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CRYSTAL PALACE DEMONSTRATION NUMBER

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XII., No. 41

OCTOBER 9, 1931

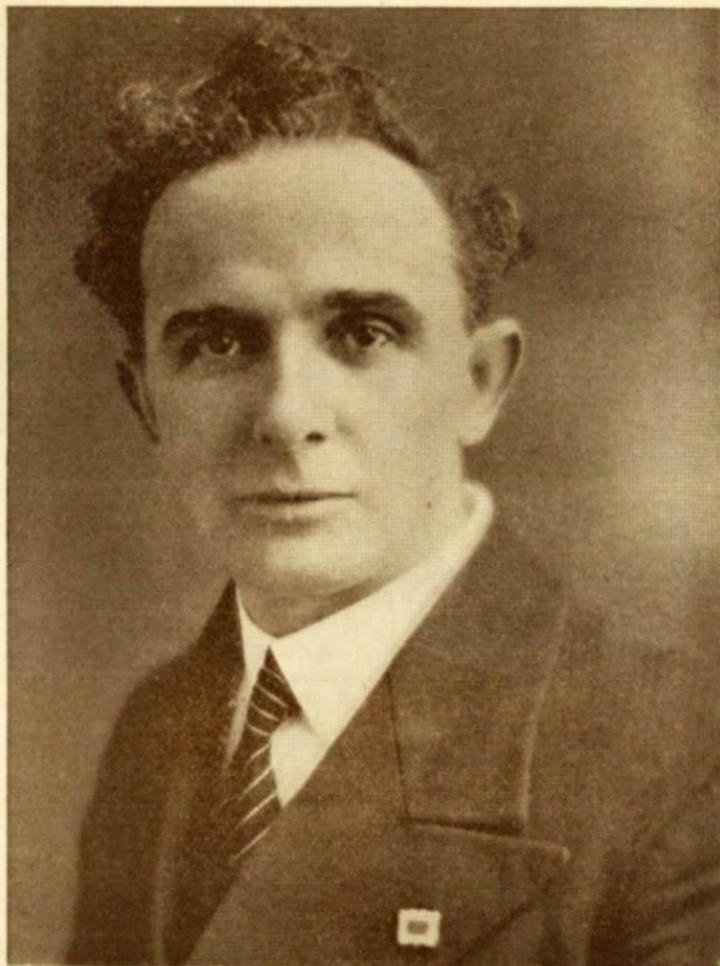
Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER



Principal George Jeffreys, who conducted the three great meetings at the Crystal Palace on September 12th.

COMING KING

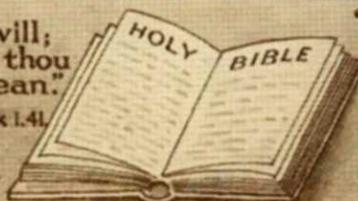
"I
will
come
again."

John XIV. 3.

BAPTISER

"I will;
be thou
clean."

Mark I. 41.



"I will
send Him
(the Comforter)
unto you."

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII. October 9, 1931 No. 41

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ANOTHER BLESSING FOLLOWS PRINCIPAL GEORGE JEFFREYS!

What is that? It is the Elim Bible College Correspondence School. It brings the Elim Bible College to your home.

A Swansea student writes, concerning the Bible Correspondence School—

The studies have been a great blessing already, in opening up the Bible, and making me to read it more closely. This is only one of the blessings attendant on Principal Jeffreys' coming to Swansea.

Full particulars free from the Secretary, E.B.C.G.S., Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

HUDDERSFIELD

Principal George Jeffreys and Revival Party

COMMENCE ON

MONDAY, OCTOBER 5th

in the

Ramsden St. Congregational Church

GLOSSOP

Campaign still in Progress

CONDUCTED BY THE REVIVAL PARTY

SHEFFIELD

Regular Services are being held as follows:
at the

FRIENDS' MEETING HOUSE, HARTSHEAD

Sundays at 11 and 6.30; Tuesdays 7.30, and
Thursdays 3.30 and 7.30

At the VESTRY HALL, CEMETERY ROAD
Sundays at 3 and 6.30. Wednesdays & Saturdays at 7.30

AN IMPORTANT EVENT

A Great London Rally of

ELIM CRUSADERS

On Monday, October 26, 1931, at 7.30 p.m., in the

KENSINGTON TEMPLE

Corner of Kensington Park Road and Ladbrooke Road
(Notting Hill Gate Underground Station)

Pastor E. C. W. BOULTON

(National Crusader Secretary) will preside.

SPECIAL SPEAKERS.

INTERESTING ITEMS

ALL WELCOME.

BE SURE TO COME

WATCH THESE DATES

BATH. October 11—18. Historic Assembly Rooms, Alfred Street. Bible School and Evangelistic Campaign by Principal P. G. Parker.

BRIGHTON. October 4—11. Elim Tabernacle. Special Young People's Campaign. Sunday school scholars, Cadets, and Crusaders from Hove, Preston Park and Brighton will participate.

CROYDON. October 25. Elim Tabernacle, Stanley Road. Visit of London Crusader Choir, accompanied by Pastor W. G. Hathaway.

KENSINGTON. October 11. Visit of London Crusader Choir at 6.30 p.m.

KENSINGTON. Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station. 52 'bus from Victoria).

LETCHWORTH. October 11—13. Elim Tabernacle, Norton Way North, Pastor J. Smith. (13th—Baptismal Service).

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

SOUTHAMPTON. October 18. Elim Tabernacle, Park Road, Freemantle. Elim Crusader Convention. 11, 3, and 6.30. Speakers: Pastor E. C. W. Boulton and Mr. Douglas Gray.

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall, Belfast, the Dome, Brighton, and the St Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls and these packed to capacity have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XII., No. 41

OCTOBER 9, 1931

Fridays, Twopence

A Day of Vision and Victory

Foursquare Gospellers through the London Crystal Palace

By Pastor E. C. W. BOULTON

ANOTHER great and glorious day of Divine demonstration has passed, leaving us almost breathless with wonder at that which the Lord hath done. 'Tis true that it has passed, but the memory of those three marvellous meetings will live long in our hearts—the holy impressions that were stamped upon our lives must serve as lasting inspirations. Especially must this be so to those who during the day decided for Christ. To them it will ever stand out as the hour of exodus from bitter bondage into

UNBOUNDED BLESSING.

As the writer sat and surveyed that tremendous throng his mind travelled back over the past sixteen years, back to the day of smaller things when congregations of thousands were unthought of—before the vision of such development was born. How mightily God has moved through the ministry of His chosen servant, Principal George Jeffreys, since 1915, when in such a humble manner the foundations of this great work were laid. The interspace of years has been packed with proofs of God's smile and seal. It is with profound gratitude to God that we remember that a large percentage of that vast gathering has been brought to Christ within the last decade, through the campaigns conducted by the Principal in various parts of the country.

A true portrayal of this great demonstration would tax the talent of the most gifted writer. One finds the inexpressible and indescribable element everywhere. What pen could depict that heart-moving scene, as the sick and suffering passed across the platform in one continuous living stream? or describe that soul-searching communion service, when so many thousands partook of the precious emblems of Christ's redeeming death? Who could convey through the medium of a printed page anything like an adequate idea of all the gracious and uplifting influences of those glory-charged moments of access

spent in the presence of God? Only by those who worshipped within those crystal walls, surrounded by the mystic yet Divine atmosphere which filled the place, could be felt the awe and wonder of the hour. Moments laden with heavenly influence—surcharged with the very breath of God—instinct with the creative energy of the Holy Spirit.

Many a face, bathed in the joy of the Lord, bore its own eloquent though wordless witness to the depth and reality of the work which God had wrought in their lives. What stories of spiritual triumph and transformation lay behind that fragrant foreground of radiant, redeemed life. How eagerly, gladly, almost rapturously the huge congregation responded again and again to the thrill of the occasion. To them it was the hour of Christian jubilee, and their joy knew no bounds. In utter and overflowing abandon they gave themselves up to the constraint of those glory-filled moments.

How magnificently the Crusader Choir rose to the occasion, anthem after anthem pealed forth in glorious unison from their consecrated lips—wave after wave of holy song rolled over the packed arena, until the massive glass structure resounded with the strains of salvation. From hundreds of Christ-mastered and Christ-magnetised hearts rose the sacrifice of thanksgiving. We could not but feel a measure of pleasure and pride in such a splendid company of

YOUNG PEOPLE,

gathered from all classes of the community, and from all parts of the country. What a powerful commentary on the words of the Apostle they presented, "The Gospel of Jesus Christ, which is the power of God unto salvation." Well might we glory in a theme that can wield such a wide and wondrous influence at such a period in the history of the world. When we consider the competitive, corruptive and challenging forces in the field, each making its

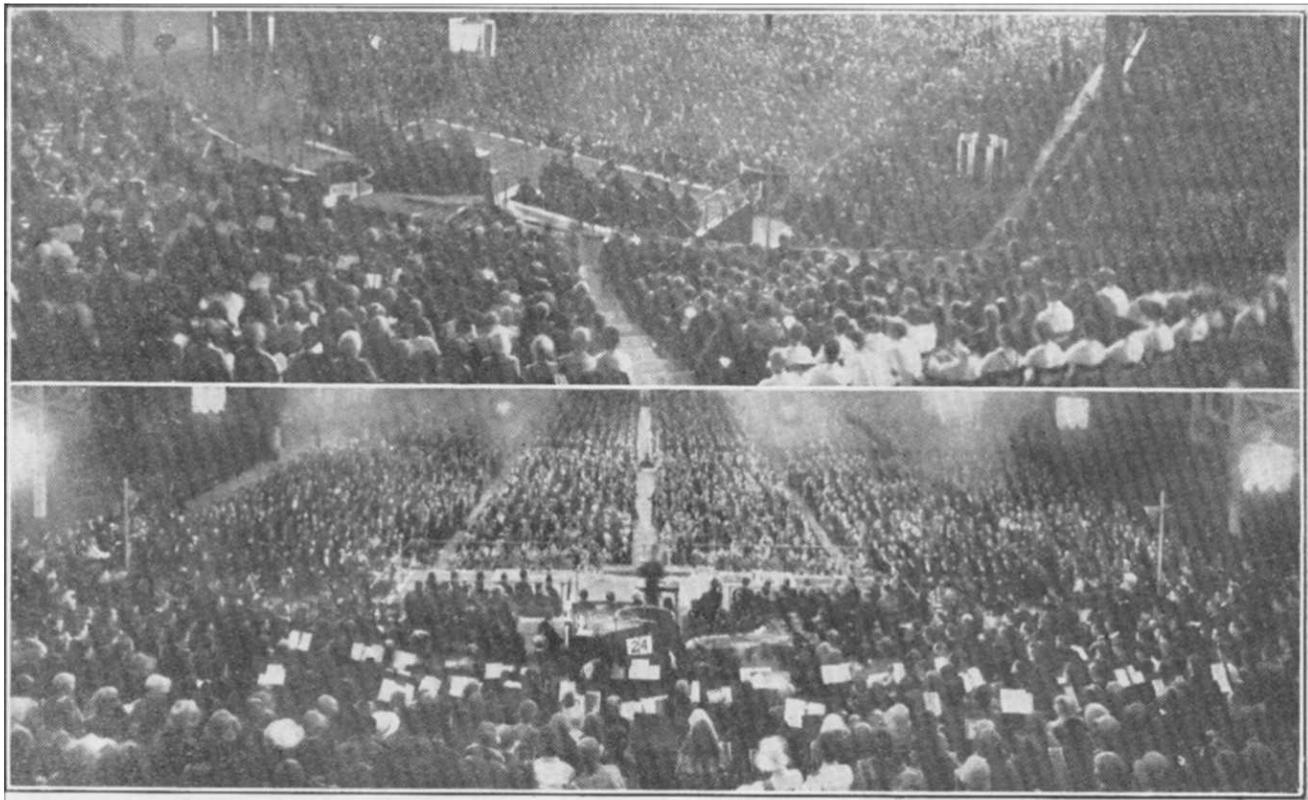
separate bid for supremacy and sovereignty in the realm of youth, we marvel and magnify the Lord for all the rich conquest of the Cross in this twentieth century.

Everywhere one encountered the blue-and-gold encircled forms of the Crusaders, as they moved hither and thither between the meetings. To some of us these colours suggested a spiritual significance—the blue speaking of the heavenly, to which so many lives were thus dedicated, and the gold spoke of the glory, to which the Foursquare Gospel evangel directs the vision of youth.

During the afternoon service how our hearts

that has transpired in the past. Each demonstration in turn one would deem the crown and climax of heavenly manifestation, and yet still the tide rolls in, growing deeper and fuller all the time. Every fresh festival of praise makes way for a new and mightier influx of Divine power and glory.

We hesitate to attempt a tabulation of the actual numbers attending the Crystal Palace during the day. We leave this to those who possibly are in a better position to speak with authority. But whatever those figures may be, in the aggregate we are convinced they realised a total which marks a splendid increase upon last year's gatherings—those in-



ENTHRALLED THOUSANDS AT THE CRYSTAL PALACE

Above: Part of the vast throng at the afternoon service, showing section of Choir. Below: Section of the congregation and Choir in the evening service.

thrilled to the musical splash, splash of the waters, as one after another of those Christian candidates were plunged into symbolic union with their Lord. The look of desire and determination which glorified the countenance of many of those believers betokened the intensity and reality of the surrender which they were then giving to God. To some this step meant the entrance to a life of transformed and triumphant service. They were being baptised into union with the Eternal—immersed into fellowship with the Infinite—lives loosed and launched out into partnership with the Omnipotent.

Each of these great demonstrations, which have almost become part of the life of this God-endowed and God-energised movement, seems to eclipse all

terminable rows of beaming faces—one vast expanse of glowing enthusiasm—the whole place bathed in the spirit of revival. We fain would linger on the sacred scene, but time and space forbid.

Between the services the writer had the pleasure of hearing the London Crusader Choir. Their ministry of song provided a beautiful interlude to the greater gatherings of the day. The Choir's rendering of that soul-transporting piece, "Jesus, Thou art everything to me," was most expressive, leading the listener right up to God in thought and desire. "The Old, Old Story," and "Thou art Our Light," gave us some rich vocal harmony, stirring the soul to the depths, leaving us more deeply in love with the wondrous story of Calvary.

Cheerful Crowds Capture the Crystal Palace

Three Monster Meetings

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

YEARS ago it was a common practice in Wales for hundreds if not thousands to travel all night on foot or horseback, in cart or carriage, to some appointed centre in the Principality for the Quarterly Associations or the Annual Preaching Festivals. The old saints considered it worth while to lose nights of rest and sleep, to attend those great religious services.

The names of powerful preachers were household words, but the most prominent politicians were practically unknown. Faith was the keynote of the people. What cared they if there was a depreciation of the pound sterling, a national crisis, or a financial crash? They trusted Christ—

My portion, mine inheritance,
Yea, all my boundless wealth

and sang with fervour and old-time confidence. "Trysordy gras sy'n llawn" ("The treasury of grace is full") There was no change of government for them, the government being upon the shoulder of Christ, and their investments in gilt-edged securities, which neither moth could eat nor rust corrupt. Those of the household of faith never had need to read up the bankruptcy laws. Since that time we have had a sleepy sickness period. Sleep became more important than the sermon, and the story of the young man who slept during Paul's sermon, and fell out of the window, has been repeated in the history of our land. As the home of the preached evangel, it has been falling to pieces.

Thank God, the old customs and fashions are coming back, and these are to be seen in the Foursquare Temples and Tabernacles all over the land, as clearly as the old styles in the temples of fashion. There were hundreds at the Crystal Palace from Swansea, Sheffield and Southport, Cardiff and Carlisle, Bradford and Birmingham, who had travelled throughout Friday night, and were returning again the following night. This sacrifice of sleep is the surest sign of a great spiritual awakening, a return to the old paths.

We travelled by 'bus—no sleep of course—who could sleep in a bumping 'bus but a professional somnambulist. We reached the London terminus at seven a.m., and were at the Elim Foursquare Bible College soon after eight. We could not have looked very well, and we felt a lot worse, but there is something invigorating in the atmosphere of the Woodlands. The hearty welcome, warm greetings, substantial breakfast, and inspiring devotions soon got us going right.



BAPTISING AT THE CRYSTAL PALACE

Principal George Jeffreys, pioneer of the Foursquare Gospel message in the largest halls in the British Isles, making evangelical history on Saturday September 12th, by administering the ordinance of baptism by immersion in the greatest exhibition building in the world.

At half-past nine, off we went in a special double-decker General 'bus filled with Southport and Swansea enthusiasts. Mr Llewellyn Bell was in charge of the lower deck, and Pastor Bishop was on the bridge above.

We sang our way non-stop to the Palace. Upon alighting we found the same rain as we had last year—at least the same variety, very wet—and when we got inside there was the same exhibition of beehives, bees and honey, in any case they looked much the same.

And listen! The Crusaders are singing, "My Great U n c h a n g i n g Friend,"

There's a Friend who changeth never
Always constant, always true

Here too, undoubtedly is the same note of joy, praise, and adoration. Yes, the very same Jesus who tarried with us twelve months ago. From the platform I can see the hundreds pouring in, and when Principal George Jeffreys, looking as fresh and as eager as ever, asked us to sing, "O for a thousand tongues to sing," a tremendous volume of song rolled over the enthusiastic thousands present. As we joined with Pastor Algernon Coffin in prayer, there must have been a tremendous pull upon the old ropes of the promises, and we had an assurance that Heaven would deliver the goods.

Over there on my left, two men are leading a blind man to a seat on the gallery, and soon after I saw and heard him join in the chorus, "I will praise Him, praise Him." Who could refuse to sing after



Organiser of Demonstrations

Pastor E. J. Phillips, Secretary-General, who has regularly organised the Principal's great meetings at the Royal Albert Hall, London, again ably supervised the entire organisation at the Crystal Palace

the Principal's references to the marvellous manifestations of God's power during the recent Sheffield Campaign

It was just then that Dean Corry did some damage with a great red-hot "Amen" which must have played havoc with the valves in the switch room, because every loud-speaker in the building whistled for a time. Thank God, these foursquare Amens are upsetting many other loud speakers to-day

Pastor Corry was the morning preacher, and any one would be pardoned for expecting an academic type of address from the Dean of a College, but here was a man on fire, burning with zeal, hungering for souls. "Anointing" was the subject

He knew his subject, and he compelled us to know it too

We felt that he had been anointed to preach the everlasting Gospel. We smiled when he dealt with the ear, the thumb, and the big toe, but we were soon brought to realise the spiritual significance of the ordinance. He did not hesitate to declare that this is the acceptable year of the Lord, and he stoutly met the challenge of those who contend that Divine healing is not for this dispensation. He preached Jesus, anointed to save, to baptise, and to heal

In response to Mr. Jeffreys' appeal to the unsaved, twenty-eight accepted this wonderful Christ. And all the people said Amen

Hundreds of sufferers were anointed with oil and prayed for, and many must have gone away feeling the effects of the life-giving touch of Jesus the Healer

Arrangements had been made for the afternoon Baptismal Service to be held in the open air, but at the last moment, owing to the inclement weather, it was decided to conduct the service indoors. The Secretary-General, Pastor Phillips, cool and collected as ever, faced the situation, marshalled his forces, and by

2.30 a temporary tank had been fixed up on the platform, pastors, students, elders, and stewards literally became hewers of wood and carriers of water to accomplish this fact. The Palace stewards, fearing that the two grand pianos would be damaged by water, took steps to protect them. Both instruments were closed, only the keys being visible, but Mr. Edson and Mr. Prentice kept on playing

As we looked at the Crusaders, who wore sashes of blue and gold. Our minds were taken back to one of those massive Royal Albert Hall gatherings when Principal George Jeffreys explained the significance of the colours—red for redemption by blood, blue, the heavenly, and gold, the glory colours

In the afternoon the congregation was nearly twice as large, and after Pastor E. C. W. Boulton's fervent prayer, we all joined the Principal in repeating the Lord's Prayer. "Our Father—sons of God and joint-heirs with Christ" "Ardeichog" ("wonderful") I have attended many great Foursquare demonstrations, but I believe this to be the most powerful. Let the reader who was not present picture the scene. Thousands singing, "I love Him better every day," while scores of men and women in white, who were about to follow their Lord through the waters of baptism, file in on to the platform

Then the confirmation of what Pastor Corry had said in the morning, hundreds at the bidding of the Principal stood, waving their hymn sheets, testifying that His touch hath still its ancient power. Twenty-eight cripples had been raised up from spinal carriages and bath-chairs, sixty-eight had lost their deadly cancers and tumours, fourteen had been to the Fount where blind eyes are made to see, and over 150 had bid an everlasting goodbye to the agonising pains of rheumatism. Look at them, this great company of witnesses. Look at the thousands of wet faces beaming with joy, like the tender



Pastor P. N. Corry,

Dean of the Bible College, who preached at the great morning service



Mr. Douglas Gray, Musical Director, who wielded the baton for the great Elm Crusader Choir throughout the day



Mr. Ronald Cooper, Clapham Tabernacle Organist, who played the grand organ throughout the day



Evangelist James McWhirter, of the Revival Party, who preached at the crowded evening service



Mr. W. Llewelyn Bell, Welsh Singing Evangelist. Mr. W. L. Bell sang the Gospel at the evening service

showers and bright sunshine of a spring morning. This is only the spring of His touch, the summer of His glorious presence is drawing near. Can you hear the great Hallelujahs, the swelling chorus, "Just the same."

A certain evangelist conducting a mission at Bargoed, Wales, a few weeks ago, admitted that healings were actually taking place to-day, but affirmed that they are of the Devil. "Divine healing," said he, "is not for this dispensation."

That evangelist should have been present to hear the great volume of testimony to present-day healing through Christ. He would have been convinced, in the first place, that the Arch-enemy of souls had never graduated for the work of healing, but for that of bruising humanity, and the only

APPROPRIATE TITLE

for him would be D M (Damaging Men). Secondly, he would have been convinced after witnessing the scene in the Crystal Palace that the one qualified Specialist M D who could Mend the Damage is the Lord and Saviour Jesus Christ.

What does it mean? It means that the Holy Ghost has taken possession of the preacher, soul, mind, and body—yes, even the voice is divinely tuned to find its way with its message to the deepest recesses of men's hearts. What does water baptism mean? The Principal pointed out that there is no cleansing efficacy in the water, no regenerating power, no healing virtue—it does not make a Christian, is not the door into the Kingdom, neither is it a qualification for church membership.

"But," and then he swept us along, "it is an act of obedience, following the Lord. Repentance, faith, and salvation, come first." Then a great call of repentance to which twenty-one responded.

The Crusaders sang the old tune, *Huddersfield*, and although I did not know the words, I joined in in Welsh, "*Pa Dduw sy'n maddeu fel Tydi?*" ("Who is a pardoning God like Thee?") Twenty-one more free pardons again in this service "*Diolch Iddo*" The Principal then baptised the candidates after which another 110 signified their desire to follow at the next opportunity. We went out still singing, "Follow, follow, I will follow Jesus!"

John saw a sea of glass, and a multitude which no man could number, but we at the Crystal Palace gatherings saw a sea of faces in

A TEMPLE OF GLASS.

How many were there? I cannot say—too many to be counted. The immense building was thronged—many hundreds pressing against the barriers. I heard estimates varying from 12,000 to 18,000. In any case there must have been a thousand on the rising platform alone. Up, up, up to the great organ which seemed to be hanging from the crystal roof, were rows upon rows of Crusaders, the most inspiring sight of all. Looked at upon the platform from the back of the building, Mr Douglas Gray, who coaxed such sweet harmony from his huge choir looked very small indeed, and Mr Cooper, the capable organist, seemed only a speck. Right in front of the platform was the great table laid for the breaking-of-bread, and the Principal holding up a plate and a

cup, in ringing tones quoted the last lines of the hymn which had been sung,

Bold I approach the eternal throne,
And claim the crown, through Christ my own

We sang it over and over again yes, and of course, "My chains fell off" "Ah," said Mr Jeffreys, "I think I can distinguish one voice out of the thousands, the voice of a dear sister, now known to everybody as 'Singing Jenny,' who had a withered arm, but who was marvellously healed," and there she stood, and up went the arm, a strong

HEALTHY-LOOKING ARM.

Pastor George Kingston, of dignified bearing, a fine type of Foursquare Gospel preacher, led in prayer at the evening service. Evidently he had been stirred by what had gone before. Mr W. Llewellyn Bell then sang, "'Tis a little bit of heaven, and they call it being saved," and he sang it like one who had tasted the ripe fruit of the land, and Pastor Corry sang, "He will fill your hearts to overflowing," as one whose cup was running over.

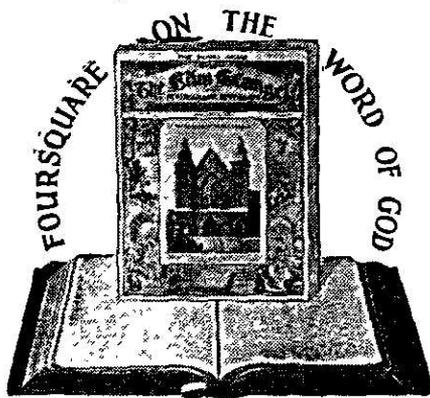
Pastor James McWhirter was the preacher, and he faced a congregation hungering for the Word, and we had a feast: Jesus teaching Peter how and where to fish. Moved and inspired, the preacher often wandered from the microphone, but never from his subject. Peter found in Jesus the solution for all his business, domestic, social and spiritual problems. Taking Jesus into his ship changed everything for him. "Launch out into the deep." Peter obeyed—then a draught of fishes. Nothing but dirt and danger in the shallows, mudbanks and shifting sand, but there is safety and success if we launch out into the deep. Leagues, parties and programmes cannot solve the problems of any nation, but Jesus can solve the problems of every nation. It was a timely message, delivered with power, and we expected a

HAUL OF SOULS.

When Mr Jeffreys made the appeal we rejoiced to see the net full, thirty-three decided to take Jesus into their lives. Then the great breaking-of-bread service, with the Principal leading us to the Cross. What a time we had. Has there ever been such a crowd at the Lord's Table? Some of my friends can hardly believe it possible. How can it be done? It was done, orderly, reverently and expeditiously. There are various gifts, and some have received the gift to organise and have consecrated the gift to the service of the Lord. To be convinced of this you must rub shoulders with some of the leaders of the Foursquare Alliance. Crowds went on the Saturday to meet Mr Gandhi and missed him, but among the thousands in the Crystal Palace were three Indians, Mr N Chandra and his two sisters from Calcutta. We all came to meet Jesus and we found Him.

At the close of the greatest religious demonstration ever held at the Crystal Palace, can you wonder at our singing over and over again, "Jesus shall reign," or that the representatives of Fair Gwalia, led by our beloved Principal and fellow-countrymen should sing the old Welsh revival hymn?—

Diolch Iddo,
Byth am gofio llwch y llawr



EDITORIAL

Witness.

THE greatest privilege of the Christian Church in this present world is to *witness* to the power of her risen Lord. This year's Demonstration in the Crystal Palace was certainly a gathering together of individual witnesses into a corporate witness for Christ. Thousands were there to witness to His saving and keeping power, hundreds openly testified to deliverance from disease and infirmity by the hand of the Great Physician, while hundreds glorified Him as the One who had baptised them with the Holy Spirit with signs following. Over the whole gathering too, there was a keen

LATE NEWS.

Revival Scenes in Glossop Principal in Church and Theatre

GLOSSOP WITH ITS BRACING AIR NESTLING IN THE MIDST OF THE BEAUTIFUL DERBYSHIRE HILLS IS IN THE THROES OF A MOST GLORIOUS FOURSQUARE REVIVAL. IT WAS IN THIS TOWN THAT THE LATE PASTOR RICHARD HOWTON, WELL KNOWN AS AN ADVOCATE OF DIVINE HEALING, FAITHFULLY HELD ALOFT THE TORCH OF TRUTH FOR MANY YEARS. PRINCIPAL GEORGE JEFFREYS SUPPORTED BY THE REVIVAL PARTY COMMENCED THE PRESENT CAMPAIGN IN HIS RENOWNED CHURCH. DAY BY DAY THE MEETINGS HAVE GROWN IN POWER AND NUMBERS UNTIL THE PLACE IS PACKED TO OVERFLOWING AND PEOPLE ARE TURNED AWAY. ON SUNDAYS THE LARGEST THEATRE IN THE TOWN IS TAKEN FOR THE MEETINGS AND THIS, TOO, IS PACKED TO CAPACITY. HUNDREDS OF DEAD SOULS ARE RECEIVING LIFE, OVER ONE HUNDRED IN A SINGLE DAY, AND MULTITUDES OF BELIEVERS ARE COMING UNDER THE VIVIFYING POWER OF THE HOLY GHOST. THE WORD PREACHED BY THE PRINCIPAL IS BEING CONFIRMED WITH THE SCRIPTURAL SIGNS FOLLOWING PRAYER WARRIORS WHO HAVE MADE INTERCESSION FOR YEARS FOR REVIVAL, WITHOUT HAVING THE LEAST IDEA HOW GOD WOULD ANSWER, ARE PRAISING HIM FOR THE ANSWER TO PRAYER. OUR READERS WILL PRAY ON FOR THE REVIVALIST AND PARTY WHO ARE MOVING ON TO HUDDERSFIELD

note of expectation, it was heard in the prayers, in the praises, in the addresses—the expectation of the soon coming of the Bridegroom for His own. The Principal is

never happier than when leading others in their witness and that day will live in the memory of those privileged to be present, as a day of witness for the Master



HAPPY ELIM CRUSADERS.

A peep into the tea room at the Crystal Palace, where many of the Crusaders enjoyed tea together

Foretastes of Rapture at the Crystal Palace

By Pastor CHARLES H. COATES

THERE is to be a Foursquare Convention in the millennial Jerusalem soon. The pierced feet of the Convener will rend the present sin-shadowed, war-haunted Jerusalem with earthquake such as has not been "since men were upon the earth" (Zech xiv 4, Rev xvi 18, 19), the very venue and environs of the City and even the far-flung territory of its ancient Solomonic glory and beyond, from north to south, are to be mightily shaken, purged of

WARRING HOSTS,

and sanctified from evil, the whole Land, after the convulsion, will find equilibrium again as a high plateau (Zech xiv 10), carrying a new City (Ezek xl 2), with vast and rapturous Temple, over which will rise the great nuptial canopy of misted glory which Isaiah saw (Isaiah iv 5), the token of Christ's presence with His people during the thousand years of the marriage feast, following "that Convention in the air"—not the New Jerusalem of final vision, but a redeemed earthly Zion from which shall go forth Jehovah's Gospel and spiritual law to the ends of the earth, redeeming the remnant of the trembling nations, and their subsequent mighty increase.

In the spiritual realm, coming events cast their glory before, as does this one. Every great muster of the true Bride-to-be, especially in the storied homeland, instinctively lifts up eyes and heart to the searching and rapidly approaching reality of rapture to the presence of the Bridegroom, and onlookers see with wonder her members spiritually flood-lighted with the inward glow of anticipation, the projected glory of the coming translation. Even drab personalities and plain countenances emit the transports of their expectant spirits within the temples of mortal clay in which they still tarry—now no longer tombs of death-doomed souls, but flesh-and-blood sanctuaries of the living God, from whose windows unearthly glory shines. This is surely why these fellowship gatherings of the Bride, though she be still clad in the cerements of mortality, yet throb so mightily with the powers of the world to come, as did the three great concourses of saints at the Crystal Palace on September 12th. The glory of an appropriated Calvary and Pentecost in their personal retrospect, with the

GLOW OF COMING RAPTURE

in the prospect of the imminent return of the Crucified, clothed the preachers with Divine power, and the people with those garments of perceptive wonder, adoring love, and rapturous praise to God which unmistakably distinguish from the world's crowd every gathering of Foursquare folk.

On our way to the restaurant at the luncheon interval, we met a stranger who had evidently been a spectator of the great Divine healing service in the morning, where we had seen some 200 believers stream across the platform in quest of the Master's touch for the healing of their bodies under the intercessory

ministrations of His servants. The individual in question was a tall, well-made man, who, like most professing agnostics, was very sure of his ground, and aggressively positive in the expression of his opinions. "It seemed to me," quoth he, with considerable sardonic challenge, "that those people who mounted the platform to be healed this morning come off it again looking much the same as before."

Sizing up our man, who would promptly trample on anything that he might deem sophistry in our reply, we at once commenced to quote concrete instances of believers thus healed by the power of God, citing especially the case of Miss Florence Munday, of Southampton. "If I can find Miss Munday, we said, "she shall tell you her story herself," and we looked round in hope of seeing her.

Sure enough, at that very moment, out of the moving, teeming multitude of many thousands thronging the glass courts Miss Munday herself appeared, unwittingly making a bee-line toward our group. He being apprised of her identity, and she informed of his as one who was more than doubtful of the reality of Divine healing—he opening with

A SALVO ABOUT HYPNOTISM

and the strange power of mind over matter, she countering with the ideal witness of personal experience and evident present good health—the issue was promptly joined on the suggestion that really after all she was but the subject of self-delusion, and had merely grown naturally out of the tragic and crippling ailments which had, prior to 1927, inflicted upon her over thirty years of devastating disfigurement and pain. There can be no doubt that the quiet, frank, and joyous personal testimony of the Lord's handmaiden was quite the best and most potent antidote to offer to his scepticism, and that her remarkably sudden needle-out-of-haystack appearance at the psychological moment of our conversation with him, may yet be impressed upon him by the gracious Spirit of God as too providential to be despised as an argument in the matter.

In the afternoon pouring rain barred the great baptismal service as an out-of-doors function, so that this glad symbolic confession of a twice-born life was made inside the crystal auditorium. Once again the Principal emphasised that they were not being baptised in order to be saved or to make them members of a church, but because they already had the conscious experience of being born again to newness of life in Christ Jesus, out of the

SEPULCHRE OF SELF

and the past, and wished to obey their Lord by confessing the same in their walk with Him through the waters which symbolise His passage for them through death to resurrection.

Before the evening service Mr Douglas Gray and his faithful London Crusader Choir rendered choral items of spiritual uplift and aspiration—these con-

stituting a witness also to the many worldly visitors to the Palace—the items being given from the platform opposite the theatre. The massed array of the much larger all-Britain Elim Crusader Choir, all but filling the great amphitheatre which half-circled the platform in the services proper, and identified by their new badged sashes, made a more striking impression than ever, being handled in masterly style by the young conductor, with Mr. Ronald Cooper at the grand organ.

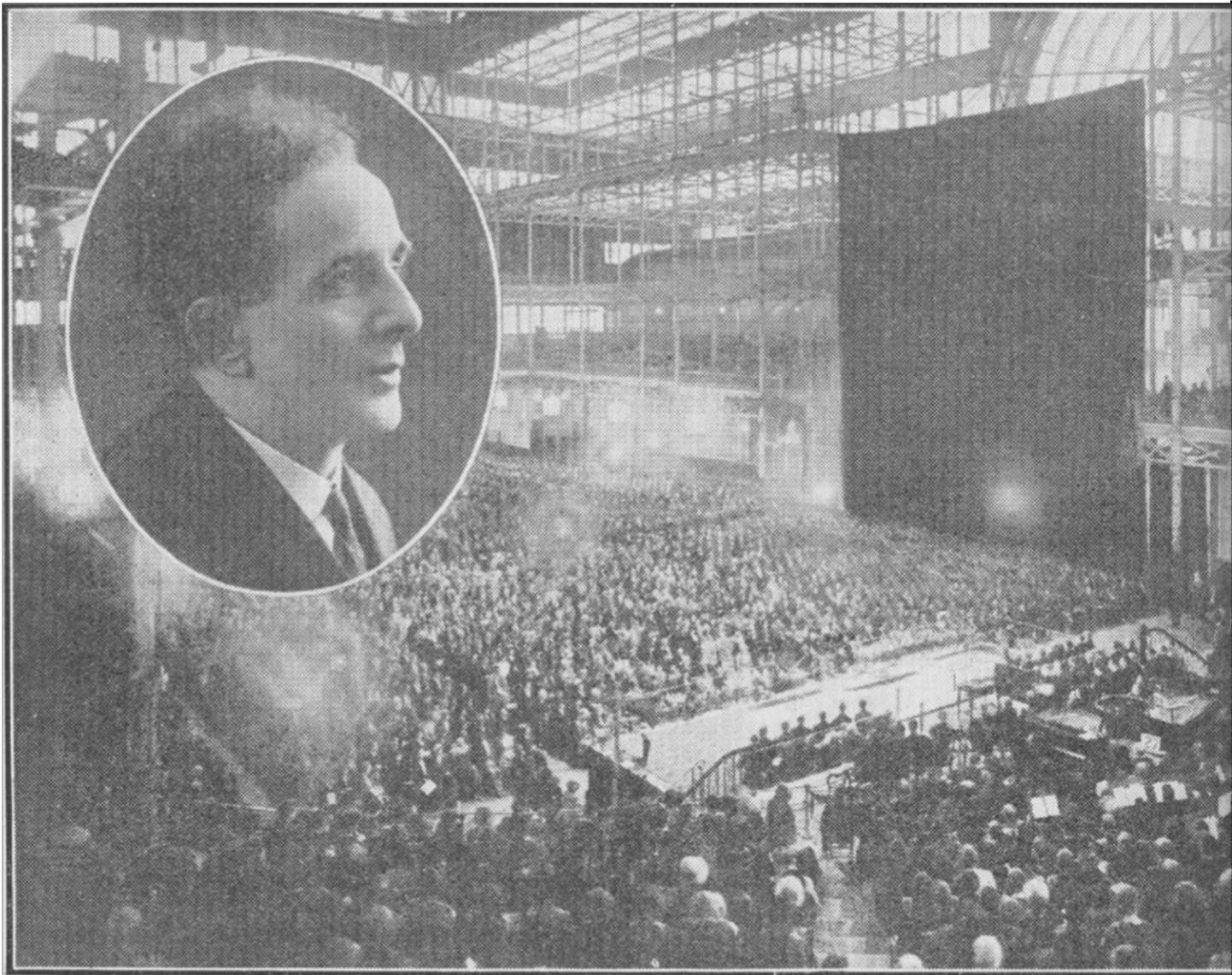
Pastor P. N. Corry had preached in the morning on the subject of The Anointed Life in God. Evangelist James McWhirter led the thoughts of the great evening audience upon the theme of The Compleat Angler of Souls, a discourse on Peter the fisherman,

and that barter of gold for tinsel, pearls for paste, and happiness for torment, which is called life to-day—the lure of selfish sins and pleasures baited upon the hook of inevitable remorse.

At each service the Gospel net was faithfully drawn, some seventy souls being born again on this day with the King, while the Lord's healing from various dire diseases was joyfully acknowledged by over two hundred praising believers.

The great festival of praise and spiritual repast upon the Word of God fittingly closed with the administration of the Lord's Supper, when thousands of believers memorialised the Sacrifice which bought them, in obedience to His command:

So we pass from glory unto glory, till He come!



PRINCIPAL GEORGE JEFFREYS AND HIS FOURSQUARE GOSPELLERS AT

Thousands of Elim Foursquare Gospellers once more surged through the portals of the great palace of glass in London on Saturday. Healing, Baptism of the Holy Ghost, and Second Advent of Christ in the largest halls in the United Kingdom conducted the services. Foursquare Gospellers seemed to be surging to and fro from one end of this, the greatest exhibition building in the world, to the other. In singing of those colossal crowds inside the Palace ring, the praises of those Foursquare Gospellers were mingled with the praises of angels, baptism by immersion and communion.

PRESS REPORTS

"Croydon Advertiser," Sept 19th, 1931
RELIGIOUS FERVOUR AT THE
CRYSTAL PALACE

The services took place in the great Central Transept of the Crystal Palace, where remarkable scenes of religious fervour were witnessed.

People from distant parts of the country came to join in the demonstration and many who are interested in the revivalist movement or who have been attracted by it, attended from the immediate districts, including those from Upper and South Norwood, Beckenham, Penge and Croydon itself.

This was the first time a baptismal service in connection with the Foursquare Gospel movement had been held at the Crystal Palace, and local interest was awakened on that account. Three big meetings were held during the day and there was singing by a choir of one thousand voices.

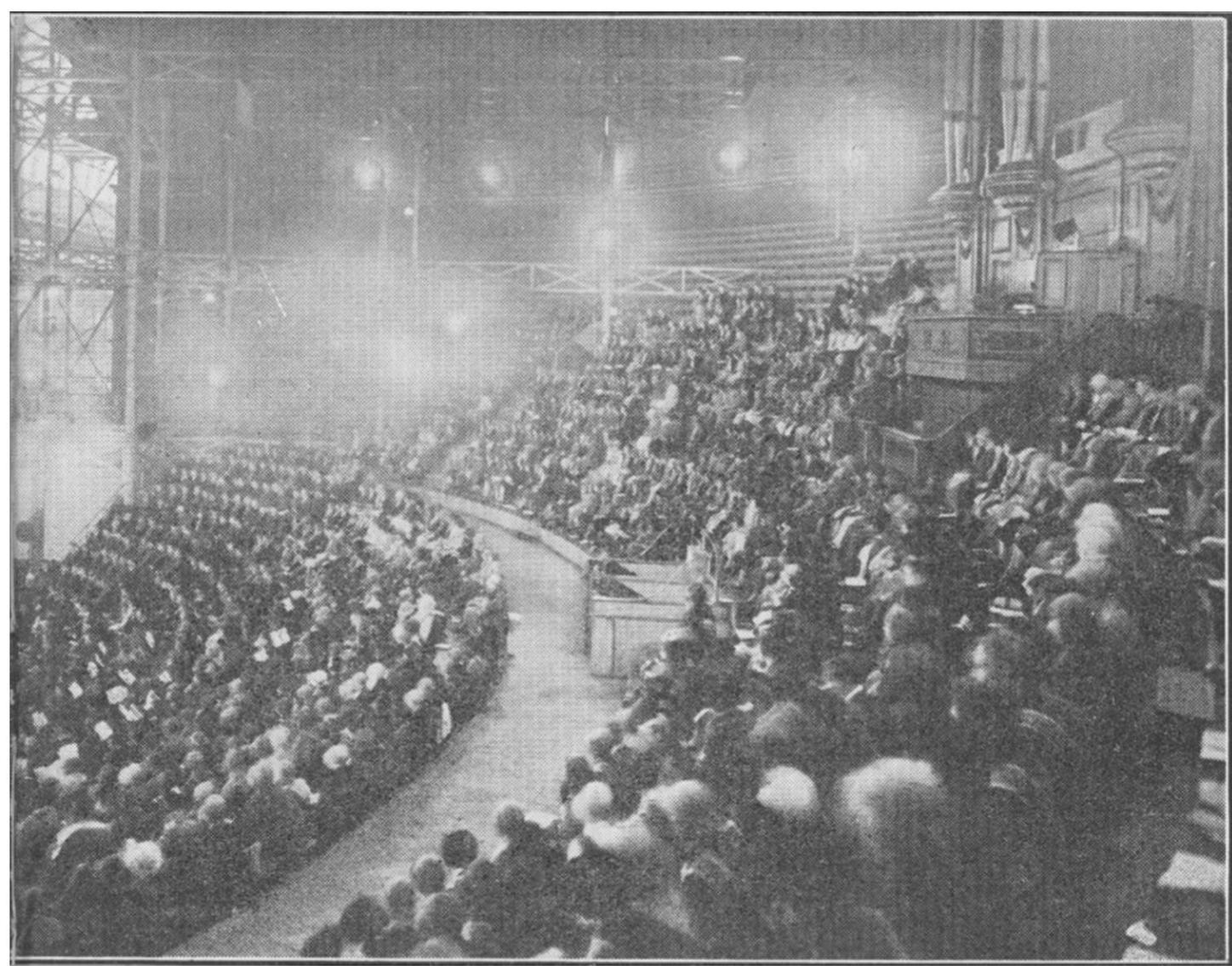
The vast assembly overflowed into the galleries. Principal George Jeffreys, founder and leader of the Elim Foursquare Gospel Alliance, conducted the service. For a long time the congregation sang revival hymns and choruses. And how they sang and with what volume!

led by a young evangelist who stood before the microphone encouraging and inspiring them, the people sang again and again and seemingly with ever-increasing fervour such lines as

Just the same just the same,
 God is just the same to-day

THE TESTIMONIES

Then came the testimonies—from people who, with faces aghast, claimed that they had received Divine healing of their ills. Principal Jeffreys conducted the service from this point. Young in appearance, tall and with finely chiselled features and a wealth of black hair, he at once re-



AT THE CRYSTAL PALACE THREE GIGANTIC SERVICES ON A SATURDAY

ber 12th, for their second annual Demonstration. Principal George Jeffreys, who has pioneered the combined message of Salvation, was an inspiration to look down upon the ocean of faces in each of those monster congregations. Then between the services Elim Four- day of festival and rejoicing right in the presence of the King. The mighty messages went forth under the unction of the Spirit, the souls were saved and bodies were healed. Elim again made evangelical history by administering for the first time the ordinances of Crystal Palace on this occasion.

vealed himself as a magnetic preacher and as a man possessing a vivid and compelling personality

"I wonder," said Principal Jeffreys, in his arresting voice, "how many there are here in this great building this afternoon who once used bath chairs, spinal carriages or who were on crutches and have now been able to cast them aside?"

There were rapturous cries from the assembly as there rose 28 people, each of whom waved a hymn sheet in order that they might be seen the better

The voice of the revivalist preacher came again. How many were there among his congregation who had been healed of a tumour, cancer or growth of any kind?

This time 68 hands went up, including 13 of those of people on the orchestral platform

Then there were those who testified to having had their sight restored. 15 people in this instance were counted and finally no fewer than 140 claimed that in answer to prayer they had been healed of stiff limbs

The immersions took place on the platform in a large improvised reservoir resembling a tank, but which had been constructed of wood with green coloured canvas lining the interior. Principal Jeffreys, still wearing his black gown, descended into the water with his assistants and the baptismal ceremony commenced. There was a long procession of candidates of both sexes totalling about 150. The women and girls undergoing baptism were all in white. The men and youths wore white shirts and flannel

trousers. A white-haired man of 70 was among them. All emerged dripping but triumphant. Three Indians who were on the platform looked gravely on.

"Daily Express," Sept. 14th, 1931
15,000 AT CRYSTAL PALACE
BAPTISM SERVICE
Men in Tears

"Daily Express" Special Representative. One hundred and fifty men and women were plunged in a tank of cold water at the Crystal Palace, London, on Saturday, while something like 15,000 sat watching in a state of almost hysterical happiness.

The Foursquare Gospel revivalists were holding a baptismal service, and nearly all the provincial towns were represented.

The congregation was a mixture of young and old, rich and poor, crippled and healed, but every one shared in the religious fervour.

AN OCEAN OF FACES

Men were actually sobbing. The only people who maintained a more or less ordinary bearing, I thought, were General Sir P. Holland-Pryor and his sister, Mrs. Fortune Nott. Lady Holman, wife of General Sir H. C. Holman, was another, perhaps.

I sat just behind the platform where Principal George Jeffreys gave out the sermon before baptising his flock. Beneath was an ocean of faces, blurred in the distance.

Now the choir was singing, more than a thousand voices calling for faith, and now the Principal was pointing his hand to

someone far away in a turbulent corner.

I counted 28 men and women wildly waving to give out the news that they had once been unable to walk. "Hallelujah! Hallelujah!" How many healed of cancer? How many healed of blindness?

The waving increased and more people rose. A rumble of ecstasy, "Hallelujah! Hallelujah!"

Now it was time for the actual service. 15,000 pairs of eyes were drawn to the price from which they could come—the figures in white.

I was close enough to see the expression on every face before the immersion. The men were a little self-conscious, inclined to a look of defiance, but the women came laughing, huddled together like children walking to school.

Even the young men shivered. They were dressed in grey flannels with open shirts as a rule, but some of them were entirely in white. As each one came dripping away, his clothes ruined, I noticed the change in expression. No longer self-conscious. He marched from the tank like a guardsman!

And now the music was gradually fading, the principal speaking once more, the crowd in a state of irrepressible excitement.

"Hallelujah! Hallelujah!" A woman caught my hand to stare me in the face. "I used to be a cripple," she said. "Four years ago one of my legs was four inches shorter than the other. Look at me now!" I walked in a dream through laughing, sobbing, well-dressed, tattered, friendly, nervous, extraordinary people.

Miraculous Healing of a Helpless Cripple

Spinal Carriage had to go

MISS EDITH SCARTH, of Leeds, was a victim of tuberculosis of the spine, and had to be laid flat upon her back and wheeled about in a spinal carriage. For 5 years she wore a spinal jacket, and for 3½ years of that period she was obliged to wear a spinal splint which came up to the back of the head, and fastened around the forehead with a strap, to keep the head firmly

FIXED IN ONE POSITION.

In this condition she was brought to Principal George Jeffreys' meetings at Leeds. She heard the soul-thrilling Foursquare Gospel message, she believed, was prayed for, and was marvellously delivered from the chains of sickness which had long bound her, being gloriously healed.

The following is her own story of suffering which came to an end over 4 years ago with her miraculous deliverance—

"It is with a heart full of praise and gratitude to God that I write this my testimony to His saving and healing power. I was born in Leeds, and have lived there all my life. When I was only six months old I had consumption of the bowels and was dangerously ill, after which I was very delicate, and in spite of every care on the part of my parents and doctors, was always ailing. I never remember all my life, prior to my healing, being without doctors' medicine, and was often away from school for months



MISS EDITH SCARTH,

before she was healed wore a spinal splint right up to the back of her head that was strapped in this fashion

together. It was just the same when I started working. I never worked one full year without being away all. Sometimes I would be away from work for months. When I was nineteen I had a slight hemorrhage, and on examining my lungs the doctors found that I was suffering from consumption. From that time onwards for fifteen years I was a patient at the Leeds Tuberculosis Dispensary, being an inmate of Gateforth Sanatorium three times, Armley Hospital for Consumptives twice, and Killingbeck Hospital three times, for periods varying from three to nine months. For the first six years the trouble was only in my lungs, but I often suffered from pain in my back, and became so round-shouldered that I was compelled to wear shoulder-straps to try and hold my back up. Then a lump formed at the top of my spine, and I was found to be suffering from tuberculosis of the spine.

EIGHTEEN MONTHS I LAY FLAT

on my back, without even a pillow for my head, and had to be wheeled in a spinal carriage. I had to have a spinal jacket which came up to my neck and down to my hips. There was a strap on top of my head to keep my head still, but by pressing on top of my head it made me worse, and had to be taken off. Then sandbags were put at each side of my head to keep it still. After lying down eighteen months I was allowed to get up, and was without my spinal jacket for about a month, but my back became so much worse that it had to be put on again. As time went on, and I grew worse instead of better, new treatments were tried. For nine weeks I lay on my body, propped up by sandbags, but this made me so much worse that a new kind of splint had to be made. By this time my head was out of place, pushed forward by the disease, and every time I moved my head the bones could be heard clicking. The new splint came right up the back of my head, and fastened round my forehead with a strap, keeping my head firmly fixed in one position, just as if I were in a vice. This, the doctor said, was the only hope of keeping the disease from going to the brain. I wore this splint for 3½ years, only once being without it, and then for less than twenty-four hours while it was being repaired. Even being without it for so short a time caused such intense pain that the doctor had to give me morphia to numb the pain. Besides wearing these splints, and spending most of my time in bed, I had twice to have fluid taken out of my spine. Once the fluid was pressing on a nerve, and my arm swelled up and was so painful that I had to have it

IN A SPLINT FOR A MONTH

"Then, when my spine had been bad for nine years, I read in the papers of a Revival and Divine Healing Campaign being held in Salem Tabernacle, Leeds, by Principal George Jeffreys, leader of the Foursquare Gospel movement, and of people who were being healed. I was not a bit interested, I simply didn't believe it. But one morning I woke up with an intense desire to go, see, and hear for myself. My mother took me. As the message of salvation was going forth I turned a deaf ear to it. I had always been what is known as a good girl, I had been a

Sunday School teacher when I was well enough, but I had to give up my class on account of my health. I had never heard personal salvation preached, and had never seen my need of a personal Saviour. I had always gone to chapel, but I realised my need of something more—I knew not what. Once while in hospital the teaching of confirmation came to my notice, as a result of the visits of a clergyman who regularly gave communion to confirmed folk, and with a view to finding satisfaction I received confirmation, but again there was no satisfaction, there being no change of heart, although I tried to live up to what I had professed.

"I listened to Principal Jeffreys' preach, and to his appeal for the salvation of souls. I didn't think I needed salvation, but that all I needed was healing. As I was waiting to be anointed I saw a boy healed who had been paralysed. I saw him lift both his arms up and this encouraged me. I was then anointed, got home, and took off my splint and was without it all night. But next morning my back was so bad I put it on again. I thought there was nothing in it, and did not intend going to the meetings again. This was on the Friday.

"On the Monday I got up again with a longing to go to the meeting. My mother said she would take me. I could hardly wait until it was time. When we got to Salem Tabernacle it was full, we only just managed to get in. This time as the glorious message of salvation was going forth it dawned upon me that after all this salvation was my greatest need. I was lost and needed a SAVIOUR. I there and then accepted Christ and was saved, praise the Lord. Immediately afterwards the sick were to be prayed for. There were so many that Principal Jeffreys said he couldn't anoint them all, but if everybody who desired healing would stand up, he would pray for them all together, as they stood in the seats where they were.

"By holding on to the seat in front of me I managed to stand, then Principal Jeffreys prayed, and as he prayed something happened. I felt as if someone lifted something right off me. My whole body was



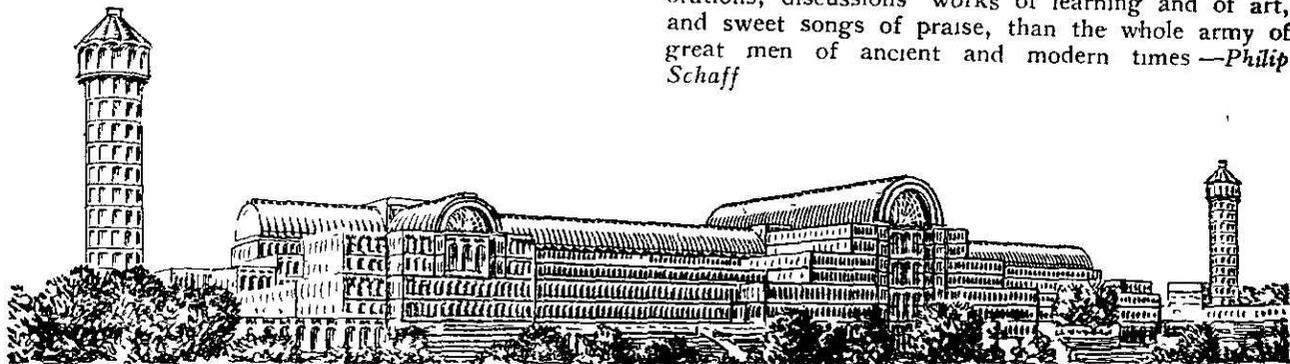
After she was healed had no further use for splint, jacket, or spinal carriage

charged with new life and power My head clicked back into its place, I was healed My mother looked on in amazement I wanted to sing, to



As she is to-day, over four years after her miraculous healing

shout, to dance, I even wanted to run all the way home When I reached home I ran up the steps, I could not take time to walk, I was so happy, I took off my splint, and have never needed it since Bless the Lord I was healed on 11th April, 1927 My doctor could find no trace of tuberculosis My back was perfectly straight, and I was quite well



" In answer to prayer the Lord found me employment, commencing on the 2nd June, 1927

ELEVEN MONTHS AFTER

the Lord healed me, I got a chill, and was taken suddenly ill The doctor was called in, he was afraid of bronchial pneumonia, and said this would prove whether any tuberculosis was left in my system. A request for prayer was sent to the Foursquare Gospel Church and the Lord wonderfully answered prayer by taking away every trace of chest trouble. I believe now that He only allowed that illness to come to prove that there was no tuberculosis Shortly afterward the doctor at the Tuberculosis Dispensary sent for me and examined me He was so amazed that he examined me twice, then he told me that I had been suffering from 'active and progressive tuberculosis of the spine,' but that I was completely cured. Praise the Lord

" It is now over four years since the Lord healed me, and (greater miracle still) saved my soul Eighteen months after I was saved and healed, the Lord baptized me with the Holy Ghost, thus giving me the power I so much needed to witness for Him I do praise Him for all the way He has led me and kept me People say, 'Are you not afraid of the disease returning?' Never! I was healed by the Lord Jesus Christ Himself, and the works of His hands are perfect He is the Great Physician, and when all others fail He never fails I do praise God for giving me the desire to go and hear His Word being preached, and I do praise Him for those who, in these days of materialism are preaching the Gospel of the miraculous in all its fulness

" May God bless this testimony and use it for His glory!"

Greater than all the Great

THIS Jesus of Nazareth, without money and arms, has conquered more millions than Alexander, Cæsar, Mahomet, and Napoleon Without science or learning, He shed more light on things human and Divine than all philosophers and scholars combined, without the eloquence of schools, He spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of any orator and poet; without writing a single line, He set more pens in motion and furnished themes for more sermons, orations, discussions works of learning and of art, and sweet songs of praise, than the whole army of great men of ancient and modern times—*Philip Schaff*

"Bring your Vessels, Not a Few"

Mrs C H M

Mrs C H MORRIS

1 Are you look-ing for the ful-ness of the bless-ing of the Lord
 2 Bring your emp-ty e-uth-en ves-sels, clean taro' Je-sus pre-cious blood,
 3 Like the cruse of oil un-fa-l-ling is His grace for ev-er-more,

In your heart and life to-day? Claim the promise of your Fa-ther,
 Come, ve need-y, one and all and in earn-est con-se-cra-tion
 And His love un-chang-ing still, And ac-cord-ing to His prom-ise

come ac-cord-ing to His word, In the bless-ed old-time way
 w-ill be-fore the throne of God, Till the Ho-ly Ghost shall fall
 with the Ho-ly Ghost and pow'r, He will ev-'ry ves-sel fill

CHORUS

He will fill your heart to-day to o-ver-flow-ing, As the
 He will fill your heart to o-ver-flow-ing,

Lord commandeth you, 'Bring your vessels, not a few,' He will fill your heart to
 He will fill

day to o-ver-flow-ing With the Ho-ly Ghost and pow'r.
 your heart to o-ver-flow-ing

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Bible Study Helps

THREE DEGREES OF SPIRITUAL KNOWLEDGE

(Philippians iii. 10)

- 1 First Degree "That I may know Him" Personal acquaintance
- 2 Second Degree "The power of His resurrection" Victory over sin
- 3 Third Degree "The fellowship of His suffering" Sacrificial service

"AT JESUS' FEET"

- 1 The place of deliverance and peace (Luke viii 35)
- 2 The place of fear—and encouragement (Rev i 17, Luke v 8)
- 3 The place of teaching (Luke x 39)
- 4 The place of healing (Matt xv 30)
- 5 The place of sympathy (John xi 32)
- 6 The place of intercession (Luke viii 41 of Mark vii 25)
- 7 The place of contrition and pardon (Luke vii 37)
- 8 The place of worship and thanksgiving (Luke xvii 16, Matt xxviii 9)

YOUR SHARE OF SUFFERING

(II. Timothy ii 3-13).

I. What It May Be

- 1 Privation and separation (vv 4, 5)
- 2 Misunderstanding (ver 8)
- 3 Persecution (vv 9 10)

II Why You Should Accept It

- 1 It is the soldier's part (ver 3)
- 2 It is due in loyalty to your enlisted officer (ver 4)
- 3 It is necessary discipline (vv 5, 6)
- 4 It advances the Gospel (vv 9, 10)
- 5 It is surety of triumph (vv 11, 12)

FIVE THINGS TO BEHOLD.

- 1 Behold our glorious Saviour (John i 29)
- 2 Behold our gracious invitation (Rev iii 20)
- 3 Behold our new creation (II Cor v 17)
- 4 Behold our new relation (I John iii 1)
- 5 Behold our eternal reward (Rev xxii 12)

"NEWNESS" IN THE BIBLE.

- New things do I declare—Isaiah xlii 9
- 1 New heart (Ezek xxxvi 26) Implies love
 - 2 New creation (II Cor v 17) Implies new birth
 - 3 New song (Psalm xi. 3) Implies joy
 - 4 New covenant (Heb viii 8) Implies relationship
 - 5 New name (Rev iii 12) Implies privilege
 - 6 New mercies (Lam iii 22, 23) Implies gratitude
 - 7 New tongue (Mark xvi 17) Implies power
 - 8 New home (Rev xxi 1) Implies heaven

ALONE WITH GOD

(Ezekiel iii. 22).

- 1 To hear His voice (iii 22, Hab ii 1)
- 2 To learn His purpose (Gen xvii 1-19, I Sam iii 10-22)
- 3 To receive His message (Judges vi 14, Exodus iii 1-10, John xx 17)
- 4 To see His face (Gen xxxii 30)
- 5 To receive His blessing (Gen xxviii 10-14, xxxii 24)
- 6 To behol'd His glory (Rev i 12-16, Exodus xxxiii 18-22)

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Oct. 11th Prov xxxi 10-31

"Her candle goeth not out by night" (verse 18)

A virtuous woman is not lazy. There is no twelve hours' sleep for her. Virtue and work go hand in hand. Even at night time she makes progress. Garments are prepared by candlelight. But in a higher sense her candle does not go out by night. Night-time experiences may come upon her little home. Difficulties may arise on every hand. But her candle does not go out. Her faith and virtue still brightly shine. Dark times should not result in dark hearts. The darker the times the brighter our hearts should be. Christian lives should shine in the darkness. Many mothers and fathers are passing through dark times. Dear mother and father—keep your candle alight. Don't give up family prayer, don't let your candle of faith be put out by the snuffer of grumbling. Darkness is darkness indeed when mother and father allow their candles of godliness to be blown out.

Monday, Oct. 12th. Psalm lxxii 1-20

"Let the whole earth be filled with His glory" (verse 19)

How heartily we can say Amen to this. The earth is filled with Satan's gloom. The devil has had a long term of office as the god and prince of this world. A sad plight has resulted. Evening is turning to midnight. Gloom is becoming the blackness of night. Socially, commercially, financially men's hearts are failing them for fear. Now is the time to declare that brighter times are coming—for the Lord is coming. His Hand will be placed upon the rocking boat of the world and steady it. His voice will speak the word of peace. His mind will solve every national and international problem. Yes, the Lord is coming, and when the Lord of glory comes to earth the whole earth will be filled with His glory.

Tuesday, Oct 13th. Psalm lxxiii 1-15

"My steps had well nigh slipped" (verse 2)

How strong temptation is! How subtly and strongly the Devil seeks to overthrow us! Sometimes temptation touches us like a gentle wind—we are only just conscious that it is there at all. But frequently the gentle wind is stirred into a fury, and our deepest heart is attacked by a tornado of evil forces. We are tempted to curse God and die—to deny the blood of Christ and reject the Word of God. Arguments are multiplied to our inner ear seeking to convince us that the pathway of sigh is better than the pathway of faith. We feel the shock. We stagger. We wildly

Meditations by PERCY G PARKER

look this way and that way. Then—at the moment of deepest peril, we hear a still small voice—we feel a strong right Hand. God has intervened! God has saved us! Yes, our steps had well nigh slipped, but, praise His Name, His voice and His hand have steadied us.

Wed Oct 14th Psalm lxxiii 16-28

"It is good for me to draw near to God" (verse 28)

Yes, it is indeed good to draw near to God. He is our Father. He desires our utmost good. He knows our weakness. He is acquainted with the surrounding perplexities. He not only knows these things but He can overcome them. One word from Him and light flashes into the darkness. Another word from Him and the winds that toss our boat and threaten us with death can fill our sails and speed us on to ward life. Another word from Him and the cloud is turned inside out and shows its silver lining. His smile is worth more than the gold of a thousand banks. His arms like a lifebelt keep us floating above the sea of death. Draw near to God—talk to Him as a child talks with its father. God is our Father—but our faith must acknowledge it and act upon it.

Thurs Oct 15th Psalm lxxiv 1-12

"For God is my King" (verse 12)

At the centre of existence is order—perfect order. God is that order. His ways are perfect. His judgments are in perfect wisdom, and His acts are in perfect righteousness. On earth there is much disorder—chaos abounds on land and sea, above the earth and under the earth. Why is this? It is because man has not committed himself to God. Man's will wills outside God's will. Man puts his own will on the Throne and God's will is relegated to the world's waste-paper basket. So easily we pray "Thy will be done on earth," and then immediately afterwards fail to do His will in our own home and office. When the world really makes God King then God's order will be seen on earth as it is in heaven. When we say God is King let us be sure that our ways confirm our words.

Friday Oct 16th Psalm lxxiv 13-23

"Thou hast set all the borders of the earth" (verse 17)

It does us good to remember this. The sea line, the land line and the sky line are all according to God's will. They are not necessarily according to His primary will, but they are according to His permissive will. All the borders of this world are planned by God in the light of the curse and the

conquest. The curse upon the world for sin has brought in sea-storms, land-quakes, and sky disturbances—but they are under the limiting hand of God. Amidst all these disturbances God has revealed His love—Calvary is that revelation. The borders of the earth are suitable for the present time of chaos, but the conquest is coming. Then God's love will have the victory—the world will be completely under His control, then the borders of the earth will be again set by Him, yet not in the darkness of the curse, but in the light of the conquest.

Saturday, Oct. 17th Psalm lxxv 1-10

"God putteth down one, and setteth up another" (verse 7)

There are no accidents in the path of faith. The world is the victim of accidents and luck. The man of faith is exempt from the destruction of these. God foresees, therefore He provides against every possible emergency. In the path of faith the feet of the pilgrim always miss the pitfalls of the way. There are pitfalls—we do not know where they are, but God does. There are pitfalls of religious error, worldly-mindedness, and satanic delusion. But God is aware of these. He is ready to lead us so that we miss them altogether. If we are self-willed God will let us fall into these, but if we are Christ-willed He will safeguard us. God only puts down those who turn down His will. God always sets up those who honour Him.

"I have Chosen Thee"

"I have chosen thee in the furnace of affliction" (Isa xlvi 10)

Does not the Word come like a soft shower, assuaging the fury of the flame? Yes is it not an asbestos armour, against which the heat has no power? Let affliction come—God has chosen me. Poverty, thou mayest stride in at my door, but God is in the house already, and He has chosen me. Sickness, thou mayest intrude, but I have a balsam ready—God has chosen me. Whatever befall me in this vale of tears, I know that He has chosen me. Fear not, Christian, Jesus is with thee. In all thy fiery trials, His presence is both thy comfort and safety. He will never leave one whom He has chosen for his own. "Fear not, for I am with thee," is His sure word of promise to His chosen ones in "the furnace of affliction."—Spurgeon

Of course sins are weights, but all weights are not sins. A sin necessarily impairs or destroys all communion with God and all spiritual life, but a weight is something which is not necessarily a sin, but which is a hindrance. The author of Hebrews says, Seeing the race which is set before us, let us not only lay aside the sin which makes all holy running impossible, but let us lay aside every weight which prevents all rapid racing.—A. T. Pierson



By Pastor P N CORRY

Sunday, October 18th, 1931

READING: Mark xiv 32-46.

"HE WAS HEARD"

MEMORY TEXT. Though He were a Son, yet learned He obedience by the things which He suffered"—Heb v 8

TEACHER'S NOTES

Gardens are often places of precious memories, blessed with the fragrance not only of flowers, but of friendship, and the literature of the world contains many settings of charm, of victory, of love, and of every conceivable emotion that has taken place in gardens. God was the first gardener, for He planted a garden toward the sunrise in Eden (Gen ii 8) and ever since throughout the life of man, no matter how rough and ready the surroundings may be, a garden has wonderful power over the spirit of man who has been turned out of the garden because of sin. He seems to find in his imitations or attempts to copy the Creator a wonderful joy and a foretaste of the garden that yet will be. I remember with what care and love a hard bitter man of the world cared for a square yard of grass among the rocks and ravines of Waziristan, and how Englishmen of all ranks came to gaze on that grass plot which was labelled, "A little bit of England." Though so tiny the greenness of that grass amid the burnt and blackened rocks of the most inhospitable land I know had power to bring memories of far-off home to many a heart that had not given it a thought for years.

Gethsemane was not merely a name, it was a garden where the Lord oftentimes resorted as was His custom with the disciples (Luke xxii 39, John xviii 1, 2). Before this night they had known it as the garden of many quiet hours, of talks with the Master or His friends, but after this night the world has known it as the garden of agony, of greatest faleness, and of bitterest betrayal. Yet for a while the fragrance of those prayers breathed out by the Son of God in an agony have lingered, so that in this garden we feel the greatness of the love that made Him drink the bitter cup to the dregs, so that we may have access into the secret place of the holiness of God, and regain the garden of fellowship with God.

With this passage in Mark xiv 32-46 read Hebrews v 7-10, and I believe God the Holy Spirit will give us understanding, so that we may perceive just a little of the bitterness of the cup that our Lord began to drink during this battle in the garden. In this last contest before the Cross, the Lord craved for help in His intercession and so, leaving eight disciples at the entrance of the garden,

He took with Him Peter, James and John. Ask your class on what other occasions the Lord specially chose these three disciples (see Mark v 37, ix 2 and xiv 33). These three had seen His conquest of death, and His transfiguration on the mount, and were now chosen to share His last night of earthly ministry but sleep robbed them of their priceless privilege.

His Prayer was not shrinking from the work of the Cross, and from the work that His Father had given into His hand to perform. He knew that He was to be lifted up as was the serpent (John iii 14), He knew that His work was to give His life a ransom for many (Matt xx 28), and before drawing near to the garden He had warned His disciples what was about to happen, in words so plain that there was no mistaking their import. The Son of man is delivered into the hands of men, and they shall kill Him, and after that He is killed he shall rise the third day (Mark ix 31). Again, as they drew near to Jerusalem a few days later, He began to tell them what things should happen unto Him, of betrayal, condemnation, deliverance to the Gentiles, of the mocking, scourging, and spitting, the death by the cross, and then the final triumph the third day (see Mark x 32-34). John's Gospel contains so many of these plain statements that this lesson would need to be very long to quote them all, the teacher or reader is referred to John vi, John x 11, 17, 18, John xii 23-35. What then was the cause of this sorrow unto death?

He did not fear the shame and sorrow of that coming day, but set His face as a flint to go through to victory. This was not a night of shrinking from the very thing that He had proclaimed so many times would happen. Not fear, not shrinking, but death itself faced the Christ of God in this battle in Gethsemane. Christ did not face death as a sinner faces it, but He faced death as an unfallen man emptying the cup of humankind in the dregs, by the grace of God tasting death for every man (Heb ii 9). No one knew death as He knew it, no one can understand what it meant for Him to pay the utmost penalty, no one knew its bitterness as He did. He who knew no sin was about to be made sin for us, and through death destroy him that had the power of death, that is, the Devil, in order to deliver them who through fear of death were all their lifetime subject to bondage (Heb ii 14, 15). Notice the words, "sore amazed," "very heavy," "exceeding sorrowful unto death", mark the falling to the ground and the great drops of blood, as a consequence of the agony that He was undergoing and you will then see that death faced the Lord here as never be-

fore. All through His ministry attempts had been made upon His life, of which mention is made twenty or more times in John's Gospel but this was the culminating light before the death of the Cross and in answer to His strong crying and tears, unto Him who was able to save Him from death.

He was Heard

In this extreme agony an angel appeared and strengthened Him (Luke xxii 44), and the conflict went on to its triumphant conclusion at the cross. By submitting to death He abolished death, by yielding up the spirit laying down His life, and receiving it shift into His heart, He has for ever disarmed death, and we can cry with glad acclaim, "Thanks be unto God which gives us the victory, through our Lord Jesus Christ" (I Cor xv 57).

Thank God for Gethsemane, for His strong crying, and tears, for His godly fear and His obedience unto the death of the cross, because He has become the Author of eternal salvation and our great High Priest, able to succour others who are going through trial and suffering. Gardens of sorrow do not depress us now, crushing weight of woe cannot dismay, because our precious Lord went through this bitter trial alone, that we might never be alone, for He has promised to be with us even to the end. His sorrow, His pain, His agony, have become our joy and constant stay.

Pastor Corry is anxious to procure copies of

"Observations on the Resurrection,"

by Sir Gilbert West,

and also

"Observations on the Conversion of Paul,"

by Lord Lytton

Will any reader able to help, write to Pastor Corry, c/o the "Elim Evangelist"

God's Love and His Gifts

A babe in its mother's arms clings instinctively to her for it draws its nourishment from and finds its rest at her breast, but as the child grows in intelligence and in the knowledge of the relationship that exists between them he finds something greater than his dependence upon her—the love that fills her heart for him, and it is this love that inspires his confidence in her.

Let us not enjoy God's love only in the way it is expressed in His gifts, precious they are and indispensable to us, but He wants us to be so near Him that we know the love that is behind every gift and that is greater than all it gives. John xvii will teach us this, it is a chapter that calls for prayer and adoring study.

If the energising of the gifts of the Spirit is in Divine power, the spring of Divine power is love—love as visualised in the deep agony of Gethsemane, the proclamation of itself to the Jerusalem enemies immediately after Pentecost (Acts ii 7), and their national reconciliation at His coming (Zech iii 9).

Concise Comments & Interesting Items

The national crisis has been the topic on everybody's lips. One thing has so quickly led to another that in the political and financial world many things seem to be quite topsy-turvy. Party leaders are strangely mixed, and in the rank and file of the great parties there is a similar mixture. For the average man the financial side of things is perplexing. He scarcely understands what it is for our country to go off the Gold Standard. The practical thing, however, is the price of daily food, and there seems to be a growing conviction that the National Government has, by its prompt action, avoided a terrible situation. Above it all we believe that God is working. There is no tangle to Him. He holds the situation in His hands, and in response to trust and obedience He will bring us through. In God's light we have frequently walked through darkness. We shall do so again.

Michael Faraday's name has been brought prominently before us recently. He was born in London on September 22nd, 1791, and died on August 25th, 1867. He made his most famous discovery on August 29th, 1831. This year—a hundred years later—the scientists of the world have united to do him honour. A great Centenary Exhibition has been held at the Albert Hall from September 23rd to October 3rd. Faraday opened the world to electricity. One writer says:

"Faraday's great discovery of electromagnetic induction was made on the

29th August, 1831, on which day he linked two coils of wire on an iron ring and connected an electric battery to the ends of one and a galvanometer to the ends of the other.

"Electricians, engineers and scientists from all over the world are now taking part in the centenary celebrations organised to commemorate so tremendous an event. This epoch-making discovery has modified civilisation more profoundly than any other new scientific knowledge has ever done before. This is brought very clearly home to the imagination when it is realised that the principle discovered by Faraday has made possible the widespread use of electricity so evident to-day."

The great attraction to us is that Faraday "as a devout Christian. He believed in his Bible from cover to cover. Thus we can rejoice that the great blessing of the practical usage of electricity was given to the world by a man of God."

Unspiritual attempts are being made to get people to Church. We take the following from the "Daily Herald":

"In their efforts to attract people to church, the clergy of England are rivalling Mr C. B. Cochran in showmanship."

Within the past week, a curate has played a tennis match on condition that all the members of his opponent's club came to his church on Sunday if he lost.

A Wesleyan clergyman has instituted film shows after the Sunday service.

A curate has resigned because some parishioners objected to his making a gangster film.

Here are some of the inducements to worship that have been tried in recent months:

Free parking for motorists,
Grimophone recitals in church,
2d-in-the-slot religious pamphlets,
High teas for motorists,
Earlier Sunday morning service,
Hikers' services,
A jazz-band,
£7,000 bright decorations,
A revue, and
Broadcasts of bells.

Nowadays, if a parson wants to fill his church he must woo his congregation from other attractions.

The Vicar of St John's, Newington, Hull, had the pews of his church painted apple green, the choir stalls black, the arches and ceilings white and green, orange carpets laid down, and the chancel floodlighted in red, gold and white.

A jazz-band playing the music at evening service at All Saints', Manchester, drew a record congregation."

We believe there are far better ways of filling our churches. It is by the preaching of Christ and Him crucified, in the power of the Holy Ghost, with signs following.

THE GOSPEL

"FOR I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth. (Rom. 1:16)

We often hear the statement, "The blood of Christ can go as deep as sin has gone", and yet many who make the statement do not act as though they believed it. When one comes to himself and is actually convinced that he is lost and doomed to hell, and then turns to God for help and believes the promises given in the Word, he will know the truth of the above Scripture.

Abel brought a sacrifice to God, and it is written that God had respect to Abel's offering. We would all agree that Abel was justified before God by his act. In Hebrews xii:24 we read, "And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel!" Thank God! What a privilege we fallen creatures have! How wonderful to have the blood of Christ speak peace to our sin-sick souls! Listen again! "He that believeth on the Son of God hath the witness in himself he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son" (I John v:10). To have touched Divinity so that the Blood speaks peace to the soul is even better evidence than Abel had. It will give an evidence to the soul that will enable one to say, "Abba, Father." It will bring such joy and peace to the heart that the ears will often be closed to the audible voice of friends, and

much more to the voice of Satan. Drunkards have accepted the Gospel and the appetite for strong drink has vanished for ever. Gamblers, harlots, thieves, and all manner of sinners have quenched their thirst at this Fountain that was opened to the house of David for sin and uncleanness, and found—sometimes to their own surprise—that former appetites were absolutely and completely gone for ever. Is not this the power of God?

"And how shall I obtain this experience?" says one. "Whosoever believeth in Him should have everlasting life." Without faith it is impossible to please Him for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Thank God!

We have often thought of how souls have sought God day after day, night after night, after all conditions were met, and finally came to the conclusion that the disciples did, when they toiled all night, and caught no fish. "We have toiled all night," said Peter, "nevertheless at Thy word I will let down the net." He did so, and the net enclosed a multitude of fishes. We, too can toil for nights, and even months and receive nothing. But when we come, just as we are, as miserable wretches, lost and undone, without hope, trusting only in Christ, we will hear the Blood speak, "Thy sins, which are many, are all forgiven." The key to this experience is faith that believes to the salvation of the soul.—FR

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BIBLE CHARADE.

My father feared the Lord his God;
My mother, like her ancestress,
Great Abram's spouse, in age gave birth,
And reared me for the wilderness.

Came thither youth and hoary age
The promise sweet of Christ to hear,
Who named me greatest prophet, though,
Unrecognised, I died that year

By tyrant's hand. Yet did my Lord
High honour still for me ordain—
His second coming too to trill
In Israel's ears, 'mid latter rain.

Name the hero of the Charade. Key scriptures to read: Luke i. 5-7, 13-17, 80; iii. 2-4; vii. 28; ix. 9; Matthew xvii. 11-13; Malachi iv. 5, 6; James v. 7.

Solutions should arrive by first post Monday, October 12th.

SOLUTION TO CURLED JUMBLE, SEPTEMBER 25th.

Answer: II. Corinthians iii. 17.

Correct answers were received from the following: Dorothy Baiton; Stella Cliff; Iris Challis; Nellie Doman; Gladys Finch; Hazel Greenwood; Olive E. Grigg; Joyce Gummer; Lily Hartley; Dilys Hale; Joan Hill; Rosie Hanks; Ethel Hanks; Mary Hurst; Alan Inglis; Daphne Keyho; Muriel Love; Mary Noble; E. Nimmo; Kathleen Reeve; Patty Rogers; Marion Selway; Beatrice Smith; Mabel Young; Alfred Yardley; Nancy Wainman; Amy White.

Prize-winner for September: Gladys Finch, 255, Holmesdale Road, South Norwood, S.E.25, to whom we send a copy of "James Hannington: Bishop and Martyr."

Special Mention: Daphne Keyho; Joan Hill.

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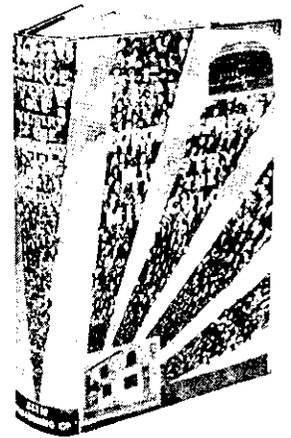


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