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# PRINCIPAL G. JEFFREYS AT THE CRYSTAL PALACE

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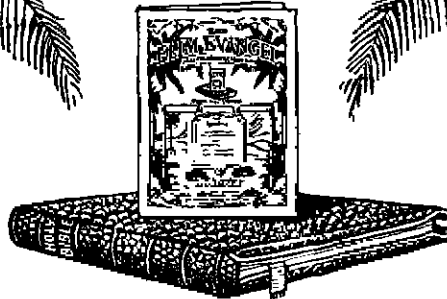
Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 37

SEPTEMBER 12, 1930

Twopence

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

Baptiser

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

Coming King

# Secure your ticket at once for the Great Foursquare Demonstration at the CRYSTAL PALACE, LONDON

conducted by

**Principal GEORGE JEFFREYS**

who has already pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

**September 13 TWO GREAT MEETINGS, 3 p.m. & 6.30 p.m. September 13**

1. The Word of God ministered
- 2 Testimonies of Healing will be given
- 3 The Sick will be prayed for.
- 4 Delightful Fellowship, Praise and Worship. Special Singing by Crusader Choir  $\frac{1}{2}$ -hour before each service

Every possible accommodation provided. Refreshments Car Parks Cloak Rooms.

Ticket of admission will allow you to spend the whole day in the beautiful grounds, open 10 a.m. to 10 p.m.

**ADMISSION.**—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 13th September. Those who do not secure their tickets in advance will only be admitted on payment of 1/6 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped, addressed envelope must be enclosed.

**CRUSADER CHOIR.**—All Elim Crusaders are invited to join the great Elim Choir. Enquiries should be made at any Crusader branch as to how Crusaders may obtain tickets which will admit them at the reduced price of 6d.

**SEATS.**—No tickets required. The meetings will be held in the great Centre Transept.

**LONDONERS.**—Cheap fares by rail and easy access by bus and tram (see page 586).

**DAY VISITORS TO LONDON.**—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

## MUSICAL PROGRAMME.

**TWO GREAT SONG SERVICES at 2.30 and 6 p.m.**

in the

**CENTRE TRANSEPT**

will be given by

**THE ELIM CRUSADER CHOIR**

accompanied by the Foursquare Orchestra and Grand Organ (The programmes will be interspersed with organ items by MR RONALD COOPER).

**INTERVAL MUSIC AND PRAISE SERVICE**

will be rendered by the

**ELIM**

**LONDON CRUSADER CHOIR (50 Voices)**

on the Band Stand, South Nave. (near Crystal Fountain).  
from 5.15 to 5.55 p.m.

Musical Conductor **MR DOUGLAS B GRAY**

Don't miss any meetings during the day! Bring your Friends!

## GREAT REVIVAL CAMPAIGNS

**PRINCIPAL GEORGE JEFFREYS AND REVIVAL PARTY**

**KINGSTON-ON-THAMES.** Still in Progress. Conducted by Evangelists James McWhirter and R. E. Darragh.

In the Coliseum, St. James' Road (Two minutes from Kingston Market)

Sundays at 3 and 6.30 p.m. Week-nights (except Saturdays) at 7.30.

**EALING.** Now proceeding. Conducted by the Principal

In the Big Tent, Leeland Road (near the People's Market), West Ealing Broadway

Sundays at 3 & 6.30 p.m. Week-nights (except Fridays and Saturday, 13th September) at 7.30 p.m.  
Wednesday & Saturday afternoons at 3.30

**NOTTINGHAM.** Preliminary Announcement of Great Campaign.

Watch this space for further particulars.

## WATCH THESE DATES:

**ADDISCOMBE.** Sept 28 at 6.30 Adult School, Woodside Green Visit of London Crusader Choir (Section A)

**ANNAN, Dumfrireshire.** Commencing Sept. 21 Campaign by Pastor F A Farlow

**BARKING.** Oct 19-24 Baths Concert Hall, East Street Elim Crusader Campaign

**BELFAST.** Sept 7-21. Elim Tabernacle, Ravenhill Road Campaign by Mr and Mrs Seth Sykes

**COLCHESTER.** Commencing shortly Campaign by Pastor and Mrs C J E Kingston

**CROYDON.** Sept. 15 at 7.30 Elim Tabernacle, Stanley Road Crusaders' banner presented by Pastor E C W Boulton

**IPSWICH.** Sept 21, 22 Pastor E C W Boulton

**LIVERPOOL.** Commencing Sept 7. Elim Tabernacle, corner of Windsor and Whittaker Streets Campaign by Pastor Len J Jones

**SOUTH CROYDON.** Sept 22 at 6.30 Rolleston Hall, Rolleston Road Visit of London Crusader Choir (Section B).

This space is reserved for local announcements

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 37

September 12, 1930

Twopence, Fridays

## Enthusiasm and Experience

By Pastor E. C. W. BOULTON (*National Crusader Secretary*)

**H**ERE are two important factors in the foundation and formation of any work for God. We cannot afford to dispense with either—they are supplementary to each other. Enthusiasm may require reasonable restraint—experience should supply that restraint. Enthusiasm that runs riot and refuses to be guided by experience may result in unhappy consequences. On the other hand experience may lack that conquering earnestness, that overwhelming enthusiasm, without which it can accomplish but little in the realm of exploit. If you like to use the figure, enthusiasm may be likened to the driving power—experience to the controlling power.

Think of the potentialities of a God-breathed enthusiasm—a passion that does not spend itself in a few weeks or months, but becomes

### A PERMANENT ENDUEMENT.

Think of its generative power if properly harnessed and utilised. We are persuaded that a great deal of this energy which displays itself in the form of enthusiasm is misdirected, and consequently wasted, owing to an absence of ripe experience to balance it.

We were deeply interested to learn the following particulars concerning the famous Victoria Falls, on the Zambesi in South Africa. "These Falls have a drop of close upon 400 feet and are more than a mile in width. Their potential energy is estimated to be fully 35,000,000 horse power, several hundred times as great as that of Niagara. It is interesting to note that if all the waterfalls of Europe, large and small, were utilised in the service of man to-morrow, they would not aggregate more horse-power than that which could be obtained from this single waterfall in Africa. So far man has only

### TAPPED A FRACTION

of this enormous energy now running to waste at the Roaring of the Waters, namely, some 150,000 horse-power, less than one two-hundredth part of the whole. The station conveys electrical energy to the gold mines on the Rand, some 600 miles away. It is estimated that the total energy man obtains to-day from falling water, in Europe alone, represents not less than 8,650,000 horse-power. Yet we are but on the verge of a revolution in our methods of obtaining energy for locomotion, heating and factory operations, for there are many falls and large volumes of water still running free that are capable of being

tamed for man's service." Here we have tremendous water energy much of which is being allowed to run to waste, only a very small percentage being made to bend to man's need.

It should be pointed out also that there is the danger of the eyes of enthusiasm overlooking and underestimating the work of the more mature though less demonstrative toiler in the Lord's vineyard. To those who have eyes to see, such ministry bears the stamp of the Divine—

### THE GLORY LIGHT OF GOD

rests upon it, though it is admittedly more hidden. There is in it an enthusiasm that burns with a steady, unflickering flame. Though more subdued yet it is far more penetrative. It is a zeal that has passed through many a scorching furnace fire—that has had the floods of bitter opposition let loose upon it—and yet it remains unquenched and unimpaired. Like Noah's ark of old it rides upon the waters of destruction, borne upon their bosom higher and higher.

The ardent and youthful enthusiast is often subject to impetuosity and impatience. He is in danger of being carried into precipitate action, the outcome of which he has not taken time to consider. He has not wisely counted the cost. It is all too frequently the case that the youthful zealot resents the steadying influence of the more mature and experienced believer. In his estimation zeal counts for everything—he regards caution as cowardice, and discretion as a yoke from which he seeks deliverance. We must take care to avoid the enthronement of enthusiasm at the expense of experience.

How often the enthusiast in quest of souls defeats the end he has in view, making the Gospel unnecessarily objectionable to the very people he is seeking to win by the manner in which he presents his appeal. His zeal is to a great extent discounted by an absence of that

### VITAL TACT

which experience alone can supply. Have we not known occasions when we have blushed at the indiscretions of the thoughtless enthusiast whose zeal has made him appear needlessly and unduly ridiculous in the eyes of others—those we were most anxious to influence for the kingdom of God?

We have seen this painfully demonstrated in Pentecostal work. When some advocated wise and scriptural administration of God's work, enthusiastic in-

experience has cried, "Throw caution to the winds" In the use of spiritual gifts, in the fervour and flush of the dawn of a Divine outpouring, has come an almost inordinate desire for the display of these remarkable enduements. A demand for the meetings to be deluged with prophetic messages and kindred spiritual manifestations, until enthusiasm would run to excess and result in confusion. At such times it is always wise to listen to the more sober voice of experience, and experience which is supported by Scripture, lest we be carried beyond the

#### BOUNDS OF THE DIVINE WORD.

Whilst enthusiasm is an essential qualification, yet it is not the sole or even the primary equipment for the service of the Master. In times of war the Admiralty does not commission the naval commander because of his enthusiasm, be that ever so great, but because of his experience. Experience coupled with enthusiasm is like the tremendous energy of those African falls when brought under proper control.

Some may say, "Is it not generally the case that enthusiasm and *inexperience* go together?" It may be so in some cases, but surely a splendid enthusiasm cannot be built upon a foundation of ignorance—if so it will be short-lived. Should not true experience tend to promote enduring enthusiasm? Paul's passion did not diminish as a result of his enlarging experience. After years of remarkable fellowship in ministry, he is found full of an irrepressible energy and zeal. Again others say, "But do not advancing years mean decaying enthusiasm?" Not necessarily. Whitefield, Wesley, Fox, Booth, and a host of other

#### VALIANT VETERANS

lived and died enthusiasts. Their passion did not exhaust itself in expression—it survived the assaults of time. It is enthusiasm that should turn the experience of the past into the glorious achievement of to-day.

When we are in great soul-crises it is the one who has gathered the gold of experience to whom we repair for advice and help. One writer declares, "Give me the pilot to direct me, who has sailed through the difficult channel many a time himself! Give me the friend to sympathise with me in sorrow who has felt the like. The great force and value of all teaching lie in the amount of personal experience which is embodied in it."

One is grieved sometimes to see experience and enthusiasm at issue, and yet in the Christian world to-day there are many devoted servants of the Lord who view with astonishment, and often with suspicion, that which, from the even tenor of their Christian path, appears extraordinary and outrageous. They fail to realise that the Christianity of the twentieth century has become so conventional that God has had to take men who will give Him

#### THE ABANDONMENT OF TRUST,

and through them shake the Church by means of that which appears peculiar and unusual. When a man yields utterly to God, the Holy Ghost becomes such an energy within that conviction must find expression in a life of witness. Men who feel the deadly dope of conventionality in religion, often in desperation seem to do things strangely, to shake people into a

consciousness that there is reality in spite of the lie that outward Christianity gives to the world. When spiritual language has become bankrupt and meaningless owing to convention, then forceful, unusual terms often have to be resorted to in the hope of bringing some meaning to truth. Where the good and proper pious ecclesiastic fails to awaken souls to their lost estate, then a Jonathan Edwards, a George Whitefield or a John the Baptist comes to voice the message anew in living terms. These strange earthquakes will happen, for the life of God refuses to be extinguished even by its most deadly enemy—formal, correct and pious conventionality.

Before we can get diamonds and gold the rocks have to be blasted with dynamite, and it is in the breaking of the rocks of tradition,

#### PREJUDICE AND PRIDE

that enthusiasm gives tremendous force. The ground must be ploughed with a deep furrow before the seeds are sown. Some hurricane-like heavenly visitation suddenly sweeps down upon the Laodicean conditions of church life, disturbing the existing order of things, and breaking the spell of indifference which prevails.

We are told that "volcanoes are necessary for the maintenance of stability in our planet, and are indeed a guarantee of security. Our earth insists in breathing out her energy. Volcanoes are safety-valves for the emission of her fiery breath. The immediate driving force of volcanic eruptions lies in the gases and vapours with which the molten lavas are charged. In the depths the gases are imprisoned, and for the time their energies are held in check by the great confining pressures. But when they reach the fissures of the outer crust, a sharp relief of pressure takes place and they burst out with explosive violence, carrying up with them the lava, and, if their pent-up forces be sufficient, shattering it to dust."

All this is very wonderful from a scientific standpoint, but it also has something of a spiritual parallel. Have we not felt the force of revival at times almost volcanic in its glorious might and power? There has been a sudden and overwhelming bursting forth of

#### DIVINE ENERGY,

until in a short time the old existing order of things was simply revolutionised. Enthusiasm broke forth like a river of molten fire—young and old were caught in its wondrous power. It is at such seasons that experience is apt to lay its hand upon that which God is doing and so check the flow of revival. And yet how valuable experience may be even in seasons of religious awakening—to steer and steady the stream of fervent evangelism, so that a maximum of lasting results may be reaped.

It is not with any desire to quench enthusiasm that we pen these lines—God forbid—but we feel strongly the need in some quarters for a closer co-operation between enthusiasm and experience. Here let there be a glad partnership that can accomplish the Divine purpose. Ere we close, we must add that both experience and enthusiasm of the type which counts can only be gained in the school of the Holy Ghost. In fellowship with God and under the tuition of the Divine Teacher, we may acquire that beautiful blend of these two qualities.

# Signs and Wonders at Kingston and Ealing

**R**EVIVAL scenes are being witnessed at Kingston and Ealing, where the Revival Party are holding forth Messrs. James McWhirter and R. E. Darragh are conducting the services in the former, and Principal George Jeffreys, having moved on from Kingston, is pioneering the message at Ealing. In every service held in the two towns and also in the Theatre, signs confirm the preaching of the Foursquare Gospel message. Hundreds are rejoicing in the forgiveness of sins and in the healing of all kinds of diseases.

The Principal's closing service at the Kingston Empire Theatre on Sunday evening will long be remembered by all present. Ninety-three decided for Christ in that one service, while testimonies of miraculous healings of an astounding nature were given. The great stage of the Theatre was filled with happy men and women who gave their stories of suffering and deliverance. Their testimonies thrilled the great congregation until they clapped their hands with joy and loudly praised the Lord.

One young man testified to receiving sight in his blind eye after suffering for twenty years. A sister who had been miraculously healed of a paralysed arm joyfully waved it before the astonished congrega-

tion. "Four years," she said, "I suffered with this arm, now I can go about my daily work, all through the healing touch of the Great Physician." A young lady testified to healing of defective eyesight, another of cancer after suffering for years. One sister testified to deliverance from a terrible skin disease, and she had also been delivered from spiritism. Some testified to liberation of stiff joints and limbs, and others to healing of internal trouble. Everyone had a story of suffering and a testimony of healing. The glory was all given to Christ, for they could be heard praising Him.

Tears of joy trickled down many a cheek as they thought of the compassion of Christ toward them. All most emphatically declared that what they had received was through grace.

With reluctance people left the Theatre, some who had queued up from five o'clock could be seen lingering near long after doors were closed.

People of all classes in life flock to the services, and the converts are drawn from every rank. At the time of going to press the stream of revival is ever widening, deepening, and growing in momentum. Readers, pray on!

## Concise Comments and Interesting Items

**Dr. S. A. Andree**, the explorer who was lost in 1897 has been found after thirty-three years. He set out with two companions in a balloon in 1897. His purpose was to drift with the winds over the North Pole. They had arranged to let the world know by carrier pigeons how they were getting along—but after two days no further news was heard from them. Now the bodies of the leader and his companions have been found by Dr. Horn. The explorers were forced down and frozen to death in a blizzard, their bodies being discovered still fully clothed and well preserved by the unusual embalmment of eternal ice. This grim discovery reminds us of the rapid progress of the world. Wind-governed balloons are quite out of date. The majestic airship is able to fight its way against the fiercest winds. Carrier pigeons sound strangely out of place in these days of the wireless. Man has largely conquered the elements, yet death still conquers man. But Christ is the Conqueror of all that can be against us.

**Worry** has been the subject of a series of articles in the "Daily Express." The majority of people have been interested—worry interests us all. Ideally it should never come near the door of our heart. Really it frequently knocks there, and many a time is admitted. One of the writers said, "Our bravest men and women worried a great deal. Scott worried in the Antarctic. Segrave worried at Windermere. Florence Nightingale worried in the Crimea. Livingstone worried in Africa. Wolfe worried at Quebec. Nelson worried at Trafalgar."

But there was one who never worried—it was Christ. No one has borne greater burdens, but He never worried, and He has left us an example that we should follow in His steps. We are permitted to take thought, but we are not permitted to take anxious thought.

**The Thrill of Salvation** was referred to by the Rev. W. Y. Fullerton in an address of his at Keswick. He said: "It is sixty years ago almost to the very day when I discovered that 'Christ loved me and gave Himself for me' in the month of July, 1870. Sixty years of grace stands before you! I remember two or three years afterwards that little hymnbook came out with some thirty-two hymns in it, called 'Songs and Solos,' and the third hymn was a hymn that is scarcely poetry, set to a tune that is scarcely music, but how

we sang it in the very thrill of our experience. I would be willing to be a lad again to have the same thrill—

Oh, if there's only one song I can sing,  
When in His beauty I see the great King,  
This shall my song in eternity be,  
Oh, what a wonder, that Jesus loves me!"

**Conditions in China** are summed up by Dr. Duncan Mann in a manner that should deepen our sympathy and increase our prayer.

"One feels that conditions in China to-day are pushing the long-suffering, hard-working, thrifty Chinese, and especially the labouring farmers, to the limit of their endurance. No country more than China needs the agriculturists on the land, but war upon war has so devastated it that farming does not pay, and hundreds of thousands of fine tillers of the soil are driven into the large cities to do ordinary coohe work, or die of starvation, or else join the bandits, or the Communists, while acres of land remain unfarmed. With taxes increasing, brigandage abounding, and the country ravaged by war and famine, it is easier to blame the Government than to seek and find a way out of the difficulty. Those of us who know the interior and the hard-working farmers, feel that there is a grave danger of the people rising and, by sheer force of numbers, insisting that war shall cease. While the Chinese seem to suffer long in obeying the Government, they have about reached the breaking point, as is evidenced by the growing lawlessness all over the country, and the passion for personal liberty may, before long, manifest itself."

**Arrested for Christ** is the pleasing news that comes to us through the "Oriental Mission Standard."

"A certain young man in Kyung An (Korea) who was well-known by all, had a habit of stealing and had been often arrested by the police for offences committed. The family tried in vain to correct him, but one day the Lord arrested him and did for him what man could not do. His heart and life are completely changed because he has been born again through the precious blood of Christ. He loves the house of the Lord and has volunteered to clean the church, take care of the lamps, and make the fires.

"The workers feel that a real revival, an outpouring of the Spirit is near, and would ask you to hold on in prayer with them for this."

# More Birmingham Healing Testimonies

Healed at Principal George Jeffreys' Campaign



On the left is Mr. Edgar Hubbard, who was completely healed of paralysis.

On the right is Miss G. Whereat, who was healed of deafness and defective eyesight.



## He Stooped and Lifted Me

S Sykes

Harmony by Mrs S Sykes

He stooped and lifted me, . . . He stooped and lifted me, . . . From

depths of sin, from fears with-in, Praise God He set me free

My song shall ev-er be . . . of Him who lifted me, O

Hal - le - lu - jah! Praise His Name! My Sa - viour lift-ed me. . .

Copyright

## Bible Study Helps

**CHRIST OUR SURETY.**

Hebrews vii. 22.

### 1. The Sure Word of the Son.

John iv. 14 Shall never thirst  
John vi 35 Shall never hunger  
John vi 37 Shall never be cast out  
John viii 51 Shall never see death.  
John x. 28 Shall never perish  
John xi 26 Shall never die

### 2. The Sure Work of the Son.

Acts xiii 39 Justified from all things  
Titus ii. 14 Redeemed from all iniquity  
Romans viii 1 Saved from all judgment

### 3. The Sure Righteousness of the Son.

I Cor 1 30 Made righteousness unto us  
Romans x 4 End of the law for righteousness

### 4. The Sure Position of the Son.

Phi ii. 9, 10 Highly exalted  
Eph ii 5, 6 Together with Him.  
I John iv. 17 As He is, so are we  
Rom viii 17 Joint heirs.

### 5. The Sure Intercession of the Son

Heb. vii 25 Save to uttermost.  
John xi 42 Always heard  
I John xi 42 Always heard.  
I. John ii 1 Unfailing Advocate.

### 6. The Sure Power of the Son.

II Tim 1. 12 Able to keep.  
I Peter 1 5 Kept by the power  
Matt xxviii 18 "All power invested in Him

### 7. The Sure Love of the Son.

Rom viii 35 Who shall separate?  
John xiii 1 Unto the end.

# The Power of the Holy Spirit

By M. PEARLMAN

*But ye shall receive power, after that the Holy Ghost is come upon you. and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth*  
—Acts i 8.

**W**E shall first of all notice the promise of power. The scripture which we have just read, together with its context, marks the transition point between the Gospels—the Acts of Jesus—and the Acts of the Apostles. In the Gospels, the Second Person of the Trinity has come down, now the Third Person is about to descend. Then, Jesus came down to die for His people; now the Holy Spirit is about to come down to live in His people. Then, Jesus bore witness to the Spirit; now, the Spirit is about to bear witness to Jesus. In the Gospels, we read about the beginning of Jesus' ministry, in the Acts, we are going to read about the continuation of His ministry in the persons of His disciples and apostles. As the Father sent Jesus, so Jesus sent His servants—in the power of the Spirit.

## THE FIRST CHRISTIAN COUNCIL

was held, with our Lord Jesus Himself presiding, in which plans for the world's evangelisation were discussed. He addressed them concerning the Kingdom of God—a kingdom not of natural, but of spiritual power, a kingdom characterised, not by military glory, but by "righteousness, peace, and joy in the Holy Ghost"; a kingdom spread, not by force of arms, but by the witness of the human voice through the power of the Holy Ghost.

An attempt to bring up the question of the time of Israel's restoration, was ruled "out of order." It was not for them to know the times or seasons. The council then adjourned with the Lord's last commission to His followers, "Go ye into all the world and preach the Gospel to every creature"—adjourned to meet again at the call of our great Chairman, when His voice shall summon to the council in the heavens both the faithful living and the dead in Christ (Acts i. 11).

Jesus then ascended to His Father. If we were teaching this truth to children we should say: "Children, Jesus told His pupils to wait downstairs while He went upstairs to turn the power on."

## THE MANIFESTATION OF POWER.

Jesus declared Himself the Source of power, saying, "All power is given unto Me." We are told by a certain scientist that all the power displayed in the world originates from a single source—the sun, which sends out waves of energy to be transformed into light, heat and electrical energy. In like manner is our Lord the source of all spiritual power. Did not Malachi refer to Him as the Sun of Righteousness who would arise with healing in His wings? Is it not said concerning Him that He is the brightness of God's glory (Heb 1:3), standing in relation to the Father as the rays do to the sun? Did He not say, "I am the Light—the Sun—of the world"? Oh, the blessedness of being united to Jesus, God's

health-giving power—generating sunshine! Notice the nature of power. Some substances can contain more electricity than others. This is called difference in potential. Now, the tendency of electricity is to flow from a body of high potential to one of a lower in order to equalise itself. When two bodies meet in electrical contact, the body containing the more electricity pours its power into the other. What a difference in potential between God and ourselves! But what a willingness on His part to give Himself unto us until we are "filled with all the fulness of God!"

Divine power as well as natural power must have a conductor. The energy of the sun is radiated through space by means of vibrations far into the hundreds of trillions per second. But it is not until that energy comes into contact with the air and matter that it is

## TRANSFORMED INTO LIGHT,

heat and electricity. In like manner it is only as the Spirit can come into contact with yielded vessels—spiritual conductors—that His power can be manifested to the world.

Electricity can be manifested in the form of heat, light, motion, and sound. Let us apply this truth to spiritual experience.

It is manifested in the form of heat. The Holy Spirit can be manifested in the lives of Christians in the form of a burning zeal, a zeal without which there can be no real spiritual conquests. The spiritual victors of all ages have been men of intense prayer, intense service, intense love and intense activity. Says one writer, "Nothing is possible in this life without that white heat of enthusiasm which makes the world think the saints mad." Another remarks, "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." Henry Martyn, the devoted missionary, once said, "Now let me burn out for God." To burn out for God—that is Christian zeal.

Electricity may be manifested in the form of light. In the New Testament the visible manifestation of spiritual and moral power on the part of Christians is referred to as light. "Ye are the light of the world." "Let your light so shine before men." Shining Christians are the supreme need of the hour. Such believers will not require weighty, abstract reasoning to prove the truth of Christianity. How much logic is needed to prove that an electric bulb will shine? No logic at all. Just turn the switch! The words "Let your light shine" may have also a literal meaning. Did not Moses' face shine after coming from God's presence? Did not

## STEPHEN'S FACE

glow like that of an angel? "Men and brethren, what shall we do?" Just this—let us all take a day



off and visit God's face-shining parlour, and ever afterwards shine, shine, shine!

Electricity may be manifested in the form of motion. The feet that bear the glad tidings should not only be beautiful, but also active. Hundreds of years ago, Francis Xavier, the great missionary, had traversed during a period of ten years a distance more than twice the circumference of the globe. John Wesley for forty years travelled from four to five thousand miles a year and preached about fifteen times a week. Whitefield preached, on the average, forty times a week. The logical effect of the reception of spiritual power should be movement in the direction of world evangelisation. The Book of Acts may be summed up in three words, ascension, descension, extension. The ascension of Christ, the descension of the Spirit, and the extension of the Gospel. Christ has gone up; the Spirit has come down: our duty is to go out.

Again, electricity may be manifested in the form of sound—in electric bells, etc. What sweeter experience for both preacher and layman than Spirit-anointed utterance—the silvery tinklings of the Spirit's bells! Such anointing is the distinguishing mark of true Gospel preaching—the Gospel concerning which Peter said that it was "preached with the Holy Ghost sent down from heaven." Utterance in other tongues—the

#### AUDIBLE VOICE OF THE SPIRIT

which edifies the believer, acts upon him as a stimulant—may be compared to anointed utterance. It convinces the sincere and unprejudiced enquirer of the supernatural power of the Gospel. Remember that I am speaking of the genuine, for in this imperfect world of ours, the true and the precious is often accompanied by the counterfeit and the worthless.

In visiting a great power-house, you will notice a number of dials, registers, switches, and levers. These are for the regulation and proper distribution of power, and without them there would be waste and perhaps destruction. The Church is—or if not, it should be—God's power-house. Like any other power-house, regulation is needed, and, as in any other power-house, it is provided for. I Corinthians xiv is that regulator. But let it be remembered, that to a dead church, this chapter has no message. A car held fast in the mud needs no brake. A boat at a standstill cannot be steered. This chapter was written because the Church at Corinth had power but was wasting it; it was written, not to suppress power and its manifestations, but to regulate it. Let us notice the principal rules that Paul lays down for this purpose.

First "Brethren, be not children in understanding. howbeit in malice be ye children, but in understanding be ye men" (I Cor. xiv. 20). It seems that in some quarters it has been assumed that the entrance of the Spirit is followed by

#### THE EXIT OF COMMON SENSE.

Nothing could be more contrary to the Scriptures, which teach that the Spirit of power is the Spirit of wisdom also. Paul teaches in the verse just quoted that while as to evil believers are to manifest the innocence of babes, in relation to the affairs of God's Church they are to shew the wisdom of full-grown

men. What was one of the secrets of Moody's success? Was it not the fact that he combined deep spirituality with good sound common sense? How comfortable would we feel if we knew the city power-house was in charge of children? Or that the governmental power of our country was in the hands of an immature boy? Yet how many of us have displayed a pitiful childishness in the use of the power and gifts entrusted to us!

Second: "Let all things be done unto edifying" (verse 26). Every manifestation of God's power should be a well-wrought piece of spiritual material for the up-building and beautifying of that spiritual house, the Church; not an ill-formed, shapeless mass that will mar the edifice and repel earnest seekers after truth.

Third "For God is not the author of confusion but of peace." Order is the first law of heaven. The heavens which declare the glory of God, and the firmament which sheweth forth His handiwork were the work of Christ through the Spirit, and bear

#### THE IMPRESS OF ORDER.

Will the same Spirit, who, in the beginning brought order out of confusion and cosmos out of chaos—bring confusion in our assemblies? No, He will not. To illustrate his rule Paul gives us a picture of two meetings, a disorderly (verse 23), and an orderly (verse 24). He describes a disorderly meeting, where there is indeed power, but unregulated, and notice what he says will be the effect on unbelievers, "Will they not say that ye are mad?" After describing an orderly meeting, he shews the result of such on an unbeliever, "He will worship God, and report that God is in you of a truth. There is nothing more blessed than a meeting where the atmosphere is charged and surcharged with the power of the Spirit, where the preacher is anointed, where hearts are melted, where eyes are wet with tears, where unbelievers are cut to the heart. Which kind of meeting shall we choose, that mentioned in verse 23, or that in verse 24?"

How shall God's power be made real in our lives? We shall again turn to the subject of electricity for our illustrations. When men became aware of the existence of the power of electricity they did three things: they set themselves to discover its laws, when they had discovered its laws they obeyed them, in obeying its laws, they saw expense was involved, the building and furnishing of power stations, the erecting of poles, etc. Let us apply that to

#### CHRISTIAN EXPERIENCE.

Notice that men sought to discover the laws of electricity. Are we studying our Bibles to discover the laws of the Spirit? Are we straining every effort to avail ourselves of every means that will make us a "workman that needeth not to be ashamed"? Evangelist, pastor, are you "able by sound doctrine both to exhort, and to convince the gainsayers," and do you "give attendance to reading, to exhortation, to doctrine"? Layman, are you "ready always to give an answer to every man that asketh you a reason for the hope that is in you"? Let us study our Bibles, regularly, systematically and prayerfully.

Notice also that when men had discovered electricity's laws they obeyed them, and then as they obeyed them they discovered new laws. It is not sufficient to discover the laws of the Spirit, there must be implicit obedience to them. As we obey the laws of the Spirit we are given new revelations that lead to increased power, "Unto every one that hath shall he given" Remember what Daniel said, "He giveth wisdom to the wise," i.e., to those who seek wisdom and practise it when they find it.

Notice finally that in obeying the laws of electricity and realising its power, considerable expense was involved. To obey the laws of spiritual power calls for no little self-sacrifice. For example, is it always easy to love those whom we do not like? And be humble and say, "I was wrong"? Space forbids any enlargement on this point, but suffice it to say, the fruit of the Spirit gives us

#### A CLUE TO HIS LAWS

An illustration will not be out of place here to suggest one law, the violation of which will bring loss of power. A man is made to stand on a stool the legs of which are made of glass. From a battery he is charged with electricity. Every time he is touched a spark flies from him. He has received the power of electricity and retains it because he is separated from the earth, the glass legs of the stool preventing the flow of the power to the ground. The application is evident. John the apostle said "Love not the world, neither the things that are in the world."

We have seen how power may be realised in the individual, let us discover how it may be realised in the Church as a whole. We shall go to the Acts in order to discover the laws which will bring power to the entire Church.

First of all let us notice the law of unity. This is the basic law. The unity of the apostolic Church was not a dead unity, like that manifested in any graveyard, nor that merely external and ecclesiastical unity seen in the Roman Catholic Church, but the living unity of an organism, a unity illustrated by that of the members of the human body (I Cor. xii 14-27). See that coal car full of scrap iron. Watch that great electro-magnet (so-called because it is magnetic only when the current is passing through it) swing over it. A switch is turned on and immediately a heap of iron and steel cuttings rushes to the poles of the magnet. They are of all sizes and of all shapes, yet they are a unit, for one power energises them all. "For by one Spirit are you baptised into one body" (I. Cor. xii 13).

Then there is the law of united consecration (Acts 14 32-37). So real was the

#### UNITY OF THE PRIMITIVE CHURCH

that they acted and moved like one man animated by one soul. So real it was that no one said, "This is my property," but they considered that "This is our property." No command was given for them to deliver their property to the apostles. The act was spontaneous, born of the Spirit, and was an evidence of their unity. Though in our days it may not always be practical to rigidly follow their example, we may possess the same spirit of consecration,

Notice the law of united prayer. When Peter was in prison, the entire Church prayed and he was released. When Peter and John were forbidden to preach, the entire Church prayed, the place was shaken, they were filled with the Spirit and spake the Word of God with boldness.

Notice the law of united arbitration. It is inevitable that difficulties will arise in assemblies, and the infant Church was no exception. It may sound strange to those who decry organisation that the first Church difficulty was caused by lack of organisation, and it was settled by increased organisation (Acts vi 1-6). Because of lack of sufficient officers the Greek-speaking widows were neglected. There were

#### TWO CLASSES OF JEWS

in the Church those brought up in Palestine and speaking Aramaic, and those having been educated in Greek-speaking countries. There was danger of a division. But the apostles and the multitude of the disciples came together and settled the difficulty in the spirit of co-operation, love and unselfishness. Their unselfishness was manifested in the choice of deacons who bore Greek names, men of the same nationality as the complainants.

Finally, notice the law of united testimony. Persecution arising, the disciples were scattered abroad and went everywhere preaching the Word (Acts viii 1-4). Some of these reached Antioch and founded there the Church which became the general centre of missionary activity (Acts xi 19-26).

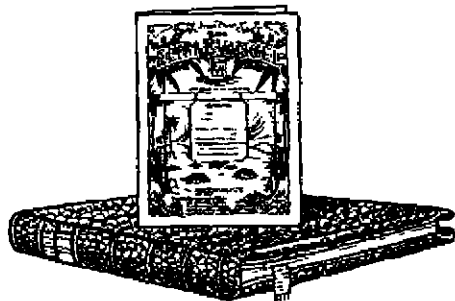
I hear some one sigh, "Will the Church ever reach that condition enjoyed by the apostolic Church?" Let us repeat together the Apostles' Creed "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, the third day He arose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost"—Do you? Then be sure of this that the same Spirit who has again and again revived the Church is able to quicken the members of that body until, like a strong warrior raised from a bed of weakness, it shall go forth to make spiritual conquests until Jesus comes—*The Pentecostal Evangel*

#### A Gospel Witness among the worldly pleasures at the Crystal Palace on Saturday, 13th September.

The following is culled from the official programme of events on that day

- 1 Foursquare Gospel Demonstration conducted by Principal George Jeffreys
- 2 National Show of Bees and Honey
- 3 Dirt Track Racing
- 4 "Les Vivandieres"
- 5 Sports of the London Association of O S Clubs
- 6 Fire Brigade Competitions
- 7 Outboard Motor Boat Racing

We gratefully acknowledge the receipt of the following anonymous gifts for work in general, 10/- (Croydon), 2/6 (Paddington), for work abroad, 20/- (St Leonards), 10/-, 2/-.



## 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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## The Crystal Palace

THE Crystal Palace is not only a remarkable building for its originality and its commanding position, but it is beyond comparison the largest exhibition building in the world. The building alone contains twenty-four acres of floor space, and the grounds extend for 200 acres more. Other exhibitions have been held at Earl's Court, Wembley, and other places, since the Great Exhibition held in Hyde Park, but none have equalled its success. Albert the Prince Consort, who was the driving force that caused these crystal walls to rise like a fairy palace in the centre of the West End, not only saw to it that the Exhibition was representative of the industrial life of England, but that it should be remembered as a centre of art, culture, and education, and therefore with the large sum of money that remained after every cost had been met, he caused to be purchased many acres of land in the West End of London. The income from this royal investment has furnished the money for the erection of the South Kensington Museums that now form such a tremendous asset to the educational life of our city. No matter if we cannot remember which way Prince Albert is facing on his monument opposite the Royal Albert Hall, whichever way he looks, it will be right, for he will either face the scene of his great Exhibition, or the fruits of it.

Here in this magnificent hall of memories will be seen on September 13th another exhibition, not of

industry, nor education, nor of music, but of sinners who have been redeemed, sick ones who have been healed, sceptics who have been convinced, saints who are abundantly satisfied with their Saviour. They will come, not only from all parts of the metropolis, but from all parts of the United Kingdom to give testimony to the greatest exhibition that can possibly be held in the greatest exhibition hall in the world.

What is it, do I hear you say?

AN EXHIBITION OF THE GRACE OF GOD

\* \* \*

## Peculiar People.

IN Titus ii. 14 and I Peter ii. 9, Christian people are referred to as "peculiar people." The expression simply means, "beyond that which is usual." It does not mean that we do senseless things—it does not mean that we deliberately give people the impression that we are mentally unbalanced. It simply means that we do not float with the stream, and we do not move with the crowd. In a world that has lost its senses peculiar people are those who retain theirs. We are peculiar not because we believe in freakishness, but because we believe in faithfulness to God. The following incident gives one way in which we should be peculiar, singular, odd people.

Pastor Jacobs, of Cambridgeport, could, when necessary, administer reproof very forcibly, though the gentleness of his character was always seen in the manner in which it was done. Some young ladies at his house were one day talking about one of their female friends. As he entered the room he heard the epithets "odd" and "singular" applied. He asked and was told the name of the young lady in question, and then said very gravely "Yes, she is an odd young lady, she is a very odd young lady. I consider her extremely singular." He then added very impressively "She was never heard to speak ill of an absent friend."

The rebuke was not forgotten by those who heard it.

\* \* \*

## Multiplied Missionaries.

EVERY Christian should be a missionary. A missionary is one who makes Jesus known. In reality we don't have to go abroad to make Jesus known. We can do much missionary work in our own locality. A returned missionary was once asked, "How many missionaries have you on your station?" "Three thousand," was the reply. "I did not ask how many converts, but how many missionaries" was the response to this answer. "I quite understand you," said the returned missionary, "and again I reply, three thousand; for all our converts are missionaries." Every Foursquare Christian should be a missionary. Faithful missionary work at home may result in the call to missionary work abroad. We thank God for those who can specially call themselves missionaries, but in our own lives let us pray the prayer

Just where I am, O let me be  
A faithful witness, Lord, to thee  
While others have a wider sphere,  
Oh keep me faithful Lord, just here

### VISITORS TO THE CRYSTAL PALACE.

All Elim members are asked to wear the Foursquare Gospel Testimony badge as a testimony at the Crystal Palace on 13th September. Elim Crusaders will wear the Crusader badge

# In the Crystal Palace, 1930

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

**T**HE Crystal Palace! The name fell upon our ears when children wherever we lived, even if in the remotest part of our great Empire. Our parents talked about it, and it was upon the lips of older brothers and sisters, for the Palace has housed the nation's greatest gatherings, and its links of communication reach out in every direction. Friends from our own home town and district have at some time or other participated in its great events. How well we remember them boarding the excursion train for London. More indelible still are the visions conjured up in vivid memory as we bade them "Goodbye—Godspeed," on their way to an entrancing Crystal Palace that loomed up somewhere in the distance. One of the lads left standing on the railway platform had no idea then of a ministry that would lead him to that same Crystal Palace for the purpose of proclaiming the Gospel. Looking back upon the past years of trial and triumph since then, one can only exclaim with the apostle, "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out."



Principal  
**GEORGE JEFFREYS**

His judgments and His ways past finding out"

In the Crystal Palace illustrious statesmen have elaborated their schemes, and famous men have literally poured forth an incessant stream of oratory. The world's greatest singers have flooded its glassy avenues with song, and captivating poets have carried enraptured audiences on the wing of their muse. Massed bands and massed choirs have thundered in perfect harmony along its crystal corridors, while prodigious exhibitions, soul-stirring pageantry, and countless other features have contributed to the history of this world-famous palace. In hours of triumph victors bearing their trophies have emerged from the great competitions to be carried shoulder-high by surging crowds of admirers.

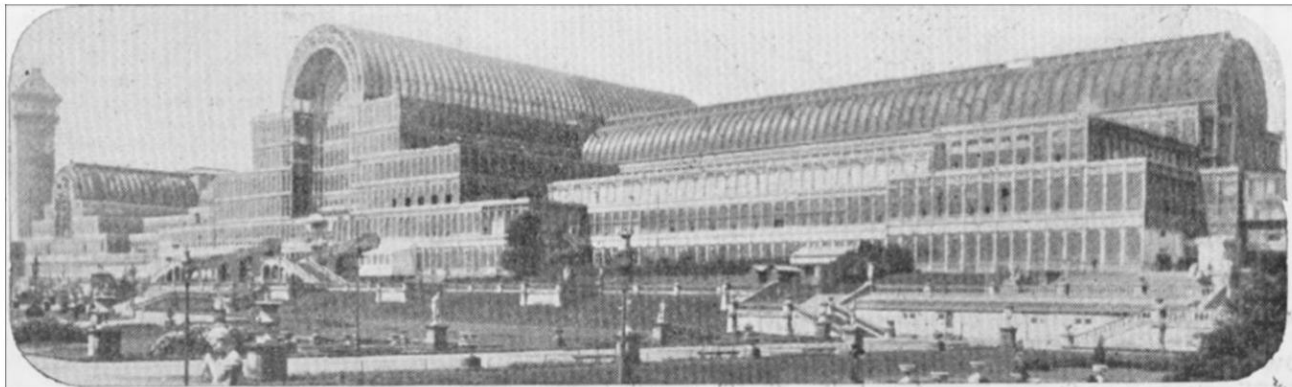
**SATURDAY, SEPTEMBER 13TH,** however, will make history. Having already been privileged to pioneer the full Pentecostal message in the largest halls in the British Isles, we are on this day, D.V., planting the flag in the Crystal Palace. We are depending for strength, not upon the arm of flesh, but on the strong arm of the Lord, in answer to prayer. The message will not be in enticing words of man's wisdom, but in the demonstration and power of the Holy Ghost. God who has stood by us in the great achievements of the past can be relied upon to stand by us now. We are looking forward to meeting with thousands of our happy Foursquare Gospel family, some who in the days of beginnings in 1915, called to leave all and follow Christ, joined in the laying of the foundation of this great movement. Retrospective meditation on their part when they join in the worship of God, in the greatest exhibition building in the world, will surely take them back to the little hall in Hunter Street, Belfast.

Those who have been miraculously healed will be present, some who for years were pushed about in wheeled carriages and chairs, some who struggled along on crutches, others who dragged along the paralysed limb, others who were victims of the deadly cancer, and other diseases from which they formerly suffered—they will be present to testify to their deliverances through

## THE HEALING POWER OF GOD.

Thrilling indeed will be the testimonies of miraculous healing, captivating will be the demonstration of Divine power, uplifting will be the great service of song.

We shall look upon the Crystal Palace as our big home for one whole day, where friend can meet with friend and talk about the things pertaining to the Kingdom. There will be many and varied attractions in the grounds that day, but the one great attraction to Foursquare Gospellers will be their risen Lord and Master. In His presence they will experience the fulness of joy, and together they will join in rapturous song and Spirit-filled worship.



THE CRYSTAL PALACE, LONDON—THE LARGEST EXHIBITION BUILDING IN THE WORLD.

# How to Reach the Crystal Palace

ON page 11 of the cover we print full particulars of the great gatherings and also of the musical programme.

The plan at the foot of this page has been prepared to assist visitors to the Demonstration. It shows the various entrances to the Palace grounds.

Private motor cars, as well as 'buses and charabancs, may park along Crystal Palace Parade.

Below we give an outline of the various routes to the Crystal Palace:

## BY OMNIBUS.

2a, 2b (from Finchley, Golders Green, Baker Street, Victoria, Vauxhall, Stockwell, Brixton, Norwood, Catford etc)

3b (from Camden Town, Piccadilly Circus, Charing Cross, Westminster, Kennington, Brixton, Herne Hill, etc.).

12a (from Oxford Circus, Elephant and Castle, Peckham, Forest Hill, etc.)

49c (from Shepherd's Bush, Kensington, Battersea, Clapham Junction, Streatham Common, etc)

The following routes also pass near the Palace:

75d (from Caterham, Purley, Croydon, Blackheath, etc)

82b (from East Acton, etc)

109 (from Eltham, etc)

## BY TRAMWAY.

From City 76, 78, 80 (to Norwood only)

From Croydon 4, 5

## BY SOUTHERN RAILWAY.

Frequent electric trains from following stations

Victoria, London Bridge, and Clapham Junction, to Low Level Station.

St. Paul's to High Level Station (opposite Main Entrance)

Cheap day tickets from above stations 1/- return (Clapham Junction, 9d).

Cheap day tickets also from all Southern Railway stations in London and the suburban electrified area, including the following Balham, Banstead, Barnes, Battersea Park, Beckenham Junction, Belmont, Bermondsey South, Brixton, Brockley, Bromley South, Carshalton Becches, Cheam, Clapham and North Stockwell, Coulsdon North, Croydon, Denmark Hill, Dulwich, Elephant & Castle, Forest Hill, Herne Hill, Honor Oak, Honor Oak Park, Kingston, Norbiton, Norbury, New Cross Gate, Nunhead, Orpington, Peckham Rye, Purley, Purley Oaks, Queen's Road (Peckham), Richmond, Selhurst, Streatham Hill, Streatham Common, Surbiton, Sutton, Thornion Heath, Tulse Hill, Waddon, Wallington, Wandsworth Common, Waterloo.

See diagram on next page

## FROM RAILWAY TERMINI.

The following are the best routes from the main railway stations

**Victoria.** 'Bus 2a, 2b, or Southern Railway (direct)

**London Bridge.** Southern Railway (direct)

**Clapham Junction.** 'Bus 49c, or Southern Railway (direct)

**Euston.** 'Bus 68b, 68c, 169b to Herne Hill, then 2a, 2b, 3b, or Underground to London Bridge, then Southern Railway

**King's Cross and St. Pancras.** 'Bus 77a, 177 to Whitehall, then 3b, 12a, 82b, or Underground to London Bridge, then Southern Railway

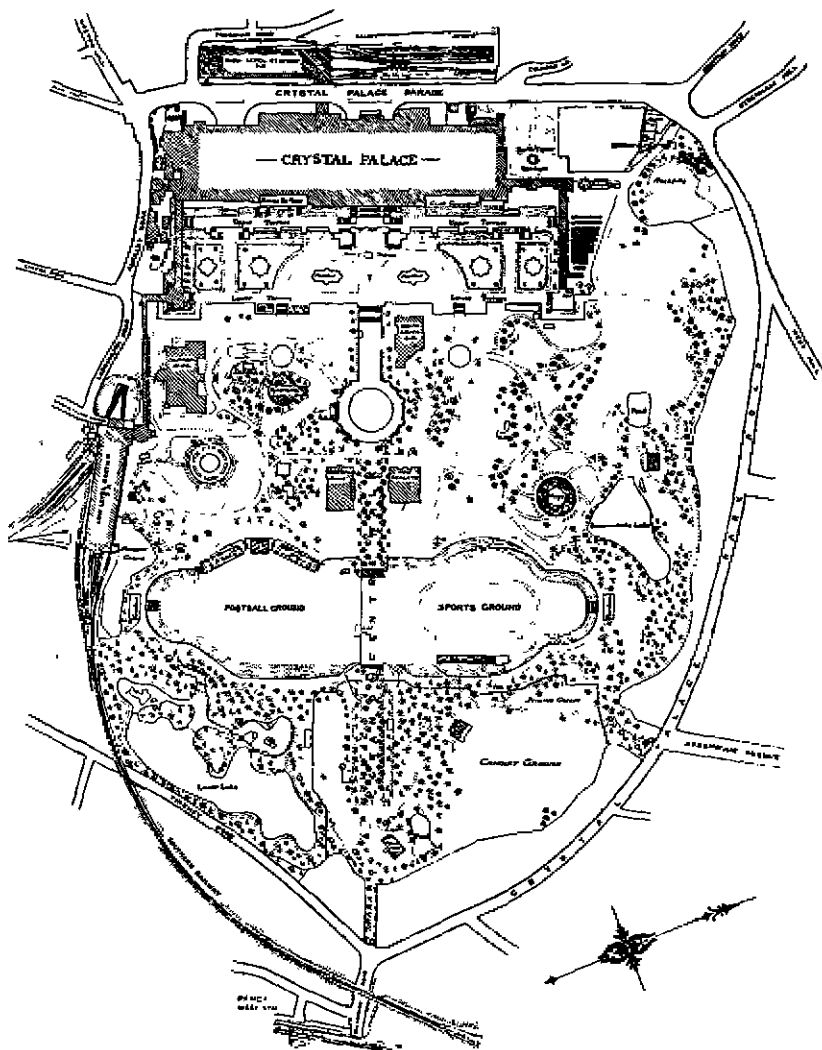
**Paddington.** 'Bus 7, 7a, 15a to Marble Arch, then 2a, 2b

**Liverpool Street.** 'Bus 133, 134 to Brixton Station, then 2a, 2b, 3b, or Underground to Victoria, then Southern Railway

**Waterloo.** 'Bus 68b 68c, 169b to Herne Hill, then 2a, 2b, 3b, or Southern Railway (change at Clapham Junction)

Visitors from the south coast should not book to Charing Cross, but to Clapham Junction, Victoria, or London Bridge, from which stations there are frequent trains direct to Crystal Palace station

## PLAN OF CRYSTAL PALACE GROUNDS



The following Entrances will be open:

**CRYSTAL PALACE PARADE (2 entrances).**—High Level Station, 'Buses 2a, 2b, 3b, 49c, and Tram 5

**LOW LEVEL.**—Low Level Station and Tram 5.

**PENGE.**—Penge West Station, Tram 4, and 'Bus 12a [Short walk from 'Buses 75d, 82b, 109].

## THE ORDINARY ADMISSION

to the Crystal Palace on Saturdays is 1/6, but tickets may be obtained from us in advance at 1/- each

Secure yours at once!

# Continued Blessing in Mexico

By Pastor GEORGE THOMAS of Guadalupe

IT is with gratitude to our Lord we can record that the Gospel is penetrating the villages of Mexico, and here and there groups of believers are being formed where the Word of God is being read, and as a result souls are being saved and sick bodies healed. During a recent visit to some of our distant assemblies we learned how another village had been reached with the Gospel, and services commenced in one of the houses. The work in this new village was started through one of the Indians who had heard the Gospel in the neighbouring town about twelve miles away, where we have a small assembly. This man invited the native pastor to his village and

### OPENED HIS HOUSE

for services, other members of the family believed, and so the services were continued, the native pastor visiting the village once or twice a week as his time permitted.

Other Indians of the village were invited to the services, and the little company of believers continued to grow so that at present there are about thirty Christians in this village who are faithful, and filled with their new-found joy in their Lord and Saviour Jesus Christ. It is hoped that a church will be built in this village in the near future, the brethren are planning to commence building as soon as they gather in their harvest.

The Roman Catholic religion has a strong hold upon the people in this place, as for centuries they have been under the influence of the priests. The death of a member of their community is the occasion for days of mourning and feasting, with chanting and doleful music, in the house of the dead person. The funeral procession to the cemetery is accompanied by the village band playing the same doleful music. The anniversary of the death of a person is also celebrated with feasting and music for three or four days. During the celebration of one of these anniversaries recently, the native pastor was visiting the village and was invited to share in the festivities, he accepted the invitation, and took advantage of the opportunity to speak of the Lord Jesus Christ, the way of salvation, and our sure hope of the resurrection, afterwards singing a number of hymns, which the Indians thoroughly enjoyed, as they are fond of singing and music, and will sit for hours playing their guitars and other stringed instruments.

At another house the native pastor found a dying man

### THE ROMAN CATHOLIC PRIEST

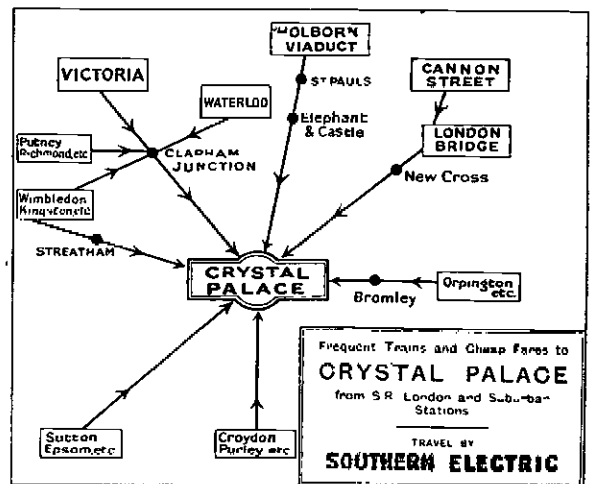
had just visited him and had left, but had not been able to help the sick man to find peace for his soul. The Word of God was read and explained, after which the dying man said that what he had just heard appealed to him more than what the priest had said, and there he called upon the Lord Jesus. The following day he passed away trusting in the atoning sacrifice of Christ.

At another village visited we saw further signs of the power of the Gospel in the lives of these people. There were men and women who only a short time previously had been slaves to sin and vice, especially the drinking of *pulque*, but now were rejoicing in a full salvation. The services in this village also are held in a house, until a church can be built. The house is just one room with bare whitewashed walls, there being no windows, while the floor is just the ordinary earth. As the time for the service drew near, the Indians came along, all the women being barefooted, and their babies slung across their backs (in this way they carry their babies for miles, going along at a jog-trot, their hands being free to carry other articles, or as they may desire). The men came in their white calico suits and sandals, with coloured blankets thrown over their shoulders, and their large wide-brimmed straw hats in their hands.

### CANDLES SUPPLIED LIGHT,

with here and there a man holding a lighted candle in his hand to enable him to see the words in his hymnbook or Bible. Some of the women and children sat on the floor, many of the latter falling to sleep during the service. The service over, we expected the people to leave, but they just stayed, although it was a late hour. Presently one of the members asked if we could not sing another hymn. That over, another hymn was given out, and thus they kept on singing, expressing in song what they felt in their hearts.

In a number of the neighbouring villages also, the Gospel has penetrated and there are small groups of believers, but on account of the distance from one village to another, and bad roads, it is possible to visit them only occasionally. Pray that the Lord of the harvest will thrust forth more native workers, that they may visit these needy and isolated places and help others to learn of Him who alone is able to save and give eternal satisfaction.



# Gems from Thomas a'Kempis

**"THE kingdom of God is within you,"** saith the Lord. Turn thee with thy whole heart unto the Lord and forsake this wretched world, and thy soul shall find rest

Learn to despise outward things, and to give thyself to things inward, and thou shalt perceive the kingdom of God to be come in thee.

"For the kingdom of God is peace and joy in the Holy Ghost," which is not given to the unholy.

Christ will come unto thee, and shew thee His own consolation, if thou prepare for Him a worthy mansion within thee

## ALL HIS GLORY

and beauty is from within, and there He delighteth Himself

The inward man he often visiteth, and hath with him sweet discourses, pleasant solace, much peace, familiarity exceeding wonderful

O faithful soul, make ready thy heart for this Bridegroom, that He may vouchsafe to come unto thee, and to dwell within thee

For thus saith He, "If any man love Me, he will keep My words, and My Father will love him, and We will come unto him, and will make Our abode with him."

Give therefore admittance unto Christ, and deny entrance to all others.

When thou hast Christ, thou art rich, and hast enough. He will be thy faithful and provident Helper in all things, so that thou shalt not need to trust in men.

For men soon change, and quickly fail; but Christ remaineth for ever, and so standeth by us firmly unto the end

There is no great trust to be put in a

## FRAIL AND MORTAL MAN,

even though he be profitable and dear unto us; neither ought we to be much grieved, if sometimes he cross and contradict us

They that to-day take thy part, to-morrow may be against thee, and often do men turn like the wind

Put all thy trust in God, let Him be thy fear and thy love. He will answer for thee, and will do all things well, and as is best for thee.

Thou hast not here an abiding city; and where-soever thou mayest be, thou art a stranger and a pilgrim: neither shalt thou ever have rest, unless thou be inwardly united unto Christ

Why dost thou here gaze about, since this is not the place of thy rest? In heaven ought to be thy home, and all earthly things are to be looked upon as it were by the way

All things pass away, and thou together with them. Beware thou cleave not unto them, lest thou be caught, and so perish. Let thy thoughts be on the Highest, and thy prayers for mercy directed unto Christ without ceasing.

If thou canst not contemplate high and heavenly things, rest thyself in

## THE PASSION OF CHRIST,

and dwell willingly on His sacred wounds.

For if thou fly devoutly unto the wounds and precious marks of the Lord Jesus thou shalt feel great comfort in tribulation: neither wilt thou much care for the slights of men, and wilt easily bear the words of those that reproach thee.

Christ was also in the world, despised of men, and in His greatest necessity forsaken by His acquaintances and friends in the midst of reproaches.

Christ was willing to suffer and be despised; and darest thou complain of anything?

Christ had adversaries and backbiters; and dost thou wish to have all men thy friends and benefactors?

Whence shall thy patience attain her crown, if no adversity befall thee?

If thou art willing to suffer no contradiction, how wilt thou be the friend of Christ?

## SUFFER WITH CHRIST,

and for Christ, if thou desire to reign with Christ

If thou hadst but once perfectly entered into the secrets of the Lord Jesus, and tasted a little of His ardent love, then wouldst thou not regard thine own convenience or inconvenience, but rather wouldst rejoice in reproaches, if they should be cast upon thee; for the love of Jesus maketh a man to despise himself

A lover of Jesus and of the truth, and a true inward Christian, one free from inordinate affections, can freely turn himself unto God, and lift himself above himself in spirit, and rest in full enjoyment.

He that judgeth of all things as they are, and not as they are said or esteemed to be, is truly wise, and taught rather of God than of men

He that knoweth how to live inwardly, and to make small reckoning of things without, neither requireth places, nor awaiteth times for performing of religious exercises.

## A SPIRITUAL MAN

quickly recollecteth himself, because he never poureth out himself wholly to outward things.

He is not hindered by outward labour or business, which may be necessary for the time. But as things fall out, so he suits himself to them.

He that is well ordered and disposed without himself, careth not for the strange and perverse behaviour of men.

A man is hindered and distracted in proportion as he draweth outward things unto himself.

If it were well with thee, and thou wert thoroughly purified from sin, all things would fall out to thee for good, and to thy progress.

But many things displease and often trouble thee, because thou art not yet perfectly dead unto thyself, nor separated from all earthly things

Nothing so defileth and entangleth the heart of man, as the impure love of things created.

If thou refuse outward comfort, thou wilt be able to contemplate the things of heaven, and often to receive internal joy.



# Reports from Foursquare Centres

Special Campaigns—Marked Progress—Sunday School Work

## NUMBERS STEADILY INCREASING.

**Rochester** (Pastor H W Greenway) Although surrounded by the deadness of ritualism and modernism, the Rochester assembly is still very much alive to God in the power of the Holy Ghost

The Lord is richly blessing the ministry of His servants, Pastor and Mrs Greenway Souls are being saved, and the saints uplifted and blessed Every branch of the work is very active in the service of the Master

Especial mention must be made of the open-air work as carried on both by Crusaders and the older folk, crowds listening attentively to the old-time Gospel ministered in song and word in the power of the Holy Spirit Reports are to hand from various sources of the blessing received from these meetings, which are held twice and three times a week

The recent visit of Pastor Mullan proved to be a time of real refreshing from the presence of the Lord Larger congregations than usual at the three meetings listened enthralled to the messages (illustrated by curios, etc.) of the pioneering work engaged in by our missionaries in Central Africa and were inspired to pray with renewed zeal for this glorious work

Despite the holiday season numbers are steadily increasing at Rochester, and the saints are looking forward to and praying for a real time of revival in the forthcoming autumn meetings, should the Lord tarry

On a recent Wednesday, the Rochester Crusaders paid a visit to the mission which is now being conducted at the village of Meopham by Mr J Tetchner, and a real time of fellowship and revival blessing resulted, the hall being full, and a spirit of enthusiasm manifested by all present

## FOUR SOULS SURRENDER.

**Reading** (Pastor J C Kennedy). The past week has been one of much blessing, and as a result of earnest prayer, four souls surrendered to the Master on Sunday Praise His Name!

On Wednesday the first Sunday school outing ever held in connection with the assembly took place, a delightful river trip was arranged, and about 120 children and adults made the voyage to Goring On arrival the party partook of an excellent tea, and afterwards ascended Streatley Hill, from the summit of which one of the finest views in England may be obtained, all Elm's well-known choruses and hymns were sung en route and on the hill, and at the close of the day—on arrival at Reading about nine p.m., everyone voted it a thoroughly enjoyable day Praise the Lord, the fellowship of His people is a joy to behold!

## SUNDAY SCHOOL WORK.

**Maldon, Essex** (Evangelist R A Gordon) On Sunday evening, August 17th, after the preaching of the Word a sister was reclaimed to the Lord

In the afternoon an open Sunday school service was well attended by parents and friends Evangelist R A Gordon gave an illustrated address on the word "Joy," to which the children listened very attentively

On Wednesday, July 16th, the Sunday school went for their first outing to Steeple Stone by motor coach About 28 children and 25 adults spent a very enjoyable time by the sea The friends were pleased to have with them some visitors who were holiday-making in the town, and all the fellowship on this occasion was a great blessing

## STIRRING SERVICES IN PEACEHAVEN.

**Peacehaven** (Pastor F J Wellman) The following is culled from the "Peacehaven and Newhaven Gazette" of 23rd August

"It was our pleasure and profit to attend one of the meetings of the Gospel Campaign now being conducted by the Elm Foursquare Gospel Church, in Sankey's Hall, Peacehaven, and because it was such an evening as to draw one to outdoor recreation we were a little surprised at first (but not later) to see so good an attendance The reason seems obvious A hearty personal welcome, joyous singing of well-known hymns, and a prevailing spirit of good fellowship

"The service opened with exceptionally hearty singing, fol-

lowed by a brief but spirited address by a young Crusader whose enthusiasm created a distinct impression

"The speaker on this occasion was Pastor F J Wellman, of the Brighton Tabernacle, who impressed us as a power of no mean order in the evangelistic cause After reading aloud the second chapter of the Acts he selected verse 42 for his address "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers"

"In a very striking manner Pastor Wellman pointed out the simplicity of the Christian faith, which was in believing and acting as Christ exhorted us to, and in prayer, which was a very definite power There was no need, he declared, for the various doctrines—the Christian faith was so simple

"The service ended with an earnest appeal to all present to stand fast in the Faith, and the concluding hymn was another example of hearty, joyous singing"



HAPPY FOURSQUARE GOSPEL STUDENTS  
Six Nationalities—all One in Christ

## Our Readers and the C.P.

A correspondent in Egypt writes

"We are standing with you in prayer that the dear Lord will register a bright day of victory to you on 13th September in the Crystal Palace, and make it a winning day as He made Birmingham."

An English reader writes

"We shall miss the joy and privilege of joining you all at the Crystal Palace on September 13th, but will be with you in spirit, and in prayer, praising God for inspiring you with the courage of undertaking such a great enterprise for His Kingdom As I shall not have the pleasure of being present, I can at least have the privilege of taking my share in this great witness for the Lord Jesus by helping the financial need, and therefore enclose my gift for the Lord's treasury. I am sure there must be many who would willingly do their bit to help in this way, therefore may I make the suggestion through the columns of the *Elm Evangel* by your printing this letter?"



# The Family Altar

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

**Sunday, September 14th.** John xx 19-31

"He saith unto them, Receive ye the Holy Ghost" (verse 22)

We are not told that any of the disciples actually did receive the Holy Ghost at that time. It was the giving of the gift, but not the delivery of it. Immediately after His resurrection and first-day ascension, the Lord gave the Holy Ghost unto His own, but the delivery of the blessed Gift did not take place until Pentecost—fifty days later. God gave Joshua the gift of Jericho—"See, I have given into thine hand Jericho" (Joshua vi 2). But it was not until at least seven days later that the gift was delivered (Joshua vi 20). God gave the gift before He delivered it. Some years ago a friend said to me, "I give you £10 for your work." I said, "Thank you." I accepted the gift, but it was not until some days later that the £10 was actually placed in my hands. A gift is accepted by faith—when it is delivered, there is sight and feeling. So with the Holy Ghost. We can accept the Holy Ghost by faith at any moment. There may be no feeling at that time—just faith. But when the gift is actually delivered, then there will be feeling—glorious feeling.

**Monday, Sept. 15th.** John xxi 1-14

"Peter did cast himself into the sea—the other disciples came in a little ship" (verses 7, 8)

Peter's method of reaching Jesus was expeditionary. The method of the other disciples was quite ordinary. Yet by ordinary experience and by extraordinary experience all these men got to Christ. We don't all get to Christ in the same way. Some come to Christ on the high tide of a mighty revival—others yield to Him in the midst of ordinary everyday circumstances. Some are under conviction for many hours and shed tears of deep contrition before their sorrow is turned into joy. Others are so charmed with Christ that hours of sorrow are not experienced because of the overwhelming joy of being received by Him. Experiences vary. Some get to Christ by a Peter-like plunge. Others get to Christ in a John-like boat. Don't let Peter criticize John or John criticize Peter, but let both rejoice together that in their own way they have both got to Christ. The method of coming is unimportant. The fact of coming is vital.

**Tuesday, Sept. 16th.** John xxi 15-25

"What is that to thee? Follow thou me" (verse 22)

Most of us are like Peter. We are a bit bothered by what other folk are doing or going to do. John will go to the meeting if Peter will go, Mary will be a missionary if Martha will be one, too, Aquila will go to the early morning prayer-meeting if Priscilla will go also, Paul will distribute tracts if Barnabas will go with him, James will be at the open-air meeting if Andrew is there likewise, David will go out with the cycling evangelistic band if Jonathan will get his bike mended and go too, Lydia will join the Bible Correspondence School if only Phebe will do the same, and Thomas will give a £100 to the building fund if Matthew will give a similar amount. But the Lord calls us to take our eyes off others and fix them on Him. Never mind what others think, say, and do. Find out God's will for yourself, and do it, although it may mean a companionless road except for the companionship of your Lord.

**Wednesday, September 17th** Psalm xxvi 1-12

"Examine me, O Lord, and prove me" (verse 2)

The world examines us, friends examine us, Satan examines us, God examines us. The world examines us and probably, praises when we should be blamed and blames when we should be praised. Our friends examine us, and usually pass a too generous verdict. The Devil examines us, and finds fault with every act of faith toward God. God examines us, and finds pleasure in our faith—our faith alone. Whatsoever is not of faith is sin, but whatsoever is of faith pleases God. David was able to say, "I have walked in Thy truth." As God examines us, can He see that we too have walked in His truth? To walk in truth frequently costs a great deal. It costs money, it costs comfort, it costs approval, it sometimes costs valued friendship. But it gains heavenly wealth, it

brings comfort of heart, it brings the approval of God, and it brings the satisfied friendship of the Lord Jesus Christ. If we would know an undeviating walk, then we must have an undeviating faith. Only a great faith in God enables us to live a life that will not collapse in the presence of His examination.

**Thursday, September 18th.** Psalm xxvii 1-14

"The Lord is my light" (verse 1)

But is He? We say He is. But is the Lord really our light? Every one of us has to travel at times along very dark roads. I know all life's roads are not dark—some roads are full of warmth and sunshine. But many roads are dark. It was a dark road when father lost his situation. It was a dark road when baby Tom lay at the point of death. It was a dark road when that letter arrived breaking off a cherished friendship. It was a dark road when that situation we expected to get was denied us. It was a dark road when another business the same as ours opened a few doors away in opposition. Oh yes there are many dark roads, but if we walk along a dark road in fellowship with God then even the darkness is light about us. Darkness abounds, but there is a Light which superabounds. The Lord is my light.

**Friday, September 19th.** Psalm xxviii 1-9

"My heart trusted in Him, and I am helped" (verse 7)

Help! Yes, we all need help. Help is such an embracing word. Sometimes it only means a little help in the kitchen but at another time it means a great deal of help in the soul. "Help me!" is a phrase used in a thousand different ways. "Help me" says mother to her daughter, "help me clean away the tea-things and do the washing up, then we can both go off to the meeting." "Help me," says the scholar to her teacher. "I cannot do this sum, it's so hard." "Help me lift this load." "Help me mend this puncture." "Help me carry these parcels," and so on. The cry is variously responded to. We look to some for help, and they say, "I am too busy," or "Do it yourself," or "How you do bother me." But when our needy heart turns to God and cries to Him, He gives the help we ask for. It may not come precisely in the way we expected it, but it comes in such a sure way that looking back we are able to say, "I cried to Him, I trusted in Him, and I was helped."

**Saturday, September 20th.** Psalm xxix 1-11

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength" (verse 1)

This may be understood in two ways. (a) You who are strong, give your strength unto the Lord. (b) You who are strong, acknowledge that your strength cometh from the Lord. Both thoughts are true. If we are in any way strong, let us give that strength to the Lord. In addition let us acknowledge that the strength which we have comes from the Lord. Let us give our best to the Lord. Also let us acknowledge that our best cometh from the Lord. Notice that the eleventh verse says, "The Lord will give strength unto His people." Put emphasis upon the "will."—"The Lord will—will give strength." Then let us in return also put emphasis upon the word—"I will—will—will give that strength back to God."

## WANTING RECOGNITION

A story is told of a man in a back pew of a church who was seen from the pulpit with his hat on. The minister beckoned to a deacon, who went to the man and asked if he was aware that his hat was on.

"Thank God," said the man, "I thought that would do it. I have attended this church for six months, and you are the first one who has spoken to me!"

The early church had learned love and brotherliness, hence their numbers increased.

September 21st, 1930.

READING: I' Chron xxxii 9-23.

# Sunday School Lesson By Pastor P. N. CORRY

**MEMORY TEXT:** "Be strong and courageous . . . for there is the Lord our God to help us and to fight our battles."—II. Chronicles xxxii. 7, 8.

## A VISIT TO THE BRITISH MUSEUM

### TEACHER'S NOTES.

Before taking this lesson with your class, read the accounts of this siege in II Kings xviii, xix, and Isaiah xxxvi. and xxxvii, for it is one of the most interesting of the historical narratives of the Old Testament, and one that is verified to the minutest detail by the monuments of Assyria. If it is at all possible for you who live near to or in the City of London, take your class to the British Museum, and you will then be able to shew them the very characters and events mentioned in these chapters. But please, if you go, take your Bibles with you, and if you cannot find what you want, ask the attendants, who will gladly direct you.

### Sennacherib's Quarrel.

Years before the events recorded in this chapter Hezekiah's father had asked help from the king of Assyria, Tiglath-pileser against the kings of Israel and Syria (II Kings xvi 1-9), and in return had paid him tribute, just as in our Lord's day the Jews paid tribute to Rome. Hezekiah stopped payment of this yearly sum, and it was this act of defiance that brought trouble upon the nation (II Kings xviii 7). Lachish, a very strong city of the Jews, was taken by Sennacherib, and at once Hezekiah is quick to make amends (II Kings xviii 13, 14). In the Assyrian Saloon of the British Museum at the far end of the Sculptures on the wall, you will find a picture (Slab 28) of this very event, for there you can see Sennacherib seated upon his throne before the city of Lachish receiving the spoil. In spite of the tremendous gift that the king of Assyria demanded from Hezekiah (it amounted to nearly £268 000 of our English money) he was not satisfied (II Kings xviii 14-16) and sent some of his chief captains against Jerusalem. I used to think that Rab-shakeh, Tartan and Rasaris were the names of these men (II Kings xviii 17). They are not names, but titles, and you can see a portrait of

**Sennacherib and Tartan** in Room 25, the Assyrian Transept of the British Museum at the far end between the two great bulls, Slab No 3, brought from Nineveh. It is these men that now come and call for the king, and deliver the messages that we read in this chapter (II Chronicles xxxii 9-15). The king is in consternation and rends his clothes, but makes his prayer unto Jehovah in whom he has put his trust (II Kings xix 1-4 and II Chronicles xxxii 7, 8). God heard his cry, and the prophet Isaiah sends a message of comfort to him, informing him of four things that are to happen unto Sennacherib (Isaiah xxxvii 6, 7).

- 1 I will send a blast upon him
- 2 He shall hear a rumour
- 3 He shall return to his own land
- 4 He shall fall by the sword in his own land

After this Sennacherib sends a letter by his servants to Hezekiah, which he at once spreads before the Lord (II Kings xix 9-14), and in answer God says, "He (Sennacherib) shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it—for I will defend this city to save it" (Isaiah xxxvii 33-35). All this must have seemed very improbable considering the succession of victories then attending Sennacherib's army, but all was fulfilled to the minutest detail!

be more with us than with him, and with us is the Lord our God to help us and to fight our battles."—II. Chronicles xxxii. 7, 8.

### The Blast.

Sennacherib and his host advanced towards the city, but God sent His angel, and cut off all the mighty men of valour the leaders, and captains of the king of Assyria, and 185,000 were slain (see II Chronicles xxxii. 21, and II Kings xix 35). How did this happen? Herodotus, the Greek historian, about 200 years after this, in his history Book II, chapter 141, tells us how this was done. He saw a statue in Egypt of a king holding a rat in his hand with the words, "Look on me, and learn to reverence the gods," written under it, and when he asked what it meant, they told him the story of Hezekiah's deliverance from the power of Assyria. The Egyptians said that hordes of rats swarmed down as the soldiers slept, and ate up all the bowstrings. But in the East rats do more than eat bowstrings—they bring plague, and as the Philistines long before connected rats with plague (I Samuel vi 5, 18), so had the Egyptians portrayed this connection in their statue, and we may be sure that Sennacherib's army perished by the same means—plague.

### The Rumour.

Sennacherib who at this time was marching westward to engage the Egyptian army, which was at Pelusium on the frontier of Egypt, hears of the great disaster that has happened through the sudden attack of the plague in the Assyrian hosts and immediately he calls off the campaign and

**Returns to Nineveh**, just as prophesied by Isaiah, without having shot one arrow, or cast a bank against the city of Jerusalem (II Chronicles xxxii 21). Now if you will go upstairs to the Babylonian Room of the British Museum in the Second Northern Gallery, Room III, Table Case E, Clay Tablet 137, you will see the end of the story. This tablet records in column III, lines 34 and 35, the fact that Sennacherib, king of Assyria was

**Killed by His Son** on the 20th day of the month Tebet, in the 23rd year of his reign, when kneeling in the Temple at Nineveh (II Kings xx 36, 37, and II Chronicles xxxiii 21). One more interesting reference to Sennacherib will be found in the Assyrian Room of the British Museum, Table Case E, prism 21, in which Sennacherib records his campaigns against Palestine. He says, "I shut up Hezekiah like a caged bird. I shut up within, and I took vengeance upon any man who came forth from his city. His cities which I had captured I gave to the king of Ashdod, and I reduced his land." But he never mentions having captured Jerusalem, nor the defeat that he received at the hands of Jehovah. Knowing, however, how even modern historians hide the history of defeats, you will not be surprised that this one was not reported! I have purposely gone into the details of this history, and shewn how the tablets and monuments in the British Museum substantiate the account given us in the Bible, because in these days, when many are trying to undermine the authority of the Word of God, it is good to see how perfectly correct the Bible is when faced with the facts as recorded by the rulers of Assyria themselves. Thank God Hezekiah did not trust in vain—he proved that God was his help and fought his battles (II Chronicles xxxii 8), and so we in our fight for truth and for the Scriptures prove Him to be mightier than all that can be against us. He is still the God who answers the cry of distress, and is mighty to save.

## Children's Bible Educator

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space. Each diagram represents the name of a person or place mentioned in the Bible. Children under fourteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address and send in your answers as soon as possible to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4.

I xxxl axxxx axd gx xo mx Fxxhax axd wxll xxy uxko hxx Fxxhax I hxxe sxxoxd axhaxnt hxxhen axd bfxrxx txxx axd xm ax mxxx woxtxy ix bx cxllxd txy sxx

Thxx thxt bx wxve shxxl shxxe xs txx bxxhxtxxx ox thx fxxmxxxxt

Tbx Lxxd ix a Gxd xf kxxlxxgx axx bx Hxx xxtixs axx wxxghxd

Bx claxxd wxh hxxlxxy fxx Gxd resxxtth txx pxxkd axd gxxxtx gxccc tx txx hxxblx

I xx txx Lxxd txx Gxd thx hxy oxe ox lxxel thx Sxxlxx.

Solutions should arrive first post Monday, September 15th.

## Talkativeness (1. Thess. iv. 11)

**T**ALKATIVENESS is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether, and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by

### A WORLD OF WORDS;

how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of Divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest afresh in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that if properly compressed would drive a train sixty miles an hour, if allowed too much expanse would not move it an inch, and so the true

action of the heart, if expressed in a few Holy Ghost-selected words, will sink into minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and Divine peace beyond our present dreams.

Third, loquacity leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them and the rest of our talk is all pale skimmed milk, until we get alone with God, and feed on His green pasture until the cream rises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is impossible for even the best of saints to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. I must

### GUARD MY SPEECH

as a sentinel does a fortress, and with all respect to others. I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within, sometimes by an interior furnace of suffering that burns out excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

"He that hath knowledge spareth his words, and a man of understanding is of a cool spirit" (Prov. xvii 27, R V)—Sel

## "My Father Gives; He does not Sell"

**A**MOTHER lay dying—her parched lips thirsted for something to refresh them. By her bedside stood her little daughter, about fourteen years old, wondering what she could get to ease the thirst. Suddenly the thought struck her: "I have seen such beautiful grapes in the hothouses of the Court gardens; I'll go and ask how much one bunch would be. Oh! if I could just get one bunch for mother!"

Away she slipped with all haste, and soon reached the first lodge. The sentry on guard asked her errand. "I must see the king," said the little maid. "Impossible!" replied the stern soldier. "But mother is dying," she pleaded. "I can let no one pass these gates without authority," was the gruff reply. The poor child's heart sank, and she burst into tears. Just at that moment the king's son himself chanced to ride up, and, noticing the child's grief inquired the cause. Turning to her he said, "Well, and what do you want with the king?" "Please, sir, mother's dying, and I wanted to know what I could buy one bunch of those lovely grapes in the hothouses for?" Mother's so thirsty"; and the tears flowed faster and faster. Touched at this

simple request he bade her follow him. Leading her to one of the vineries, he cut down with his own hand a fine bunch of the rich fruit and gave it to the astonished child, saying, "My father gives, he doesn't sell." With what joy she carried home the luscious fruit to her dying parent.

The grapes were precious, but they could not be purchased. Yet grace could freely bestow the same on the needy. So with God's salvation. It is of infinite worth, yet all the wealth of the earth cannot purchase it. Eternal life is the gift of God. God so loved the world that He gave His Son to die in our stead, and His Word says, "He loved me, and gave Himself for me" (Gal. ii 20). The Just for the unjust. "Will you, as a needy and undone sinner, accept the free gift of God just now? Then you will know the truth of "He that believeth on the Son hath everlasting life" (John iii 36). Remember that because He gave His only Son to die—God gives salvation to ungodly sinners for nothing. You cannot buy it, earn it, or merit it, but you can have it by believing on His Name. Believe on Him now.

# Classified Advertisements

REVISED RATES.

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

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

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

## BOARD-RESIDENCE, ETC.

### Holiday Apartments, etc.

**BOARD RESIDENCE**, comfortable and homely, very central to all parts, near Tabernacle permanent boarders desired, 35/- per week, 21/- for bed and breakfast Mrs Beaumont, 8, Prestonville Road, Brighton B520

**BRIDLINGTON**, Yorks.—Bracing sea air, apartments, board-residence, good accommodation, large or small parties, garage Mrs Kemp, "Elsinore," Trinity Road B528

**ELIM BIBLE COLLEGE**—Visitors welcomed, lovely grounds and other holiday attractions, best of all, spiritual privileges. Come once, you will want to come again Apply Superintendent, Elm Woodlands, Clarence Road, S.W.4

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**HOVE, BRIGHTON**—Clean, homely apartments or bed and breakfast (bath, h & c) Two doors from Tabernacle Open view, close to sea and shops Mrs Baker, 27, Portland Road B523

**HADLEIGH**, Essex.—Comfortable Apartments to let for holiday or permanency Quiet, pleasant spot, convenient access Southend and Foursquare Meetings, moderate terms Mrs Hall, "Kastoria," Woodfield Road B518

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**RAMSGATE** West Cliff.—Comfortable guest house Near assembly and sea Ideal place for holiday Christian fellowship valued Vacancy for permanent boarder Mrs Lancaster, 3, Crescent Road B521

**STREATHAM**, S.W.16.—Comfortable board residence, single rooms or sharing in good Christian home, close to Common and trains to all parts Apply Miss Godwin, 11, Fendle Road B514

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## HOUSES, FLATS, ETC.

### To Let and Wanted.

**TO LET**—In select house three large rooms (unfurnished) 25/- weekly, electric light and gas Vacant from 1st September No children taken Apply, 84, Herne Hill Road, S E 24 B519

**MALVERN**—Comfortable furnished apartments to let, short or long period, healthy, dry and homely Apply, Mrs Nesbit, Hill View, Hornfold Avenue B529

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