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Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., Nos. 34 & 35

DECEMBER 25, 1929

Fourpence

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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

CHRISTMAS CONVENTIONS

BELFAST. December 25th to 29th. Annual North of Ireland Convention in Elim Tabernacle, Ravenhill Road. Speakers: Pastor W. G. Hill, Evangelist James McWhirter, and others. Convener: Principal George Jeffreys. Christmas Day and Boxing Day, 11.30, 3.30, and 7. Friday and Saturday, 8. Sunday, 11.30 and 7. Afternoon of Christmas Day, Ordination Service. Afternoon of Boxing Day, Baptismal Service. Mr. James E. Mulian (just returned from the Congo) is also expected as a speaker.

LONDON. December 25th and 26th. Simultaneously at Elim Tabernacle, Park Crescent, Clapham—Elim Tabernacle, Central Park Road, East Eam—Elim Tabernacle, Fowler Road (off Hulton Road), Islington. Speakers include: Mr. and Mrs. Seth Sykes (Scottish Singing Evangelists), Pastors E. C. W. Boulton, W. G. Hathaway and J. Lees. Christmas Day, 11. Boxing Day, 11, 3, and 6.30.

Those attending the Convention Meetings at Clapham Tabernacle on Boxing Day are notified that lunch and tea will be obtainable between the services at Elim Woodlands

CARLISLE. December 25th and 26th. Elim Tabernacle, West Walls. Speakers: Pastors J. Smith, W. Kelly, W. Barton, and F. D. Byatt. Convener: Pastor R. Tweed. Christmas Day and Boxing Day, 11, 3, and 6.30

BRADFORD. December 24th to January 2nd. Elim Foursquare Gospel Church, Westgate. Speakers: Pastor Jewitt, Mr. and Mrs. Walshaw, Mr. Miles, Mr. McCullough. Convener: Pastor H. Kitching. Week-nights, 7.30. Sunday (29th), 10.45 and 6.30.

DOWLAIS. December 24th to 26th. Elim Tabernacle, Ivor Street. Speakers: Pastor W. Lewis and Miss Blodwen Terrell.

PONTYATES. Elim Hall. Speaker: Principal P. G. Parker.

WATCH THESE DATES:

LONDON. December 20th. Principal George Jeffreys will conduct the service at the Welsh Tabernacle, Pentonville Road, King's Cross, at 7.30, when a number of ministers will be ordained.

STRATFORD, London. December 29th. Mr and Mrs Seth Sykes (Scottish Singing Evangelists) will commence an Evangelistic Campaign in Elim Hall, Bridge Road.

Royal Albert Hall.

Easter Monday, 1929

GREAT ANNUAL

Foursquare Gospel Demonstration

Cheap railway tickets from all parts.

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LETTERS

The Elim Evangel

AND FOURSQUARE REVIVALIST

Vol. X., Nos. 34 & 35

DECEMBER 25, 1929

Fourpence

Christmas and New Year Greetings

To all in Elim and the Foursquare Gospel

From our Beloved Leader

CHRISTMASTIDE again! This time 1929, and another privilege of mine to send greetings and best wishes to an unbroken Elim Foursquare family circle. This festive season finds us still gathered around the hearth of a common fellowship, rejoicing because of the thousands more who have joined our communion. It is an ever increasing source of joy to me to realise that the prodigious, substantial increase in the spiritual family every year, tends to a still sweeter and deeper fellowship as the circle is enlarged.

I have been asked over and over again by many who are watching the growth of this movement, "What is the secret of the success and solidity of Elim?" and my reply has almost invariably been, "Singleness of heart towards God, and confidence in one another on the part of the members of the family."

The coming in of new friends does not mean the passing out of the older ones. The first members whose bond of brotherly love was tempered in the early fires of persecution and trial are still serving in the fraternity. I cannot possibly find words that can fully express my gratitude to our heavenly Father, and my heartfelt thanks to one and all for the spirit of sacrifice, devotion and loyalty that pervades the atmosphere of our Elim Foursquare Gospel home. Truly the "all things common" spirit has characterised the work from its commencement right up to the present moment. It is this knowledge that has cheered me in the day of testing, comforted me in trial, and inspired me in the thickest of the fight. The spiritual spoil gathered in from the Foursquare battle front is but the result of your faith and the answer

to your prayers. Having participated with me in the strain and stress of warfare, you shall surely share with me the joys of reward at the Bema of Christ.

I am penning these lines in dear old Wales, the land of revival and song, where scenes that are reminiscent of the great revival of 1904 are being witnessed. Not very far from the two main Foursquare Revival centres, Cardiff and Swansea, is the place of my boyhood days. Now and again when opportunity has presented itself, the boy George Jeffreys, resurrected from the past, has led me over the old familiar tracts, and boyhood life has been lived over again. The youth Jeffreys has taken me to Siloh Congregational Church, where the blazing light of regeneration broke in upon his soul. I have heard him talk to his minister, the lovable and indefatigable Rev. Glasant Jones, who in turn gave him his paternal advice and able instruction. This minister is now in charge of a Congregational church some five miles from Swansea, and has attended my present Revival Campaign at the



PRINCIPAL GEORGE JEFFREYS

Central Hall.

The youth Jeffreys guided my footsteps to the place where he was baptised by immersion in the rippling river of the Llynvi Valley. He has reminded me of the quickening touch of the power of God that healed his frail body, and the thrill of the Baptism of the Holy Ghost which he received according to Acts ii 4, in the old Duffryn Chapel building.

I have seen young Jeffreys grappling with the seeming insuperable difficulties that lay in the way of his cherished hope to enter the regular ministry. I found him reasoning with

himself, "If you are going to stand true to the testimony of Salvation, Healing, Baptism of the Holy Ghost, and the Second Coming of Christ, you might be able to enter the regular ministry, but it will have to be entirely on faith lines. Then again the responsibility of the old home is now upon your shoulders, and you cannot be a true minister of the Gospel and not provide for your dear old mother. On the other hand, if you cut out some of these controversial subjects, such as the Baptism of the Holy Ghost and Divine Healing, it will be an easy matter for you to enter the ministry, for the door is already open, and the financial needs for yourself and home are assured.

I have been with young Jeffreys just as he takes the plunge once and for all. "Come what may, I will not be unfaithful to the whole counsel of God, and will trust my heavenly Father to see me through."

Many Christmas seasons have passed since then, and if the question, "*Lacked ye anything?*" was put to me as it was to the disciples of old, I would answer, "*Nothing!*" as they did. From the moment I uncompromisingly entered the open door of the Christian ministry right up to the present day, God has been faithful and His abundant grace has been lavished upon myself and the work entrusted to my charge.

I have touched upon my experiences, and testified to the faithfulness of our Lord in order to encourage others who contemplate reaching out further for the kingdom of God in the year that will soon break upon us.

The sequel to that stand taken for the truth some seventeen years ago is that God has wrought marvels that make one wonder. An Elim Foursquare Gospel Alliance, one of the greatest spiritual forces in the country, has come into existence—a movement renowned for its solid stand for the great fundamentals of the Christian faith, and from which emanate spiritual life and blessing that reach the whole world.

My undying purpose to see doors open into the Foursquare Gospel ministry for other lads who were similarly placed as myself, has been realised beyond my highest expectation, for hundreds have gone forth into the harvest field. The many ordination services at which I have been privileged to officiate give ample testimony to my God-given and God-granted desires.

Countless thousands have been saved, and their changed lives have resulted in transformed and happy homes. Love and affection have been restored to reunited family circles, prodigal sons and daughters have returned home from the degraded haunts of sin, and peace reigns over the once turbulent waters of family strife.

God has graciously confirmed His Word with signs and wonders. Miracles of healing just as startling as those recorded in the Bible have been witnessed. Multitudes upon beds of suffering, some in wheeled chairs, on spinal carriages, and who formerly dragged themselves along on crutches have been gloriously delivered. Deadly cancers, tumours, growths of all kinds have been withered up before the power of the Name of the Lord.

In England, Scotland, Ireland and Wales, the greatest Foursquare Gospel revival campaigns ever known have been conducted under the auspices of Elim. The largest and most commodious buildings throughout the British Isles have been packed from top to bottom with crowds hungry for the Bread of Life. People everywhere have been amazed at the long queues that have lined up for hours outside the greatest auditoriums the country could put at the disposal of Foursquare revival campaigns.

Elim Tabernacles, which have become homes and centres of real revival activity, have sprung up everywhere. The steady, consolidating pastoral work of the Elim ministers in their large churches gives occasion for thanksgiving and praise to God.

All the various branches in the Elim Foursquare Gospel Alliance call forth praise to a loving, faithful heavenly Father, who has guided and blessed everything undertaken in His Name.

With reference to the financial side, I am glad to be able to say that the "all things common" spirit pervades this important section as it does all others in Elim. By prayer and a mutual sharing of burdens on the part of my tried and trusted followers, the whole work is carried on under the loving care of our heavenly Father. We are called to pass through the testing times, we are sometimes led through the troublous waters of financial difficulty, but we have found God to be the all-sufficient Guide and Deliverer every time.

As the privileged leader of this work, I am looking forward to the future with confidence, knowing that I have your prayers behind me, your love for me, your confidence in me, and your unfailing loyalty to the work.

To every member of the Elim Foursquare Gospel family, in the homeland, on the foreign field, yea, all over the world, not forgetting our darling children, I send loving greetings at this another Christmas time, commending you to the care of our heavenly Father.

I am, His and your servant,

George Jeffreys.

Rejoice! Rejoice! *He has Come!*

By Evangelist R. E. DARRAGH

NO Bethlehem
 No manger
 No Babe in swaddling clothes.
 No Star of hope
 No glad message of peace and goodwill towards man.

No happy thrill at seeing God in the face of Jesus Christ.

These words sound like the toll of a funeral bell Like the last rocket that comes from a sinking ship Like the despairing wail of a lost soul! Darkness covers the whole earth, and mankind is without hope and without God.

Thank God this is not so There is a little town called Bethlehem. There was a manger A goodly Babe in swaddling clothes A Star of hope which shone down upon the place where the young child lay A lasting thrill that millions have had, as they have gazed upon Him in whom dwelleth all

THE FULNESS OF THE GODHEAD BODILY

How strange to think that when He arrived, so few were expecting Him, and yet He was promised to them over and over again in the ancient Scriptures Holy men of old, as they were moved by the Spirit of God, declared He was coming The singers of Israel sang about His advent. Every bleat of the newly born lamb declared that the Lamb of God was coming who would take away the sin of the world.

Darkness had covered the face of the land, but it was nothing to the gross darkness that was in the hearts of the people. And yet the Light of the world had come to dispel every shadow and to cause the life to be illuminated by the light of the glorious Gospel.

Hungry hearts were to be found everywhere, and yet when the Bread of Life came down from heaven, few, in comparison with the masses, partook and were satisfied

Spiritual poverty could be written over almost every life, and yet riches was within the reach of all, for had He not come to make many rich.

The rattle and the clanking of the captive's chains could be heard all over the land, and right in their midst was the only One who could snap the fetters and liberate the captive.

No, no, this cannot be true

Surely from castle and cottage, palace and hamlet, came men and women with eager, hopeful, upturned faces, joining the great procession on the highways, all hurrying to the centre of blessing—the Babe of Bethlehem.

HEAR THEIR CONVERSATION,

"Rejoice, rejoice, He has come! No more darkness, hunger, poverty, bondage, the Seed of the Woman has arrived which shall bruise the Serpent's head, and also destroy his works. Rejoice, ye daughters of Israel; lift up your heads, ye sons of the prophets—He has come!"

But what do we see? A few wise men coming from the East, a number of humble shepherds from

the plains, another little group who looked and waited for the consolation of Israel. How few were awake to receive the first and the greatest Christmas Gift that mankind was ever given The masses slept on in their darkness, hunger, poverty and bondage, when within their reach was the One who could make life worth living

Thank God there are still wise men who become more wise through receiving the One who has been made unto us Wisdom There are still those who have heard the good news, "Unto you is born a Saviour which is Christ the Lord," who have not only heard the message of peace, but have received the source of all true, lasting peace, and who like the shepherds glorify and praise God for the gift of God, which is eternal life

Reader, are you amongst the crowd that sleep on in indifference, and who care for none of these things?—who will this Christmas season receive gifts from those who love you, and yet

REFUSE THE GIFT OF GIFTS

from One who loves you with an everlasting love? Or are you in the joyful happy throng that have received Him and who would not part with the gift for ten thousand worlds? God says, "To as many as received Him, to them gave He power to become the sons of God." The same Holy Spirit of whom was conceived the pure and holy Christ will operate upon you, and you, dear reader, will be born into His family, and God will say of you, "This is My beloved son," and you will say, "Thanks be unto God for His unspeakable Gift," and this Christmas will be the happiest you have ever known. From your heart, filled with new-found joy, will come the cry: ' Farewell, Darkness! Welcome, Light of the world! Farewell, Hunger! Welcome Bread of Life! Farewell, Poverty! Welcome, untold Riches! Farewell, Bondage! Welcome, glorious Liberty! "

HE HAS COME.

SPECIAL FEATURES FOR 1930

The Tabernacle—Its History and Mystery

This is a series of helpful illustrated articles from the pen of Principal P. G. Parker

Children's Corner.

This will be a weekly Bible Educator in the form of interesting puzzles and searchings

In addition to the regular features such as Family Altar, Sunday School Lesson, Concise Comments, Sermons, Reports, Talks on Eastern Characters, and

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A GIFT SUGGESTION.

Not a present pleasing for a moment, but one bringing blessing every week throughout 1930 Your friend would like nothing better than this Send us the address to-day together with 10/—, and we will send this most helpful magazine every week for a year

Principal George Jeffreys and the Revival Party in 1929

By Evangelist JAMES McWHIRTER

A CONCISE review of our beloved leader's pioneering work throughout the year 1929 is here aimed at. Looking back at this moment, there appears a grand retrospect of success. But the way was not without its severe tests of faith. Early in January a four days' campaign in Leicester resulted in establishing a witness of Foursquare Gospel truth in that city. Principal George Jeffreys then disappears from the public eye for a short time. The phenomenal growth of the movement demanded the sole concentration of his organising ability. Conjointly with his noble and efficient band of Overseers he laboured, and achievements resulted which might well be the substance of a story in itself.

His next appearance in public was at the opening of the new Elm Church at Southampton.

Then comes Easter Monday. In the Royal Albert Hall, London, the annual Foursquare Gospel Demonstration is in progress. Principal Jeffreys, surrounded by thousands whom he has led to Christ, preaches the pure and powerful Gospel in the good old-fashioned way. The joy and inspiration of these services beggar description.

During the Easter Convention the Principal, with the Alliance Overseers, ordained eighteen candidates to the ministry at a special ordination service in the Clapham Tabernacle. The next Revival and Healing Campaign was, in the Clyde-side town of Greenock in Scotland. We cannot better convey the success of this campaign than by quoting an impression by Thomas Baxter, Esq., J.P., Hon. Sheriff-Substitute of Renfrewshire and Bute, Ex-Provost of Greenock, 1921-1924, and one of Scotland's most respected Christian gentlemen.

I regret that at the closing meeting of the campaign in the Town Hall of Greenock, we had not arranged to express the gratitude of the people of Greenock for the splendid services rendered to the community by Principal Jeffreys, and the others associated with him. The mission has stirred the whole district. Many hundreds have been saved and healed and wonderful things can be related of the effects in the many homes which have been blessed by the acceptance of Jesus the Saviour. Joy and gladness and real happiness now prevail, where discontent, misery and drink were the dominant features before conversion.

The writer has heard all the evangelists who have visited Greenock during the last fifty years—from the advent of Moody and Sankey to the Torrey-Alexander campaign. They all had their own style and methods and much good resulted but we have not witnessed anything like the present.

From this Northern centre of industry the Revival Party makes a bee-line to the most fashionable sea-side resort on the South Coast—Eastbourne. Here a new Foursquare Gospel Church in the centre of the town has now been opened. The following is culled from a local newspaper report of the event.

One of the most remarkable religious movements of recent years in Eastbourne has been the rapid progress of the Elm Foursquare Gospel Church, the new Tabernacle of which was used for services for the first time last week-end. Only thirteen

months ago Principal George Jeffreys, the leader of the Foursquare Gospel Alliance, was holding his first meetings in Eastbourne, and the Pier Music Pavilion was visited by many who were curious, but who had no intention of entering the Elm fold. Now the Foursquare Gospel community in Eastbourne is a self-supporting body with its own church, and large regular congregations not only on Sundays, but on several week-nights as well. The fact that five-eighths of those who were captivated by Principal Jeffreys' whirlwind revivalism remain solid supporters of his creed after twelve months, proves that there is

"something in" that teaching, and that the Elm Church is a force to be reckoned with in dealing with the religious life of the town.—*Eastbourne Chronicle*, May 25th, 1929.

The foregoing, which is representative of the "afterward" of Principal George Jeffreys' campaigns, is an answer to those who ask if the results of revival are permanent.

The next campaign was held in a Canvas Tabernacle at Brixton, London. Here there was a very singular outpouring of the Holy Spirit. It

was a replica of Acts x. The following is an extract from the leading South London newspaper—the *South London Press*.

Principal Jeffreys' Revival and Healing Campaign in Brixton is ended, but the magnetic Welshman's thunder will echo from that enclosed space behind the Town Hall for many a day. Thunder it certainly has been, the thousands who have packed the big tent every day for the past five weeks would tell you this. And it has been thunder that men's fear, hope and uplift—the qualities that are fundamental in every religious sect.

Long after the sceptics have ceased to decry the creed of the Elm Foursquare Gospel and the wave of religious fervour that swept South London, the grateful prayers of those



ALL FOURSQUARE!

<i>The Preacher</i>	The Principal
<i>The Song-leader</i>	R. E. Darragh
<i>The Organiser</i>	James McWhirter.
<i>The Psalmist</i>	A. W. Edsor

who were "saved" will still attend the memory of the inspired pastor whose deep voice swayed them—whose fluent phraseology it is a delight to hear—whose whole personality is as vital as living fire

AN ANGLICAN CLERGYMAN

(Rev Kenneth Dodds, Vicar of Christ Church, Richmond) wrote in a published impression of the campaign, "Praise God for the work of the Elim campaigns where souls are being born again and bodies healed by the power of Christ" At the conclusion of the Brixton campaign Principal Jeffreys officiated at some remarkable baptismal services in the grounds of the Elm Bible College, when over six hundred passed through the waters of baptism Press news and photographs of these unique services were reported in different parts of the world

The Principal's next engagement was at Hove where he opened another new church Dr. W. Gornold of Brighton, described this new building as another Elm church set up to the glory of God like watchtowers on our coasts

Mr Jeffreys attended and spoke at

TWO SUMMER CONVENTIONS,

one at Bangor, in Ireland, and the others at the Royal Dome, Brighton

Another campaign was held in a big tent on the beach at Worthing It proved not only a blessing to the town but to hundreds of visitors from all over the British Isles Among these was a former Mayor of Fulham, who paid the preacher the highest tribute any man could receive. He said, "Principal Jeffreys is a man of God filled with the Holy Ghost The favourite chorus, and one which will always be associated with the Worthing campaign, was

If God be for us who can be against?
He that is with us mightier is
Than all that be against

In Ipswich the next campaign was held Though the visit was short, much blessing resulted

OVER THREE HUNDRED SOULS

were saved and many bodies healed There is now a live Foursquare Gospel church in the town.

The closing campaigns of the year were held in Wales, the first being at Cardiff, which is only thirty miles from our leader's home town It stands highly to the credit of his character that it was here he achieved the greatest success of his life. Among his hearers daily were those who knew him from childhood Ministers who knew him as a youth now sat and listened to him with pride and delight. They all felt they had a claim on him When

CROWDS WERE BEING TURNED AWAY

from packed buildings, no end of people thought way should be made for them because they had known Mr Jeffreys all their lives!

Over 3,000 conversions were registered and hundreds testified to being healed of almost every physical ailment human nature is heir to. The space at our disposal will not admit of more than the briefest quotations from the secular press

Rev R J Jones, J.P., who has written extensively

on the subject of the campaign, says there has not been such a spiritual awakening in Wales since the Welsh Revival of 1904-5 He adds:

A shy, slim young Welshman has in the past fortnight brought light into many dark Cardiff homes

At the revivalist meetings he is conducting, children have been cured of diseases and ailments which have racked their frames since birth, crumples have cast aside their crutches, and the partially blind have found their sight restored to them

He is Principal George Jeffreys, who is conducting a revival campaign at Cardiff, and has addressed some of the most exciting and sensational meetings held in the world

Principal Jeffreys, who was born a few miles from Bridgend, expounds the Bible teachings with the ability and the logic of a philosopher He is filled with the fervour characteristic of his race—*South Wales Echo*.

The *Evening World* said:

Scenes of religious fervour and faith-healing reminiscent of the great Welsh religious revival of 1904-5 are enacted daily in Cardiff

The *Daily News and Westminster Gazette* said:

Remarkable scenes have accompanied the services held in the city by the young Welsh evangelist, Principal George Jeffreys During the past seven weeks 150,000 people from all parts of South Wales and the West of England have attended the services

The *Daily Express* said:

To-day Principal George Jeffreys has started a revival in Cardiff among the English-speaking people in the city which seems to me to possess all the qualities which marked the great upheaval of 1904 among the Welsh-speaking folk

The Cory Hall is far too small to hold the vast throng who congregate to listen to the Gospel Spout Road Baptist Church is packed to overflowing at afternoon and evening services, and Wood Street Congregational Church, the largest place of worship in Wales, with seating accommodation for 3,000 people, is too small to hold the congregations

At the time of going to press the revival is being continued at Swansea, and churches in various parts of Wales are inviting the Principal to hold campaigns To God be all the praise and the glory!

Following Christ

IT is much easier to keep the fire burning than to rekindle it after it has gone out Let us abide in Him Let us not have to remove the cinders and ashes from our hearthstones every day and kindle a new flame, but let us keep it burning and never let it expire. Among the ancient Greeks the sacred fire was never allowed to go out so in a higher sense, let us keep the heavenly flame aglow upon the altar of the heart

It takes very much less effort to maintain a good habit than to form it A true spiritual habit once formed becomes a spontaneous tendency of our being, and we grow into delightful freedom in following it. "Let us not be ever laying again the foundation of repentance from dead works, but let us go on unto perfection, and whereto we have already attained, let us walk by the same rule, let us mind the same thing"

Every spiritual habit begins with difficulty and effort and watchfulness, but if we will only let it get thoroughly established, it will become a channel along which currents of life will flow with Divine spontaneity and freedom

Elim Bible College

A PLACE OF VISION

By Pastor P. N. CORRY



THE Elim Bible College is not only a place of beautiful, wooded grounds and running water from its sparkling fountain, where one is always tempted to believe that the city is miles away, but more—it is a place of vision.

Owing to its commanding position on the hills of Clapham Park it overlooks the whole of the City of London, and from the observation room on the top floor, unless London haze and fog obstruct the view, there is hardly a place of importance but can be easily discerned. Away to the north-west, almost as straight as the crow flies, the Museum buildings of South Kensington

shine in the sun, and at one side the dome of the Royal Albert Hall can be seen, the Mecca of so many Elim Foursquare Gospel demonstrations, where many have been baptised, scores have been saved and all have received blessing. Moving round to the east from this point, and following the Thames down to the sea, is to have the history of London unrolled before you. Westminster with its Abbey and

Houses of Parliament, the Law Courts both Civil and Criminal, St Paul's and the Fire Monument, until the Tower of London, grim and grey with age, closes historic London, and the new one of commerce and progress opens with the leaves of the Tower Bridge. Beyond this view the fields of Hampstead Heath, Harrow-on-the-Hill, and on fine days the Alexandra Palace, can be clearly seen.

This is a wonderful place to pray in, for here the needs of the City lie before you and in your heart you can follow many who have gone out from this College and who still do so day by day, to carry the Foursquare Gospel to the millions of this great city. Beyond the hills of North London and beyond the limits of vision stretch the vast harvest fields of Ireland, Scotland, Wales and the great centres of

English industrial life, and then out again to the regions beyond. It is a place of vision, but not of need alone, for Elim Bible College exists in order that men and women may discern God's wonderful provision to meet all need.

This year students are present not only from England, Scotland, and Wales, but also from Norway, Sweden, Germany and Switzerland, and from that beautiful land of Java in the Dutch East Indies. They have come because a vision of the need of mankind has reached them as a call to prepare for service, and as students and guests (for the latter are also

welcomed to the lectures) gather around the Word of God, we praise Him that Elim Woodlands is a place where the manifestation of Himself through the Word is granted to His children. Then out they go—North, South, East, and West—to tell out the vision of Christ as Saviour, Healer, Baptist and Coming Lord, and we do indeed praise Him that not only to these Isles do they go, but this year two of our students



Some of the Students of the Elim Bible College, Christmas Term, 1929.

have set foot in India to spread the Good News in that dark land. From the prayer-window we can see them go, follow them in their work, and, praise God, see them returning with rejoicing bringing their sheaves with them.

We see more than London's palaces and bricks from this window of ours, we behold a city of living stones being built, and it is our greatest joy to have a share in such a wonderful work.

In the place of prayer the vision of the temple of living stones is seen. In the place of instruction in the Word the builders are taught their task, and armed with the indispensable implements of their service. Pray that God the Spirit may here meet intercessors, instructors, and budding labourers alike with living evidences of His continual co-operation.

Elim Bible College Correspondence School

THE Elim Bible College Correspondence School has been making steady progress during the year. Many letters have reached us showing the rich blessing that methodical Bible study has brought into many lives. In our announcements of this School we have frequently given extracts from grateful letters. Summarised, these letters shew that, to the students of the E B C C S, the Bible has become

- “ Full of interest—even the Old Testament ”;
- “ Understood as never before ”,
- “ Wonderfully opened up ”,
- “ Real, not formal ”—and so forth.

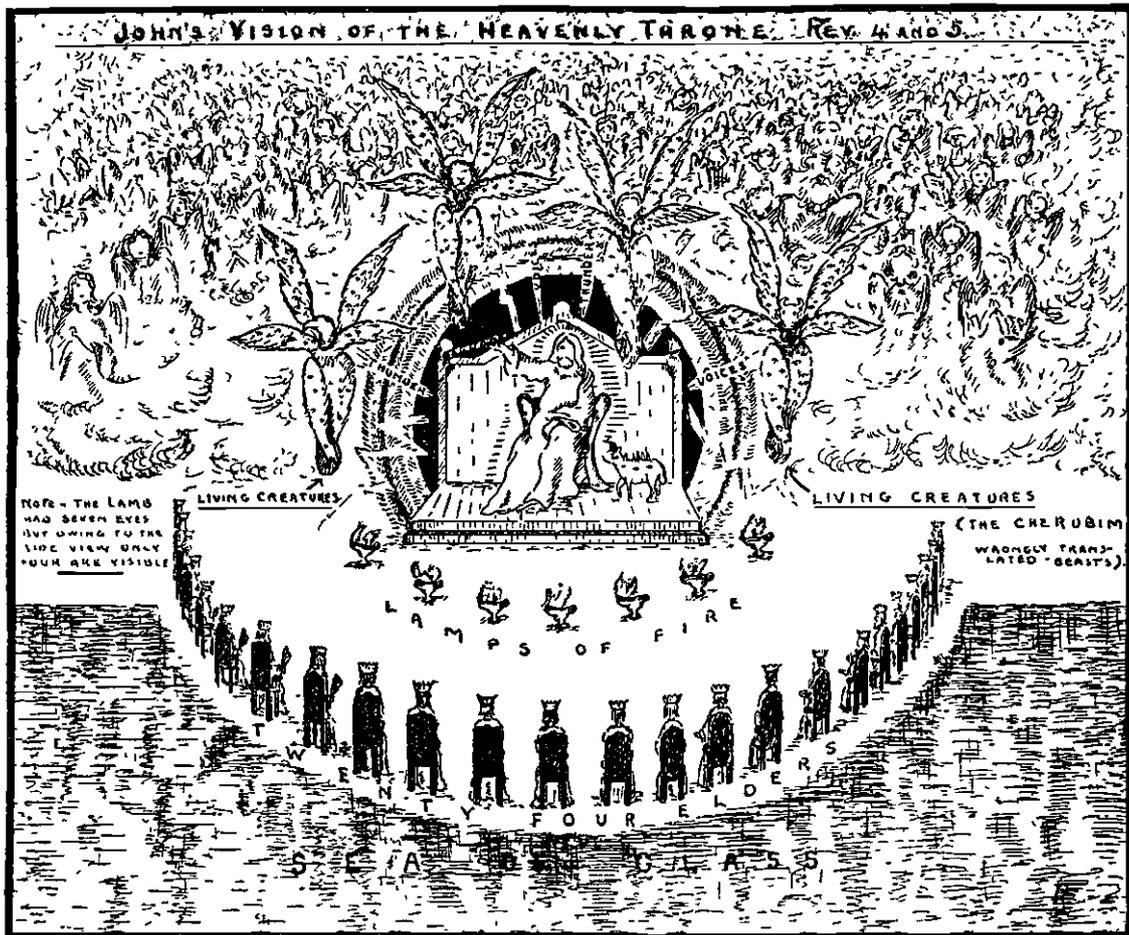
Lectures, in connection with the work, have been given in many of the Elim churches. The result has been a real keening of interest.

The studies are arranged in monthly handbooks, with insets to each. The student passes from book to book in the Bible, and from topic to topic, until the whole of the sixty-six books and the main subjects of Scripture have been studied. No less than fifty-three studies are given to the Life of our Lord. There are also series of studies in some of the

most important books. All books of the Bible are important but some have special teaching for our present Church dispensation. Therefore such books as Romans, Ephesians and Revelation are set forth in detail. “ Elim Talks ” for the heart, and “ Illustrations and Sayings that every preacher should know,” are to be found in the Handbooks. A page is also given to “ Words that every preacher should know.”

Questions are given at the end of most studies. These can be answered and sent in for correction. Then, in due time, the corrected papers are returned to the student. There is, however, no obligation to answer the questions—they are optional. But those who are hoping to enter the Elim Resident Bible College, or any form of special ministry, are strongly advised to answer the questions.

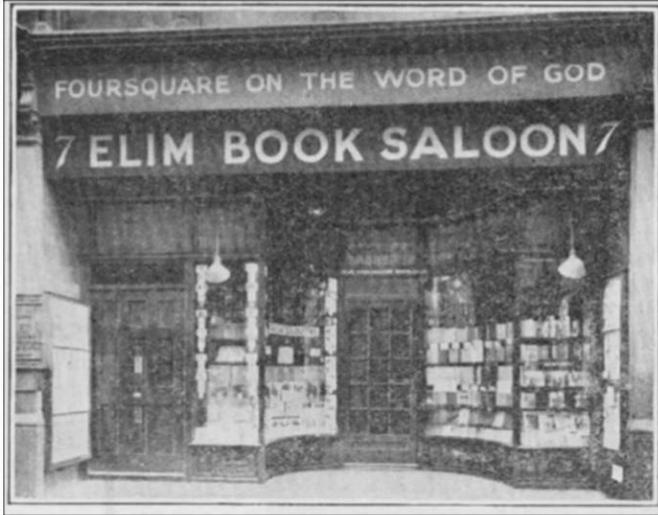
The studies are arranged in simple form, and yet deal with the profoundest subjects. The chart shewn below will give an idea of how, in every handbook charts are given to impress the teaching. All those who desire to know full particulars should write to: The Secretary, E B C C S, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.



Elim's Ministry of the Printed Page

LOOKING back over the twelve months which have passed since our last report was penned, we find much cause to praise God for the way He has undertaken in connection with our endeavours to spread the glorious news of the Foursquare Truth through the medium of the printed page

Two big forward steps have been taken. In the



Elim Book Saloon, 7, Paternoster Row.

first place we have taken a bold step in availing ourselves of the opportunity of securing a large and attractive bookshop in the Mecca of all evangelical book lovers—the famous Paternoster Row

THE ELIM BOOK SALOON

is now to be found at No 7, Paternoster Row, almost under the shadow of St Paul's Cathedral. What a glorious opportunity this affords of bringing the truth that is so dear to our hearts to the notice of many Christians who have hitherto misunderstood or criticised us, having failed to realise that our sole aim is to make known the fulness which is to be found in the Lord Jesus Christ

Although we have thus established our chief literary sales depot in the City of London the Foursquare flag continues to fly at the former depot at No 16, Clapham Park Road

It is worthy of interest also to mention that we have been able to take over a small shop at Brighton, next to the Elim Tabernacle, at which Foursquare literature can be obtained

The second big step is in connection with the

PRINTING AND PUBLISHING DEPARTMENT.

In our last report we wrote, "The printing works in Park Crescent, Clapham, has altogether outgrown its limits, and we are in urgent need of larger premises to accommodate the various machines now being used to produce our magazines and weekly paper"

We are so glad to report that our urgent need has been met, and now we have, as an addition to the previous works, a fine, well-built, well-lighted, two-storey building, with a floor space nearly three times that of the old. This gives us every facility to cope with our ever increasing production

The *Elim Evangel and Foursquare Revivalist* (a combination of the monthly *Elim Evangel* and the weekly *Foursquare Revivalist*) is

STEADILY INCREASING ITS CIRCULATION.

During the last four years the circulation of the *Evangel* has doubled

The *Elim Crusader*, which is now to be published every month, instead of every other month, will give added work to our ever busy machines. The *Young Folks' Evangel*, published every month, gives the young people a constant interest in and to our workers.

Important books have been published, and during the coming year we are expecting an increase in this direction. During the past twelve months over

13,000,000 PAGES OF CHRISTIAN LITERATURE

have been printed on our presses.

Streams of infidel and godless literature are flowing from many presses in England, streams of critical writings are being sent forth from various centres. But God has given us two wonderful centres for meeting the forces that are against Him and His Word. Pray with us that this coming year will bring the greatest and strongest output from our presses and shops that has ever taken place

Wonderful loyalty on the part of our workers, supported by much prayer from the Elim family, crowned by much practical purchasing and distribution of our



The New Printing Works Nearing Completion.

literature has made, and will increasingly make, this part of the many Elim activities a most important factor in the furtherance of the Gospel of our Lord and Saviour Jesus Christ

The Elim Crusader Movement

IN reviewing the work of the Elim Crusader movement during the past twelve months we feel profoundly grateful to God for what has been attempted and accomplished in that time. Whilst we are far from satisfied, yet we cannot but rejoice in the progress realised, and the very evident proofs of the presence of the Lord in the midst. That glorious and contagious enthusiasm which marked the inauguration of the movement has not diminished.

THE TIDE OF HOLY GHOST GLADNESS

still rolls in, and finds splendid expression amongst the young people of our numerous branches.

The reports which come in regularly reveal that a real work for God is being done in many of these centres. The young men and maidens who have enlisted in this blessed Foursquare Gospel endeavour are fired with desire and determination to let the world know what a wonderful Saviour they have found in Him who is for ever the same.

During 1929, no less than fourteen new branches have been opened, bringing the total number of branches to over sixty, so that to-day at Aberystwyg, Bradford, Banbridge, Cardiff, Devonport, Greenock, Hove, Herne Bay, Islington, Ipswich, Lurgan, Scunthorpe, Worthing, and Watford, we have bands of these ardent young Elmites—proud exponents of the full-orbed evangel.

The *Foursquare Crusader*, we are happy to add, has within the past year increased its circulation over fifty per cent. There is every indication that the little bi-monthly magazine which has fulfilled a special ministry to the young people of the Elim Foursquare Gospel Churches for the past two years, will in its new monthly form meet with even heartier appreciation from hundreds of Elim Crusaders who regard it as "their own" magazine.

Again and again have the young people given magnificently and unsparingly of their services, and thus have been privileged to render valuable assistance in campaign work and in the distribution of Foursquare Gospel literature. We believe that if it were possible to ascertain the

TOTAL NUMBER OF TRACTS AND LEAFLETS

distributed throughout the whole of the Crusader branches it would furnish an astonishing figure.

Then again our Crusaders have done splendidly in helping with the circulation of the *Elim Evangel*, doubtless contributing in no mean measure to the excellent strides which have been made in the circulation of that paper.

Systematic visitation of hospitals has also been a feature of the activities of the various branches: the sick and the suffering have been cheered by the beam-



ing faces of these heralds of healing, who have penetrated the pain-permeated atmosphere of the infirmary ward, carrying all the gentleness and graciousness which Christ alone can impart. The open-air offers excellent facilities for the energies of our young people—a fact which reports shew they have not been slow to realise and utilise.

Some of our branches possess bands of tireless street preachers, who are always at their God-given post, ready to give their word of witness to Christ and His power to save.

THE WILD, THE WAYWARD, AND THE WICKED

We do indeed praise God that in these days, when the youth of the land is simply deluged and drunk with worldly pleasure, God has set up His standard and sent forth His challenge, and that thousands of warmhearted men and women are rallying to that standard, and answering that challenge by an enthusiastic and wholehearted surrender of their lives to all the Divine will. Under the constraint of a great love for Him who gave Himself to redeem them, they are throwing all their energies into the battle on the side of God. With so many of them it is no milk-and-water type of religion which has caught their fancy, leaving their lives unchanged. To them the heavenly call has meant life-revolution—the control has been put into new hands, there has been a reversal of the driving power of the being, which has resulted in a new acceleration in a totally different direction.

And so there lies behind us a past literally packed with rich and encouraging proofs of God's changelessness and faithfulness. With this in mind we can afford to march on, with buoyant step and brave heart, into the untrodden and unexplored future. Aglow with assurance we cannot fail of triumph. With such a background of blessing, the days to come must contain yet greater and still more glorious conquests.

We cannot close these lines without some reference to the excellent service rendered by the London Crusader Harmony Choir under the leadership of Mr Douglas Gray. During

THE PAST NINE MONTHS VISITS

have been paid to Wimbledon, Hammersmith, Ilford, Hornsey, Islington, Barking, Croydon, and Canning Town. God has indeed blessed their ministry of song to the churches thus visited, as the glowing testimonies reveal. On August Bank Holiday the Harmony Choir went down by chara to Brighton, rendering vocal assistance in the great Convention gatherings at the Dome.

Thus closes a blessed year of crusading for Christ.



The Official Organ
now to be published monthly

Foursquare Gospel Testimony

A LEAGUE of Bible Lovers A Family of Foursquare Fundamentalists. A Bible Union of people who believe the Old Book from cover to cover, and who believe in telling it out to others. That is the Foursquare Gospel Testimony. Have you "joined up" yet? If not, here is your opportunity to do your part in shewing a united front to the enemy. Just as in their march the Israelites in the wilderness formed a foursquare front with the Ark in the centre, so to-day the Testimony ranks stand foursquare against all Higher Criticism and Modernism, with Christ Himself in the midst.

During this year, hundreds of new members have been enrolled, and the neat Testimony badge of red, white, blue, and gold, is becoming more and more familiar throughout the country and is generally becoming

AN IDENTIFICATION MARK

of Foursquare people everywhere, in shop or street, in tram or train, in town or country. Many a member wearing it has been greeted by an apparent stranger in the street with "Hallelujah," or "Praise the Lord," on recognising the badge.

During this year the rules were revised, and as a result large numbers of members of the Elm



The badge (enlarged) of the FOURSQUARE GOSPEL TESTIMONY

churches all over the land are now wearing the badge.

It is interesting to note that quite a colony of members has sprung up in South Africa, while in Australia, India, Canada, Holland, Germany, and other countries are found those who stand with us, an ever-swelling company, for the truth of God. Many ministers and church members of other denominations also have linked themselves with this earnest endeavour to spread the glad message.

Valuable assistance has been given to those who are engaged in spreading the glad tidings in the homeland and on the foreign field, while other work has been successfully undertaken in the distribution of free literature, and in demonstration work for the purpose of making known the wonderful Word and works of the Lord Jesus.

While we praise God for the loyal and loving support and interest of so large a family, we look forward to a yet greater increase of membership during 1930, if the Lord tarries.

Clubs, guilds, leagues, and societies galore are springing up on every hand, but we believe the Foursquare Gospel Testimony is unique in its object and endeavour, in that it has one aim—to stand solidly for the Scriptures of truth, and make their message known to all mankind.

Concise Comments and Interesting Items

The "Protestant Alliance Magazine" gives a paragraph providing much food for thought. "Rome wants the Palestine mandate. Raridy have the Fascist State and the Vatican shewn such complete unanimity as on the question of Palestine. Both Fascists and Catholics criticise the British administration and would like to see the mandate given to Italy. Both covet the Palestine mandate above all other mandates, because it means control of the Holy Places, not of the Moslems and the Jews, but of the Christians." So Rome, in both church and state, wants Palestine!

Child marriage in India is to be prohibited. A bill to enforce this is due next April. Meanwhile we are told that feverish plans are being made by the Hindu community in the Bombay Presidency to marry off their children between the ages of five and twelve years before the projected measure becomes law. In Surat it is estimated that 2,000 such marriages have been solemnised recently. Child marriage is a pathetic and tragic disgrace to India. Its abolition will bring joy to every thoughtful person, whether Christian or non-Christian.

"Trying to light false fires" is a striking and correct comment upon an attempt being made to introduce a Free Church Prayer Book. "It is stated that the work has been in preparation for some years, and that some of the original contributors have died since it began. All are representatives we are told, of the Free Churches. The compilers frankly admit that a great part of the new Prayer Book is taken from the Church of England services, but that many prayers are taken from the Roman Catholic 'Missal'." The fact that the name of Dr Orchard is specially mentioned in connection with this new movement throws considerable light on its purpose, because he is the recognised leader of a group who favour so-called (Roman) Catholic doctrines and practices."

A unique method of decision for children was once practised by Dr Fullerton at Leicester. One Sunday morning he told the children of a minister and his four boys. Daddy was trying to make clear to his lads what it was to trust Christ. Then he said, "If any one of you wants to give his heart to the Lord now, let him come and kiss me." The boys were silent for a time, and then the youngest came and kissed his father, followed by the other three. Then Dr Fullerton made a similar appeal to the children to whom he told the story—and many responded!

Don't overlook the fact that from January, 1930, the "Elm Foursquare Crusader," edited by Pastor E. C. W. Boulton, will be published monthly, instead of every other month. The paper is full of interest, not only to Crusaders, but to those whose sympathies flow out to such a young, joyous, Christ-witnessing movement.

This also reminds us that a new book by Pastor Boulton is advertised in this issue. Look out for the advertisement, then send for the book.

Mr. Douglas Gray, the well-known leader of the Elm London Harmony Choir, and musical director at the vast Elm gatherings at the Albert Hall, is now giving the whole of his time to Elm service at Headquarters. Prayer will be greatly valued that in this widened service he may be increasingly blessed.

Christmas time is a giving time. The Christian Endeavour movement used to have a plan whereby each member gave a shilling on his or her birthday to the missionary fund. Thus the time of receiving became a time of giving. The spirit of that plan can be well employed this Christmas. Let us give to some one from whom we cannot possibly expect a return gift. It is more blessed to give than to receive.

Three Comings of Jesus Christ

By Pastor CHARLES H. COATES

NO student of the history of the Christmas festival now supposes that the Lord Jesus Christ was born into the world on the twenty-fifth of December. Yet at a time when by common sentiment the thoughts of Christians dwell upon the subject of our Lord's birth as Man, we may profitably occupy our minds not only with that great and mysterious event, but with other promised comings of Christ to His people. Besides the great act of His taking upon Himself our human flesh—a past coming—there are two other comings which ought to engage our attention—one present and one future—without our acceptance of which His past coming cannot mean to us anything that God intended it should. Historically, He came in flesh. Presently, He comes to the heart of every believer spiritually at the new birth. Eventually, He will come to fulfil the meaning of both these comings in a magnificent

UNVEILING OF HIS GLORIOUS PERSON

before all men. These three comings of Christ are real and definite to the faith of every believer. As certainly they are distinct events which may not be confused with one another.

The premillennial portion of the Book of the Revelation (*i. e.*, the first nineteen chapters) is divided naturally into seven great films of prophetic portrayal by seven definite visions of Christ's second coming, or of events to which the Scriptures constantly witness as timed to occur at the same moment; and these seven visions of His future coming, by their inclusion of important references to His past and His present comings, shew that all three comings should be mutually inseparable in the thoughts of His people.

Insofar as the first purpose of the Revelation has been already fulfilled in human history, the seven natural divisions referred to are in fact seven great panoramic pictures of events fulfilled in various areas during the present dispensation. As to how far a further apotelesmatic fulfilment of the same visions is yet due it is not the purpose of the present study to enquire. For our thoughts on the Christmas holy-day, only our common agreement upon the majestic fact of His future coming in glory need engage our attention.

The seven visions of that future coming, or of its accompanying events, are as follow

THE FIRST VISION: REVELATION i. 7.

The apostle's brief but living words sketch this first and general vision of His coming, in its universality and unutterable glory, with the authority of one who by a vivid prophetic fore-vision had become an eyewitness. The words, "Every eye shall see Him," challenge us to recognise a meaning new to most Christians. The earth being a sphere, the words require that His "coming with the clouds" just before mentioned will traverse the globe—cir-

cumnavigate the universal air—just as does that sun which is the type of His glory. Therefore is the glory of His coming spoken of by Malachi thus: "Unto you that fear My Name shall the Sun of righteousness arise with healing in His wings" (Malachi iv. 2). This form of a dawn is maintained for it by Isaiah (lx. 1-4) and many other prophets in both Testaments. Zechariah (xiv. 7) affirms that that Day will not dawn, as far as the light of the solar luminary is concerned, but that when its eventide (by the clock) is due, the glory of the coming Christ will shed light. This illumining glory, in the evening of a darkened day, is doubtless "the sign of the Son of Man in heaven" announced by our Lord (Matt xxiv 26-30).

THE SECOND VISION: REVELATION iii. 20, 21.

Christ is here portrayed as standing at a "door" and knocking for admittance. Although this passage is the origin of the traditional picture of the thorn-crowned Christ standing at the door of the human heart, and although that picture expresses a great truth, yet the real intention of the passage is not to portray Christ the Suppliant and Pleader with souls, but Christ the returning Judge standing before the door (James v. 9), and knocking to summon His people to the marriage feast (Luke xii. 36, 37). The door is that of Laodicea's unbelief and indifference, and Laodicea herself is here a figure of the Church of the last-days, immersed in sinful ease and apostate forgetfulness. The Judge who knocks brings the Amen to the dispensation (Rev iii 14), but the association of this future coming in judgment with His present coming to the heart as suppliant Pleader is supported by the latter half of verse 20, a tender appeal to an unprepared people.

THE THIRD VISION: REVELATION vi. 12—viii. 5.

Here the expectant souls of long-dead martyrs, uttering memorial supplications from under the very altars of prayer in heaven, cry out for their vindication and reward. Hushed with consolations by the blessed Comforter, they tarry yet during the last terrific passage of the final Tribulation, and then verses 12-17 unveil judgments which shake the gravitational powers of the universe under the footsteps of the returning Christ, unbelievers of every rank fleeing to the caves.

THE FOURTH VISION. REVELATION xi. 12-19.

This vision of the advent of Christ in its relation to the Two Witnesses points plainly to its related scriptures in Zechariah iv. 1-14, as to which one candlestick (Old Testament witness-bearers) becomes in Rev. xi 4 two candlesticks (the body of New Testament witness-bearers added), and in Romans xi 17-24, where two olive-trees appear as representing the elect Nation and the called Church. Agreed solution of these great visions of the beloved apostle is impossible until we use the scriptural keys provided

by the Holy Ghost Himself. Let us search for the keys of these Divine enigmas—not break their locks with guess or fancy.

THE FIFTH VISION: REVELATION xii. 10-17.

Heavenly voices here announce the imminent arrival of the manifested Kingdom to be instituted on earth at Christ's coming, while the last great drama of the militant advance of antichristian forces against the sun-clad Woman is completed. The enemy forces are figured as a flood of waters from the Serpent's mouth, and "waters," we are told in Revelation xvii 15, means nations and peoples. They are engulfed with earthquake (Rev. xii. 16, with which compare Zech xiv 3, 4). The identity of the Woman is indicated by a comparison of the symbols in Revelation xii 1 with the related scriptures in Genesis xxxvii 9-11 and Jeremiah xxxiii 24-26. The Adversary's last attack is a world-advance against a chosen Nation in "her own place" (Rev. xii 14)—Palestine—at the moment when the antitypical Joseph of her resentful unbelief is about to reappear, and to be "reconciled unto His brethren." In this chapter, our Lord's first coming to tabernacle in flesh is plainly referred to (Rev. xii 5), His mother being viewed racially as the twelve-tribed Nation (verse 1).

THE SIXTH VISION: REVELATION xiv. 1-20

One of the clearest visions of our Lord's circum-terrestrial march through the lower heavens is here detailed. The march commences from Mount Zion (verse 1), where, by the symbolism of a cryptic number, He is viewed as having become united in rapture with two bodies of elect people—144,000 equals 12 (of Old Testament elect) multiplied by 12 (of New Testament elect) multiplied by 1,000 (the number of Christ in His millennial power)—the middle wall of partition between these two bodies of elect people

being done away in Him (Eph. ii. 14, *vide context*). The reaping of Rev. xiv. 14-16 must be world-wide ("the earth was reaped"), and the Reaper is figured as the Lord Himself. Therefore He must traverse the universal earth, seated upon the white cloud of verse 14.

THE SEVENTH VISION: REVELATION xvi. 15—xix. 21.

This, the last vision of Christ's coming, is divided by a parenthesis of two chapters (Rev. xvii, xviii.), introduced for the purpose of identifying Babylon the Great more clearly. The vision is comprised therefore in Rev. xvi 15-21 and xix. 1-21, treated as a continuous and undivided vision. Especially do every word and every symbol in the remarkable vision of xix. 11-21 vibrate with the very pregnancy of coming judgment. Here is the Lamb-Lion of Revelation v 5, 6 marching in wrath at the head of armies of "just(ified) men made perfect." The wrath is righteous wrath. It has become militant in order to "destroy them who destroy the earth." It issues as a sentence of doom from the lips of Him whose bare Word created the universe, and is here seen judging it with the sword of His mouth.

Are these then Christmas thoughts? Yes, if Christmas speaks of a first coming of Christ everywhere associated in the prophets with His second coming, and with a preparatory coming now into the hearts of His people, for their profitable preparation—the preparatory sealing of His image upon them in holy and separated lives wrought by His indwelling presence.

Let us then celebrate the historical coming of our Lord in that spirit of holiness and girdedness with which we ever think of His coming visible return in glory. Only as the light of that still future coming sheds its glory over our remembrance of Christmas Day can its golden realities be truly seen.

December 29th, 1929.

READING: Acts i. 1-11.

MEMORY TEXT: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

JESUS COMING AGAIN

FOR THE TEACHER.

It is very fitting that as we close the old year and look forward to 1930, "not knowing the things that shall befall us" therein, that we go forward with the hope of Christ's return once more impressed upon our hearts. For all that we know the Church may be caught away before 1930 or during its course, therefore our attitude of watching and waiting should impress upon us as teachers and leaders to occupy until He comes.

To every boy and girl in the class the teacher should prayerfully seek to make this last message of 1929 the most impressive and the best. If there are any scholars who have not been "born again," the need of grasping this opportunity should be shown with added force, so that they are lovingly impelled to receive the Lord Jesus as their personal Saviour. To those who are saved should come the need of witnessing, to those who are slack, the spur of His near return should lead to white-hot love for His Kingdom, and to all the subject of His coming should be a rich blessing, and a Sunday afternoon long to be remembered.

Who is Coming?

"This same Jesus" When He came in His first advent, the children loved Him (Mark x 13, Matt. xix 13, Matt. xxi 15, Mark ix 36, 37, etc.), shouted His praises even in

the outer court of the Temple, and were His object lessons to the grown-ups many times. Then children will not mind if it is "this same Jesus" that is to return. They will surely love Him, and it is a joy to read that the streets of the City shall be full of boys and girls playing in the streets thereof (Zech viii 5). They could not do much of that in eastern streets of our Lord's day—the streets were too narrow and to loiter in open was to court disaster, but it will be different when "this same Jesus" is back again. This word also comforts us with the assurance that it is not a spiritual presence or a spiritual return that is promised but "this same Jesus." He who conquered death, burst the tomb, made appointments the other side of death and the grave (Matt. xii 40, with marginal references) and kept them, is the One who is coming, and who will keep this promise as He did the others.

Where is He Coming?

Many will say, "Behold He is in the desert," or "Behold He is in the secret chambers"—believe it not (Matt. xxiv 27). His coming will be a manifest one, in power and glory, when He will come to reign, and in that day His feet shall stand upon the Mount of Olives which is before Jerusalem on the east (Zech. xiv 4, 5). So that from the very place that He ascended to the right hand of God, He will return again (Acts i 12). Up to the present I have not read of the Mount of Olives dividing in the midst, nor of a new valley being formed running west and east (which is

Sunday School Lesson

By Pastor P. N. CORRY

exactly opposite to the general run of the main ranges of mountains and valleys of that land) He has not come yet in spite of many that would have us believe that He has, when "this same Jesus" returns it will be certain and manifest

How Is He Coming?

"He shall so come in like manner as ye have seen Him go" (Acts 1:11). It was a glorious departure and it will be a glorious return. The other week I mentioned that this cloud that received Him out of their sight (Acts 1:9) was unique, because it happened in that period of the seasons in Palestine when the cloudless sky—day after day, week after week, and month after month—makes you long for a cloud. Into this bright, clear, cloudless glory the Lord went away, and was received into a cloud, and praise God, I believe that when He comes again in like manner there will be clouds with Him, mighty angels, armies of heaven and witnesses (II Thess 1:7-10, Zech 14:5, Heb 12:1, Rev 19:11-14). Just as the saints are caught up in clouds (I Thess 4:16, there is no definite article before the word "clouds" in the original text), so when He comes in power and great glory John says, "Behold He cometh with clouds and every eye shall see Him" (Rev. 1:7).

Lesson for January 5th, 1930.

MEMORY TEXT: "I can do all things through Christ that strengtheneth me" (Phil. iv. 13)

THE WONDERFUL ADVENTURE OF JOAB

TEACHERS' NOTES.

First let me wish every teacher and scholar a very happy and blessed New Year. May the Lord Jesus make this year of grace the very best that is possible for His glory, and a year of salvation to many children that do not as yet attend any Sunday school class. Amen.

Many teachers no doubt on this first Sunday in the New Year will be giving their scholars a text card, or some token to remember their classes by, and to keep them fresh in their thoughts through the year. This is a good thing to do.

On this the first Sunday in the year it is good to press home the profit as well as the pleasure and strength that children may gain by reading the Word of God regularly. The best system that I know of is the Children's Scripture Reading Union card, and if you can do so it would be grand if you could enroll every child as a daily reader of the Bible. Try and do so, because you will find as a result that your boys and girls do grow in grace and in knowledge of the Lord, through reading the Word of God. The daily comments in the "Elim Evangel" that appear under the heading of "The Family Altar" follow these portions day by day.

Lastly it is our desire that this Sunday School Lesson that appears week by week should be of assistance to every teacher. If any of you have suggestions to make that have been proved to be fruitful in blessing, or methods of teaching that have been of help, then we shall be very pleased to receive them. One of the difficulties in the past has been that we do not know if many classes have followed through the scheme for 1929, and if they did so, whether it helped or could be improved. Now these teachers' notes must come to a finish or the Editor will apply the closure.

THE LESSON.

For seven years and six months after the death of Saul, David had been king over Judah in Hebron, but in this chapter we read that Israel united to make him king (I Samuel v 3-5). Between these two sections of David's new kingdom frowned the unconquered Jebusite fortress of Jerusalem, and unless this was taken all hopes of consolidating his kingdom would be vain. So the first task taken in hand was the conquest of Jerusalem.

David came to the city with his men. Above him towered the great precipices, and over these again the great wall twenty feet thick, and how high we have no idea, but even to the present day over twenty feet of it are still standing. This Jebusite fortress, perched on the top of lofty precipices and guarded by thick walls, was only accessible from the north, and that side was guarded by a thick wall called "miso" (II Samuel v 9). So secure did the inhabitants feel that they came to the top of the wall and jeered at the invader, boasting, "Thou shalt not come in hither" (I Chron xi 5), the very blind and the lame would keep thee out" (II Samuel v 6). David calls for volunteers and makes a proclamation that

Why Is He Coming?

He is not coming to suffer again for sins, for this He has done "once for all" (Heb. ix 28), nor that He should offer Himself again (Heb ix 25, 26). This has been done "once when He appeared to put away sin by the sacrifice of Himself," but He is to be manifested the second time apart from sin (Heb ix 28). His coming is one of manifestation, as Judge of the nations (Matt xxv 31-46), as Son of Righteousness (Malachi iv 2), as Priest and King to reign and to rule (Zech vi 13), in majesty and glory to execute judgment (Jude 14, 15).

When Is He Coming?

No date is known by any man (Matt xxiv 36), but signs foretold long ago in the Scriptures of truth lead one to understand that His coming is near, even at the doors, and it behoves all to be ready, for in such an hour as ye think not the Son of Man cometh (Matt xxiv 44).

Therefore before the year closes, make this coming Lord of glory your Lord now, so that with Paul you may exclaim, "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord. Whether we live therefore or die, we are the Lord's" (Rom xiv 8, 9).

Reading: II. Samuel v. 1-12

"whosoever getteth up the 'gutter' and smiteth the Jebusite shall be the chief and captain" (II Samuel v 8, I Chron. xi 6)

The only source of water for the city of Jerusalem was immediately under the walls, from an intermittent spring which is now called the Virgin's Fountain. As the spring lies at the foot of the precipice in a deep cleft of the rock on which the city is built, it was a serious disadvantage, because in time of siege it would be available for the attacking force, and not for the defenders. To prevent this, the external entrance to the cave was sealed up and the water conveyed into the city. In recent years (1909 and 1910) Warren found out how this was done, for at the inner end of the cave in which the water rises a horizontal tunnel had been driven through the rock westward thirty-five feet, it then turns north for twenty-three feet, and here it ended in a more or less vertical shaft about fifty feet in height, leading up to a cave in the rock. From the top of this shaft a long winding passage gently sloping upwards affords a communication with the top of the hill on which Jerusalem was built. The women of the city (for fetching water was women's work) could carry their pitchers through this passage into the upper cave, lower their pitchers down the vertical shaft, fill them and return to the garrison. The city thus received all the water they needed and the besiegers were left without. David seems to have known of this "gutter" or waterspout (the Hebrew word means "pipe" or "conduit," and the only other place where it is used in the Old Testament is in Psalm xlii 7), and called for men to attack the city by this means. Joab leads the way, breaks into the lower cave, and at dead of night in pitch darkness, with rushing waters swirling round him and filling the passage with the weirdest noises, makes his way to the foot of what is now known as Warren's shaft. Macalister, who has recently followed Joab's footsteps, says that the last part of twenty-three feet is impassable except at low water, and as the sudden rising of this gushing water is not regular you can see there was a great risk.

Up this fifty-foot shaft Joab or one of his party had to climb into the little cave at the top in perfect silence, lest the garrison above received warning, then up the sloping passage they would pass swiftly into the sleeping city, and under cover of darkness through the narrow streets to the north gate of the city. Here the guard would have to be overcome, the city gate thrown open, and David and his men allowed to enter and capture the city.

Only a very daring leader and a small band of men could have done such a wonderful feat. Joab richly deserved the reward, and became captain and chief. If the teacher will enter into this lesson it should equal and outclass many adventure stories, and there should be no lack of interest.

One lesson at least is that if Joab would take such risks for King David what risks will we take in serving the King of kings, and what cities can we help to bring into subjection to Him? (II Cor x 3-6)

The Family Altar

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

Sunday, December 22nd. Psalm cxlviii 1-14

"His Name alone is excellent" (verse 13)

But who are those who appreciate the excellence of His Name? Verse 14 supplies the answer "A people near unto Him" It is only those who get near to God who realise how dear He is The nearer our position, the clearer our vision Let us draw near this morning It is especially the day of worship We love to call it the Lord's Day Let us draw near in spirit now Then as we go to the place of worship, and break the bread and drink the wine, we shall draw nearer still "Nearer, still, still nearer, close to Thy near, is our petition Lord, let us live very near to Thee to-day, and let the nearness of this day be a foretaste of our nearer abiding all through this week Let our apprehension of Thy excellence increase as the days pass by We will remember that it is those who go alone with Thee on the mount of communion who see Thy glory

Monday, December 23rd. Psalm cxlix 1-9

"Let them sing praises unto Him with the tambrel and harp" (verse 3)

Old Testament saints were not afraid of musical instruments! Here is a list cymbals, cornets, dulcimers, flutes, harps, organs, pipes, psalteries, sackbuts, tabrets, timbrels, trumpets, viols! Some of these were made with firwood, some with brass, some with silver, some with horns of animals, some with strings, and so forth They were used in the temple service, in processions, at coronations, at dedications, at religious feasts, at private gatherings, in the time of joy, in the time of sorrow—on many occasions Why then to-day should we not use every conceivable instrument possible with which to praise the Lord? So bring out the organ and the piano, the violin and the mandoline, the trombone and the cornet, and—yes, if you cannot play anything else, even the mouth organ, and praise the Lord There is one safeguard—when mother is lying down with a sick headache you will bring more praise to the Lord by keeping quiet

Tuesday, December 24th. Micah iv 1-8

"He will teach us His ways, and we will walk in His paths" (verse 2)

It is Christmas Eve It is the time of the world's preparation for festivities The world will do strange and sad things this Christmas Our Lord will be the song of the drunkard That Name we love above all names will be taken in vain on countless occasions Friends will be roused us to tempt us to this compromise and that compromise But has God not taught us His ways? Has He not taught us that we must separate from evil? Yes—He has taught us Therefore we will walk in His paths Worldly paths were once sweet to us But their sweetness has gone The sweetness of Christ has made all else bitter We don't want the world's paths Praise God, we know better paths Dear Lord, we will walk in Thy paths Then even in our pleasures there will be no folly

Wednesday, December 25th. Micah v 1-8

"Beth-lehem" (verse 2)

Bethlehem! How sweet the name What memories it recalls Bethlehem! 'Twas there the Son of God—God's Love Gift—was revealed to man It was there that Mary's mother-heart bounded with an indescribable joy It was there shepherds sang and worshipped It was there that heaven's angelic choir filled the air of earth with the songs of heaven The carol leaps in our thought

O come, all ye faithful,
Joyfully triumphant,
To Bethlehem hasten now with glad accord,
Lo! in a manger
Lies the King of angels.
Oh come, let us adore Him,
O come, let us adore Him, Christ the Lord

Thank God, we are among the faithful—otherwise we should not be reading these lines We will adore Thee, Thou Gift of the Father We also will give to Thee We will give Thee back the life we owe, that in Thy ocean depths its flow may richer, fuller be

Thursday, December 26th. Micah vi 1-16

"Thou shalt sow, but thou shalt not reap" (verse 15)

Materiality—to sow and not to reap, comes as an unpleasant judgment But spiritually—to sow and not to reap, may simply be God's method God has His sowers and His reapers Some sow and reap But frequently some sow and others reap Some reap that upon which they have bestowed no labour Others have laboured—and the reapers have simply entered into their labours In God's harvest-home rejoicing, sowers and reapers will rejoice together To reap is more spectacular But to sow is even more vital An evangelist reaps Usually others have sown Workers have prayed and toiled for many long weary years—then the evangelist comes along and reaps Let not the sowers despise the reapers, and let not the reapers despise the sowers Sowers and reapers owe all to God Whether we are sowers or reapers, let us remember that while one sows, and another reaps, it is God who gives the increase Glory belongs to God

Friday, December 27th. Micah vii 5-20

"When I sit in darkness, the Lord shall be a light unto me" (verse 8)

Where do you sit? Do you sit at a meal table where Christ is rejected, where talk is about the theatre and the ballroom, where the Bible is ridiculed and Christians are mocked? If you sit in such darkness—just trust Then the Lord will be a light unto you, and your light, or rather His light, as it steadily shines through you, will disturb the darkness around you Perhaps mother will see the light, and say, "My child, I want your light" Perhaps father will notice the light, and turn from his ways of darkness Whatever the darkness in which you sit, the Lord will be a light unto you Lights are to shine in dark places Perhaps you dwell in a dark place Well, the Lord will be a light unto you—and then, surely, you will be a light unto others Shine in me—that I may shine for Thee

Saturday, December 28th. Malachi i 1-14

"Yet ye say, Wherein hast Thou loved us?" (verse 2)

Nothing is more pitiful than the questioning of true love. When we love—truly love—and others question our love, how it hurts! Yet Israel questioned God's love. Backsliding spiritual children always do question the love of God "I cannot understand why God allows me to suffer like this," is a complaint of the lips which reveals a spiritual complaint of the heart A faithful child will cry out, "Though He slay me, yet will I trust Him" Faith never questions Faith may suffer—but it always praises Faith praises even in darkness Faith does not question God's love because He permits darkness for a season Faith sings of God's love when neither sun, nor moon, nor stars appear Faith loves when the activity of God's love is hidden Faith never questions Certainly it never questions God's love Faith can suffer loss—loss of home, of friends, of children, but it never questions the love of our heavenly Father

Sunday, December 29th. Malachi iii 1-12

"He shall sit as a refiner and purifier of silver" (verse 3)

A refiner requires patience A refiner must be particular God is both patient and particular He has made man for Himself He created man not to be a machine, He created him with a free will—so that out of a warm, willing heart God might feel the love of His creation returning back to Himself. But only the utmost patience has been and is sufficient to purify the redeemed The legal purging of our sins was done once and for all at Calvary The purging of our family shortcomings has been going on ever since Patiently, patiently God refines us Through furnace after furnace we pass Daily more and more of the dross is removed At last the day of glad climax will come for God and for us As the silversmith refines until in the silver he can see his own face, so God will continue until we reflect perfectly the image of His own Son Then He will be satisfied, and will rest in His love

Monday, December 30th. Malachi iii 13-18, iv 1-6

"They shall be Mine when I make up My jewels" (verse 17)

Or as the margin reads, "They shall be Mine when I

make up My special treasure. God has heaps of treasure. Every created sphere that shines in the heavens as sun or star is part of His treasure. Every hill and the cattle thereon, every mountain and the snow thereon, every flower with the colours thereon, every ocean with the ships thereon are parts of His treasure. But—His special treasure consists of human hearts that have been hewn from the quarries of a world that has hardened itself against God. To-day God's treasure is largely hidden—hidden in small dwelling and spacious mansion, hidden in civilized England, or dark-skinned and dark-hearted Africa, hidden in every country and clime. But at last God will make up His jewels. His special treasures will be collected together. In that day only one fact will satisfy—the fact that we belong to His special treasure.

Tuesday, December 31st. Psalm c1 1-6

"Praise God in His sanctuary" (verse 1)

It is sweet to praise God in His sanctuary. To gather in the house of God, with the people of God, under the inspiration of the Spirit of God, to listen to the word of God, and to lift up one's praise to God, bring a bliss which only true worshippers know. But to praise God in His sanctuary to-day will bring a special joy. We shall look back over the year that has gone, we shall look forward to the year that is to come. Memory will be tender, hope will be strong. "So long Thy power hath blessed me"—thus we say as we look back. "Sure it still will lead me on"—thus we say as we look forward. One more year has passed—bless God for all His love and grace! Another year is dawning—trust God for more and more grace. We will praise, yea, we will call upon all that is within us to bless and praise His holy Name. Then we will trust—as we step across the threshold into 1930.

Wednesday, January 1st. Psalm i 1-16

"Walketh not nor standeth nor sitteth" (verse 1)

This year we shall do much walking, much standing, much sitting. What company shall we keep? Shall we walk and stand and sit with the ungodly? Maybe at times for purposes of duty we shall have to mingle with such for a time. But our hearts must not mingle with them. Then we may be sure that as soon as our bodies are free they will quickly move in the direction of the heart. When we are let go we shall go to our own company. We shall delight to walk with the children of God, and stand amidst the multitudes of God, and sit with the worshippers of God. Happy the people whose walk is entirely for God! Happy the people for whom the year 1930 will bring a closer walk, a closer talk, a closer work with God. Let us walk as those walk whose faith lifts them inside the heavenly City.

Thursday, January 2nd. Psalm ii 1-12

"Rejoice with trembling" (verse 11)

Times of rejoicing are times of danger. We do not usually think this. But when joy reaches a great height there is danger that we shall become over-confident, perhaps self-confident. When success follows success, blessing is heaped upon blessing, and expansion follows expansion, there is a hidden danger even in our rejoicing. For this reason it is to be noticed in the service of God that waves of revival are frequently followed by waves of persecution. One has well said that she has noticed that when being greatly blessed along one line she is greatly tested along another. God knows how to balance our lives. Therefore in all our joy there is need for a healthy fear lest self-reliance takes the place of God-reliance, and our hearts are moved from their sheltered rest in God.

Friday, January 3rd. Psalm iv 1-8

"The Lord sustained me" (verse 5)

When we say "The Lord sustained us," we need to safeguard against pious formality. It is easy to claim the Lord's blessing when no special blessing has been given. To say that the Lord did this and that, when actually the Lord was silent, does not help us or our witness. But while we need to guard against this, there is a life in Christ where such statements are not formal but real. There is a faith which believes in the moment-by-moment acting of the Lord, and receives it "According to our faith" so will it be unto us. Believe that the Lord sustains in sleep-time and waking time, resting time and working time, praising time and speaking time, and what we believe will be a living fact in our daily experience. Sweet is the experience of the soul which is so heavily leaning on the Lord that it knows that all strength is His.

Saturday, January 4th. Psalm iv 1-8

"I will both lay me down in peace and sleep" (verse 8)

Peace and sleep go hand in hand. Peace brings sleep and sleep brings peace. These facts take place with worldly people. Worldly people know what it is to find sleep a marvellous restorer to heart and life. Yet if this is true with the outside world, how much more is it true for those inside the Church of Jesus Christ. To know that the Lord is our Protector brings a rest that the worldling never knows. Storms of difficulty, storms of opposition, storms of misunderstanding, blow round us. But those storms will only keep us awake long enough for us to be sure that we are in the will of our heavenly Father—then we shall sleep the sleep of peaceful restoration. Peace and sleep come to the unsaved when the storms are hushed. But peace and sleep come to the Spirit-filled Christian when the storm is at its height.

?

Questions and Answers

?

I have always been puzzled about the different "Marys" spoken of in the Bible. Do you think that Mary, Lazarus' sister, was the sinful woman who anointed Jesus' feet?

The Bible mentions a number of Marys

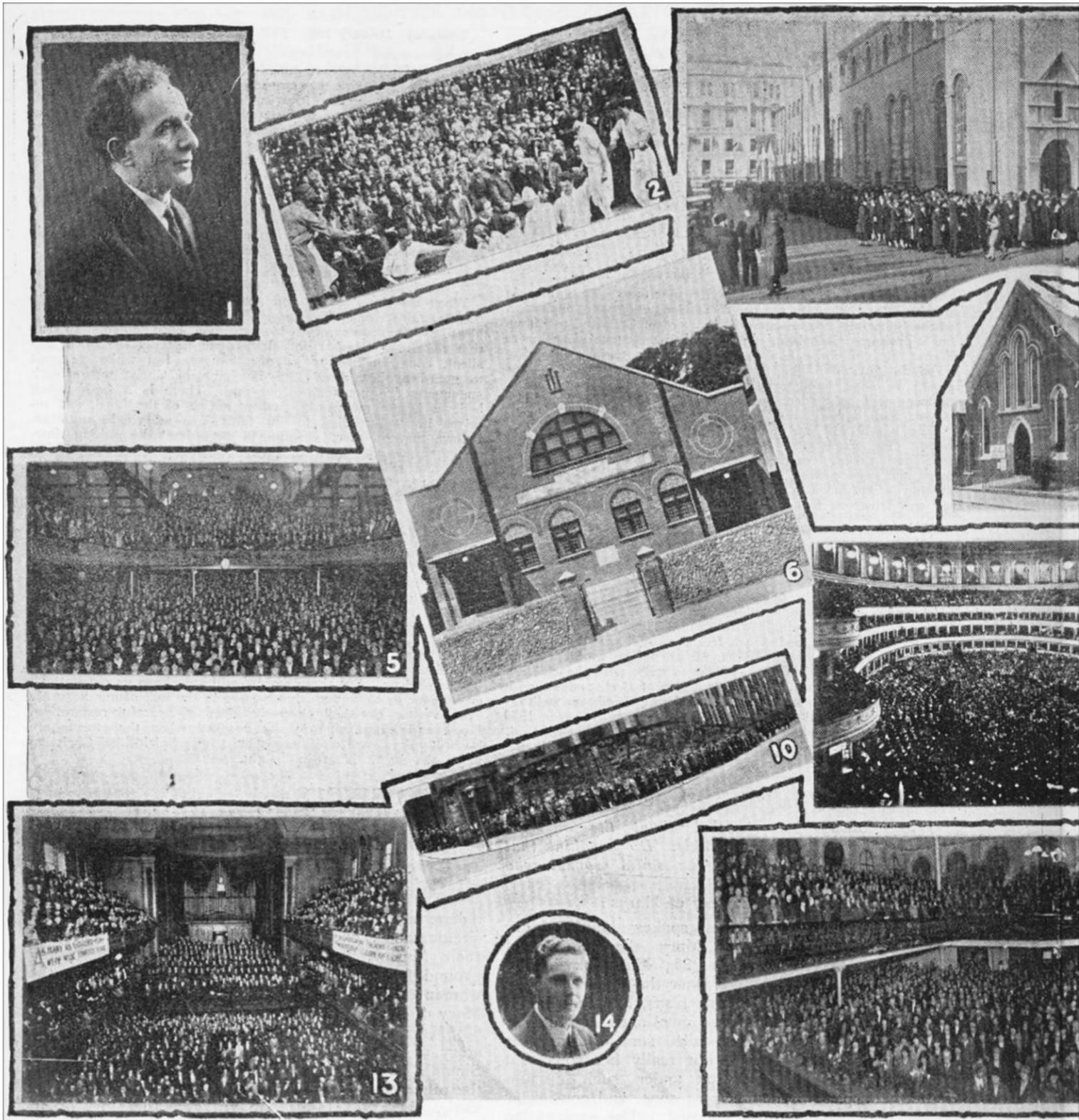
(1) *Mary of Cleophas*, also spoken about as Mary the wife of Cleophas, and Mary the mother of James and Josés (John xix. 25; Matt xxvii 56). Some think that this Mary was the elder sister of Mary, the mother of the Lord Jesus, and that James and Josés were the same two mentioned in Matthew xii 55. If so then the so-called sons of Mary the mother of our Lord, were not really her sons, but her nephews. It is said that under such circumstances to speak of nephews as sons, and cousins as brothers, was sometimes adopted. The explanation however is not very satisfactory, and it is quite possible that Mary of Cleophas had two sons named James and Josés, and that Mary the mother of the Lord, also had two sons of the same name. These would be the natural children of Mary and Joseph, born after the miraculous Holy Ghost conception of Jesus the Christ.

(2) *Mary Magdalene*, out of whom the Lord cast seven demons (Luke viii 2)

(3) *Mary of Bethany*, the sister of Lazarus.

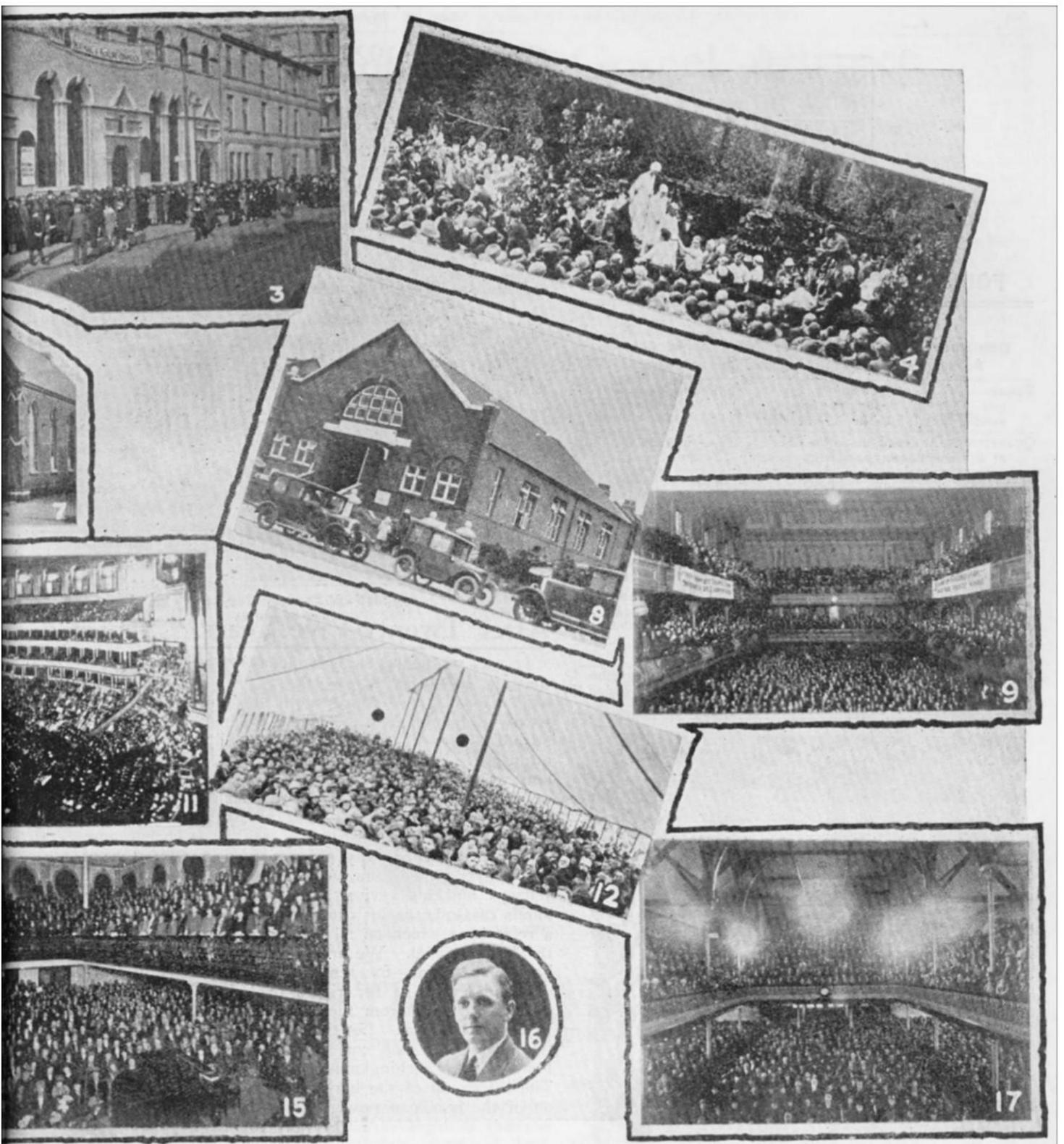
"The belief that Mary of Bethany and Mary Magdalene are identical is surprising. Not one single circumstance, except that of love and reverence for their Master, is common." Neither is there any ground for connecting Mary of Bethany with the woman of Luke vii 37-39. But John xi 2 connects Mary of Bethany with the anointing of Matthew xxvi 6-8, Mark xiv. 3, and John xii 1-3. Luke vii gives the story of an anointing by an unnamed woman in Simon's house (it is not said Simon the leper, as in the other cases) somewhere in Galilee. But Matthew xxvi, Mark xiv., and John xii give the story of an anointing by Mary of Bethany in the house of Simon the leper, in Bethany of Judæa. So that Mary of Bethany is not identical with Mary Magdalene, nor with the unnamed woman of Luke vii 37-39.

There were other Marys, but the mention of the foregoing covers the difficulties in our enquirer's question.



SOME OF THE REVIVAL PARTY'S

1 Principal George Jeffreys, the Revivalist 2 Seen baptising in the Elim College grounds 3 Queuing up in Wales 4 Open-air baptism at Elim
 May 7 Elim Tabernacle, Southampton, opened in May 8 Elim Tabernacle, Hove opened in June 9 Back section of crowd in Greenock Town
 front section and platform, Greenock 14 Evangelist James McWhirter 15 Cory Hall, Cardiff, where the Welsh Revival
 It is with a sense of deep gratitude and thanks to God that we look back over the enormous successes of the past year. This is the Lord's doing.
 Similar truths, it is marvellous that such attainments are possible. The joy of success is complete in the knowledge that these results are being ab-
 gations in the largest halls in the country that have been



L PARTY'S ACTIVITIES IN 1929.

...ism at Elm Woodlands 5 Back section of one of the crowded meetings in the largest chapel in Wales 6 Elm Tabernacle, Eastbourne opened in
 Greenock Town Hall 10 Queuing up in Scotland 11 The Royal Albert Hall packed from top to bottom 12 In the big tent at Brixton. 13 The
 Welsh Revival of 1929 commenced 16 Evangelist R E Darragh 17 Back section of Splott Road Baptist Church, Cardiff

Lord's doing. Considering that our work is constantly between two buffers, namely, worldly opposition and the zealous but unwise exponents of
 are being ably and faithfully conserved. Think of the thousands who have been converted, the miracles of healing effected, and the vast congre-
 that have been gripped by the Foursquare Gospel message all in answer to prayer



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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Christmas, 1929.

CHRISTMAS bells are ringing
 In my happy soul,
 Waves of heavenly rapture
 O'er and o'er me roll
 Christ has touched my spirit,
 I have been made whole,
 Thoughts of God's great goodness
 Hourly me control

Once the world was Christless,
 Bound by Satan's spell,
 Multitudes were rushing
 Toward a fearful hell.
 God sent forth a Saviour,
 Sin and death to quell.
 Praise Thy Name for ever,
 Christ Immanuel

Sweet and ever sweeter
 Is Thy Name to me;
 Deep and ever deeper
 Seems Thy love to be,
 Clear and ever clearer
 Through Thy Word I see
 Christmas was God's love-step
 Unto Calvary

* * *

After Twenty-Five Years.

IT WAS IN 1904, exactly a quarter of a century ago, that the hills and valleys, the towns, and the mines of Wales began to ring with the praises of God. Revival then came to Wales. The country was stirred to its depths. "God seemed to be in the atmosphere" was the verdict of one. Wherever men and women moved, inside places of worship or out on the lonely hills, there was a sense of God's presence. Wales met God—God met Wales! There was a time of indescribable revival. Then came years of burdened prayer for a fresh revival. Now that prayer is being marvelously answered. Principal Jeffreys and his revival party are proving, in the hands of God, the instruments for bringing to Wales a refreshing which on all hands is being likened unto the 1904 Revival. We are full of praise for what has happened so far—for remarkable campaigns in Cardiff and Swansea, for rivers of living water which have flowed out from these centres to other centres. We must pray on. Let the voice of intercession continually arise. God can honour kneeling Christians. Prayer and preaching must go forward hand in hand. The lifting up of the hands of prayer and the laying on of the hands of power cannot be separated. God is ready to bless—are we ready to pray?

We regret that owing to the pressure on our space in this issue, news from our missionaries in Africa, Mexico, and India has been unavoidably held over. Look out for this special feature in the next *Evangel*, which will be on sale on New Year's Eve, and dated 3rd January, 1930

Christmas Greetings to All Our Readers

The Editor sends to every reader of the 'Elim Evangel and Foursquare Revivalist' best wishes for a very happy Christmas and a New Year of rich blessing, filled, should be tarry, with fruitful service for Him who loved us and gave Himself for us.

Elim Foursquare Gospel Alliance

Founder and Principal Overseer, Principal George Jeffreys

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, Elim Foursquare Gospel Churches, and the *Elim Evangel*, 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.

We believe that the Bible is the inspired Word of God that the Godhead eternally exists in three Persons—Father, Son and Holy Ghost that ruin came by the Fall, and redemption by the shed blood of Christ. We believe in the personal and pre-millennial return of Christ, in the eternal conscious bliss of believers, and the eternal conscious punishment of Christ-rejectors. Our great theme is Jesus Christ. We preach Him as Saviour from sin, Healer of the body, Baptist in the Holy Ghost, and coming Lord and King. Built solidly on the Word of God, and containing four principal parts, we call this the Four-square Gospel.

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Hon Divl Superintendent.

Jesus Christ—Saviour.

The Crowded Inn

An Eastern Chat by Pastor P. N. CORRY (*Dean of the Elm Bible College*)

WHEN we travel in England we are content to go about with the smallest amount of baggage possible. If we put up for the night at a wayside inn we expect our genial host to provide beds and bedding, lighting, food, in fact everything necessary for our comfort, and if he does not do so make our complaint when the bill is paid. It is vastly different in the unchanging East. There you take with you all that you require, not only for your comfort but for the necessities of life—bed and bedding, food and cooking utensils, pots and pans, lamp, and the wherewithal to light it. Baggage of

all kinds, loads of all sizes, quickly mount up because everything that you need must go with you, otherwise you are in for a trying journey.

Most Christmas pictures that depict either the arrival of Joseph and Mary at Bethlehem, or the flight into Egypt, shew them as

TRAVELLING IN EUROPEAN FASHION

without the slightest provision for the needs of the journey, instead of in Eastern fashion with all the household goods with them. So that it is obvious that to appreciate the narrative of the birth of the Lord Jesus at Bethlehem we must get out of our

minds the mental picture that the English word "inn" conjures up in our imagination and construct it again of Eastern materials. The word that is translated "inn" is the ancient khan or caravansera of the East. I have seen many, and lodged in some,

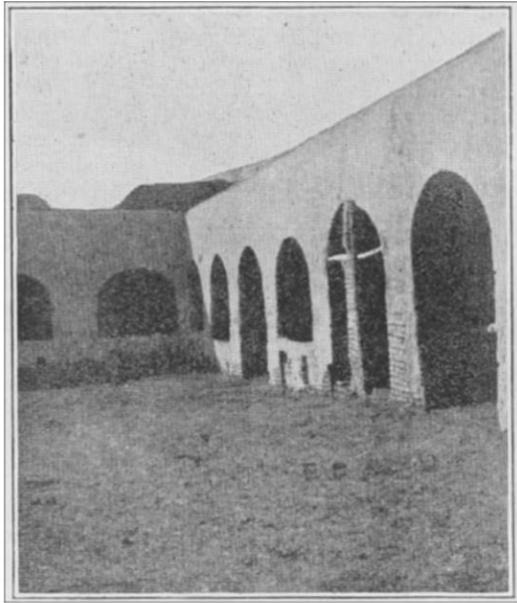


Photo by]

[P N Corry

A Village Inn.

and nothing could be further from what we in England call an inn.

As you enter through the large gateway and pass the innkeeper's quarters, you come into a large courtyard in the centre of which, when the khan is full, you will see camels, oxen, asses, goats, dogs and donkeys in a wonderful mixture, and the noise is even more distracting than the smell. If it is a village inn it will be like that in the above picture, which was photographed near Babylon. The cavern-like openings off the central courtyard serve as kitchen, parlour and bedroom combined, and one of these is assigned to each company of guests; this is generally monopolised by the ladies while the

GENTLEMEN ADJOURN TO THE COFFEE SHOP.

The animals of the party are tethered to the stalls in front of these openings or accommodated in the centre of the courtyard. Water for drinking or cooking is drawn from the well at the gate, and the only thing the innkeeper supplies is the straw for the beds. There the company will settle down, women to cook the evening meal and men to attend to the animals and to gossip. If the inn is in a city, markets may be held in it, and there will undoubtedly be a coffee shop for the people who lodge there as well as other food stalls. Goods as shewn in the second photograph, of the khan Ortman of Baghdad, will be stored there by rich merchants, and there may be no room by reason of the amount of merchandise that is occupying the room of travellers.

To such a place came Mary and Joseph only to

find that there was no room for them in the inn (Luke 11:7). Not a single opening but some family gathered for the taxing had taken it, not a place even in the open space—all was occupied by animals and by the goods and chattels of the travellers. The noisy eastern crowd, thronging every part of the khan, the fights between the dogs, the confusion and babel of sound as well as the innkeeper's protestations, all said "No room."

In Joseph, the reputed father of Christ, the line of David went back through Solomon. In Mary it ran from a younger branch of the family through Nathan. Therefore of all people in Bethlehem that night they had the greatest right to be accommodated in the city of David.

THEIRS WAS THE PRIOR CLAIM,

but there was no room in the inn. These lineal descendants of the house of David had to turn away, and in a stable find the lodging that they could not find in the khan. Here the Saviour of the world was born and laid in the manger, and He who was Heir of all things shared His cradle with the beasts of the field. Three times over in this wonderful account of His birth the fact of the manger is stressed (Luke 11:7, 12, 16), and it was the sign that the shepherds were told to look for. They searched Bethlehem not for a child in a palace, or in a silken crib, or even in the inn, but for the Babe in a manger, and they found Jesus.

No one has a greater right to reign and dwell in



Photo by]

[P N Corry

A Famous Baghdad Khan.

the human breast than the Lord Jesus, and yet the sad part of the story is that even at Christmas of 1929, there are so many hearts where He should be by right that are too full to receive Him. He says,

(Concluded on page 551)

Jesus Christ—Healer.

Healing from Heaven

“I am the Lord that Healeth Thee”

By Pastor E. C. W. BOULTON (*National Secretary of the Elim Crusader Movement*)

DIVINE HEALING is a subject upon which much has been written and spoken of recent years, and which has aroused considerable criticism and controversy both within and without the Christian Church. We believe that a number of these derogatory comments and conclusions are the result of a fundamental misunderstanding of the truth, in some instances occasioned by the misleading and distorted presentation of the teaching given by its exponents. We regret that it has come to be regarded by many as a sort of pet theory, propounded by an emotional minority, whose judgment in a matter so vital is considered anything but reliable. But if we can only come to see that Divine healing is an integral part of the rich love-legacy left to the New Covenant Church by her risen Lord, we shall then view it altogether differently.

A large proportion of Christians regard Divine healing, together with every other miraculous manifestation of Divine power, as something peculiar to the apostolic era, and which passed away with the close of that period. This has come to be

THE GENERALLY ACCEPTED VIEW

of orthodoxy. We fail to find any authoritative warrant for such an assumption. We cannot discover one single scriptural statement which indicates that it was the Divine intention to withdraw the power of healing from the Church on earth during the present dispensation. What we do find is that whenever and wherever the Church has declined spiritually, there you lose trace of these supernatural signs—on the other hand, where you see genuine Holy Ghost revival, healings often have taken and still do take place.

Philip Mauro, in his excellent little booklet on this subject, points out that “one of the commonest preconceptions brought to the study of the Bible is that it deals exclusively with man’s spiritual concerns, and makes provision only for his spiritual needs”.

For example, we cannot conceive that the inspired prescription found in the fifth chapter of James was intended to have a merely local application or that it represents a temporary expedient to meet a passing need. We have but little sympathy with

THOSE BARRIER-BUILDING THEOLOGIANS,

who are such adepts at dispensational diplomacy. Any truth which fails to accord with their rigid rule of belief is placed outside the pale of present-day Christian experience. It is either relegated to the past or projected into the future—but always hopelessly out of reach. Such interpreters of God’s Word would do well to consider Spurgeon’s statement to his students, “The man who lives in the region of faith dwells in the realm of miracles.”

We are quite aware that the exponents of Divine healing can be confronted with numbers of cases where apparently its power has failed, and if tested solely by such seeming failure, we should possibly arrive at a false and faithless conclusion.

We are faced with one of two things. Either the mind of God has been misapprehended and the Word of God misapplied, or there is some human hindrance to the desired healing. Many questions crowd into the mind. Is it the Divine will to heal the body to-day? If so, to what extent? Does God provide healing for all? We must, in a matter of such import, be careful to keep entirely to the Word of God.

A great deal depends upon

OUR ATTITUDE TO SICKNESS.

Are we to regard disease as a friend or foe? Is it to be welcomed or withstood? Are we to submit and succumb to its power, or does God expect us to take our stand upon the victory ground of Calvary for full deliverance? Does the Word of God offer the believer such encouragement as to warrant him trusting Jehovah with his body? And here we would add that we strongly deprecate anything in the nature of experiment in this matter. Let all action that entails absolute trust in God alone be the result of God-given conviction. Do not lean upon another’s conviction. Do not allow yourself to be pushed into a position which lack of faith must sooner or later make untenable, and which may lead to the eclipse of faith altogether. Wait upon God! Read His Word, and ask *Him* to make it plain. And when the conviction comes, God will confirm it without fail. We must beware lest we confuse fanaticism with faith. “The difference between faith and fanaticism is this: faith always and only rests upon the Word of God; fanaticism rests on something else, either in addition or opposition to the Bible.” Let us

TAKE CARE NOT TO GO BEYOND

the inspired truth in our quest of healing. As one has said, “The Gospel is the inviolable self-authenticating message, the absolute standard in the fellowship of faith, which, judging all else, is judged of none”.

Our Lord declared that “all power” was given unto Him in heaven and in earth—therefore when He ascended on high He led every form of captivity captive, making principalities and powers bend to His sovereign sway. In view of this are we not safe and sound in believing that this Calvary-conquest extended to the physical as well as the spiritual? We believe that the Gospel of Jesus Christ is intensely practical in its provision for a needy world—that God’s gift is in every sense adequate in its sweep and scope—that when the Divine Father plans and provides salvation it will be all-sufficient.

Having said this much let us now, in order to provide a foundation for faith, proceed to shew from the Word of God the authority for Divine healing. Having done this, we shall attempt to indicate the purpose of Divine healing, and, in closing, mention several hindrances to Divine healing.

In the first place then let us examine the authority for Divine healing. *The Scriptures distinctly teach Divine healing.* Our first and final appeal must be to the Word of God; this is the test to which we ask you to submit this question. This is

NO FIELD FOR SPECULATION

No one will challenge the fact that Divine healing is found in the Old Testament. God gave to His people guarantees which included heavenly health insurance. Conditions were stipulated which, when respected, exempted them from the diseases to which their national neighbours were subject. Coming into the New Testament we are not surprised therefore to find the revelation of the Old Testament continued in the New, revealing a striking consistency in the Divine purpose and programme.

As early as Genesis xx 17, we are introduced to the healing power of Jehovah. A prayerful perusal of Jewish history furnishes us with a picture of a whole nation kept in health through simple reliance upon the unfailing and unchanging promises of God.

In Exodus we have God revealing Himself as Jehovah Ropheca—"I am the Lord that healeth thee." The Psalmist in a reflective but inspired mood reminds us that God "sent His Word and healed them." And yet again when offering the sacrifice of praise, his song ascends in the words, "Bless the Lord, O my soul, . . . who healeth all thy diseases."

In the second place let us not forget that *the Lord Jesus purchased Divine healing when He went to the Cross, His precious life blood being the purchase price.*

HIS ATONING WORK WAS TWOFOLD

—to redeem from sin and sickness. The whole man was involved in the Fall, body as well as soul being exposed to the consequences of disobedience. and therefore in the Atonement there must needs be a perfect provision made for spirit, soul, and body. Divine healing is not separate from, but part of redemption. Only the exegesis of unbelief attempts to divorce that which God hath joined together. We must not presume to limit the scope of Calvary's victory.

Turning to Isaiah liii. 5, we find that "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and *with His stripes we are healed.*" In this passage you have the double triumph of the Cross foretold. In Matthew viii 17, we have a New Testament reference to the foregoing scripture, and here the word used is even more explicit and expressive—"Himself took our infirmities, and bare our sicknesses." Now it is obvious that exactly what happened to sin, also happened to sickness—there can be no possible mistake here—the two manifestations of the same power were dealt with in the same manner, at the same time, by the same Person, with the same result. Christ, God's slain Lamb, bore my

sin *and my sickness* to the tree and to the tomb—hence the glorious health possible to His people in this day.

Thine was the chastisement with no release,
That mine might be the peace,
The bruising and the stripes were Thine,
That healing might be mine.

Thirdly, we find that our Lord Jesus Christ both **PREACHED AND PRACTISED DIVINE HEALING.**

In Luke iv 18, we discover Him saying,

The Spirit of the Lord is upon Me because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

Think how wondrously this passage finds its fulfilment in those remarkable three-and-a-half years' ministry of our Lord. The four Gospels literally abound with examples of His healing energy. Let us gather up one or two instances. From Mark v. 26 we find that Christ did not exert His healing power because of a lack of medical men. Where their skill failed His proved sufficient. Matthew tells us (chapter iv 23, 24) that the Lord healed every form of disease. He did not specialise in some particular type of disease. He was Master of all, no matter how deadly or deep-rooted, they yielded to the touch or the command of Christ. Having dealt with the root-cause of sickness, He is now able effectually to deal with every phase of its manifestation. Having obtained such a complete

TRIUMPH OVER THE AUTHOR OF DISEASE,

He is now able to overcome his work.

Then, still further, let us bear in mind, that *the Holy Ghost demonstrates Divine healing* (Acts x. 38; Romans viii 11). It is the work of the Holy Spirit to make actual in the believer's experience *all* that the Lord Jesus purchased at Calvary, and to translate the virtue of that victory into pain-drawn bodies. Just as He makes experimental salvation, sanctification, etc., by faith, so He works out the healing aspect of the Cross.

Moreover the Word of God contains ample evidence that the early Church in its primitive purity believed in and practised Divine healing. The apostles' commission included both the power and the promise of Divine healing. Part of their ministry was to heal the sick.

Blessed be the glorious tidings
To a suffering world revealed,
Jesus has atoned for sickness,
For by His stripes we are healed.

Briefly let us now think of

THE PURPOSE OF DIVINE HEALING

1 *That God might be glorified* (I. Cor. vi 20). The redeemed body is intended to become a temple for the glorification of God. Does a diseased body glorify God? Some may inquire, "Is God always glorified in those who are healed?" Personally I have never known a genuine case of healing which has not been the means of magnifying the Lord. God is both glorified in those healed and those who

witness the healing (Acts iv 21; Matt. ix. 8; Mark ii 12, Luke v. 26)

Who can behold the miraculous manifestation of Divine power without being stirred to give God the glory! If there was more of the supernatural in the Church to-day there would be less infidelity in the world

Others again may say, "Does not sickness patiently borne glorify God?" Yes, undoubtedly it does. But how much more does the deliverance of the sufferer by the power of God glorify Him?

2 *That the Word of God may be fulfilled* In the eighth chapter of Matthew we have the record of Christ's healing power, which it distinctly declares was manifested "that it might be fulfilled which was spoken by Esaias the prophet" Surely Divine healing is one of the greatest of Christian evidences, proving the validity of the claim of the Bible to be God-breathed.

3. *That the presence of the living Christ may be demonstrated in the midst of His Church* Thus He is declared to be

THE SON OF GOD WITH POWER,

Divine healing supplying one of the strongest proofs of His resurrection and presence in the glory

4 *That the works of the Devil may be destroyed* "For this purpose was the Son of God manifested, that He might destroy the works of the Devil" (1. John iii 8) When the power of the Cross is revealed in the destruction of disease, surely this represents a glorious exhibition of Christ's authority over all the power of the enemy

That healing often fails to follow the fulfilment of the scriptural commands reveals that there may be hindrances on the human side which prevent the desired result. Amongst other hindrances to healing we briefly mention the following

- 1 Sin in the heart (Psalm lxxvi. 18) There must be heart purity
- 2 Idols in the life (Ezekiel xiv. 3) Christ must be first in the heart of the believer
- 3 Unbelief (Mark xi. 23).
- 4 Impurity of motive (James iv. 3)

Each or any of the above will prevent the flow of Divine life and render faith impossible. Place yourself in the hands of the Great Physician, and prove that He is, even in this particular, the "very same Jesus," who is able to do exceeding abundantly above all that you have asked or thought.

DR. A. B. SIMPSON

brings out very beautifully, in his little book, *The Gospel of Healing*, the fact that we draw health for spirit, soul and body from the resurrection life of Christ within us. As we are buried with Him in His death, so we are united to Him in newness of life.

Life for the body from above,
Life thro' the Spirit's quick'ning breath
Heal'd by the resurrection life
That raised our blessed Lord from death

If the centre is right, surely the circumference will be right also. If the heart is washed clean, and the life is daily walking in the will of God, the mind

and body must come under its beneficent reign. Often the life is not lived wisely, or the nervous system has been ruined through years of rush and overwork. God often has to teach us what it means to "be still," before He can give us healing and health.

Recently a clergyman who had been anointing sufferers said, "*What matters is the will of God*" This is the great point. When we get into God's will we shall be living wisely and we shall get not merely healing but health. We cannot over-emphasise the fact that God wants His people to treat their bodies wisely and reverently as

THE TEMPLES OF THE HOLY GHOST.

In using the metaphor of the temple and the body, Paul brings before us the thought that our bodies being the house or dwelling place of God should be carefully treated. Some people consider it almost a virtue to neglect themselves. Let it be said that God is not prepared to perform a perpetual miracle to save us from the fruit of our folly and carelessness. We reap what we sow. Let us never forget that God expects the fullest and most intelligent co-operation from His people along the lines of healing. Let us carefully avoid aught that would prevent the manifestation of the Divine power in our bodies, ever remembering that health is a greater triumph of God's power than healing.

Would you prove this Great Physician,
You must do what He commands,
Carefully obey His orders,
Lie submissive in His hands

You must trust without a question,
Cast upon Him ev'ry care,
And you'll find there's balm in Gilead,
There's a Great Physician there

(Concluded from page 548)

"Behold I stand at the door and knock, if any hear My voice and open the door, I will come in to him and will sup with him, and he with Me." But He is kept outside because

THE LIFE IS TOO FULL,

the inn not large enough. The merchandise of life fills the floor, the goods and chattels of our earthly pilgrimage hold such a large place that there is no room for the King of Glory. The beasts of burden and passion overrun the inn, filling it with their noise, and anybody and anything is given the right to find a lodging so that when He knocks there is "no room." The wonder of His condescending love and His great grace is that when the inn is full He is content with a stable. Only give Him the place, and once again Jesus the Saviour shall dwell in your heart through faith. Please do not try and turn the inn out because if you start there is never any end. Open the door even of the crowded life at once—let Him in, and He will clear out all that needs cleansing, so that the feast may begin

Jesus, Christ—Baptiser in the Holy Ghost.

The Sign of Jesus our Lord

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

I (John) indeed baptise you with water unto repentance but He (Jesus) that cometh after me is mightier than I. He shall baptise you with the Holy Ghost and with fire (Matthew iii 11)

John truly baptised with water but ye shall be baptised with the Holy Ghost, not many days hence (Acts i 5)

LET us set out our talk together under four headings

1. *The Baptism in the Holy Spirit was the special distinguishing sign of the Lord Jesus Christ*

The sign that distinguished John the Baptist was the baptism or immersion in water. He was known as John the Baptist. But

THE SPECIAL SIGN

that distinguished the Lord Jesus was the baptism or immersion in the Holy Ghost. He was Jesus the Baptist in the Holy Ghost. But notice the indescribable superiority of the Lord Jesus over John. John was not the saviour of the soul, neither the healer of the body (John did no miracles), neither was his second coming promised. He was only the baptiser in water. But the Lord Jesus is the Saviour of the soul, the Healer of the body, the returning Lord and King, and also the great Baptist in the Holy Ghost

2. *The Baptism in the Holy Spirit was the second or double seal of ownership.*

This comes out so clearly in Ephesians i. 14.

"In whom (that is, in Christ) also, after that ye believed, ye were sealed with that Holy Spirit of promise. Notice, *after they believed*, they were thus sealed. Also observe that the reference here cannot be to salvation, for the Holy Spirit of promise is spoken about.

THE HOLY SPIRIT OF PROMISE

identifies the Spirit with the words of the Lord Jesus in Acts i 4, "But wait for the promise of the Father which, saith He, ye have heard of Me"

But the promise of the Father was made to saved men. That the disciples before Pentecost were saved cannot be doubted. Christ called them "brethren". He invited them to the Lord's Supper, which is only for the Lord's people. He told them to rejoice because their names were written in heaven (Luke x 20). Therefore another sealing must have taken place when they were baptised in the Spirit on the Day of Pentecost. "They were sealed with the Holy Spirit of promise." They already belonged to the Lord, but at Pentecost that

OWNERSHIP WAS SEALED OR CONFIRMED.

Let me simply illustrate. Perhaps you are a farmer. If not, imagine yourself one. A lamb is born on your farm from one of your sheep. That lamb is yours. Without doubt it is your property. It was born yours. But a few weeks later you brand it. You put your initial upon it. If your name is

Smith you brand it with the letter S. Now that which was your property beforehand, receives your seal. It is doubly yours. It is yours by birth. The additional seal or brand proves to everybody that it is yours. So when we receive the Holy Spirit we are sealed or branded in a special way. We are born the children of God at salvation, but that salvation is confirmed in the eyes of all when the baptism in the Holy Spirit is received

3. *The sign of the Lord Jesus is an obvious sign*

Every case recorded in the New Testament of those baptised in the Holy Spirit records an experience that was undoubted. Every experience was demonstrative. When the disciples were baptised in the Holy Spirit on the Day of Pentecost there were

PRECEDING SIGNS AND SUCCEEDING SIGNS.

There was the noise as of rushing wind—there were tongues of fire—there was speaking in other tongues as the Holy Ghost gave utterance. In the case of the Samaritans in Acts viii 17 there were such clear signs that they had received the Holy Ghost that Simon, the one-time sorcerer, wanted to buy the marvellous power of giving the Holy Ghost. In the case of the household of Cornelius (Acts x), there was such a wonderful outpouring that the people were astonished, as they heard this household "speak with tongues and magnify God". The same thing took place with the Ephesians in Acts xix.

Did those who came to be baptised in water by John know when they were baptised? Of course they did. They knew the very moment when they were immersed. When people are baptised by the Lord Jesus in the Holy Ghost,

DO THEY KNOW IT?

Of course they do. Ask Finney, ask Moody, ask Torrey, and Pastor Pethrus of Sweden, ask Pastor Barratt of Norway, ask Principal Jeffreys, ask Evan Roberts,—"When you were filled with the Holy Spirit did you know it?" And all will thunder back the reply—"Yes, certainly we knew it." Their experiences varied—but they certainly knew when this glorious experience was received.

4. *The sign is the outcome of complete response to the Lord Jesus.*

How did the disciples of John receive their baptism in water?

- (1) They heard the call of John
- (2) They responded to that call.
- (3) They waded through the waters to him.
- (4) They trusted themselves entirely to his arms
- (5) He immersed them in water.

Thus do we receive the Baptism in the Holy Ghost. We hear the call of the Lord Jesus—we respond to that call—we trust ourselves into His hands—He immerses us with the Holy Spirit

It is such a baptism that every believer needs. It

is such a baptism that is the secret of all revival. Men may scorn it, men may deny it because of the fleshly extravagance of some, but, after all opponents have done all they can, there remains the undoubted fact, on the testimony of Scripture, and on the testimony of past and present experience, that here is such a mighty baptism for those who will seek it.

The Baptism in the Holy Spirit in the New Testament was accompanied by mighty signs. For many centuries the signs were greatly modified. Only a few here and there having a real Acts experience. But in the early part of this century God, in answer to much prayer, began again to pour out His Spirit in a remarkable way. In India, Africa, China, Japan, Sweden, Holland, America, England, Scotland, and many other places individuals received a mighty blessing from God—a truly miraculous one.

Among the first to receive this experience was Pastor Barratt of Norway, author of *In the Days of the Latter Rain*. He has told us his experience in the book, *When the Fire Fell*.

Pastor Barratt was born in England, but in early life went to Norway. In the course of years he became a Methodist minister. He became the head of the Christiania City Mission. In the interests of this mission Pastor Barratt went to America. It was while there that the great transforming crisis took place in his experience. A great hunger had entered his heart for

A REAL PENTECOSTAL EXPERIENCE.

He prayed much. He also fasted. Here is his own account.

"Hallelujah! It took place yesterday, Sunday, October 7th, between five and six p.m. Praise the Lord, my heart is burning! It seems to me that I am the happiest man in the world; everything has become new, I am filled with peace and joy and love to God and man.

"I had noticed, at times on Sunday, a remarkable warmth in my breast, but it left me. Whilst weeping Sunday afternoon, a little before five p.m., the fire came back to my breast. I hid my face in a towel, so as not to disturb the inmates next door, but it did not last long ere I shouted so loudly, that they must have heard me afar off, had it not been

for the noise in the street. I was a while bathed in perspiration (They no doubt shouted aloud in the house of Cornelius—'loudly magnified God,' Acts x. 46, Norwegian translation). I could not help it; I was seized by the holy power of God throughout my whole being, and it swept through my whole body as well. Then my whole body shook under

THE GREAT WORKINGS OF THE SPIRIT.

A still greater blessing was held in store for me—the full baptism in the Holy Ghost and fire."

On November 15th Pastor Barratt received his further experience. While he was being prayed for a crown of fire was suddenly seen over his head, and a cloven tongue as of fire before it. The very same moment his whole being was filled with light and an indescribable power, and in a loud voice he began to speak in a foreign language. Then he began to pray in the Spirit. Thus it went on for hour after hour.

A closing paragraph in his own words will now be sufficient to complete this article.

"Sometimes I burst out in thanks to God for

HIS MARVELLOUS GRACE TOWARDS ME.

Prostrate on the floor I rejoiced, and praised my Saviour for His love. Sometimes it seemed as if the veil were so thin, I could almost expect to see the heavens open over me. Glory! Glory! Glory! Oh! that I, unworthy as I am, should experience anything like this. Such waves of God's love swept over me, that I wept and sang in the Spirit.

"Sometimes I have felt as if I were strong enough to cast a mountain into the sea. Now I understand the secret, how Samson and David got their strength! At four o'clock in the morning I went to rest and slept as a little child."

Just one question to the reader in closing: "Have you received the Holy Ghost since you believed?" Don't expect exactly the same experience that came to Pastor Barratt. Experiences at the baptism vary, just as experiences at salvation vary. Seek God's best. Let Him give the experience that seems good in His sight. But be sure of this, you will know—you will know when you have been immersed in the Holy Ghost.

HE IS COMING

(Concluded from page 555)

building and go out into the starry night to gaze into the wonder of God's handiwork. Then with approaching morning I often used to see rising over the distant horizon the morning star, and as I watched it rise higher and higher in the sky, I knew that soon the first grey streaks of dawn would appear, and then would follow the glorious sunrise of which the star was the herald. So at the present time the world is in the darkness of night, and the darkness deepens, but, thank God,

THE STAR OF HIS PROMISE

shines out, and to those of us who have accepted Him as Lord and Master, that Morning Star has already arisen in our hearts and we know that the morning is about to dawn. Soon the heavens will glow and brighten with the radiance of our King.

Soon the blackness of the night will be shattered by the glorious rising of the Sun of Righteousness with healing in His wings. Many to-day are looking, as did the Jews of old, for world-peace and security, and to many of them the future holds no promise, for they too will be disappointed. But to those who are looking for His coming, He will appear in His glory.

So we can rejoice that as this dispensation draws to a close in the death struggles of the old creation, the promise of His coming shines out brightly on the horizon with a vision of a new heaven and a new earth made glorious by His presence. Christ in the believer is his hope of that coming glory. The day will dawn; the King will come; and this Christmas-tide we are nearer to it than ever before. This happy remembrance of His first advent brings us nearer to the fulfilment of the promise uttered in the early dawn of the world's history. His coming is as sure as the dawn. Yes, He is coming!

Jesus Christ—Coming King.

He is Coming

By Pastor W. G. HATHAWAY (*Divisional Superintendent of London S. Division*)

We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts—II. Peter 1, 16, 19.

HE is coming! Swift as the lightning! Sure as the dawn! This Christmaside, as the bells chime out over the frost and snow, they will echo again the glad message to you and me. He is coming! Coming to fulfil His promise to the waiting Church. Coming to usher in earth's sabbath of rest and to make the lion lie down with the lamb. Coming to still the warring earth with His kiss of peace. Coming to gather up the threads of all the dispensations, and hold them in His pierced hand. Coming to take upon Himself the government of a sin-stricken world. Coming to oust Satan from his age-long entrenchments, and to set up His Kingdom. Coming to be King of all kings and Lord of all lords.

THE MESSAGE OF HIS COMING

is by no means a new one, for from the early dawn of history the heavenly message has rung out like chiming bells over the deathlike stillness of earth's desolation, bringing hope to a despairing world. When as yet the first man still lived and breathed, God began to unfold His promise of a paradise restored, an earth renewed, and of a coming kingdom over which He would be King. Enoch, whose faith linked him arm in arm with God, had heard the whispers of His voice and believing, had declared abroad his faith in the coming day of Jesus Christ. While yet surrounded with the unbelief and darkness of a decadent race, he saw the star of promise arise on the horizon and rejoiced. Never in all the darkness of the history of this sin-scarred orb has there appeared a night when the promise of His coming has not shone out with inspiration and hope, pointing away to the dawn of a better day.

What a faith those patriarchs of old had! How god-like and Divine their bearing in the midst of a scoffing and sin-hardened generation. How marvellous their grip of the promise which, although afar off, was their constant source of joy. How majestic their stand in the fiery flame of persecution which blazed along their path. Truly they held the things of earth with light estimation, not accepting deliverance, that they might obtain a better resurrection—at His coming. What

A PICTURE OF PATIENT PERSEVERANCE

we get in the record of their lives, but what a wealth of joy and gladness theirs as they embraced the sure promise of their Lord.

So from the earliest ages the Word of God concerning this great truth has shone out bright and clear like a gleam of heaven's sunshine, and as prophet after prophet arose and each added his note to the message, so the light of truth concerning it increased in its brilliancy.

I remember at one time taking a trip over one of the ranges of hills which stretch across the south of Scotland. Nearing the top, where the road crosses at the highest part, we noticed the water from a spring trickling along the roadside. As we travelled along, the tiny stream broadened out as here and there other tiny streams joined it, adding their strength to its volume. Gradually it wended its way down the slopes, its tumbling cascade increasing in strength and size as again other streams joined it, until at last it reached the valley below—a wide river; and from thence flowed onward to the sea to join the mighty deep, where ships with their merchandise were proudly borne on its waters. How like the promise of the Second Coming is that river. Starting in the far distant scene on

THE MOUNTAIN TOP OF COMMUNION

with God it has flowed on and on, each prophet adding to its truth and power in his day, until the vision of His coming swells out grander, wider, fuller as the centuries passed. Isaiah, looking away into the distance, tells us what he sees of it, Jeremiah looks further still and gives us another glimpse of its majesty. Ezekiel, Daniel, Zechariah and others all added to the records their prophetic vision of His coming, until at the time when the first Christmas dawned Israel of old was full of expectation that the promise was nigh to be fulfilled, that the advent of the King was now to be realised.

But how strange it was, that all down through the grandeur and glory of the promises there ran a strain of sorrow and suffering, in all its joyous music there was a pang of pain—"a Man of sorrows and acquainted with grief"—"wounded for our transgressions, bruised for our iniquities"—"His visage marred more than the sons of men." How strange all this seemed to a people who were looking for the advent of material glory and splendour. It was beyond their understanding. Looking for the vindication of their own name and religion, they missed the supreme inner

MEANING OF ALL SCRIPTURE PROPHECY.

Like a thin red line of blood it ran down through all the vista of promise. Like the scarlet cord of Rahab in the window, this note of suffering is seen in the predictions of the prophets. But Israel of old, in her outlook on the promises, had failed to take into consideration the "scarlet cord" which was under her very eyes, so to speak, in the sacrifices of the Law. Her vision was so filled with the distant scene, that she missed the vision of the bleeding Lamb of God. Ah, friend, like many more in our day, they had forgotten that nothing of any real value is born into the world but through suffering and pain. So there could be no glory of the coming kingdom until

it had been born in the anguish and travail of Calvary

A NAZARENE THEIR MESSIAH?

"Never! Why, He's only a carpenter's son" So they in their blindness refused Him for whom they waited in expectation, because He did not come in the way they thought He should "We will not have this Man to reign over us," was their sentiment Oh, the pity of it, the wonder of it, the ineffable love behind it all that the King should suffer thus We have read of sacrifices for country and kingdom, but can the pages of history give us record of such sacrifice as this? The King dying for His subjects that they might be made of kingly line with Him. Paying the price of their redemption, blotting out the debt standing against them Dying to purchase their freedom and rights of citizenship of the New Jerusalem The majesty of it all is beyond us to fathom with our puny minds and finite reasoning Yet in their blindness Israel rejected Him and nailed Him to a Cross "His blood be upon us and upon our children," they said; and it has been fulfilled in their history since that fateful day Scattered to the four corners of the earth, they have paid the price of that rejection of God's Son Nailed to a Cross, buried in the tomb—yep, thank God, raised again by power Divine Ascended into heaven above, and yet the promise of His coming still stands as the one great hope of His own

PETER THE AGED APOSTLE,

whose race is almost run and who knows he must shortly pass from this scene, seeks to inspire hope and faith in the coming of the Lord Jesus. Although he has to mourn Israel's blind unbelief toward the rejected King, Peter points away to His coming again when He will be the accepted King. The promise still avails, it is not annulled by His rejection at the hands of the Jews Their unbelief cannot make the promises of God of none effect Having seen a glimpse of the glory of His coming on the Mount of Transfiguration, Peter passes on the message—*He is coming* No fable or tradition of men is his foundation for believing, but the transcendent glory of that scene when Moses and Elijah faded out of sight and Jesus only filled their vision, and above all, the blessedness of hearing God's voice there Yet further still he points to the Old Testament prophets who foretold His coming—a *word of prophecy made more sure by His first advent as Saviour and Redeemer*. No, the promise has not failed or been altered, it still stands Here, dear reader, we find common ground with those patriarchs of old in the glorious expectation of His advent.

At one time when I was quite young, I had occasion to work in a place which necessitated my being on duty all night. Many a time did I leave the

(Concluded on page 553)

Cripple Healed at Cardiff

MRS Elizabeth Wood had been partly paralysed for twenty years and unable to walk for over four years, but was marvellously healed at Principal George Jeffreys' revival meetings in the Welsh capital Evangelist Robert Williams of Cardiff, speaking of Mrs Wood's case, said "From my own knowledge I can vouch for the genuineness of her healing I have known her for some years She was a cripple, and could only move about on crutches with the greatest difficulty After being anointed and prayed for by the Principal, she arose and placed her crutches on one side I could hardly credit it when I saw her walk without assistance With tears in her eyes she told me she had not only been healed in body, but also in soul, as she had given herself to the Master" This is but one of the many healings which God has granted at Cardiff



Tremendous Revival Enthusiasm in Swansea

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

IF the contention of the critic who said that the Central Hall was filled last week because the people wanted to get in out of the rain is correct, then to be logical he must say that the Grand Theatre was packed twice to-day (Sunday), because they wanted to get in out of the sun. What a glorious day, a blue sky, and a warm healthgiving sun. I have never been to the Riviera, but I would challenge it to beat Swansea on this first day of December.

They were discussing the revival campaign and the campaigners in the 'bus. "These fellows are not afraid to take risks at any rate. To engage the Grand Theatre for two services here at Swansea, the town of great tabernacles and great preachers, is a real gamble." "No, my friend," came the answer, "this is

NOT A GAMBLE, BUT A VENTURE OF FAITH

Has not the Central Hall been filled all the week? have they not turned many away? I wish this 'bus would skip along, because I have an idea that the faith of these Foursquare Gospel people will be justified and the theatre packed." The 'bus stopped at Dilwyn Street and off we rushed, arriving at the theatre half an hour before the service was due to commence. The people are pouring in, the circle and stalls and most of the boxes are already full. Still they come and I wonder whether any will venture up that second gallery, 'the gods'. Yes, here they come, scores and hundreds of them, right to the very top. Full up! Faith is triumphant!

It is nearly twenty-six years since I visited this theatre. I came on a Saturday afternoon to see and hear Sir Henry Irving in *Waterloo* and *The Bells*. This is no time to speak of anything other than the closing incident. At the close of the performance Sir Henry was cheered again and again, and he asked the audience to sing

SOMETHING TYPICALLY WELSH,

and we sang *Aberystwyth*. The great actor standing in the centre of the stage, with the tears washing the make-up off his face said in broken tones, "Would to God that I could die with the strains of this wonderful hymn in my ears." Not many days later in another town the aged player when speaking the words, "Into Thy hands—," fell on the stage and died. On the door of the room used by Principal George Jeffreys as a vestry was Sir Henry Irving's autograph

Aberystwyth was sung very much more effectively this afternoon. Last Thursday night eight men lost their lives in an explosion at the Wernbwl Colliery, Penclawdd, a few miles from Swansea, and the great congregation, as an expression of their sympathy with the bereaved, stood and sang *Jesus, Lover of my soul*, as it can only be sung by a Welsh audience moved by a very real sympathy. The effect of the singing cannot be described, it must be experienced.

The Principal was listened to with rapt attention from the first to the last word. These people love the Word, and nothing can rivet their attention like the old, old story, if preached without the usual

present-day apologies. The saints were being edified and we felt convinced that sinners were being convicted. And we were right, it was *Waterloo* and *The Bells* in a very much more real sense this afternoon. Fifty-four souls fought their greatest battle, won their *Waterloo*, and with it the right to enter the Kingdom. Yes, and the bells were set ringing in glory, and their clear notes harmonised with the Hallelujahs, Amens, and songs of praises which filled the theatre. I counted

OVER EIGHTY PEOPLE ON THE STAGE

seeking Christ the Healer. Many were prostrated by the power of the Spirit. This is not play acting, but a very real drama. That one there has attempted suicide several times, that little girl is deaf and dumb, this brother is paralysed, and this sister blind. What a tragedy, yes, the tragedy of suffering, but through the eyes of faith we saw One moving among the sufferers, the One who said, "Come unto Me all ye that are weary, and I will give you rest." Here is one near me slowly raising his arms, and he watches them fascinated, and when they are fully raised, I hear him praise the Lord for the healing touch of Christ. How many more have felt that life-giving touch?

The people of Swansea are reading the *Elim Evangel* and are a little anxious that folk should hear of the great awakening in Swansea. One lady said to me in Welsh during the tea interval, "Y chi yw Mr. Jones?" ("Are you Mr. Jones?"), and I answered that I was one of the many Mr. Jones's in Swansea. But she was referring to the *Evangel*, and was very anxious that the world at large should know that the Swansea meetings were really

MORE WONDERFUL THAN THE CARDIFF MEETINGS.

I explained to her that it was not the Editor's fault, but that the correspondent had sent in his report a day late.

But Swansea has really caught up Cardiff. Half-past five—hundreds outside the theatre, the Gospel queue at Swansea. And what a happy queue, can you ever hope to hear anything better than their singing of

Calon lân yn llawn daioni
Tecach yw na'r lily diôs
Dim ond calon lân all ganu
Canu'r dydd a chanu'r nôs

Soon after the doors are opened, boxes, stalls, circle, pit and "the gods" are filled—yes, and the platform. The police close the doors. "Where are these coming from?" says someone on the platform. And sure enough, they were coming in under the stage and filling up the seats usually occupied by the members of the orchestra. There they were mixed up with the drums and music stands. The only unoccupied seat is the conductor's chair. Mr. Darragh ought to be there, but no, such a staunch Foursquare Gospeller can look the whole world in the face. This theatre is a large, beautiful building, but never has it looked more beautiful than to-night. Is it not a

puty that it is not three times as large, so that all the people could come in? We sang *Aberystwyth* again; everybody sang with their mouth open. Mr. Darragh would not allow anyone to attempt it with their mouths shut. Wonderful singing,

THESE FOURSQUARE GOSPEL CHORUSES

have caught on, and I believe the conductor was right when he said that every man and woman would be working on Monday to the rhythm of some of these choruses. The Principal appeared in a new role (to me) to-night. He sang a duet with Mr. Darragh, *No disappointment in heaven* "*Ardderchog*" ("Wonderful!"). We all joined in the chorus. Really these meetings very nearly made me change the chorus and sing, "No disappointment on earth." An old friend from Pontardulais whispers in my ear, "*Fachgen ond d'yw i'n grand!*" ("Boy, isn't this grand!"). We expected a great sermon after this, and we expected souls too. One dear old Welsh preacher said, "It does not always strike twelve, even when preaching!" It struck twelve with the Principal to-night. What a glorious Gospel, wherever you are, whatever you are, it can satisfy. The *Amens* and *Dwalch Iddo* are red hot.

Then the effects of the preaching—we nearly jumped with joy, twenty-eight saved—eighty-two to date. Yes, the Gospel message is just as effective in Swansea as it was in Cardiff, for multitudes are rejoicing in their newly found Saviour and Healer. This has been a grand day, the natural sun has beamed upon us after weeks of cloud and storm, and the Sun of Righteousness has arisen with healing in His wings.

We print below two of the many press reports

FERVOUR AT EVANGELIST'S MEETING.

Swansea Flocks to Revival Service,

Scenes of great religious fervour were witnessed at the Swansea Grand Theatre, on Sunday, when Principal George Jeffreys, the well-known evangelist, held the stage. Well before the service commenced there were queues outside and many had to be denied admission.

Ordinarily calm, with the forcefulness and power to convince which belongs only to the practised orator, Principal Jeffreys can exhibit moments of passionate ardour and fire, which stamp him as being a wholehearted exponent of his creed.

Taking as his theme, "The Second Advent of Jesus Christ," Mr. Jeffreys dealt with popular preconceived notions of the event.

It was his belief, he said, that Christ would return to earth and reign on a literal throne.

Quoting the well-known passage of scripture, "Nation shall rise against nation," he said he was reluctant to answer the question as to whether there would be any more war, but if he were to abide by the teachings of the Old Book he would say, "Yes."

"Even now," he affirmed, "there are scientists solving the secrets of chemistry who are preparing for another great onslaught of the nations."

Hymn singing played a great part in the service, and the choruses of well-known hymns were taken up again and again.—"South Wales Daily Post," December 2nd, 1929

CURE CLAIMS AT SWANSEA SERVICES.

Principal Jeffreys' Meetings.

By Our Special Representative

"When Mr. Jeffreys laid his hands on me, I felt something running through my system, and I said, 'Oh, God! I'm willing to suffer pain, but if it be Thy will, touch my body.'"

That was what Mrs. Williams of Oak Terrace, Swansea, told me was her experience at the first evening service of the

Elim healing campaign, which is still being held at the Central Hall under Principal George Jeffreys. Mrs. Williams had been suffering from a poisoned stomach and other troubles, but as soon as Mr. Jeffreys touched her she said she felt well again.

While Mrs. Williams and I were talking in an anteroom of the Central Hall, Principal Jeffreys and his assistants were carrying on a service of praise in the main hall, before a packed congregation.

So much for the service itself which on Tuesday night never reached great emotional heights.

I interviewed other sufferers who claimed cures during the campaign.

Mrs. Tucker told me that she had had a floating kidney. She came to the Swansea campaign during its first week, and as soon as Principal Jeffreys anointed her she said that she felt something tugging at her kidney.

Two final cases, a mother and a daughter, both of whom claim cures, the mother from rheumatism and the daughters from a fever. The mother, Mrs. Joseph Thomas of Morriston, said that she had suffered from "terrible rheumatism," but at the touch of the Principal's hand her pain vanished. Her daughter said she was cured of a fever.

There were others present who said that they were cured but who were as yet unwilling to testify, and in fairness to the campaign I must state that I had to find out the other cures for myself, for the Elim evangelists do not believe in advertising the healings they perform.—"Cambria Daily Leader," November 27th, 1929

LATE NEWS

A HAPPIER CHRISTMAS FOR THOUSANDS IN WALES AS A RESULT OF THE FOURSQUARE GOSPEL.

Revival fire is burning at white heat in Swansea, one hundred and fifty three souls deciding in one day; over one hundred in one meeting. Thousands of people in the Principality will enjoy a happier Christmas than ever in 1929 as a result of the Foursquare Revival that has visited South Wales. Signs and wonders in a greater measure than ever are following the preaching of the Foursquare Gospel message. The Central Hall, Trinity Methodist Chapel, and the Grand Theatre have been crowded to overflowing until multitudes have been unable to gain admission.

There was a deafening outburst of praise in one of the crowded gatherings when Principal George Jeffreys announced that in response to a very great number of requests he had arranged to extend the campaign another week. Such scenes have not been witnessed in Wales since the Evan Roberts Revival.

A Christmas Story

WE have just read a Christmas story, which, though it includes a tragedy necessary to the lesson of its narrative, is an idyll of unusual charm—*Rebekah's Well*, by Robin Fuller. A review must not tell the story, but it concerns a love affair wrought out of the spiritual consciousness and Scripture-filled imagination of an unusual but entirely natural child, and depicts the simple power of a child-follower of the Master to lead to Him two other souls both far older, and seared apparently beyond hope with the cynicism of a life-time.

"Robin Fuller" covers the identity of a most gifted authoress, as well as artist, whose work has appeared before. In the present dainty volume Mrs. Roberta Waudby's work in both those characters reaches its highest and most delightful expression.

The book will make a Christmas gift of taste and appeal. In get-up, arrangement, illustrations and price, it is just right. The price is 3/- (by post 3/4), from the Elm Book Saloon, 7, Paternoster Row, London, E.C. 4

Cancer Miraculously Healed

A Present-Day Testimony by a Baptist Minister's Wife

AT this festive season of Christmas when the attention of the whole world is drawn to the birth of our Lord it is my privilege to testify to a mighty work of God upon my body

It is just two and a half years since I was healed at Principal George Jeffreys' revival meetings at the Royal Pavilion, Brighton, and my healing lasts

I trust that this testimony, sent forth in His Name, and for His praise, may be the means in God's hand, of helping other trembling ones to launch out upon the mercy and great faithfulness of Him who so graciously says, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me" (Psalm 1 15), One, whom I together with many others have proved to be "the same yesterday, and to-day, and for ever" (Heb. xiii 8) For twenty years I had been a great sufferer

In June, 1917, I saw a specialist, who diagnosed my trouble as cancer; and on June 9th, 1917, I entered a nursing home for an operation. Twelve months later, the same specialist saw me again, and declared there was a recurrence of the trouble, and that I could not live longer than five months. But in answer to the earnest prayers of many, my life was spared. For many years I had been taking the strongest drugs to alleviate my pain and enable me to sleep. I had not been able to lie down for ten years, the doctors saw me again and again and told my dear husband there was no hope whatever. I was in utter despair, the doctors had done all they possibly could for me, but to no avail, and I was given up to die. But, praise God, man's extremity is God's opportunity.

By this time dropsy had set in, also heart trouble, and my nerves were in such a state that

I COULD NOT BEAR THE LEAST SOUND

Just at this time God sent His dear servant, Principal George Jeffreys, to Brighton, and after much prayer I decided to go to the Divine healing meeting on the afternoon of May 19th, 1927, in the Royal Pavilion

I was prayed for, and was instantly met in healing, the evidence being that all my pain ceased, and I was able to sleep, I also regained my normal size, and never felt anything from the sudden leaving off of the drugs I was taking. Two doctors called to see me during the week, and were witnesses to the marvellous change in me. One doctor was amazed when I answered the door to him myself. Coming in, he said "What has happened, Mrs Coffin? Is it really you?" "Yes, doctor," I replied, "I am healed and quite well, after you told me there was no

hope. In my helplessness and distress I appealed to a higher One, whose power is not limited. I did not appeal in vain." The doctor answered, "Well, it says, 'If you ask in faith you shall receive'; and you certainly have: it is very marvellous. I cannot understand it, but I rejoice with you." Praise the Name of the Lord, I felt like singing as never before. Two years have passed, and during that time I have walked miles and travelled about to convey this glad news to others. I have had occasion to praise the Lord, for that terrible disease has never returned. The Lord has been and ever will be my Great Physician, praise His wonderful Name. I touched by faith the



After suffering years of agony, during which she took the strongest drugs to alleviate the pain, Mrs. Algernon Coffin, who is seen in the photograph with her husband, Rev. Algernon Coffin, was miraculously healed at Principal George Jeffreys' Revival Campaign held in that town in 1927.

The news spread rapidly, all over the world, and people in remote places read of her wonderful healing. Two and a half years have passed since our dear sister was healed, and here she tells her own story of suffering and of her healing. She also testifies to the lovingkindness of God toward her, ever since she was so miraculously delivered at the Royal Pavilion, Brighton.

hem of His garment, and was made perfectly whole. His power avails to-day.

I might say that when Principal George Jeffreys prayed for me, I felt an inward thrill go right through my body. The Lord was there in the midst. Praise the Lord, I can say He is my Saviour and Healer, and I am looking forward to that day when He shall come, and this mortal shall put on immortality, and I shall see Him face to face, and tell the story, Saved by grace. For years I had been wheeled about in a bathchair being unable to walk, but, praise God, I can not only walk now, but run. May the Lord bless this simple testimony to many who have perhaps given up all hope. Praise be to His wonderful Name, no case is too hard for the Lord and He never sends a trusting soul away disappointed. Hallelujah!

Chimes from the Church Bells

Enthusiasm at Brixton—Crowds of Converts—Fruitful Bible Study—Energetic Evangelism

GRIPPING BIBLE TRUTHS

Brixton. This campaign by Mr P H Hulbert which commenced on 24th November has produced a wave of real spiritual blessing, while souls have been saved at every meeting. A deep hush falls

like a mantle upon the audience, as Mr Hulbert unfolds the inspired message, so simple, yet so rich—a message for the sinner, and food for the saint. The very atmosphere is charged with the power of God. On Sunday, 1st December, the meeting was held in the Brixton Theatre, which was well attended. A rousing message was given by Mr Hulbert, his text being Jeremiah xlviii 28. Then came the story of the Flood, and although a very familiar one, most people had to confess they never realised the tragedy, the seriousness of it all so much before. So interested were the hearers, that one could almost have heard a pin drop. All heads were bent forward, eagerly drinking in every word. Never had the story of the Flood gripped the people so much as on this occasion, even the Theatre attendants, who had seen many tragic plays, declaring they had never heard anything that had so gripped them before. Many were melted that night. When the altar call was given fourteen hands were raised, signifying their desire to take the Lord Jesus Christ as their own personal Saviour. On Wednesdays and Fridays, a series of Bible lectures is being given by Mr Hulbert entitled, "The World's Approaching Crisis," "Is Christ Really Coming?" "The Signs of the Times," etc., and they have proved a great blessing to those who have been privileged to attend.

TIMES OF SPIRITUAL UPLIFT

Guernsey (Pastor L C Quest) Guernsey continues to praise the Lord Jehovah, and is proving Him to be ever the same, Hallelujah. A spiritual tide is running over Guernsey, and God is blessing in the midst. Since the special studies on the "Lord Jesus Christ," given by the Pastor, the saints have been brought back to a fresh love and knowledge of our Lord and Saviour Jesus Christ, and indeed He has become more wonderful and precious. All meetings are well attended and increasing in numbers. It is interesting to see the ushers looking for seats to place the people on a Sunday evening. Souls are being saved here, and families are being brought to God. On Sunday evening, 1st December, the Pastor gave a powerful sermon on the Word of God, Creation to Re-creation and Re-creation to a New Creation, Genesis 1:1 being the foundation of his message. What joy swept the meeting, when a man and wife rushed to the front, and were gloriously saved. Hallelujah. The saints are proving Christ Jesus as the Healer. Bodies are being touched by Him. Jesus as the Baptist in the Holy Ghost is also in the midst, filling saints with the power of God. The people here really believe that they are on the threshold of a mighty revival in this island.

VICTORY OVER OPPOSITION

Paisley (Evangelist H O Bale) The work here is still progressing, and the hand of God is moving amongst His people. His wonders to perform. With determination and purpose of heart the Paisley people, led by the Pastor, are making successful attacks on the ranks of the enemy. Opposition has gathered its forces together, to try and pull the Four-square Gospel banner to the ground, but all attempts have failed. It is still raised on high, that all may see and know that Christ is the same yesterday, to-day, and for ever. To God be all the glory!

CRUSADER EVENING AT BARKING

Barking (Pastor and Mrs H T D Stoneham) On Sunday, 24th November, the Crusaders took the Gospel meeting here. We are glad to report that a blessed time was spent with the Lord. We praise God for the way He is using the young people. Every seat in the hall was occupied. During the meeting our brother, Mr Douglas Gray gave his farewell message, as he is leaving to take up a new sphere of work for the Master in Elmhurst.

INSTRUCTIVE BIBLE STUDIES

Ilford (Pastor J T Bradley) The Word is being faithfully ministered in this centre by Pastor Bradley, and the Bible studies have been times of profit as fresh light has been thrown upon the sacred page, in the process of deep digging for the diamonds of Holy Writ. The prayer meetings have also proved to be blessed times of fellowship as the saints have gathered to seek the Lord, and invoke His blessing upon the work. On Sunday last the rich blessing of the Lord was with His people throughout the day and one soul was gained as a seal to the Pastor's ministry.

The breaking-of-bread service which followed was indeed uplifting, the Lord made Himself known and His presence was felt and realised in the midst as the emblems of His eternal love were passed amongst the saints in remembrance of Him, all praise and honour be to His most wonderful Name.

PASTOR BOULTON AT IPSWICH

Ipswich (Pastor H W Fielding) Sunday 1st December, was the occasion of much blessing to the saints in Ipswich. Special services were held at which the assembly were privileged to receive a visit from the Divisional Superintendent, Pastor E C W Boulton. Ever since its inception this assembly has gone on from strength to strength, and it had become obvious that the time was ripe for the opportunity to be given to those who desired to become definitely identified with the Four-square Gospel and its operations in this centre to become members of the church. No less than 120 believers had intimated their desire by signing membership cards, and the outstanding feature of the evening service on 1st December was, as already stated, the visit of Pastor E C W Boulton to extend the right hand of fellowship to those whose desire it was to become members of the church. Pastor Boulton preached at both the morning and evening services.

In the morning, an uplifting address on the call of Moses at the burning bush was given. It was emphasised that the call came in the midst of fire, and many of God's children were called to service in the midst of the "fire." Moses readily responded to the call, "Lord, here am I, and moreover was faithful all along the line. God's children were exhorted to respond similarly and remain faithful. Blessed as this service was, the evening service was undoubtedly more so. This service was divided into three sections, the usual Gospel service, the "receiving-in" service, and finally a united breaking-of-bread service. Pastor Boulton preached at the Gospel service on the necessity of being ready at the coming of Christ and pictured the awful prospect of loved ones being separated from each other, some being saved whilst others were unsaved. The message made a profound impression on the congregation. Another feature of this service was the rendering of "Onward, Christian Soldiers" by the Crusaders, and full justice was done to this fine hymn. Pastor Boulton also sang a very impressive solo entitled, "Just the case for Him." Then came a precious time of real fellowship. The saints mentioned above filed past Pastor Boulton, when he extended to them the right hand of fellowship, with a fervent "God bless you." There was a real homely touch about this service, and all seemed one great family circle. The outcome can only be the cementing together of all the members in a closer bond of Christian fellowship. At the united breaking-of-bread service which then followed, some 220 of God's children remained to partake of the bread and wine. The day was a memorable one and will live long in the hearts of those who were privileged to be present. The visit of Pastor Boulton was all too short, but short as it was, it was thoroughly appreciated and enjoyed by everyone.



Pastor
H. W. Fielding.



WAVES OF BLESSING

Grimsby (Pastor W. F. South) Mr Frank Horner writes as follows

"A twelve days' mission conducted by Evangelist and Mrs Seth Sykes has resulted in a great awakening in the Elm Hall, Grimsby For months previously Pastor and Mrs South had been working strenuously in consolidating the wonderful work of grace already achieved, and during the past weeks special prayer meetings and open-air meetings were held, with the result that the assembly was full of faith and a mighty expectation A great gathering of people welcomed Mr. and Mrs Sykes at their first meeting, Saturday, 23rd November, and that meeting will be long remembered, for as the congregation listened to the message in word and song, they just thanked God and went away confident that God was going to bless them Sunday came and proved to be a great day of blessing We just dwelt on the high hills with God, and took deep breaths of that sweeter and serener atmosphere that comes to those who hold communion with their Creator The tide rose higher every night and members volunteered to form a procession of witness during their dinner hour, by carrying large Gospel texts This attracted much attention One local constable, while crossing the road was so amazed that he collided with a cyclist However, with a good-humoured apology from the constable, everything passed off satisfactorily

"As one listened to the messages one could feel that Mr

and Mrs Sykes had been in the secret place of the Most High God has given our brother and sister great gifts, not only in proclaiming the Gospel, and singing its message, but also in composing the words and music of the songs they sing Mr Sykes is faithful to his commission, delivering God's precious truth in the convicting power of the Holy Ghost, and full of that loving tenderness and human sympathy that goes direct to the heart of those that listen During the meetings many a broken heart has gone away cheered, weak souls have received a fresh impetus to their faith, prodigals have found the Father's home again, while sinners have been converted and saints baptised in the Holy Ghost Praise the Lord! One dear soul not in the habit of coming to God's house remarked with joy, 'My word, it's like coming to a full cupboard when you are real hungry, I never knew it was as lovely as this!' And truly, it is lovely so to be in the presence of Christ

"On the second Sunday, despite the weather, the place was packed, partitions having to be taken down, and at the close of the message conversions were witnessed At the close of one meeting Mrs Sykes sang the hymn, "Memories," and the Spirit of the Lord was upon her in such a manner that one man left his seat and came weeping to the altar We praise God for the visit of His two servants, and we pray that God will, through their reliance upon Him together with their winsome presentation of the Gospel, bring many souls to salvation through their ministry"

Bible Study Helps

THE LORD'S REQUIREMENTS.

"What doth the Lord require of thee?" (Deut x 12, 13, Micah vi 8)

The Lord's requirements remind us of our responsibilities In the above scriptures there are eight requirements which we are responsible to observe.

1 "To fear the Lord thy God" To fear the Lord in His Word with reverence, to recognise His claims, and to be in awe of His holiness He is our "God" who has created us, and our "Lord" who claims us

2. "To walk in all His ways" His ways are ways of love to provide for us, ways of power to shield us, ways of holiness to sanctify, ways of wisdom to guide, ways of peace to calm, and ways of grace to beautify us

3 "To love Him" To love Him for what He is, what He does, what He gives, what He promises, what He teaches, and what He requires.

4 "To serve the Lord thy God" To serve Him like those who brought the materials of the Tabernacle—they settled wisely, willingly, and warmly (Exodus xxv 2, xxxv 10, 21, 22)

5 "To keep the commandments of the Lord" To keep them as a sacred trust, as a holy treasure, and as an honoured privilege

6 "To do justly" To treat others as we would wish to be treated Not to take advantage of their ignorance, nor give to them anything that is unjust

7 "To love mercy" To see the need of others and meet it To exercise forgiveness when injured, and to help those who are in dire necessity

8 "To walk humbly with thy God A contrite heart, a lowly spirit, and a soul devoid of pride, are conditions which meet with the Lord's appreciation—F E Marsh

"From the foundation of the world"—an expression used seven times, an interesting study See Matt xiii 35, xxv 34, Luke xi 50, Heb iv. 3, ix 26, Rev xiii 3, xvii 8

The Foursquare Gospel—'tis ever New

Words and Music by Seth Sykes

Harmony by Mrs Seth Sykes

Musical notation for the first line of the hymn: The Foursquare Gos-pel— I know 'tis true, The Foursquare Gos-pel—

Musical notation for the second line of the hymn: 'twill just suit you, I have test-ed and tried it and prov'd it too,

Musical notation for the third line of the hymn: Glo-ry to Je-sus, 'tis ev-er new. The Foursquare Gos-pel— I know 'tis

Musical notation for the fourth line of the hymn: true, . . . The Foursquare Gos-pel— 'twill just suit you, Christ my

Musical notation for the fifth line of the hymn: Saviour, my Healer, I ap-tiz er too, And soon I'll greet Him as com-ing King

Musical notation for the sixth line of the hymn: Saviour, my Healer, I ap-tiz er too, And soon I'll greet Him as com-ing King

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To Let and Wanted.

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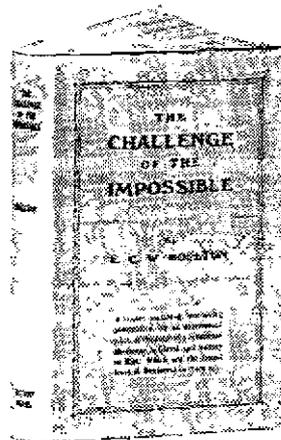
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