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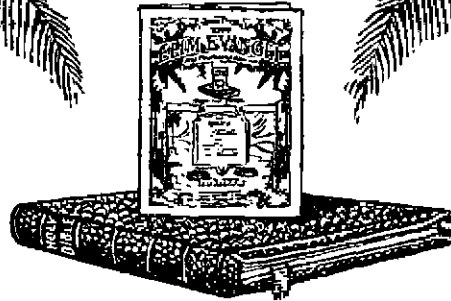
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 40

OCTOBER 3, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. — Ex. XX 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

GREAT REVIVAL CAMPAIGNS

PRINCIPAL GEORGE JEFFREYS AND REVIVAL PARTY

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

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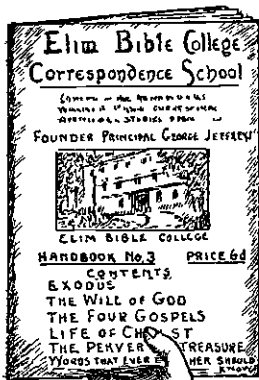
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The Course consists of about fifty Handbooks and inserts, which are supplied monthly. The Handbooks are prepared by Principal Percy G Parker, and the Inserts by Pastors P N Corry, W G Hathaway, E C W Boulton, J Smith, and R. Tweed. Inclusive cost is only 10s per year, which can be paid in instalments. For full particulars, write to the Secretary,

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WATCH THESE DATES:

ANNAN, Dumfriesshire. Commencing Sept 24 Campaign by Pastor F A Farlow

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

BIRMINGHAM Commencing October 8 Ebenezer Congregational Church, Steelhouse Lane Revival Campaign by Evangelist P H Hulbert

CLAPHAM. October 4 (Saturday) Elim Woodlands Monthly gathering, 3.30 to 9 p.m. Fellowship Tea, music and singing Bible talk and prayer meeting Tickets 1/3 at the door, or 1/- if bought in advance at any Elim Church in London All Welcome

COLCHESTER. Commencing Sept 21 Foresters' Hall Campaign by Pastor and Mrs. C J E Kingston

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

This space is reserved for local announcements

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1930

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 40

October 3, 1930

Twopence, Fridays

A Day of Divine Demonstration

Principal George Jeffreys at the Crystal Palace

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

ANOTHER of those remarkable Foursquare Gospel demonstrations is added to the ever-accumulating records of achievement which mark the triumphant progress of this God-created and God-chosen movement. Ever since the preliminary announcement of this event was made some weeks ago, the tide of enthusiasm has steadily risen, until as the actual day drew nigh thousands of hearts beat high with holy expectation—desire grew deep and strong to join the jubilant multitude of those who made their way to this festal palace. One could detect something buoyant and bracing in the very bearing of these people as they streamed towards—what for the time being had become—a real centre of salvation and healing. There was something exceedingly contagious in their joy. Almost ere you knew it, you found yourself caught in the current of their gladness.

How small one felt amidst that tremendous throng Everything conveyed

THE IMPRESSION OF IMMENSITY!

those almost interminable rows of chairs—the huge transparent transept walls, towering upward towards the dome of the skies—the rustle of those thousands of glory-coloured song sheets, like the sound of softly fluttering wings or the whisper of countless aspen leaves borne upon the breeze—the thunderous outpouring of song, sometimes rising in one mighty and magnificent crescendo of harmonic sound, crashing out its conquering volume of vocal melody, anon to subside into the stillness of a great hush of heart as that vast congregation was led in earnest articulate prayer to the very throne of the Eternal. One felt that Spirit-breathed petition voiced the prayer rising in so many hearts—offering, as it did, praise for the past and breaking into a heart-cry for still greater manifestation in the future.

What a stirring spectacle that great array of up-turned faces presented—the varying emotions which found expression thereon—wonderment, enquiry, gladness, gratitude, spiritual satisfaction, desperate desire—each and all swayed by that indefinable sense of the nearness of God. Like the surface of the sea, now calm and serene in tranquil grandeur, and then again lashed into furious motion, by the action of the wind, so that crowd responded to the moving of the

quickenng Spirit. Here could be found fervour without fanaticism, intensity without irreverence, enthusiasm without extravagance. At times a mystic haze of heavenly glory seemed to hang over that throng of God-conscious souls; the very air seemed redolent with a

WONDROUS SPIRITUAL FRAGRANCE.

Instinctively the writer's thoughts turned to that redeemed race of Israel, when brought out of Egyptian bondage, and led in safety through the deeps of the Red Sea. One could visualise the victorious multitude as they stood supremely happy in their God-given deliverance. Somewhat of a parallel indeed! For here too, assembled in this vast auditorium, was a great company of those who had passed through death into newness of life—thousands of enfranchised souls whose liberty had been bought by the blood of God's sacrificial Lamb.

As one contemplated this enormous crowd in all its glad and spontaneous freedom, we cannot conceive why our critics come to the conclusion they do regarding this work. Evidences of the source from which it springs are sufficient to make such false conclusions utterly inexcusable. Alas, in all too many instances we fear it is nothing less than a wilful and wanton attempt to mislead people as to the real character of the work and its leaders.

The afternoon service rose to a splendid pitch of triumph, and provided one of those overwhelming challenges to both saint and sinner to meet God, and prove Him in uttermost abandonment. The pulse of that great gathering throbbed with life Divine. Not for a single moment was dullness allowed to descend upon that exuberant, exultant throng.

When Principal George Jeffreys rose to deliver his message one realised the atmosphere pregnant with intense and intelligent interest. He is a preacher who quickly establishes a genial and generative contact with his congregation. Hearts speedily grew responsive and receptive as he unfolded four of those pivotal and

CARDINAL PHASES OF THE GOSPEL

for which the movement stands. And what a setting for such a message! On every side a vision greeted and gladdened the eye of the onlooker which served as a wonderful vindication of the miraculous. Hun-

dreds of healed ones were there, eager to tell of the transformation wrought in their bodies, ready to bear eloquent witness of the present-day virtue of Christ. Can you wonder that at times the fire that burned within burst forth in hearty hallelujahs and full-throated exclamations of praise?

When one endeavours to estimate the power and analyse the success of this man whose ministry is moving multitudes to God, they are amazed at, and cannot but admire, the fearless and faithful methods which he employs in the presentation of the truth. At the risk of reputation he is prepared to cross swords with current opinions, thereby exposing himself to scurrilous and scathing criticism. Here is a preacher with a God-given goal—conscious of a constraint which carries him through to his objective. He does not indulge in a form of intellectual jugglery or in those grandiloquent puerilities which leave the hearer limp and cold. Not with "enticing words of man's wisdom" is his message marred, though many of his utterances are lightning-like, as if shot from the quiver of the infinite and the infallible Spirit, winging their way to the mark—burning their course to the soul like a living coal. His addresses literally teem and tingle with inspiration. There is a breadth, richness, and freshness in them. There is also something irresistibly attractive and wonderfully winsome in the appeal which the message makes to the unprejudiced intelligence. It invites inquiry, creates conviction, destroys indifference, and prevails over prejudice. Both accent and attitude bespeak that authority which comes with prophetic vision. A glance at the band of men who surround and support the Principal in his work is sufficient to reveal

THE TYPE OF MINISTRY

which he wields. It is the soundness of the doctrines taught, and the saneness of the methods adopted, together with the accompanying confirmatory supernatural signs, which has won the allegiance and alliance of these men. They are bound together by the strong cords of conviction. Tired of tradition, they have forsaken the choked wells of worn-out dogma, turning to a fellowship that offers freedom and fulness.

And yet what impresses one chiefly is that the focal point of all his teaching and preaching is—JESUS! If the evangel which is proclaimed emphasises the miraculous, that evangel is embodied and expressed in the miraculous Man of Calvary, whose miraculous birth, atonement and resurrection form the foundation of this movement. Around Him and Him alone does this Spirit-anointed ministry revolve. To Christ the Divine Fount and fulness are the sinful, the sick, the sad, and the suffering drawn. In the laver of His blood are they invited to plunge to cleansing and healing. The Cross is ever kept central as the only sufficient remedy for world-wide ruin.

The two great curtains in the Centre Transept of the building seemed suggestive of that veil rent by the hand of God at Calvary. We were also impressed with the fact that the ministry of this movement has done much to pierce the veil of unbelief which has hung so heavily over the land we love, restoring much of the old-time power and glory to many

a dry and derelict district where no heavenly rain had fallen for years.

In the evening meeting Principal Jeffreys with great force and feeling examined

A NUMBER OF OBJECTIONS

to the Gospel of the miraculous in its present-day application, his address taking the form of a series of answers to arguments advanced against the Foursquare Gospel. He portrayed the present pressing world-need, and the adequate and abundant provision God had made in the Divine Revelation. Some of those specious but spurious theories which are born of the modern craze for intermeddling with God's Word were torn to shreds beneath the powerful scriptural exegesis of the preacher. The curse of unscriptural and sometimes unscrupulous biblical criticism, which has cast its blighting spell over so many minds, resulting in an encraving unbelief, robbing the Church of her patrimony of power and her heritage of healing, was shewn in its true character under the searchlight of revelation. As he proceeded, Principal Jeffreys pointed out the universality of the Pentecostal promise, proving conclusively that no racial, social or sexual distinctions should shut out the seeker from that legacy of love and life which Christ left for His Church in this dispensation. He went on to shew how this heavenly outpouring was girdling the globe and spanning the seas. Our hearts rejoiced in a Gospel that man cannot nationalise or localise, no matter how desperately he tries.

What a sight, at the close of the evening service, to see that stream of sick and suffering people as they passed across the platform, to be prayed for in the Name of the Prince of Physicians. Indescribable was the display of Divine power. The writer was conscious of the brooding

PRESENCE OF THE CREATIVE SPIRIT,

as one after another, those seekers were struck down beneath the transmuting touch of God. The whole place seemed in some special manner to be overshadowed by the unspeakable glory of God. As the procession moved past, the eager multitude appeared to be bathed in the descending dew from on high—a holy awe enveloped both those that ministered and those to whom they ministered. God was truly manifest in the midst of that mighty assemblage. What wonders were wrought! What burdens were lifted! What prayers were answered! It was an hour of fulfilment of Divine promise. We made our way from that sacred scene with a new sense of wonder in our hearts, and a fresh motive to consecrated service in our lives. Would that all who question the credentials of this God-raised channel of revival could have witnessed the marvellous climax to this day with God.

Once again the great Elm Crusader Choir, as fresh and free as ever under the leadership of Mr. Douglas Gray, played a prominent part in the day's proceedings. One could not view that magnificent mass of men and maidens without being deeply stirred. They included some of the flower of the Foursquare Gospel movement, with all the blush and bloom of youth upon them—youth dedicated to the cause of Christ, and utterly and altogether at His command. What

potentialities they possess! And how they sang! Like the echo from some celestial choir on the eternal shore. No perfunctory performance this, but singing surcharged with Divine unction, melody that gripped the soul for God, that lifted the listener Zionward, and made him conscious of the reality of things eternal. As they sang, it was as though the Spirit had sent a chariot of song to transfer the enraptured worshippers to the upper glory. One who had some time previously heard "The Messiah" rendered in this same building, expressed the opinion that the singing of

THE ELIM CRUSADER CHOIR

thrilled him far more than the rendering of this world-famous musical composition did. How wonderful when those that sing are themselves enthused with love to the Lord of whom they sing.

What a contrast this radiant company, all aglow with holy energy, to the lifeless statues which studded the Palace, grim and silent reminders of the history of the nations long since passed away. Do not those cold stone figures typify much of the voiceless, visionless religion to-day—religion that fulfils no heavenly vocation because it has lost contact with Him who is the Source of power and life.

Perhaps no more thrilling moment passed than that when, in response to the Principal's interrogation, "Are the days of miracles past?" the huge congregation thundered forth the unanimous acclamation "No!" And what glorious conviction that chorus of response contained. A reply that came from the lips of those whose experience confirmed the contention that "Jesus Christ is the same yesterday, to-day, and for ever."

The splendid control of the huge crowds speaks most creditably of the work done by the staff of ushers and guides, whose services were all given freely. Throughout the day they applied themselves untiringly and unsparingly to the task of making things move happily and smoothly, and results shew how well they succeeded in accomplishing this end.

Mr Ronald Cooper, who presided at the grand organ, provided some

BEAUTIFUL MUSIC

during the interval. The great instrument soon responded to his talented touch, and contributed considerably to the success of the services. Music that helped to lead the soul close up to God—now soft, subdued and soothing, and then again swelling out to rich and glorious harmonies, like a full orchestra, until the music rolled forth as a mighty river. We are sure that everyone who heard Pastor Corry's rich baritone voice, in that incomparable solo, "I know a fount where sins are washed away," felt the uplift of its sweet message. He made us realise somewhat of the intrinsic value and virtue of that "wonder-working" Blood of Calvary.

We do not attempt a computation of the attendances, lest we err in our estimate, all we know is that the numbers exceeded our highest expectations. A thousand strong from the Metropolis of the Midlands they came—the place which has so recently been the scene of such a remarkable manifestation of Divine power under the ministry of Principal George

Jeffreys—in all the glow of revival. From the west came also not a few representatives whose speech soon revealed the land from which they hailed. But whether from the west or the south, the north or the east, these earnest Elimites all seemed possessed of that which made them one at once—a happy family in the Lord.

To crown all that took place on that eventful day, over one hundred men and women responded to the call to give their lives to God. As snow melts beneath the sun's warm rays, so these souls succumbed and surrendered to God's redeeming grace and love, laying their lives upon the altar of abandonment.

The Crystal Palace offers numerous attractions to the visitor, things to captivate the eye and ensnare the heart, but on this happy Foursquare festival day, naught could compete with the supreme attraction of

THAT CHRIST-FILLED ARENA,

into which the countless crowds filed until every available seat was occupied.

This day of marvellous meetings and manifestation is now past and gone, but the mighty impulse given must remain as a permanent endowment and enrichment of the whole work. Think of the spiritual impetus this demonstration must have given to many a tired and tired toiler in the Lord's vineyard. Faith strengthened—love deepened, and courage quickened. The influence of such gatherings of God's people is immeasurable and inestimable. Surely we may prepare for a blessed aftermath of spiritual outpouring. The time is ripe for a further and fuller Pentecostal inundation. Such a day of demonstration indicates that it is even now at the threshold waiting to flood and fill the life of the Church, until she shall exchange her sackcloth for the beautiful garments of praise.

We cannot close this report without reference to

THE LONDON CRUSADER CHOIR

which rendered a pleasing programme of song during the interval between the two services. The writer overheard more than one appreciation of the thirty minutes' song service given by this consecrated combination of Crusaders, drawn—as their title suggests—from many of the London branches of young people.

Of the band of workers who manned the various stalls we cannot speak too highly—they literally beamed in true Foursquare fashion upon the would-be customers who crowded around their different displays, shewing a commendable eagerness to convert the casual onlooker into an actual purchaser. Even here the fire of noble enthusiasm could be found. It pervaded every section of this Foursquare fellowship.

If you catch souls you are a fisher of men. Do you see that man with rod and basket? You will find he goes where he hopes to catch the fish. There is a likely place for a trout, see how carefully he puts the bait into the water. Sec, he has got a nibble. Does he say that is enough, and leave it? No, how carefully he seeks to land his fish. Ah! the fishers of fish are wise in their work. We might learn a lesson from them. You might find a quiet, suitable place to try these baits for precious souls.

The Glorious Thirteenth!

Mammoth Congregations, Converts, Miracles of Healing
Principal George Jeffreys in Full Armour

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

FROM the mountains of the Rhymney Valley in Wales to the world-famous Crystal Palace, London, by three o'clock the same day is a task. It meant getting up very early, a five-mile car ride over the mountain to another valley, then a twenty-mile bump in a 'bus to Newport, where we caught the Great Western Railway nonstop express to Paddington. Really the intelligence department of this great railway company should know when there is anything special on in connection with the Foursquare Gospel, especially since Principal Jeffreys' Cardiff and Swansea campaigns. The 8.35 a.m. was uncomfortably full. Someone in the corridor who like myself had paid for a seat which was not available, attributed his trouble to a crowd of people sporting yellow badges, evidently, as he thought, supporters of a football team called the Elim Crusaders which was that day playing at the Crystal Palace. I was glad to be able to enlighten him, and he became interested when I told him about the captain of the team, and the record scores put up wherever he went. "He must be a born captain," said he, "and there must be a real kick in his methods." Arriving at Paddington we went down the escalator, and off by the Underground to Clapham Common, then up the escalator and found that London was

EXPERIENCING A DELUGE.

Right across the road was a restaurant. In we went, snatched a hasty lunch, left the luggage there, and got into a 'bus for Brixton. We were soon there, and we waited for a 3b 'bus. Many came and went, but we still stood in the rain—they were all full. At last, "Room for two only inside," said the conductor, "but plenty of room outside and plenty of wet." I pushed my wife and daughter inside, climbed up and got plenty of the wet. Charles Dickens would have been delighted with the conductor. He took everything philosophically, and would have put Sam Weller in the shade. Whistling his way up, he advised me not to worry because there would be plenty of fire where I was going. This was a doubtful compliment, so I told him that by the grace of God I belonged to the company of those who had been made fire-proof. "Good," said he, "but don't forget that those people are also waterproof. When they go through the rivers and the floods they are all right, but I was thinking of the fire at Mr. Jeffreys' meetings at the Palace. How I wish I could get there too. Look!"—pointing to a large poster, "there's the boy, everybody should hear him. God bless him." He told us just where to get off, his cheery "Good luck" following us. "Good luck," on the 13th in a deluge. God bless him! he warmed my heart, and gave me a text for a new sermon. "Good luck!" A king refused to make one of thirteen at a dinner table. People are afraid to start the journey along the matrimonial road on the 13th, etc., and still here

to-day in the Crystal Palace scores of men and women took the most momentous step in their lives, they accepted Christ as their Saviour, they were born again—though on the 13th!

Thank God for a Gospel stripped of all superstition, a Church standing foursquare upon

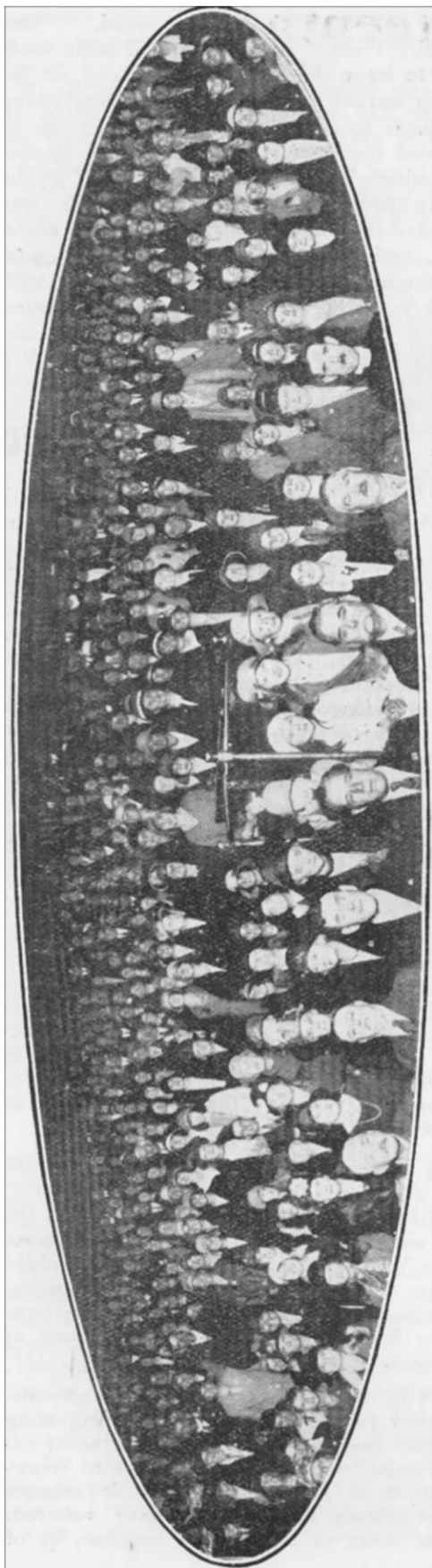
THE TEACHING OF THE OPEN BOOK,

living by faith, sweeping along from victory to victory by the power of the Blood, and refusing point-blank in the Name of their Lord to consort with anything in the shape of magic or mystery. The 13th is the challenge of this movement to the Christian world of to-day. Tolstol said of the Russian Church, "They hypnotise them with gorgeous ceremonies, and lull them to sleep with the droning of prayers." This Foursquare Church has no room either for the ceremonies or prayers that deaden the senses, or for the insidious form of superstition which betrays the soul. It is the only bulwark that can stem the rising tide of superstition in its Sunday clothes which is threatening our land.

To continue our journey, we went through the turnstiles into the Crystal Palace, passed the beautiful fountains and found ourselves in the Beekeepers' Exhibition—plenty of hives, but just then no bees. Suddenly we heard a great burst of song, "Love lifted me," and we knew that there must be a very full hive somewhere under that glass roof. The Centre Transept—what a sensation! what a sight! In the Royal Albert Hall I felt that I was someone, and at the great Bingley Hall that I was something, but here with these walls of steel and glass rising to the height of a steelworks chimney, a platform that would seat more than the majority of our large halls, galleries running in all directions, and the ground floor with its enormous seating capacity—why, I felt no bigger than one of the hundreds of thousands of nuts and bolts used in the building. Behind me on the platform sat

THOUSANDS OF YOUNG MEN AND WOMEN,

enthusiastic and jubilant. The Principal turns round and as he looks upon them his face beams, "You do seem a happy lot, the rain has not affected your joy in any way. Are you perfectly happy?" A great "Yes," was the reply, which could have been heard all over the Palace. "I'll ask every one of these young people if they know Him," and with that a greater Hallelujah than ever was heard. The "Hallelujah Chorus" was sung on this huge platform, and with hymn sheets waving they burst into song, "We're a happy lot of people, yes we are," and the thousands all over the building, even in the Royal Box far away, were happy too, for we all waved our hymn sheets and joined in the chorus. The Principal was visibly affected—"I did not ask for that great Hallelujah; I did not ask you to wave



"AND HE (JESUS) HEALED THEM ALL."

A photograph of men and women who have been healed at Principal George Jeffreys' campaigns. It was taken on the platform at the Crystal Palace, London, Sept 15th. Some were helpless and had to be wheeled in bath chairs and spinal carriages, others were on crutches. Some wore surgical bells or high boots. Others suffered from blindness, deafness, tumours, asthma, cancers, gastric ulcers, neuritis, defective eyesight, eczema, rheumatism, rheumatoid arthritis, double rupture, epilepsy & sickness, stroke, broken ribs, skin disease, broken knee-cap, insomnia, heart disease, gall stones, gout, fluid on knee, abscesses, diseased bone, lumbago, dislocated jaw, sugar diabetes, sciatica, blood pressure, or withered limb.

your hymn sheets; but, praise the Lord, Jesus does fill us with a wonderful joy." Here then are thousands upon thousands, not approximately, but actually thousands upon thousands seated, with hundreds standing against the barriers all round the body of the hall, a people who need no fortune teller, lay or clerical, to tell them their fortune. They can sing:

I've found the Pearl of greatest price,
My heart doth sing for joy,
And sing I must for Christ I have,
Oh, what a Christ have I.

THE CRITICS AND THE CHRIST.

The Principal in his message shewed no trace of fatigue, notwithstanding his labours day by day for the past months in the great tent missions at Wandsworth, Kingston and Ealing. His God is a mighty God, giving him strength and power according to the day, the crowd, and the building. He had put his armour on for this day, he was openly facing the critics of his creed, which is Christ crucified, in the largest building in the greatest city in the world. Critics who might deny any of the four great miracles of the Christian religion, enumerated with such force by the Principal, would have to deny the Word of God. It was evident that the preacher's soul was aflame with love for the Gospel which he believes, the Gospel in the preaching of which God has so marvellously used him during the past seventeen years. The intensity of his challenge inspired us to a deeper loyalty, and it was clear that it was carrying conviction all along the line. Has the Crystal Palace ever seen anything like this scene when the appeal was made? Those hands going up all over the building, the unbounded joy of the multitude when

THE SIXTY-ONE CONVERTS

put up their hands and hymn sheets together. The ministry of the miraculous was surely being exemplified in those miracles of regeneration.

If space permitted I would try to write my impressions of that great sweep of joy and thankfulness when thousands stood up to testify to having received a touch of Divine healing. Yes, touches which in hundreds of cases had meant the scrapping for ever of all kinds of surgical instruments of torture, and then this busy hive humming in exultation, "Hiding in Thee." Surely an unanswerable reply to the critics who say that the age of miracles is past, or yet to come.

Not far from the fountains is a wonderful model of the platform used during the memorable Handel Festival of 1857. The great master of music on the rostrum, the great organ, and the forty or more rows of choristers. But long before the evening service the actual platform was that model come to life. Mr. Douglas Gray stood on the rostrum, and the creator of the "Messiah" would have rejoiced to find these thousands of young Crusaders singing the praises of the same Messiah, and swelling out the last lines of the chorus, "And for Him and me there'll never be a parting day." The Principal, this messenger of glad tidings, stands before the microphone. Have you ever thought of this fact, that the Four-square Gospel is the only Gospel in the land that is forced to use the microphone and amplifiers. The

success of the Principal's exposition of the Word, used by the power of the Holy Ghost to attract such unheard-of crowds, has necessitated the harnessing of science to the old car of salvation. In this message Mr. Jeffreys went right into the enemy's camp. He dealt with difficulties and objections, and answered in a logical manner the innumerable queries put, relative to the work of the Foursquare Gospel movement.

THE CLOSING WORDS

of this able, eloquent and inspired address were so powerful that men and women all over the building were weeping, and immediately the appeal was made they rushed to respond. Forty-five conversions in the evening—106 for the day in the Crystal Palace "Disolch Iddo."

Bendigedig! Although the notices read, "This way to the Dirt Track," over a hundred more souls have decided to leave the broad dirt track of sin for ever, and have started along the narrow, blood-paved track which leads to eternal life. A climax came as sufferers wended their way to the platform. Shouts of victory, mingled with the singing of joyous choruses were heard, as one after another was anointed. "Are the days of miracles over?" asked the Principal, and we all pumped to our feet, and nearly lifted the high roof of the Crystal Palace with a convincing "No." We left singing together—

Just the same, just the same,
For He's just the same to-day

The Supernatural in Evidence at the Crystal Palace

By Pastor CHARLES COATES

(Author of *THE RED THEOLOGY IN THE FAR EAST*, and for twenty years a missionary in China and Tibet)

THE outstanding impression remaining with me of the great Crystal Palace meetings on September 13th was of the special outpouring of the Holy Spirit upon the evening service—an outpouring unusually mighty even in my experience of Foursquare meetings. In the afternoon we had listened to Principal Jeffreys' discourse upon the believer's experience of

LATTER RAIN MIRACLE

in the fourfold aspects of regeneration, Divine healing, the Baptism of the Holy Spirit, and the approaching translation of the saints—a discourse in which the supreme importance of the miraculous character of true spiritual life in Christ Jesus was impressed afresh upon the gathered multitude of receptive hearts. The Principal's evening deliverance, a logical continuation of this subject, fell upon the great audience with the answering flame of the Spirit from on high, in a true Carmel response of Divine recognition—the re-emphasised and Spirit-owned conviction that God is still I AM, so moved the people to fresh faith in the signs and miracles promised for these days that an unusual multitude of sufferers pressed toward the platform to receive the anointing in the Lord's Name commended by the Apostle James to the faith of His people for the miraculous healing of the body. There must have been at least 500 people in the long procession of sufferers who filed across the platform in prayerful expectation that under the touch of His servants they would indeed experience the healing touch of Jesus Ropheca. As we prayed and praised around the immediate arena where disease, deformity, and disability were being conquered by the Divine Healer, it became difficult to minister to the many who fell helpless under the Spirit's power, in those gracious and transforming

PHYSICAL VISITATIONS

during which the Great Physician performs His wondrous operations in living answer to the patients' faith. We have known these physical manifestations,

of which there were a great number on Saturday evening, heavily criticised by formal Christians who confess faith in the whole letter of Scripture, and even by some who believe in Divine healing. Our personal experience is, that though such manifestations are not necessary to every case of miraculous healing, as is evidenced by some of the healings granted under the present writer's ministry, yet in many cases the Spirit's healing power is in this way undoubtedly conveyed to sufferers who received healing thereby.

Such physical manifestations as these, during Divine healing, as well as in prophetic utterance and spiritual baptism, are not peculiar to the present day, having been received by numbers of earnest believers ever since the Reformation era, notably in regions where antichristian persecution was in progress, as among the French Huguenots, and also under the ministry of John Wesley and his fellow-revivalists in our own land 150 years ago. Indeed, they characterised some of the most remarkable revivals in Christian historical memory; and it is, above all, profitable to remember, not only that they come to us under the sanction of both

OLD AND NEW TESTAMENT EXPERIENCES,

(e.g., Daniel in the former, and Paul and John in the latter), but were experienced in renewed power throughout the Welsh Revival of 1904-5, which added 70,000 members to the churches of the Principality, and was recognised then by all evangelical Christians throughout the British Isles as a true movement of the Spirit of God.

Some believers, of the class whom I can only designate as merely formal fundamentalists—professing to accept a cover-to-cover Bible without personal experience of practical miracle or willingness to recognise its operation in fellow-believers—look askance at the vital experience to which we have referred, whether in the realm of the Spirit's baptism, or of

prophetic vision and utterance, or, as in the Crystal Palace meetings on the 13th September, of Divine healing

Miracles of healing were wrought and Baptisms of the Spirit given. Greater and still more miraculous were the 106 souls born again in Christ Jesus.

according to the faith preached by all the great revivalists in British history from Wyclif onward. In these same Crystal Palace meetings which witnessed the largest number of miraculous experiences, of the kind we have referred to, ever seen at one time in even Foursquare history.

Impressions by Ministers from the Continent

Dr. E. Lanz, D.W.S., Neuchâtel, Switzerland.

ONCE more I feel deeply indebted to my dear heavenly Father for the great privilege He so kindly granted me, for the second time within the space of three months, to come from the Continent over to England, to participate in spiritual feasting, as I call the blessed Elm Foursquare Gospel Demonstration, in the world-renowned Crystal Palace, on Saturday, September 13th.

The two monster meetings in the afternoon and evening were surely a unique success, not only in regard to the many thousands present, but especially on account of the unanimously felt and expressed conviction that only an invisible, present Lord and Saviour, Healer, and Baptiser with the Holy Spirit could be the blessed cause of so many precious souls saved, sick folks healed, and the joy-beaming faces of thousands in the vast auditorium. Praise and glory to His holy Name!

Although this demonstration was principally one of a local character, it evidently grew out into an international meeting, or, as someone called it "A spiritual League of Nations," for not less than twelve nations were represented, as well as several foreign mission fields.

As to the messages delivered by the founder and leader of the Elm Foursquare Gospel Alliance, Principal George Jeffreys, they surely were of an unusually powerful and convincing character, and brought undoubtedly the richest blessings to all those present.

I can hardly express my personal impressions and heartfelt gratitude in a better way than by quoting some lines of the blessed hymn

Oh for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace

Pastor Bernard de Perrot, France.

(Our dear brother has for over thirty years faithfully preached the Word and contended for the faith in France.)

ASKED by friends to come to London, I had the privilege to be present on Saturday, September 13th, at the Elm Foursquare Gospel Demonstration at the Crystal Palace.

The audiences were marvellous, and the spirit harmonious and enthusiastic, with no undue excitement of any kind during the meetings. The message of Principal Jeffreys was strong and Biblical. The appeal for conversion was without any pressure. But when people were asked to come on the platform for healing, I witnessed a new and prodigious scene. As soon as the Principal laid hands in the Lord's Name

on sick people—who went to him by scores—a great many, most of them, fell down as if they were struck dead. Just like in the days of George Fox's Quakers, or in Finney's meetings, they fell as though they were pierced by a sword—struck by the power of God. I saw some of them next day. They were exuberant with joy, and had a new song on their lips.

My impression is that this movement, built on the Word of God, and relying on faith in the power of the Spirit, is a marvellous proof of God's blessing and the forerunner of a revival which may spread over the churches of England, and the Continent.

Pastor Heinrich Weber, Germany.

(Our dear brother is minister of a large live-wire Foursquare Gospel Church in Luther's land.)

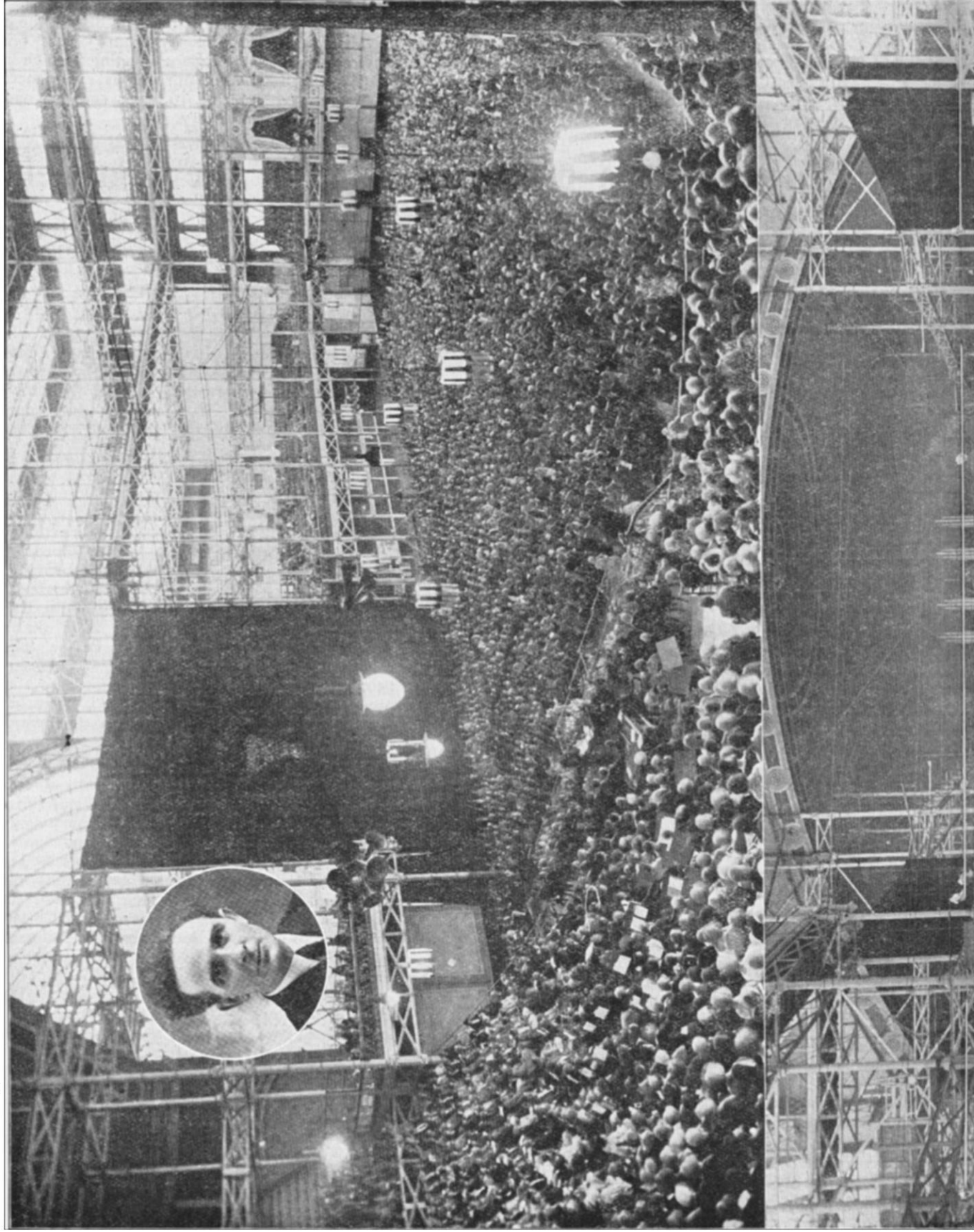
OUR true God be thanked and adored, that He through His great goodness and by kind provision of my brothers and sisters in Christ made it possible for me to be here to see this work in the Elm movement. My heart is overflowing from that which I saw. Also I was in the Crystal Palace, where were thousands of redeemed children of God, and many people whom He healed, who were giving thanks and praising the Lord. Never have I been in such a large hall, never in such a mighty demonstration for saving and healing.

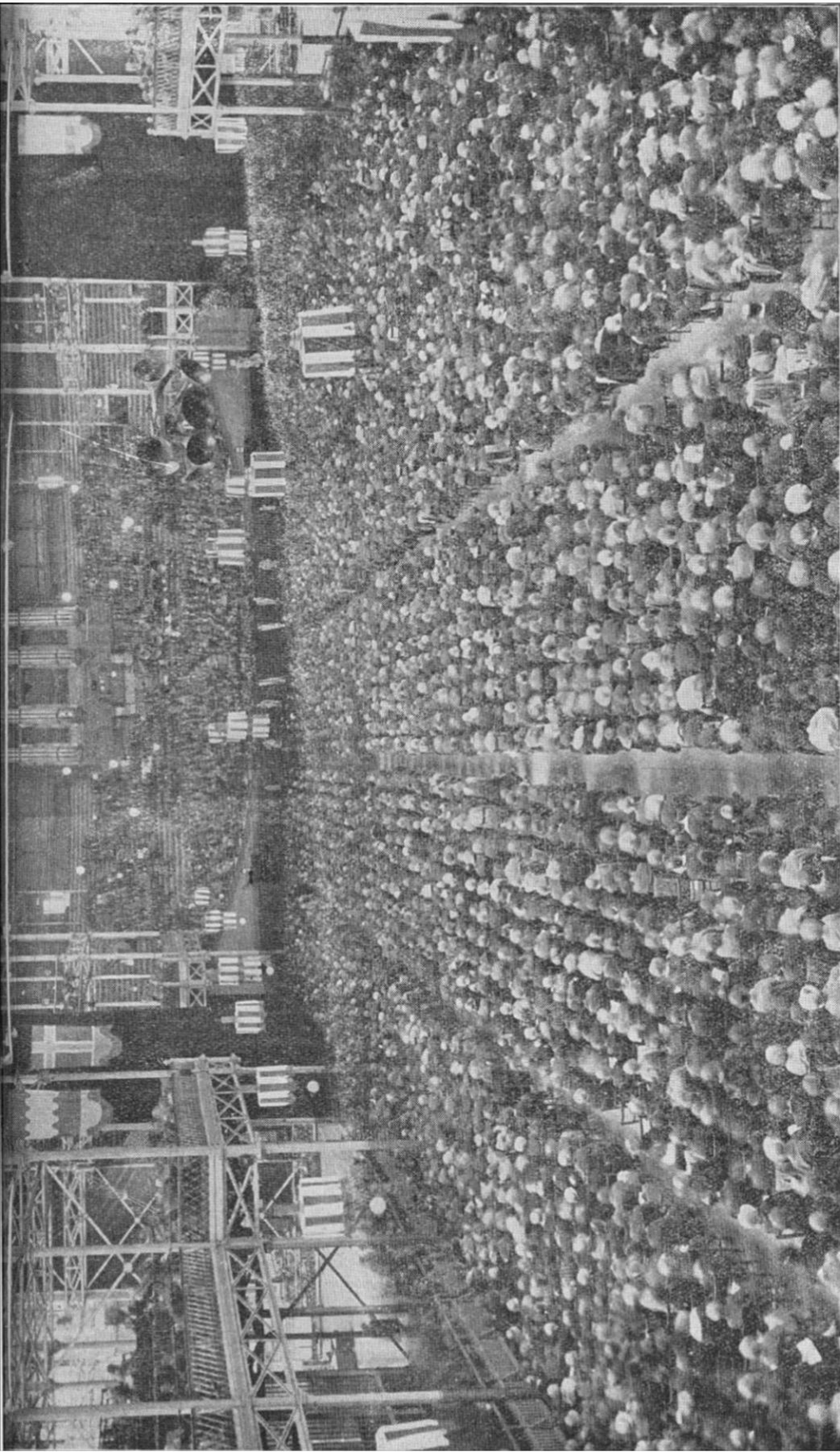
Never have I participated in such rejoicing, such joyful and jubilant songs. Added to this were the testimonies of those who have been healed of all kinds of heavy sicknesses and diseases, of long years of pain and suffering. Furthermore, the many who in these mighty meetings gave their lives to Jesus, and many who received healing from God by the laying on of hands and prayer, which power of the triune God was there revealed. Yes, Jesus Christ is just the same to-day, and does mighty wonders, and reveals His glorious secrets in His precious Gospel.

He has begun again to pour out His Holy Spirit on all flesh. It roars as coming rain—Hallelujah! He will do greater and more powerful things in these last days before He comes again—Glory be to Him!

With more courageous faith, and purer devotion to Him, my glorious Saviour, and His Spirit of power, and His full Gospel, I go home to Germany. God has to strike our Fatherland on all sides, but in the Lord there is still help. Hallelujah! The Lord has begun a work for some years by us, and He will lead it on further for His glory, for the salvation of all lost, sick and weak. In His Name also we lay hold on our wonderful Immanuel and His triumphant knowledge. With God we can do mighty deeds!

Unparalleled Revival Scenes in the Palace of Glass, London





PRINCIPAL GEORGE JEFFREYS PREACHES AT THE CRYSTAL PALACE, THE LARGEST EXHIBITION BUILDING IN THE WORLD.

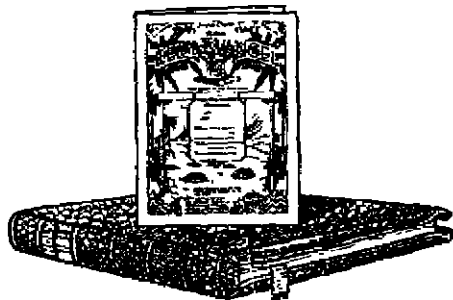
The Principal has pioneered the Pentecostal message of Salvation, Healing, Baptism of the Holy Ghost, and Second Advent of Christ in the largest halls of the British Isles, including the Royal Albert Hall, the Queen's Hall, the Alexandra Palace, London, Bingley Hall, Birmingham, St Andrew's Hall, Glasgow, the Royal Dome, Brighton, the Wellington Hall, Belfast, and the Wood Street Congregational Church, Cardiff, the largest place of worship in Wales. Thousands of lives and homes have been transformed and multitudes of miraculous healings witnessed before monster congregations throughout the land.

On Saturday, September 13th, he carried his powerful message to the Crystal Palace, London.

“How small one felt amid that tremendous throng. Everything conveyed the impression of immensity, those almost interminable rows of chairs, the huge transparent transept walls, towering upward towards the sky—the rustle of those glory-coloured song sheets like the sound of softly fluttering wings or the whisper of countless aspen leaves borne upon the breeze. What a stirring spectacle that great array of upturned faces presented, the varying emotions which found expression, each and all swayed by that undefinable sense of the nearness of God.”—PASTOR E. C. W. HOUTON

“The Principal, this messenger of glad tidings, stands before the microphone. The success of his exposition of the Word, in attracting such unheard-of crowds, has necessitated the harnessing of science to the old car of salvation. He dealt with difficulties and objections, and answered in a logical manner the innumerable queries put relative to the Foursquare Gospel movement. The doubts of the mind were removed, the fears of the heart allayed, and the longings of the soul were satisfied in a very real living Christ. The closing words of this able, eloquent and inspired address were so powerful that men and women all over the building were weeping, and immediately the appeal was made they rushed to respond.”—REV. R. J. JONES, J. P.

“The monster meetings were sure y a unique success, not only in regard to the many thousands present, but especially on account of the unaniously felt and expressed conviction that only an invisible, present Lord and Saviour, Healer, and Baptist could be the blessed cause of so many precious souls being saved, sick folks healed, and the joy-beaming faces of thousands in the vast auditorium.”—DR. E. LANZ, D. W. S., Neuchâtel, Switzerland



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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Over—but Still Continuing

SO THE FIRST Elim Foursquare Gospel Demonstration in the Crystal Palace has come and gone. The weeks of prayerful planning and patient preparation have at last borne their fruit in that memorable day's meetings. September 13th will go down in the history of the Elim movement as another diadem for the King of kings, another trophy laid at His pierced feet, another triumph for which all glory will be ascribed to Him. What was our object in organising that tremendous gathering, that accumulation of faith, that concentration of praise? Was it to be seen and heard and acclaimed by the world? Was it just a great outward show of pomp? A thousand times No! Then why? For the same reason that every faithful minister stands in his pulpit on Sunday, every open-air worker stands at the street corner, every convention of saints is held; and every foreign missionary leaves the homeland for other shores. Why? So that Christ might be exalted, saints encouraged, people blessed, and the old-time Gospel demonstrated as being still the power of God unto salvation.

So it is over and gone, and has become but a memory of the past, a record of an added achievement

—but stop! What of its value to those who surrendered to Christ, has that gone? What of the blessing of those who were wonderfully touched by the Great Physician; has that gone? What of the careless passer-by who has been brought face to face with the reality of the things of God for the first time; of the ministers who, casually dropping in to the meetings, have gone back to their flocks with a new conception of the old Gospel; of the critics convinced, the doubters dismayed, and the scoffers silenced? Take your measuring rod if you will, and try to measure the sublime height of praise, the unfathomable depths of power, the boundless breadth of all the love in those gatherings. Take your pen and write up the total of all the tears, the smiles, the thrills, and the prayers, of the heart-throbs, the fervent handshakes, the God-bless-you's, and the heartfelt gratitude,—and you will know but a fraction of the meaning of that memorable day. Time itself will never encompass its fulness. It will overspread into eternity itself.

The demonstration is over, but its effect will ceaselessly continue, will ever present a fragrant memory to the thousands who were privileged to be there. Meanwhile we look forward with eager expectancy to the next.

Revival at Ealing

Word Confirmed with Signs Following

As we go to press, news of Holy Ghost revival comes to hand from Ealing, in West London, where Principal George Jeffreys is holding forth. Night after night crowds besiege the big revival tent where sanctified emotionalism and enthusiasm, emanating from hundreds in whose lives God has wrought wonders of regeneration and bodily healing, break forth in voluminous praise. The striking feature which characterises the Principal's campaigns throughout the land is again in evidence—hundreds of young folk with joy-lit faces all radiant with the sunshine of salvation, whose young lives have been caught in the mighty movement of God's Spirit. The large congregations are held in a vice-like grip under Foursquare Gospel truth, and are responding to the stirring and stimulating challenge of the preacher to return to the old paths. Miracles of physical healing confirm the preached Word, and hundreds of souls have been converted.

We gratefully acknowledge the receipt of the following anonymous gifts. For Pastor and Mrs Mullan's outfit, £4 (Barking), £2 (Croydon), £1 (Hastings), 10/- (Southampton), 10/- (London, S E), 10/- (1 John iv 7), 10/- (Carlisle), 10/- (Evesham), 5/- (Glasgow), 2/6 (West Ealing), 2/6 (Clapham), for Foreign Missions, £4 (Lewisham), £1 (Belfast), £1 (Foursquare), 10/- (Horse Dealer). For Crystal Palace Demonstration, £1 (Lewisham).

Four Great Miracles of the Christian Faith

By Principal GEORGE JEFFREYS

An outline of the sermon preached at the opening service of the Elm Foursquare Gospel Demonstration at the Crystal Palace, London, the largest exhibition building in the world, on Saturday, September 13th

WITHIN the short space of time allotted to me at this the opening service of the Demonstration, I purpose dealing with four great miracles of our Christian Faith,

THE MIRACLE OF REGENERATION
 THE MIRACLE OF PHYSICAL HEALING
 THE MIRACLE OF THE BAPTISM OF THE HOLY GHOST
 THE MIRACLE OF TRANSLATION

The question is often asked, "Are the days of miracles past?" To this I reply, As long as the Christian religion is in existence the days of miracles will last. Belief in Christianity implies belief in the miraculous for it is essentially a religion of the miraculous. I generally come into contact with two kinds of people who could be called Christian critics. The one is the higher, and the other, by my own designation, the lower. *The higher critic* is one who from an intellectual standpoint rejects the working of miracles. He cannot allow his mind to accept anything that cannot be explained within the range of reason. *The lower critic* is the one who unreservedly accepts the Bible as the inspired Word of God but who endeavours to shew from its pages that we are not living in the days of miracles. If he cannot succeed in proving that the miraculous was withdrawn at the end of the apostolic days, he attempts to postpone the supernatural element to a future dispensation. Of the two kinds of critics I must confess the higher is far more consistent than the lower. The former commences by making it perfectly clear that while he believes the Bible contains the Word of God, he does not believe the whole Bible to be inspired. Therefore he is not inconsistent with the stand he takes when eliminating the miraculous from the Bible. But let me say, in passing, that if he professes to be a minister of the Gospel he is most inconsistent with his calling in denying the inspiration of any part of the Book. The lower critic is most inconsistent with the stand he takes, and indeed presents a pitiable sight. He starts off by declaring his absolute faith in a present-day miraculous Bible, and then argues that miracles are not for the present. His unreasonable attitude often proves the saying attributed to Spurgeon to be only too true—"The Gospel suffers more from its exponents than its opponents." How men can claim to be evangelical and fundamental, and at the same time deny the miraculous, is more than puzzling to me. While professing to believe in a supernatural religion they are all the time undermining its foundation. The

definition of the word *miracle* is "a supernatural effect or event." *Christianity without supernatural effects or events is a contradiction in terms.* This monster congregation at the Crystal Palace this afternoon is a confirmation of the truth that the days of miracles are not past. Let us look briefly at

THE MIRACLE OF REGENERATION.

It is impossible to account for the experience of regeneration apart from a miracle. This was the first lesson that Nicodemus had to learn from the Master Himself. In response to his question, "How can a man be born when he is old?" our Lord gave him that all-important object-lesson of the wind.

What is it that happens at regeneration? The sinner receives pardon for all sins, he is definitely justified, and God commences to deal with him as though he had never sinned. The Spirit of Christ comes into his heart crying, "Abba, Father," and the regenerated one is a partaker of the Creator's nature. Divine nature is here blended with that of the sons of men—a mystery of mysteries, the creation of the Holy Ghost. How useless it is to try to account for the new birth apart from the supernatural. How often have we heard people remark, "That man is a mystery. He used to be so sad, the world seemed to lie heavily upon him, never a smile to be seen on his face, but now he is so changed since he commenced going to those Foursquare Gospel

meetings. The sadness is gone, his load is lifted, he is always smiling. Indeed he is a perfect mystery.

Every regenerated man and woman is a mystery in the world. The days of miracles are not past, for men and women are coming under the supernatural power of the Gospel, and are being converted. It is useless your trying to persuade me that the days of miracles are past, as long as conversions to Christianity are registered on earth. The person who believes in the truth of regeneration by the Spirit of God virtually believes in the working of miracles.

THE MIRACLE OF PHYSICAL HEALING.

There are two realms in which people can be healed—the realm of the natural, and the realm of the supernatural. In the first, diseased human nature is helped to heal itself. By wise and careful ministrations it is enabled to reassert itself. In the second, the realm of the supernatural, cases that are deemed incurable in the first can be healed in this one.



Principal GEORGE JEFFREYS
 Founder and Leader of the Elm Foursquare
 Gospel Alliance

The woman whose case is recorded in the eighth chapter of Luke was beyond the aid of healing in the natural, but found a mighty deliverance in the supernatural. What an example of determination and faith she presents. Overcoming every difficulty until she reaches the multitude, she is hindered by the crowd that pressed around her Lord. Nevertheless she stretched forth her frail arm until, touching the hem of His garment, she tapped the stream of quickening virtue that flowed in the realm of the supernatural—and her disease was gone.

There are hundreds here to-day who can testify to healing from the same source. Some who have been helpless cripples for long years are present to-day in the Crystal Palace—healed. By one touch of the Great Physician they have been able to discard wheeled carriages, crutches, and other implements that enabled them to drag along until they were quickened by the power of God. Before attempting to persuade me that the days of miracles are past you will have to put them back again in their spinal carriages and bath-chairs, you will have to restore their discarded crutches. Thank God, here they stand healed before our very eyes. They are living testimonies to the healing power of God in this the twentieth century.

THE MIRACLE OF THE BAPTISM OF THE HOLY GHOST.

The Baptism of the Holy Ghost was the first great miracle of the Church Dispensation. In an old-fashioned upper room in the city of Jerusalem nearly two thousand years ago, a company of regenerated disciples received this Baptism. After reading the account of the happenings of that day in Acts ii, it would be rather difficult to account for the phenomenal manifestation apart from a miracle. There was a sound from heaven as of a rushing mighty wind, cloven tongues like as of fire sat upon each of them and they began to speak with other tongues. It would be just as difficult to confine this experience to the company in that upper room after reading Acts viii, Acts x, and Acts xix., and especially after noting Peter's two commands, and a promise to sinners in Acts ii 38. What are the facts to-day? Although nineteen centuries have passed since that remarkable outpouring we are experiencing in these days a far greater outpouring of the Holy Ghost than they did then. All over the world, in every

country under the canopy of heaven the same Holy Ghost Baptism is experienced, with similar supernatural effects and with the same results. What a revelation the opposers of this truth would have if they were confronted with the countless thousands out of every kindred, tribe, and nation who are alive to-day and can testify to this miraculous gift. Our Lord surely refers to a supernatural manifestation when He describes in John vii the outpouring of the Holy Ghost—"Out of him shall flow rivers of living water." Unless you are satisfied with some kind of imaginary baptism by faith, you must be prepared to experience the working of a miracle.

THE MIRACLE OF TRANSLATION.

What a glorious hope the second advent of Christ is! Christians everywhere are longing for the return of Christ. I maintain that to believe in the second advent of Christ, and all that it entails, means believing in a tremendous demonstration with supernatural effects.

I remember once preaching at a Convention—not a Foursquare one—with another minister who was a great student of the Second Advent. In one of his addresses he graphically described the scene—dead bodies of the saints would be raised, living Christians changed, the law of gravitation broken, and many other remarkable happenings. Some time afterwards we had occasion to compare notes, and in the midst of our conversation he most emphatically declared that the days of miracles were past. "This," he said, "is an age of faith without signs of any kind." It is unnecessary to say that I reminded him of the teaching he had given in his address, and how faithfully yet unknowingly he declared that he believed in miracles in this age.

Paul in his letter to the Philippians shews that the conversation or citizenship of believers is in heaven. We are pilgrims and strangers down here. But if we are strangers away from home, we are also pilgrims on the way. We have simply called at the Crystal Palace on our way home. Paul also declares that the body of our humiliation at the Second Advent is to be fashioned like unto the glorious body of Christ. The second coming of Christ is to be the closing act in the great dispensation of the Holy Ghost. His coming will bring to a conclusion the most miraculous dispensation in the whole of God's dealings with mankind. The days of miracles are not past because Christianity is still in existence.

Concise Comments and Interesting Items

The B.B.B. We have previously mentioned the tragic A.A.A.A. of America. We are glad to be able to add the following culled from "The Moody Monthly":

BELIEF BUILDING BOOKS

"The American Tract Society is combating the literature of the American Association for the Advance of Atheism by its Bible and Belief Building Books. These are being widely distributed in many languages. The tracts of the society have a far greater effect upon foreigners than English-speaking people, and for that reason it is now printing tracts in fifty languages. Twenty-seven nationalities landing at Ellis Island can now be reached by the scripture tracts that are being daily printed by the society's press.

The loneliest moment in life has been the subject discussed in a leading daily paper. Readers were asked to contribute their experiences. The list is intensely interesting. The loneliest moments of some contributors were respectively declared to be (1) when at the age of ten he was left alone at a boarding school, (2) when after having a small measure of instruction he was left alone to pilot an aeroplane, (3) when arriving home at Christmas time feeling ill with influenza a note was found saying that his wife had been called away by telegram to see a sister who was ill, (4) when clinging by the fingernails to wet and slippery rocks on the curving edge of a precipice, (5) when returning home at midnight he found that he had no key to the house, and the key holder was not expected home until the morning, and there was no alternative

but to wander about on the common all night, (6) when, after a series of thoughtless quarrels, the husband said goodbye to his wife—never to return again, (7) when a child, after telling a lie, was locked by its parents in a room as punishment, (8) when suddenly conscious that poison had been drunk in mistake for a soothing mixture, (9) when sinking at sea, apparently for the last time, after being blown up in a minesweeper, (10) when mother forgot to call into the bedroom and give the goodnight kiss to her boy This raises another question. What was the loneliest moment in eternity? We reply, When the Son of God on Calvary's Cross cried out, "My God, My God, why hast Thou forsaken Me?" There was no moment so unutterably lonely as that Then again, what about the moment when the lost shall hear the words, "I never knew you depart from Me"?

When Professor Piccard was sealed in his much talked of aluminium balloon which was to rise higher than any previous balloon—even to the height of ten miles—it was found that despite all the attempts of the workers the huge ball was too heavy to rise We suppose that hundreds of thousands of people had a hearty laugh when they read of the amusing failure Yet the other side is supplied by a thoughtful editor who wrote

It was rough luck on Professor Piccard that, after saying farewell to his wife and being sealed up in an aluminium ball, the balloon in which he hoped to ascend ten miles never rose at all People laugh at such a complete fiasco But they laughed at the first motor-car, the first flying man, and the first of everything Then when success is achieved they turn round and 'were sure it would come some day'

Of one thing we are sure, when the Lord Jesus Christ comes to the air for His own there will be no failure. Everyone that belongs to Him will be victoriously caught up to meet Him

The "China Fundamentalist" supplies the following keen criticism of modernist strategy.

"In studying Modernism, we discern four outstanding methods used in the perverting of the faith

"(1) The ministry has been muzzled to such an extent that union platforms generally and to a large extent denominational pulpits also, are closed to the man who would defend the Bible

"(2) Modernists, or Unionists, are placed in all strategic positions, and thus, working from the top, they push their destructive views, gradually, imperceptibly, throughout the erstwhile strong Christian churches

"(3) Authority is centralised It will be noted how persistently and how generally the churches are being pressed towards union movements, and how councils and joint committees are being organised

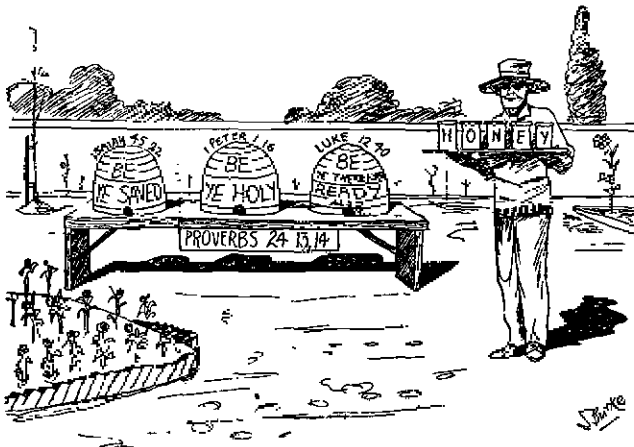
"(4) Propaganda is carefully directed The unknown man who becomes a modernist is at once the 'learned Dr So-and-so,' is accorded writing opportunities in the popular magazines and the secular dailies, and is elected moderator of the church courts Somebody sees to all that"

The Mother of C. H. Spurgeon exerted a great influence upon his life At her death he said, as he pointed to her mortal remains, "If you had not been the mother you were, I should not have been the man I am"

A Lancashire Lad at the Crystal Palace

OTHER folks is writin' aba't t' Crystal Palace so why shouldn't I 'av a go' Av bin t' Crystal Palace mony a time, man an' boy, but never ony time like yon Foursquare Demonstrashun. Fireworks' they are not in it when yon folks let off steam Singing, didst tha say? Why t' Elijah an' t' Messiah 'ave bin sung there

PROFITABLE BEE-KEEPING



da see yon Firemen knocking aba't, 'aving a Competishun an' a slap-up dinner? They lads is grand at putting 'at fires, but summat'll 'ave t' 'appen afore they can put yon fire out Watter an' sand 'el not do it, nor Devil neither, when folks is full o' the fire of t' Holy Ghost

I met a lass as asked way tut' Speed Boat racing; 'twas certain sure she must 'av' been fond o' water for 'twas rainin' 'ard, but the Foursquare folks 'ave 'em beat when it comes t' watter. Rain couldn't keep 'em away, an' there's nowt they love better than a baptism service, an' when they baptise ya, tha' goes reet under, tha' knows—och, they love watter! Ay—there were mony things on, but I liked t' honey show best Bees and 'oney go well with Foursquare folk, seems like as though there's summat in common Bees is always busy, and so are folk as loves the Lord, an' wol's more, bees feed on t' honey, an', bless the Lord, we've found sommat as is sweeter than t' honey an t' honey comb Folks think us a daft lot, but we've found that the Word of God is sweet an' n'urishin', an' that there's nowt in t' world like servin' and lovin' the Lord Jesus Yon was a gradely day, an' t' next time, God willin', I'll be there, and mony more fra' Lancashire

DANCING

o'er and o'er agin, but what did'st t'a think to that shout o' 'allelujah, it nigh split t' roof open. There's nowt like yon in t' Messiah! Poor old Concert Party couldn't get away wi' it at all, singing aba't "Thora" an' "Sally in t' Alley," an' such-like. These folk singing aba't Jesus an' salvation had 'em beat every time Singing from t' 'art is a jolly sight better than ony note that comes fra' thorax. Did'st

Happy, yes happy, our quick thought would say, As we see them in couples all whirling away, But God as He looks from the glory of heaven, Sees in such movements the seething of leaven. 'Tis an ancient and modern device of the Devil, For preserving our race at a scriptureless level, To keep youthful eyes from the Cross of the Saviour. And kill godly thoughts by misspent behaviour.

"The End is Not Yet"

E D Elliot

Wm Edie Marks

1. I have tried to count His bless-ings, and I fail to un-der-stand
 2 Like an ar-my I be-hold them pass be-fore me in re-view,
 3 Sure-ly goodness, love and mer-cy, have been mine a-long life's way,

Why the Lord should so rich-ly re-ward, Could I count the stars of hea-ven,
 O what joy doth the sight now af-ford! Tho' they may be long in pass-ing,
 And my weak heart to strength is re-stor'd; And my cup of joy and gladness

add to them earth's grains of sand, Still His blessings are more, praise the Lord!
 still they come, bat-talions new, And the end is not yet, praise the Lord!
 keeps o-ver-flowing, day by day, And the end is not yet, praise the Lord!

CHORUS

And the end is not yet, praise the Lord, And the end is not yet,
 praise the Lord,

praise the Lord, Bless-ings new He's still be-stow-ing, And my
 praise the Lord,

cup is o-ver-flowing, And the end is not yet, praise the Lord!
 praise the Lord!

Copyright

"The End is Not Yet" will be welcomed by many who recognise it as an old favourite of past years in this outpouring of the Spirit. To many it will be new, and delightfully fresh. Next week "The Eastern Gate"

Bible Study Helps

THE CONVERSION OF ZACCHÆUS. LUKE XIX. 1-10.

I. He Sought Jesus (verse 3).

1. Obstacles

(a) Individual—"little"

(a) Public—"the press"

"Seek, and ye shall find" (Matt. vii. 7).

II. He Believed Jesus (verses 5, 6)

Jesus said "To-day I must abide at thy house"

"He (believed) made haste and came down"—Faith set in action

III. He Received Jesus (verse 6)

"Joyfully" (John i. 12)

IV. He Confessed Jesus (verse 8)

1 "Lord"—by mouth (Rom. x. 10)

2 "I give to the poor"

V. He Possessed Jesus (verse 9)

Jesus attests it "This day is salvation come to this house"

THE WORTHY WALK OF THE BELIEVER.

1 As a child in a family (Rom. viii. 15).

2 As a servant in a house (Col. iii. 24).

3 As a disciple in a school (Luke x. 38)

4 As a partner in the work (II Cor. vi. 1)

5 As a pilgrim in the wilderness (Heb. xi. 13)

6 As a witness in the world (Acts i. 8)

7 As a worshipper in the Church (John iv. 24)

IT IS IMPOSSIBLE.

1 To enter heaven without being born again (John iii. 3, 5, I Peter i. 23, Titus iii. 5)

2 To enter the kingdom in any other way than by the door (Jesus is the door) (John x. 7, 9)

3 To be saved without the shedding of blood (Heb. ix. 22)

4 To be saved without believing in Christ (John xiv. 6)

5 To be saved after this life (Luke xvi. 26, Eccles. xi. 3)

6 To neglect salvation and be saved (Heb. ii. 3)

7 To believe in Christ and trust Him and not be saved (Acts xvi. 31, Isaiah xlv. 22, Mark xvi. 16, John i. 12)

8 For God to lie (Num. xxiii. 19, Heb. vi. 18)

WHY STUDY THE WORD?

It is the truth (John xvii. 17)

It is inspired (II Tim. iii. 16)

It is a command (II Tim. ii. 15)

By it we are born again (I Peter i. 23).

After Reading Please Pass on to a Neighbour

Sunday October 12th, 1930.

READING: II. Chron. xxxiii.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes. but know thou, that for all these things God will bring thee into judgment."—Ecclesiastes xi. 9.

YOUTH'S RESPONSIBILITY

TEACHER'S NOTES.

Some of my readers will remember that in the "Elim Evangel" for September 12th, I referred you to a few things in the British Museum that helped to show that the Bible was true to the facts of Assyrian history. In the lesson this week there is another of these sidelights on history, and this time it is so unexpected and remarkable that I feel that it would not be right to pass on without drawing attention to it. In II Kings xix 36-37, we are informed that Adrammelech and Sharezer, two sons of Sennacherib, slew their father, and that Esarhaddon his son reigned in his stead. In the Assyrian Room of the British Museum in the Wall Cases numbered 18-21 are some Assyrian letters and despatches (numbered 104 to 195) written by the King. They are written on small tablets which could be easily carried by a messenger upon his person, and each was enclosed in an envelope of clay, on which was written the name of the addressee. No 104 of this collection is a letter from Sennacherib, and is generally known as "The Will of Sennacherib." In it he says, "I have given chains of gold, stores of ivory, a cup of gold, crowns and chains besides all my riches, of which there are beups, crystal and another precious stone and bird's stone to Esarhaddon my son, and the treasure of the temple of Amuk and Neborikerba." This will made the younger son, who was the favourite, the King's heir, and it may have been this very act of favoritism that sealed Sennacherib's doom at the hands of his other sons.

In the lesson this week we read that the captains of the host of the King of Assyria took Manasseh among the thorns, bound him with fetters, and carried him to Babylon (II Chron xxxiii 11). Surely there is something wrong with that statement you may ask? Why should the king be taken to Babylon, when the capital of Assyria was Nineveh a few hundred miles away? What is a King of Assyria doing at Babylon? Is the writer of the sacred books wrong? No. Turn to the Table Case lettered E, and look for Number 25. It is a black basalt memorial stone giving an account of the restoration of the walls and temples of Babylon by Esarhaddon King of Assyria, and so far as we know he is the only King of Assyria who ever lived there. It appears that for several years during his father's reign he was viceroy at Babylon, and that afterwards, when king, he preferred to live there, placing a prefect in charge of his capital at Nineveh.

Clay cylinders, numbers 26 and 27 in the same case, record the restoration of the shrine of Ishtar and Nanu, and No 28 records that Esarhaddon rebuilt the city and restored its ancient privileges and prosperity. To Babylon he carried all his treasures, at Babylon he lived, and at Babylon, by an edict dated in the thirty-third year his father resigned his empire into the hands of his favourite son. How easy it would have been for the writer of Chronicles to make a mistake and write Nineveh instead of Babylon, and how the Higher Critics would have rubbed their hands with glee if he

had—but, thank God, the Holy Ghost made no mistake and the obscure fancy of a king is recorded as a matter of fact without a word of explanation. Yet the tablets from Mesopotamia prove the fact recorded in the Word, and leave us deeply impressed, with its minute accuracy.

I am sorry for this somewhat lengthy introduction, and must now very briefly outline the lesson.

Youth is the time of life when manhood's character is formed, for "as a man thinketh in his heart, so is he" (Prov xxiii. 7). Manasseh's youth was the sowing time, but the crop that came to harvest was such that the reading of the folly of those days makes one shudder. He undid all that his father had done, he destroyed what had been built, and his long reign was one of disaster to Israel and shame upon the fair city of Jerusalem. Read the prophet Micah, chapter vi and vii, and also parts of Isaiah with this history, and you will feel the weight of the prophetic messages that the Lord sent to them at this time (II Chron xxxiii 10 and II Kings xxi 10). God threatened to wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down (II Kings xxi 13). You would hardly think that the draining of dishes on the drying board would be used in Scripture as a picture of judgment, yet there it is—Jerusalem was to be wiped, drained and left to dry, and we know how this figure was fulfilled.

This chapter (II Chron xxxiii) should be a warning against spiritism of all kinds for verse 6 speaks of the very things that many are doing in these days of falling away, and which are plainly declared to be an abomination unto the Lord. The people of Palestine were cast out because of this very folly (Deut xviii 9-14), and now Judah received a like judgment for the same sin (II Kings xxi 11, 12).

Manasseh's punishment in Assyria and his repentance make good reading after we have read of the folly of his early years (II Chron xxxiii 12-17), but the pity of it is that the one who led Judah away from God was not able afterwards to undo the evil and lead them back again—"The people did sacrifice still in the high places" (verse 17). Many young fellows speak jokingly of "sowing their wild oats," but remember the harvest must be reaped, and though after years may bring repentance, they can never restore the companions who have been led into sin by their example. Youth's liberties must be checked by manhood's responsibilities. Years can never undo the folly and shame, nor restore purity and freshness to the mind that has blighted others. The vision of others who have followed youth's path of folly, but failed to find that of repentance, should check and curb wild impulses, and bring sanity to young years. Remember the closing words of the Preacher "Rejoice, O young man, in thy youth and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart, and in the sight of thine eyes. But know thou that for all these things God will bring thee into judgment."

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.

Children under fifteen years of age are asked to put the correct letter in place of each X, write the completed texts on a postcard together with the references where the texts are to be found. Put your name and address on and send in your answers by Monday, September 29th to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

Answers to September 19th Puzzle: Prov iv 23, I John 11 15, Rom 1 1, II Cor 1 20, Gal 11 25

Txx jxx xf xhx xxxx xs zoux xlxxxxhx
 Pxx xx txx wxxxl xxxxxx xf Gxd txxx xe xxy bx axxx
 ix lxxvd axxxxvz txx wlxvt xf hxx xxxxl
 Txx xxxxl ox xhx xxxx exxxxxxxx rxxnd axxxx txx txxx
 fxv hxx axx dxxxxvxxx xax
 Fxxxh xhx xxxx fxhx lxy xolk ox txxxxx lxx
 Lxx xpn ox mxx xx nxx cxxa ta dxxtxxx mxxs lxxx bat
 ta sxre txxx
 Gxxxxx ix xhx Lxxx xxi rxxhtxxx, yxx, oxx Gxx ix
 mxxcfxx
 Txx rxxhx hxxd vxxlx hxxd mx

The Family Altar

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

Sunday, October 5th. Exodus vi 1-13

"Then the Lord said . . . See what I will do" (verse 6)

There are times in life when we have to go forward. There are times when we have to stand still. There are other times when we stand still and yet all the time feel restless—eager to do something. There are other times when we watch to see something happen—and nothing apparently happens. But there are other times when we stand still and see God working. There is nothing more pleasurable and profitable. After weeks and months of wondering and hesitating, of praying and longing, then to see the Lord working is one of the sweetest and most uplifting things in the world. To rest back in God, and to watch Him active on our behalf fills the soul with rapture and rest. The Lord does indeed work for those that wait for Him. More faith, more trust, more patient watching, these are the things we need, and these are the things that ultimately win. What are you specially praying for? Watch and see what the Lord will do.

Monday, October 6th. Exodus vii 1-13

"Pharaoh shall speak unto you, saying, Shew a miracle" (verse 9)

The thought is that Pharaoh would demand a miracle on the understanding that if it were forthcoming he would be convinced. But actually, when the miracle—yea, several miracles—were forthcoming then he sought to explain them away, and was unimpressed by them. Shew a miracle, say people to-day. Shew us someone who has been miraculously healed, or miraculously baptised in the Spirit. Take pains to do it, and a few will believe, but the majority will say that the miracle was no miracle. They will tell us that the one healed was never ill, and the one baptised in the Spirit suffered from hysteria. There are many Pharaohs about to-day. We should not mind much if they were worldly characters, but the sad part about it is that many of them are Pharaohs that profess to believe the Bible from cover to cover. Well, we can rejoice in this, that Pharaoh did not hinder the forward march of Israel. And all the Pharaohs in the world will not hinder the Foursquare movement accomplishing God's predestined purposes for it. Let us just pray on.

Tuesday, October 7th. Exodus vii 14-25

"That they may serve Me in the wilderness" (verse 16)

A wilderness is a good place in which to serve the Lord. A Christian can worship in a wilderness. We do not despise the beautiful church and the fragrant surroundings. A garden is a lovely place to worship. So are the heather-clad moorlands and the verdure-decked valleys. But the believer is not dependent upon such things. Close your eyes and worship in a garden, and the heart is thrilled. Close your eyes and worship in a wilderness, and the heart is also thrilled. The heart filled with the Spirit of Christ can worship anywhere. A bare attic, an uninteresting kitchen, the lonely stretches of the sea, the desert drear, can all be places where God is served. Is the reader of these notes placed in a wilderness? A wife will look at her husband and smilingly say, "Oh no, we are not in a wilderness—our home is so comfy." But others will read these notes, and the tears will spring to their eyes. You know you are in a wilderness. A very dreary one. My dear brother and sister, just serve God in your wilderness. Canaan is not far off now!

Wednesday, October 8th. Exodus viii 1-15

"Pharaoh called for Moses. Entreat the Lord" (verse 8)

Pharaoh wished to get the benefits of prayer—but he did not wish to pray himself. We should never ask others to pray prayers for us which we are not ready first to pray ourselves. It is an easy matter to ask others to pray for us—but the most important thing is that we pray for ourselves. We do not wish to discourage associating others in prayer, but we mainly wish to encourage self-prayer. Pray yourself. Pray for yourself. Pray for others. Prayer is simply talking to God. Communion is God talking back to us. Prayer leads to communion. We start by pouring out our hearts to God, then we become conscious that God is bringing various Scriptures to our mind. We think of God's words to us—

we feel they are for us. Our spirits rise with joy. God is talking to us. It is communion. But if we only ask others to pray for us we shall lose the joy of our personal fellowship with God.

Thursday, October 9th. Exodus viii 16-32

"This is the finger of God" (verse 19).

Sometimes the source of events is vague. We scarcely know whether to say that things are from self, from others, from Satan, or from God. The magicians of Pharaoh were at last convinced that the events around them were from the God of Israel. To them the fact brought no pleasure—it brought distress. But when we know that an event is from God it brings us real joy. To be sure that a miracle which takes place in our life is from God brings to us the glad consciousness that our heavenly Father has not forgotten us. We are so forgetful and so changeable that we quickly lose the stimulus of the Lord's past mercies. We want present mercies. We want to be able to look out upon this day, and see this blessing and that miracle, and to be able to say, this and that is none other than the result of the finger of God. Look out for the finger of God to-day.

Friday, October 10th. Exodus ix 1-12

"The Lord shall sever between the cattle of Israel, and the cattle of Egypt" (verse 4)

This is a verse which shows that the Lord has an interest in every department of life. We know the Lord has an interest in the children of the home, but it is also good to be reminded that He has an interest in the cattle also. The livestock of the farmer and the pets of the average home are in His control. Many a Christian business man has a horse upon which he largely depends for his living. He is able to pray to God for the health and protection of this horse. A cow has been a big financial blessing to many a struggling village family. If you have a cow you can pray for your cow. Anything you keep in the will of God you can pray about. Will you have you got? A cat, dog, canary, goat, cow, hens, a whole farmyard? Well, you can pray about these things. And even if Johnny has a pet rabbit or mouse, you can teach him that God knows all about it.

Saturday, October 11th. Exodus ix 13-26

"Only in the land of Goshen, where the children of Israel were, was there no hail" (verse 26)

The previous reading taught us that God controls the cattle. This reading teaches us that God controls the atmosphere. The rain, the snow, the lightning, the thunder, and the hurricane, are held in the hollow of God's hand. If He wishes to release He can. If He wishes to restrain He can. Our present weather conditions are not ideal for a sunless world. In fact weather conditions are far from perfect. Present weather conditions are erratic—fit for a world that has been made erratic by sin. But in the midst of erratic weather God controls. Our heavenly Father controls the elements. As we look unto Him He will either (a) shield us from the dangers of the atmosphere, (b) remove us from the danger zone, (c) more than make up to us the losses caused by the weather. Farmers, market gardeners, shopkeepers, boarding housekeepers are greatly affected by the weather. You can pray about this matter. Better pray than grumble.

ONLY TWO CLASSES.

There were two classes in the days of Noah's flood, those who were inside the ark, and those who were outside;—two in the parable of the Gospel-net, the good fish and the bad;—two in the parable of the ten virgins, the wise and the foolish;—two in the account of the judgment day, the sheep and the goats;—two sides of the throne, the right hand and the left;—two, only two abodes, when the last sentence is passed,—only heaven and hell.

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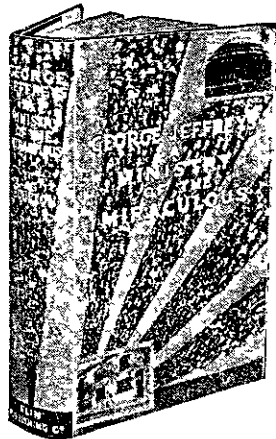
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