspeakable gift" (II Cor ix 15)

Seeing that all the blessings that we receive from the Lord Jesus are gifts and cannot be purchased, perhaps some may be tempted to think that on this account all gifts may be stopped and all collecting boxes finished with for ever This is not true, for we read in the early Church of collections being made for the saints in Jerusalem (Rom xv 25-27), and of people who supported the Apostle Paul during his missionary campaigns (Phil iv 14-18), who in this manner were laying up fruit in glory Gifts may be like that of the widow who cast into a chest similar to Jehoiada's coins amounting to one halfpenny, but whom the Lord said had given more than all because she gave out of her need (Mark xii 41-44), or like those of the Macedonian Churches who in a great trial of affliction, of their overflowing joy plus their deep poverty poured out a flood of rich generosity, so that up to their means, aye and beyond their means, they gave their gift (II Cor viii 1-3)

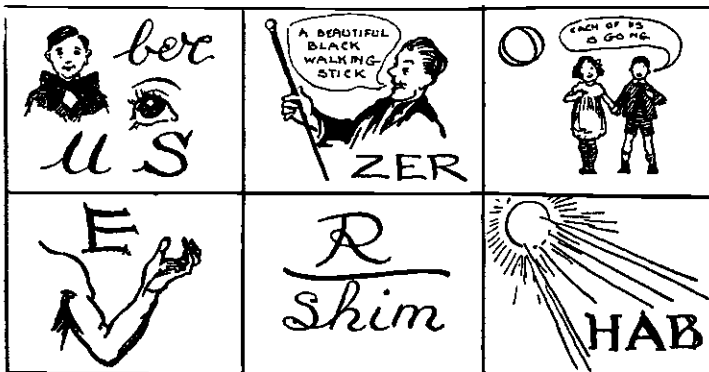
Such is the present manner of giving, not to get, but because we have received more than we can ask or think, and because in the repairs and building up of the Church of God consecrated money is required It is good to teach Sunday school children the basis of giving, the manner of giving and the purpose of their gifts for surely the Lord who saw a widow's love gift will not fail to see the offerings of the children towards the work of God Only make sure that first of all before they give any other gift they have received the gift of God which is eternal life, and have given themselves before any other or any lesser gift is thought of

## Children's Bible Educator

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 to June 13th Puzzle: Ephesus, Edom, Levite, Tarshish, Athens, Patmos

NOTE:—All answers should be posted by Saturday to the above office so as to arrive not later than Monday morning, June 30th.

# Healed by the Power of God

At Principal George Jeffreys' Campaign at Swansea

ON Tuesday night, November 12th, 1929, during the campaign conducted by Principal George Jeffreys at Swansea, I was saved (I now understand that I was the first convert of the campaign.) For a long time I had been suffering from severe pains in my back and legs, and on the day following my conversion I went to the healing meeting. I went forward to be prayed for, and I had hardly reached the front when I felt some power going through my whole body causing me to shake from head to foot.

Immediately Principal Jeffreys laid his hands on me I was instantly delivered from all the pains, and I was able to stand upright.

In a few days after this I had trouble with my throat. My tonsils were very sore and enlarged, and I had difficulty in breathing, which caused me much concern. I took the matter to the Lord in prayer, and He shewed me that the real cause of

the trouble was the evil habit of smoking in which I was indulging, and I was conscious that deliverance would only come if I gave up smoking. By God's grace I resolved to give it up, and immediately I felt something breaking in my throat—my breathing improved, and I am glad to say that my throat is now quite normal and completely healed. Although I had been a heavy smoker, and had often tried to give it up before but had failed, God from that moment completely delivered me from this evil habit, as well as every desire for it. To God be all the praise and glory. "Can you wonder why it is I love Him so."—G. DIMENT (Swansea)



Mr. G. DIMENT

## "It's Too Late"



A LADY who was one of the survivors of the "Titanic" disaster has drawn a graphic picture of the end of that awful tragedy. As the great ship reared up her stern, about to take her last plunge in the deep, scores of dark figures could be seen falling from her decks into the icy waters. For a few terrible moments after she had taken her plunge a wail of despair rose from the lips of drowning men and women. One by one the cries ceased until at last there was but one voice calling in the night over the watery waste. It was the voice of a man. In unspeakable agony of soul he was crying out, "My God, my God!" Fainter and fainter grew this last wailing cry of a departing soul, and then that too ceased, and all was still as death.

Often have I tried to picture what must have gone through the mind of that last man struggling in the darkness against a certain doom. Perhaps the sweet sound of the village church bell floated out to him in the darkness, and he realised the many moments he had let the Gospel pass by unheeded. Perhaps the tremulous voice of a mother's prayer over him as he bowed, a thoughtless boy, at her knees, now rose up from the depths of memory and he saw what God had meant him to be in all his wasted life. Perhaps in the blackness

of that awful night he felt again the loving touch of his boyhood's dearest friend upon his shoulder as a voice cried, "My boy, why don't you decide for Christ?" Perhaps some old Scripture text he had scoffed at and spurned seemed blazoned across the starlit sky above him—"How shall we escape, if we neglect so great salvation?" But now it was too late. The icy waters were claiming their awful toll. In a moment the end had come.

Every man is drifting swiftly toward that inevitable moment when the curtain of life drops, when the drama ends, when the scene shifts from the follies of time to the tremendous realities of eternity. When that last crisis moment comes it may be too late to get right with God with whom you have trifled all these passing years. When the wild crash comes in the railway collision and you are pinned fast under the grinding, crushing wreckage—it is too late. When the great ship is staggering and reeling from the deadly wound in her side, and is settling down in the sea for her last helpless plunge into the awful abyss of an ocean grave—it is too late. When the last agonising pang is shooting like a knife through your heart, and you catch your breath, throw up your hands, gasp and fall—it is too late. When the steel fetters of paralysis bind you hand and foot, and all your dazed, beclouded brain can grasp is the sobs of loved ones who gather about your bed in the agony of your parting—it is too late.

Then some white-faced mother will bow in the silent chamber of death over your motionless form and moan, "O God, is my boy safe?" Or a broken-hearted wife will steal in and stand by your side, and looking down into your face will cry out in agony, "O God, is it well with my husband?" Or a silver-haired father will sob out his agony of doubt as he cries aloud, "My son, my son, would God I had died for thee! O my son!"

"Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isaiah IV. 6, 7).

# Classified Advertisements

## REVISED RATES.

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.

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

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

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1930 Big Circulation Campaign

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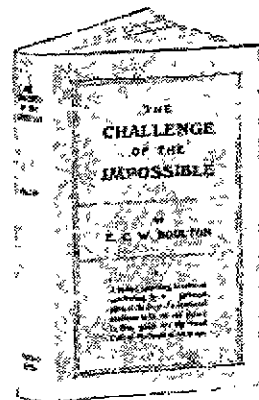
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