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# THE 1936 ELIM MINISTERIAL CONFERENCE (see pages 629, 635, 637)

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

SUBSCRIPTION PRICE 10/-  
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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XII. 8.

Vol. XVII., No. 40

OCTOBER 2nd, 1936.

Twopence

**SAVIOUR**




"I am come that they might have life."  
John X. 10.

**HEALER**





Photo by] [Miss A. P. Kershaw.  
APPROACHING BALHOLM, NORWAY

**COMING KING**



"I will come again."  
John XIV. 3.

**BAPTISER**



"I will, be thou clean."  
Mark I. 41.



"I will send Him (the Comforter) unto you."  
John XVI. 7.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVII.

October 2, 1936

No. 40

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**Join the Foursquare Gospel Testimony**

and thus help to raise a standard in our land against the

**HIGHER CRITICS, MODERNISTS, and all who seek to destroy the Word of God**

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## ELIM'S COMING OF AGE SOUVENIR

The only up-to-date record of Elim's twenty-one years. No friend of Elim should be without it. Obtainable from any Elim Church, or from Elim Publishing Co., Ltd. Park Crescent, Clapham Park, S.W.4 (Post free 1/2)

ALL PROFITS TO THE ELIM JUBILEE FUND



**BATTERSEA.** September 24—October 1. Unity Hall, Falcon Grove. Youth Campaign by Evangelist D. Vanstone.

**BELFAST.** Commencing September 20. Elim Hall, Beersbridge Road. Evangelistic Campaign by Miss N. Kennedy.

**BIRMINGHAM, PERRY BAR.** Regular meetings are now held in the Community Hall, Witton Lodge Road.

**BIRMINGHAM, SPARKBROOK.** Now in progress. Elim Tabernacle, Golden Hillock Road. Revival Campaign by Pastor W. E. Smith.

**CATERHAM.** October 16, 23, 30; November 6 and 13. Co-operative Hall, Upper Caterham. Special series of addresses on The Holy Spirit, by Pastor E. C. W. Boulton.

**CLAPHAM.** October 8. Elim Tabernacle, Park Crescent. London Crusader Choir, 7.30 p.m.

**CROYDON.** October 4. Elim Tabernacle, Stanley Road. London Crusader Choir, 6.30 p.m. (Maidstone Prison, 2.30 p.m.).

**ELIM WOODLANDS.** September 26. Open Saturday 3 to 9 p.m. Meeting in evening. Special speaker. Tea 1/-.

**GLOUCESTER.** September 20—27. Elim Tabernacle, Millbrook Street. Special services conducted by Evangelist J. E. Shaw.

**HALIFAX.** October 18—28. Elim Tabernacle, Bond Street, Hopwood Lane. Youth Campaign by Evangelist D. Vanstone.

**HOVE.** September 13—Oct 1. Elim Tabernacle, Portland Road. Campaign by Pastor H. W. Fielding.

**HOVE.** September 27. Elim Tabernacle, Portland Road. London Crusader Choir, 6.15 p.m. (Lewes Prison, 2.30 p.m.).

**ILFORD.** October 11. Elim Tabernacle, Scrafton Road. London Crusader Choir, 6.30 p.m.

**KENSINGTON.** October 4. Kensington Temple, Kensington Park Road. Special opening service of National Crusader Week and Farewell meeting of Principal George Jeffreys and Revival Party before leaving for Switzerland.

**KINGSTON.** October 23. Emmanuel Hall, Thames Street. London Crusader Choir, 6.30 p.m. (Brixton Prison in afternoon).

**LAINDON, ESSEX.** September 20—October 4. Elim Foursquare Gospel Mission, High Road, Laindon Hills. Campaign by Pastor J. Williams.

**LEEDS.** September 27 and 28. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Visit of Pastor E. C. W. Boulton.

**LISBURN.** September 26 and 27. Orange Hall, Railway Street. Foursquare Gospel Convention. Speakers: Pastors R. G. Tweed and J. W. Martin, Evangelist D. R. McClean and Mr. W. Uprichard.

**MERTHYR.** Revival and Divine Healing Campaign conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler. Now proceeding, on Fair grounds near river, at 2.45 and 7.30 p.m. Week-nights, 7.30 p.m. Thursday, 2.45 p.m., Divine Healing Service.

**MONEYSLAND.** Now proceeding. Campaign conducted by Evangelist D. Hood and K. Mahood.

**NOTTINGHAM.** October 1—4. City Temple, Halifax Place, Lace Market. Annual Goose Fair Convention. Speakers: Pastors E. J. Phillips, J. R. Moore, and R. D. Bradley. Convener: Pastor J. T. Bradley.

**PECKHAM.** October 2. Elim Hall, Nunhead Passage, off Whorlton Road, Peckham Rye; Convention: Speaker: Pastor D. Rudkin.

**ST. PETER PORT, GUERNSEY.** Commenced September 27. Elim Tabernacle (late Eidad Congregational Church). Revival campaign by Pastor H. O. Bale.

**RUGBY.** Commencing shortly. The Mart, Regent Street. Revival Campaign by Pastor W. E. Smith.

**SOUTHEND-ON-SEA.** September 27. Southend Christian Tabernacle, Seaview Road. Visit of Pastor W. G. Hathaway.

## Elim Jubilee Fund

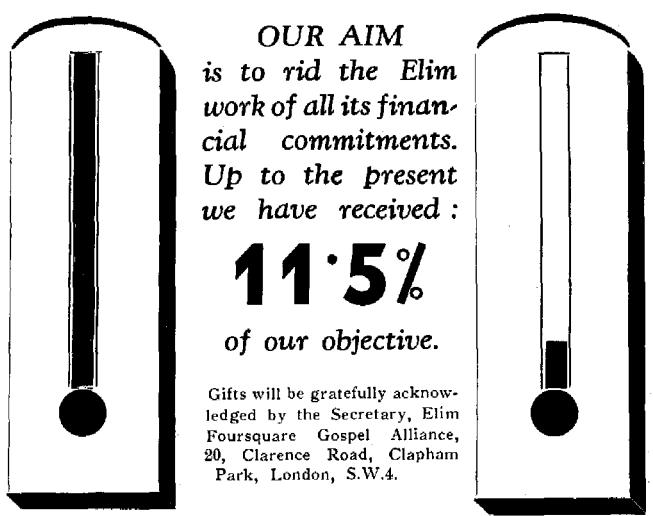
OUR AIM

is to rid the Elim work of all its financial commitments. Up to the present we have received:

**11.5%**

of our objective.

Gifts will be gratefully acknowledged by the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4.



OUR GOAL PRESENT POSITION

**PRINCIPAL GEORGE JEFFREYS & REVIVAL PARTY**

Baden, German Switzerland. October 7—11. Revival Campaign.

Lausanne, French Switzerland. October 14—18. Revival Campaign in the Comptoir de Beaulieu.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. 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 extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XVII, No. 40

OCTOBER 2, 1936

Fridays, Twopence

## A Pageant of 20th-Century Miracle

Moving Scenes at Elim's Twenty-first Birthday

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

**1915-1936.** Twenty-one years of power, and progress, of marvels, and

miracles. An unbroken sequence of light, life, and liberty. The old-fashioned gospel, the simple gospel of the Bible, of Christ, and His Cross, exemplifying the power of God unto salvation, in a new-fashioned age. That is the story of the Foursquare Gospel Movement, this spiritual organisation, which God commenced by calling, enduing, and sending George Jeffreys in the dark and hopeless days of 1915.

Mrs. Jones and myself had heard of the proposed birthday celebrations at the Crystal Palace, but there did not appear to be any hope of our being able to attend. As the Principal puts it in his foreword to the official Programme: "The opportunity of coming to the Crystal Palace . . . will doubtless be denied multitudes who would love to be there with us." Still, we got there. *Diolch!* Oh, yes, we were there, much to our surprise, and great joy.

Within a few days of the 5th, we found that we had to visit the Metropolis, and the only suitable day was the 5th, so that it is evident that the Lord had arranged for us to be there. Not having a Programme we knew nothing of the "menu," but we were satisfied that it would be a

### FEAST OF FAT THINGS.

There were many, however, from far-off Ireland, distant Scotland, the furthestmost parts of England, and the depressed areas of South Wales, who could not come, and I thought of them as Pastors Darragh and Edsor sang—

If the world from you withhold of its silver and its gold,  
And you have to get along with meagre fare;

and prayed for the day when Fleet Street and Broadcasting House would realise, that scores of thousands of adherents, supporters, and sympathisers of this wonderful movement are anxious to know what is going on, and to hear the inspiring messages of its founder and leader, Principal George Jeffreys. Never mind,

my friends, tune in to the good old *Elim Evangel*, and let's go to the C.P.

We are up and about before the dawn, and during the mile walk to Bargoed Station we pass the home of a 22-year-old athlete, whose mangled body has just been carried in, killed at the colliery. Fitness of soul, after all, is more vital than fitness of body.

Cardiff Central Station, 7.30 a.m. "*Shwd i chi?*" "How are you?"

There is a Freemasonry among these Foursquare folk. No need to sport a badge, you know them by their joyous faces, warm handclaps, and genuine "God bless you." A train steams in. "Mr. Porter, is this the Crystal Palace train?" "No, miss, Bristol! Crystal Palace special, platform No. 1, in a minute or two."

The C.P. special arrives on the stroke, we take our seats, and off we go. All the way through Newport, the dark Severn tunnel, Swindon, Reading, to Paddington, chorus after chorus rings out,

### SPONTANEOUS, JOYOUS SONG,

the song of jubilee, of slaves liberated, and of exultation. The Foursquare special arrives twenty minutes ahead of scheduled time, the ordinary that followed being thirteen minutes late, which is allegorical. We were met by the third member of our little family and, accepting the advice of a stranger, we went to Victoria by 'bus, and thence to the C.P. by train. When we arrived we found ourselves on the Low Level. Then that wearisome climb up those interminable stairs, up one flight, then another, and yet another. Would we ever get to the top, and the Jubilee! A terrific crash of thunder, a vivid flash of lightning, the rain simply pouring down, and another flight of stairs. We were tired, breathless, beaten, when we heard in the distance the strains of that wonderful old Welsh hymn—

Bydd myrdd o rhyfeddodau  
Ar doriad boreu wawr.

The Welsh section singing of the myriad wonders at the breaking of the dawn, when those who had been

buffeted about in the storms of life, would come out of the Great Tribulation, fit and perfect, clad in white robes, "some day like Him." We press forward towards the Centre Transept, when suddenly the trumpeters sound a thrilling fanfare. We straighten our backs, stand at attention for a minute, and forward again, as the United Crusader Choirs burst forth—

Fierce may be the conflict,  
Strong may be the foe;  
But the King's own army  
None can overthrow.

They would never sing like that if they travelled on the "low level." But there, they know the way, they travel on the "high level." You will never hear those singing—

We climb the steep ascent to heaven,  
Through peril and through pain;

Oh, no, but they revel in "It was love lifted me," No climbing, lifted! And some day they are expecting to be "caught up." Theirs is not a songless, smileless, miserable, "underground," or "low level" experience. Standing foursquare

#### ON THE PROMISES OF GOD,

the old "escalator" of grace takes them nearer the top every day. What a sight! Look at the great platform, longer than many a large hall. Scores of long rows of seats running across the width of the building. The great organ right at the top, the silver band, the orchestra, the trumpeters, the thousands of young people from all over the British Isles, on a Saturday afternoon, in London, not watching a league match, but active members of a great team, The Elim Crusaders, each playing his or her part—playing the game.

The band strikes up "Onward, Christian soldiers," and the standard-bearers of the Elim Crusader branches leave the orchestra seats, and march to the front of the platform, with banners aloft. The Principal stands with them, the man whom God has used to lead hundreds of these young people into the new life of service and song. The United Choir sings—

Living for Jesus in all that is true,  
Striving to please Him in all that I do;  
Yielding allegiance, glad-hearted and free,  
This is the pathway of blessing for me.

Then the standard-bearers march right away to the far end of the great building, and we all want to cry, to clap, and to cheer. Look again at the platform, below the Crusaders are representatives of other nations, the speakers, and in front the Elim

#### FOURSQUARE GOSPEL MINISTERS.

There are two photographs in the Programme shown, the ministers in 1915 and 1935, five, and one hundred and five, respectively, if I have counted correctly, and there are many others in training at the Elim Bible College. They sing together the keynote of the gospel which they preach—

Let me hide in Thee,  
Christ of Calvary;  
Christ of resurrection fulness  
Let me hide in Thee.

The children are here too. Look at the Cadets toddling down from that giddy height, to the front, repre-

senting hundreds of children in the Foursquare Sunday Schools, and the Principal beaming, leads them singing—

Jesus wants me for a sunbeam,

and with lumps in our throats we try to join in the chorus: "A sunbeam, a sunbeam."

Now look towards the vast congregation, the long, wide floor of the Centre Transept, thousands of expectant folk, and hundreds standing around the barrier, no seats. Then the galleries, hundreds more. How many are here? I don't know, but these thousands, representative only of the large membership of the Foursquare Movement, prove beyond argument that "our God has been marching on" during the past twenty-one years. Depression is a term which has

#### ACQUIRED A NEW SIGNIFICANCE

during this period, not only industrially, but spiritually also. Denominational statistics, during and since the War have shown a persistent decline in church membership, a period of spiritual depression, a slump, which is breaking the hearts of the saints. And still, here is one of the largest buildings in London, packed with adherents, and supporters of a spiritual movement, founded only twenty-one years ago, in response to Divine revelation, by that young Welshman sitting there in the centre.

We are being continually asked the secret of this wonderful progress in these days of penniless, pastorless churches. Out of one thousand churches connected with one Welsh denomination in Glamorgan and Monmouth alone, five hundred are pastorless, according to last week's press reports. They asked the same question when Evan Roberts broke away from ecclesiastical conventions in 1904-5. God called Evan Roberts, and he answered, "*Arghwydd, dyma fi.*" George Jeffreys heard the same call, and answered, "Here am I, Lord, send me, use me." Saved by grace, healed by the Great Physician's touch, and filled with the Holy Ghost, God sent him, and for twenty-one years has used him in a remarkable manner, to win lost souls, and to lay hands upon broken, helpless bodies. And these six hours of pageant, admirably organised, is a panorama, bringing before us, briefly, by means of narrator, testimony and song, some of the

#### MIRACULOUS MILESTONES

in the history of the movement. We start off with the birth of the Elim work in Ireland in 1915, by the Principal, not the first Welsh preacher to take the gospel to Ireland, if tradition is true. 1916-1919, we see the movement laying its foundations in Ireland, and the first issue of the *Elim Evangel*. 1920, the Channel Isles and dear old Gwalia. 1921, the invasion of England, and the persecution in Ireland. 1922, farewell to the first Foursquare missionary to the Congo, the Grimsby and Hull campaigns, and the first Elim Church in London at Clapham. 1923, the first Sunday school, the East Ham and Surrey Tabernacle campaigns. 1926, a year of great things. The conversion of a Catholic convent into a full gospel College, the opening of the social centre of the movement, "Elim Woodlands," the Bournemouth, Carlisle, Plymouth

and Liverpool campaigns, and the first demonstration at the Royal Albert Hall.

Then the great congregation stands, and at the Principal's invitation hundreds from all over the building walk to the platform. "What are these?" These are they who were halt, and blind, maimed, and broken, suffering from all manner of painful diseases, many of them given up as hopeless by hospitals, surgeons, and physicians. Miracles, living testimonies, that confound the critics, and prove that

His touch hath still its ancient power.

These were healed during the great campaigns, some of them twenty years ago. It is a moving sight. Do you wonder that there was a great burst of praise? the organ, the band, the trumpeters, the orchestra, the Crusaders, the Cadets, the congregation, and the hundreds who had

#### EXPERIENCED HIS TOUCH

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

Look at this intimate picture. During the interval between the two services Principal Jeffreys and three others are standing near the platform. One of the three is facing a serious operation on the following Wednesday. "Let us take it to the Lord," says the Principal, gently taking the sufferer's hand. And he prayed, and they prayed. "Just leave it to the Lord, He will undertake." A few days later, the afflicted one is placed under the anæsthetic, but there was no operation, the surgeon did not think it was *then* necessary. *Diolch Iddo!*

1927-28, the invasion of Scotland, the revival and healing campaigns at Glasgow, Leeds, Southampton, Brighton, Portsmouth, Hastings, Hammersmith, Croydon, Reading, Bath, Exeter, and Bradford, and the first great baptismal service at the Albert Hall when a thousand were immersed by the Principal.

1929-30, Cardiff and Swansea, the campaign that put *Bendigedig* and *Diolch Iddo* into the Foursquare vocabulary. What a time! The Cory Hall, Wood Street and Splott Road Chapels, the largest in the Principality, too small, then the great Drill Hall. The Principal has shown the way to peace by using the Drill Halls all over the country for revival services. Then Swansea with the Central Hall, Trinity Chapel, and the Grand Theatre overflowing. Do you remember, but I see the red light flashing. . . . Birmingham, the Bingley Hall,

#### CAN WE EVER FORGET IT?

We board the "Glory train" from London to Birmingham on that memorable Whit-Monday, yes, we marched with them to the station, but you must not forget the fleet of 'buses from Cardiff too, and how the Principal led the singing of *Cwm Rhondda*, and the many who were saved outside the great building. The Islington and Ealing campaigns, oh, yes, we were there too. Who can ever forget the league of nations' service at Ealing? over a dozen nationalities represented on the platform, and John iii. 16 being repeated in as many languages. 1931-2-3, the narrator refers feelingly to

the Home-call of dear Pastor William Henderson; the Crusaders sing softly—

My home is in heaven, there is no parting there.

The trumpeters sound the *Reveille* of hope and certainty that "With the morn those angel faces smile, which we have loved long since, and lost awhile." Still, we felt a pang of *Hiraeth* for one of the "squarest" Christians we ever met. There follows the testimony of one who was brought to Christ through William Henderson, and her experience as a Foursquare missionary in Japan. *Ardderchog*. More and more campaigns, Ireland, Isle of Wight, Sheffield, Huddersfield, Blackpool, Dundee, Edinburgh, Perth, and Aberdeen. 1934-5, still

#### MORE FRUITFUL CAMPAIGNS

at York, Middlesbrough, Bristol, Manchester, Neath and Llanelly. At this juncture the Misses Olga, Trudy and Hedy Hofmann, of the Bernese Oberland, in national costume, gave a Swiss mountain song. The red light was put out of action for some minutes when the pent-up feelings of the thousands find vent in a mighty cheer. Dr. E. Lanz tells us of the Principal's campaign in Switzerland, with special reference to the great meetings at Geneva, and then the Secretary-General, the organiser-in-chief, hemmed in by telephones and switches, heaves a sigh of relief, and thankfulness, switches on the red light for the last time, the narrators, Pastors Boulton and Corry leave the microphone. The pageant is over, but with the mind's eye we can still see a panorama of thousands of changed lives, many hundreds of completely healed bodies, and down the twenty-one years a trail of discarded bath chairs, crutches and surgical implements, and there stands the human instrument, God's servant, so marvellously used and blessed. He is closing the jubilee, just as he commenced twenty-one years ago. "Let a man examine himself." "Do this in remembrance of Me." There is no time for a lengthy discourse. A few words, but

#### FULL OF APPEAL AND POWER,

and nearly a score of souls saved.

Then the great communion service. A service of examination and remembrance. Real devotion, the thousands partaking of the sacrament in remembrance of Him. And to close the roof-lifting anthem—

All hail the power of Jesus' name  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown Him Lord of all.

*Bendigedig!* You would have loved to have been there. I know, but listen,—

Oh that with yonder sacred throng,  
We at His feet may fall;  
Bring forth the royal diadem  
And crown Him Lord of all.

You will be there, we will be there, Pastor Henderson will be there, Jesus will be there, at the never-ending celebration in heaven. *Diolch Iddo!*

Home again, Sunday morning, after nearly thirty hours of travel to, at, and from the Crystal Palace. But it was worth it.



## Coming of Age Conference Group of Elim Ministers

FRONT ROW (left to right): Mr. Collier, F. H. Coleman, W. B. Kelly, C. E. Palmer, W. G. Hawkins, H. O. Bale, F. W. Kent, D. J. Rudkin, V. W. Petersen, L. D. T. Kelly, G. L. W. Ladlow, D. Leadbeater, S. Homer, R. D. Bradley, A. S. Gaunt, L. H. Newsham, T. B. Clarke, J. R. Knight, H. Entwisle, H. M. Strange.

SECOND ROW: P. Le Tissier, W. A. Nolan, H. T. D. Stoneham, H. A. Court, J. J. Morgan, E. Lanz, J. Smith, W. G. Hathaway, P. N. Corry, E. J. Phillips, J. Leech, G. Jeffreys, J. McWhirter, R. Tweed, R. E. Darragh, R. Mercer, P. G. Parker, W. Barton, J. R. Moore, J. T. Bradley, S. Gorman.

THIRD ROW: A. Ruchon, V. S. Pritchard, W. F. South, R. Robert, T. A. Carver, A. S. Thorne, E. O. Steward, J. Robinson, A. Longley, H. W. Greenway, W. N. Brambleby, G. Stormont, G. Dunk, F. G. Cloke, A. Jackson, R. A. Gordon, J. Kelsall, H. White, H. Haith, F. C. Packer, E. H. Lucas, F. A. Farlow, F. B. Phillips, J. Tetchner.

FOURTH ROW: D. B. Gray, A. V. Gorton, J. McAvooy, W. L. Taylor, W. J. Hilliard, J. C. Kennedy, H. W. Fardell, L. N. Knipe, T. E. Francis, C. A. C. Hadler, P. Brewster, J. C. Cariss, J. Naylor, J. Woodhead, A. J. K. Magee, A. W. Edsor, C. Johnson, S. E. Hillman, F. G. Slemming, L. C. Quest, E. G. Ball, H. Childs, O. Murphy.

FIFTH ROW: E. F. Cole, R. L. Shergold, A. Wright, H. Mason, J. Frame, S. Penney, J. Hill, R. Knox, C. W. Slemming, J. Martin, J. Dyke, W. H. Urch, G. S. Hillman, F. Shadlock, C. J. E. Kingston, H. W. Fielding, D. A. Vanstone.

SIXTH ROW: S. J. Cooper, W. J. Patterson, F. D. Byatt, G. H. Thomas, H. B. Haynes, D. E. Forsyth, J. Kelly, G. I. Francis, L. Morris.

# "This Movement is an Eye-Opener"

By HUGH REDWOOD

IT was my privilege last week to attend one of the ministerial conferences held in connection with the coming of age of the Elim Foursquare Gospel Alliance. Although I had previously made the acquaintance of its leader, Principal George Jeffreys, it was my first direct contact with this movement, and I am going to say quite frankly that it was an eye-opener.

Elim claims that it has long been experiencing the revival for which the Christian churches are praying. Its statistics support the claim, and the public gatherings arranged in connection with its

## MAJORITY CELEBRATIONS

have borne conclusive evidence to the advances which it is making. For myself, I am prepared to believe and expect anything of men and women so obviously filled with spiritual power as those whom I was permitted to meet at the Clapham headquarters.

I was prepared for what some of my friends call "extravagances," though it seems to me a strange and a sorry business that Christian people who profess to accept the story of Pentecost should regard as extravagant almost all that tends to corroborate it.

But as a matter of fact nothing of the kind happened. I heard some remarkable stories of healing, and there was much talk of speaking in tongues; but so far as this particular meeting was concerned there

were no unusual manifestations, except that I have rarely heard witness quite so convincing or singing of quite the same quality.

One fact which especially struck me was that many of the Elim pastors were formerly ministers of other denominations, and were drawn to the Foursquare movement in spite of themselves, since they confessed to having been greatly prejudiced against it. Their prejudices had rested, in most cases, upon the very things which ended by winning them over.

To-day these men, who once lamented the lack of power in their ministry, are possessed by a new compassion and courage. They

## PREACH WITH ALL BOLDNESS

the full gospel, and if objection be raised to the preaching of the full gospel I shall rejoin that, in a world like ours, anything short of the full gospel is useless.

But there is no trace in their talk of rivalry with other religious bodies. Elim has taken over a good many churches which other bodies have closed, but it is not boastful on that score. I think Principal Jeffreys would be the first to agree that Elim is part of a far greater whole, and the first to lead his assemblies in prayer that it may not leave other movements behind but maintain close contact with all of them, infect them all with its own glad confidence, and so send the forward impulse all down the line.—*News Chronicle*, September 15th, 1936.

# Fragrant Fellowships at the Ministerial Conference

By Pastor W. LESLIE TAYLOR

THE Crystal Palace coming of age celebrations and the graphic presentation of Elim's history in the programme "Twenty-one Years of Revival" seemed to determine the spirit and strike the note for the Ministerial Conference which commenced on the following Monday; for revival in all its various aspects was the predominating subject throughout every session of the Conference.

Conference time is a season eagerly anticipated amongst the ministers of this great revival movement. Meeting together upon these occasions is generally the only opportunity which presents itself in the whole year for fellowship with those who have been one's fellow-students in College days or one's predecessors in Elim's itinerating ministry. The happy fellowship, the opportunity for frank discussion, the pooling of ideas and the united facing of difficulties peculiar to the work of the ministry that Conference affords is much appreciated by all.

After twenty-one years the revival goes on. The ministers from the flourishing churches in the midlands and the north cause us to rejoice as they rehearse the wonder of God's working in our ears for the paralysing forces of enforced idleness in the depressed areas have not affected their Churches, they are hives of spiritual endeavour and vigorous life. The shepherds of

the flocks of "canny" Scots tell us how in that land of the Covenanters the Word of God

## STILL GROWS AND MULTIPLIES.

The Principal and Revival Party together with the Irish Superintendent and the ministers from the staunch loyal-hearted Churches in Northern Ireland have marvellous stories to tell of the great Belfast revival, of the largest religious meetings ever held in the city and of the glorious triumphs of the old-fashioned gospel in salvation and healing. So the animated rehearsal of victory goes on and the triumphs are in no way localised; the workers from the long line of south coast Churches and the Pastors from Wales, that land of song and revival, all have the same story to tell. Thus the business sessions, the meal times, and the intervals between sessions all pass in the same happy and blessed spirit of retrospect and in united anticipation of further advances in the cause of righteousness. A happy spirit of comradeship exists too in these conferences and one constantly notices diaries being produced and dates for special visits arranged and many a special effort which brings blessing to the local assembly and fresh hope and inspiration to many individuals has its birth in the helpful suggestive atmosphere of Conference week.



It seemed befitting that in Elim's coming of age year the place where since 1933 we had held our Conferences should become too strait for us. The ministerial family has outgrown the spacious drawing room of Elim Woodlands and so the sessions this year were held in the minor hall of the Tabernacle at Clapham. If the spirit of Elim Woodlands is in any way representative of the family spirit of Elim the atmosphere of the Clapham Tabernacle certainly speaks of the

#### SPIRITUAL THOROUGHNESS

of Elim, for here in the very hall where our deliberations were to be made some of our ministers had found Christ and others had received healing and the baptism in the Holy Ghost. What a flood of holy recollections came to many of us as we looked back over the years and remembered past associations with that place. If environment can mean anything to the tone of services and in any way influence them we certainly were in perfect harmony with our surroundings, for as Clapham is associated with a depth of spiritual reality in Elim teaching so will the 1936 Conference go down in history as one where there was a unanimous desire for a deeper spiritual life and a reaching forth for blessing as yet unknown.

Although every different session had its own subject for discussion, in some way we constantly came back to the same theme, revival and the deepening of spiritual life, and this constant return to the one subject made each heart more hungry for the deeper things of God and brought the consciousness that with this spiritual deepening would come the solution to our problems and the supplying of our needs.

Thursday morning will stand out as a session long to be remembered by all who were privileged to attend it. Mr. Hugh Redwood, whose books, *God in the Slums*, and *God in the Shadows*, we had read with interest and in whose experience of God and in whose work we had gloried, was the speaker. He came, he said, to make his first contact with a movement about which he had heard much and in which he was, because of the advances it had made all along the long battle line,

#### INTENSELY INTERESTED.

He described himself as one holding a roving commission in the King's army, and reported that in going up and down the lines of the soldiers of the King of kings he had noticed on the Foursquare front the fight was thick and victorious and the armies of Satan routed and the kingdom of righteousness extended. Before he commenced his address a number of ministers briefly bore testimony to what the baptism in the Holy Ghost meant to them, testimonies, which Mr. Redwood said, gave him much to think about and still more to pray about. We felt an immediate affinity with him as in almost his opening sentences he said he could not understand the man who, calling himself a Christian, did not believe in the supernatural in the gospel. Then he told us how wonderfully God had dealt with him in the last few years; and what a marvellous recital of God's wisdom, love and longsuffering it was. How the backslider was restored and made a messenger of the glorious evangel of the Cross. Mr. Red-

wood's experience explodes the popular fallacy that to do active service for Christ one must give up the work on hand and engage in some other pursuit. He said that after his restoration to grace there was born within his heart a burning desire to devote himself to some definite work for God, to make restitution for many wasted years. The natural thing to do seemed to be to resign from his post on a leading London daily where he held the position of night editor and engage in some full-time evangelistic work, but the way seemed uncertain and the future dark until the editor approached him, not knowing his mind or intentions and said, "I want you to get the

#### " GOD IN THE SLUMS "

touch into the paper." Immediately to him his future was plain—he was to be religious editor of his paper, but more, he was to be an evangelist, yet not on a public platform but through the pages of one of London's most widely-read daily papers. Consecrating his journalism to the glory of God and the benefit of humanity, God in a marvellous way has proved that this was His way for His servant, for through his ministry in the press many in high places have been brought to God and thousands helped in the difficulties of life. Ten years ago it would have been a fantastic notion to believe that any man would be employed in a newspaper office in Fleet Street solely in a religious capacity, and yet Hugh Redwood is that man. Our hearts burned within us and hallelujahs burst forth as he said, in summing up all God had done for and through him, "This was all brought about by the power of the Holy Ghost." We found him a man after our own hearts and shall pray unceasingly for him in his great work.

Thus has Conference week in 1936 passed into history, but the issues emerging from it as each minister goes back to his Church to plan a great national week of prayer and a National Youth Crusade eternity alone will reveal.

### THE ELIM ALLIANCE

*The following report is from the "Christian World,"*  
10th September, 1936.

"The crowds at the Crystal Palace on Saturday indicated that the Elim Foursquare Gospel Alliance has become one of the evangelistic forces of the age. Springing spiritually from the Welsh Revival, the movement spread rapidly in England through missions conducted by Mr. George Jeffreys, who is now its leader. At the present time, the Alliance comprises about 300 assemblies, as the branches are called, with 200 ministers. The buildings are nearly all the vacated churches of other denominations. One of the largest historic chapels of Methodism in Nottingham has become a strong centre, also a large Congregational church in Kensington. The coming of age anniversary on Saturday was closed with a communion service in which the bread and wine were given to some 6,000 persons."

# FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor V. S. PRITCHARD

**Sunday, Oct. 4th.** Prov. xxvii. 1-17.

"Boast not thyself of to-morrow" (verse 1).

To-morrow with all its possibilities and problems is in the hands of the Eternal God. His all-seeing eye has pierced and planned my to-morrow. Were my future successes and failures known to me, I might fall into pride or despair. That great heart of eternal love and foresight which breathed through the Master's lips when He said "I have many things to say unto you, but ye cannot bear them now," is still solicitous for my welfare. Knowing my own weakness I dare not trust myself. What height of folly to seek to wrest from the Eternal Hand the weight of to-morrow's care. To boast that I am capable to steer my frail barque on that uncharted sea of experience yet to be. May God forbid! He knoweth the way that I take.

So on I go not knowing,  
My trust in Him repose;  
And every hour in perfect peace  
I'll sing He knows, He knows.

Oh the blessedness, the sweet peace of living moment by moment, kept by His love.

PRAYER TOPIC:

That many precious souls may be led this day into the joy of full salvation.

**Monday, Oct. 5th.** Prov. xxviii. 1-14.

"Happy is the man that feareth always" (verse 14).

That looks very strange at first sight! Happiness and constant fear? How can it be? What must I always be fearful of? What great enemy is this who if mistrusted and feared can cause me to seek the aid of another and thus to tread the peaceful paths of happiness. The enemy that robs man of happiness is the great enemy of self. We dare not put confidence in the flesh. The arm of flesh will fail you. I dare not trust myself. For I know that in me, that is, in my flesh dwelleth no good thing. I must work out my own salvation in fear and trembling, but praise the Lord, I am happy because I know it is God that worketh in me both to will and to do of His own good pleasure. Hallelujah! So this constant fear is a quiet and sensible acknowledgment of my inability to keep myself, and a glad assurance of the glorious fact that the Lord is my keeper. Thus may I ever be kept happy, free from anxiety, free from the folly of self-assurance.

PRAYER TOPIC:

United intercession for a real floodtide of old-time Pentecostal power and glory to sweep through our churches.

**Tuesday, Oct. 6th.** Prov. xxx. 1-9 and 24-31.

"Every word of God is pure" (v. 5).

What a revelation of the perfect nature of our God. In all His expressions to us He is pure. In every word there is

purity as God knows it. There is no admixture, no adulteration, no self-interested motive. "Pure unbounded love Thou art." The purity is not always immediately apparent, but it is there. The word of reproof, restraint, correction, do not always appear as a pure word. We may be tempted to "wonder why." The hand of discipline regarding the exercise of "lawful" things, may tend to fret the natural spirit of man. But, blessed be God, has not experience taught us that "He doeth all things well"? The purity of His Word is often revealed to us through the fiery trial. Blessed is the man who, resisting all the many voices of the carnal mind against the Word of God, walks in the way of His commandment, and thus proves the purity of the love of God behind it.

PRAYER TOPIC:

Special prayer for all new converts that during the early days of their new life in Christ they may be kept from doubt in the hour of temptation.

**Wednesday, Oct. 7th.** Prov. xxxi. 10-31.

"Her price is far above rubies" (v. 10).

A good woman is a type of the Church. A good woman in the home and the Church in the world has the same effect. The home and the world are incalculably the better for their presence. The good woman is the light of the home. The Church, the light in the world. Who can measure the value of the Assembly of the Firstborn, from that glorious day when she was inaugurated by the Power from on high? It is to the Church that the world in its woe has turned for comfort. Every hospital, orphan home, and asylum has sprung from the well-spring of the love of Christ, the law of kindness, and many have good reason to rise up and call her blessed. She has passed through many a night-time experience, but by wondrous grace her candle has not gone out. The winds of persecution have blown, but the light of Christian witness and experience still shines. The powers of darkness hate her, but her Lord loves her and is the source of her riches and light.

PRAYER TOPIC:

That all our beloved missionaries may experience much of the divine power in their ministry at this time.

**Thursday, Oct. 8th.** I. Tim. i. 1-17.

"Lord Jesus Christ our hope" (v. 1).

Hallelujah! A blessed glorious hope is our Lord Jesus Christ. What a tremendous weight of expectation is focused on Him. Not unmindful of the awful and mighty powers of Satan, the saint's heart would indeed faint did he not turn his eyes upon his Lord. The contemplation of the Lord gives courage. We know that He is Lord. God has honoured His Son, who fought the hosts of hell on Calvary's Tree, and won the mighty

victory. He arose a conqueror. God hath called Him Lord. I need not fear. The Lord is my hope, and this majestic Lord is also the glorified Man Jesus. In my hour of trial, tempted by Satan, my hope is centred on Jesus. He was tempted in all points like as we are, yet was without sin. He knoweth our frame and is able to succour us. The Christ of God, the Anointed, Sent One, finished His work. He is sat down pleading for His own. As He finished His mission so He will perfect that which concerneth me.

PRAYER TOPIC:

That in all the Bible studies in our churches this evening the Word may be given in the power of the Holy Ghost with signs following.

**Friday, Oct. 9th.** I. Tim. ii. 1-15.

"Who will have all men to be saved" (verse 4).

What a picture of the great eternal yearning heart of God our Saviour. His desire is towards the sinful sons of men. He knows their awful danger. He longs to save. His great love embraces all. High and low, rich and poor, cultured and ignorant. For all have sinned and come short of the glory of God. All alike have been sullied by the depravity of the fall. But the great God and Father of us all, yearns to cleanse, to lift, to regenerate. The all-wise God knows no other way out for fallen man, but the way of salvation, through the all-atoning blood of the everlasting covenant. It is not the reformation or betterment of man that He seeks, but his salvation. Whenever a soul turns from sin to seek salvation, there are the eager feet of a Father to meet, the loving, eternal arms to embrace, the great heart to understand and console. Hallelujah! He embraced me. His all-encompassing love is around me still.

PRAYER TOPIC:

Remembrance of all those who are passing through deep waters of trial and test, that they may be upheld by a sweet sense of the Divine enfolding.

**Saturday, Oct. 10th.** I. Tim. iv. 1-16.

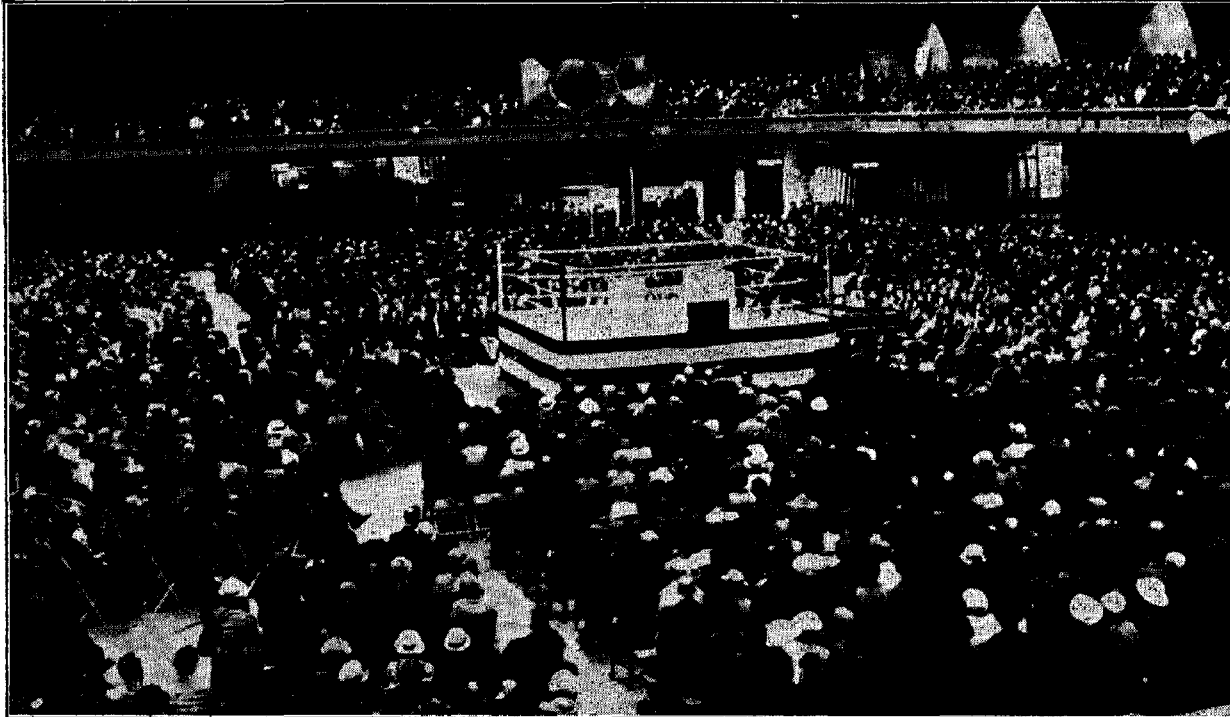
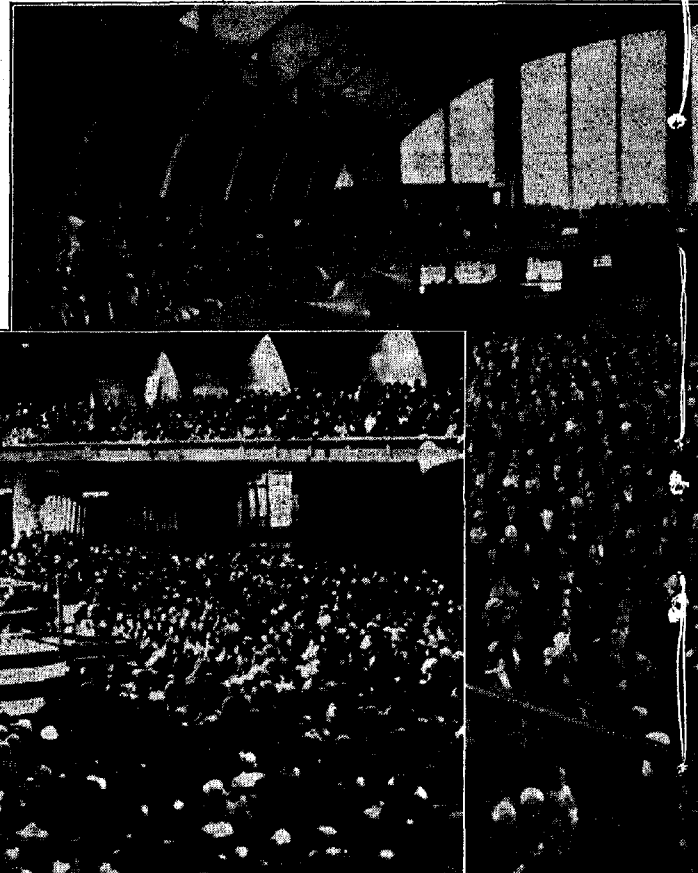
"Give thyself wholly to them" (v. 15).

Paul was nothing if not "out and out." Whether as Pharisee, Persecutor, or Apostle, thoroughness marked his character in every action. Nothing of the slipshod "well that will do" attitude in mood or manner. He was a real "Methodist." Out and out for a full salvation, and a Holy Ghost baptism, and a sane and glorious exercise of the gifts in himself and every saint. His thorough character was revealed in his advice to Timothy. He advised him to make a sacrifice of himself to the things pertaining to spiritual growth. Sound common-sense it was and is. For we enjoy best to the full the things which we do wholeheartedly. Others can see our love of a duty by the way we set about it. God can only fully use those who fully surrender all they are and have. In this whole-hearted service there is a personal profit, too, and "it appears to all." There must be tarrying before teaching, prayer before preaching, prostration before proclamation. Thus only can we in our respective spheres of life be good ministers.

PRAYER TOPIC:

That at all Elim open air services this evening a great spirit of conviction may fall upon those who listen to the message of life in Christ.

Scenes unparalleled in the history of Belfast were witnessed during Principal George Jeffreys' great Revival and Healing Campaign in the big tent and vast King's Hall, Balmoral. A glorious outpouring of the Spirit took place in which hundreds found Christ as Saviour, as Healer, and many were baptised in the Spirit according to His Word.



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## REVIVAL-SWEPT MULTITUDES-

**R**EVIVAL meeting at King's Hall. . . . First ever held there. . . . The great building packed. . . . Owing to the thousands that are attending Principal Jeffreys' revival and healing campaign in Belfast the promoters decided to hold their final meetings in the Agriculture Society's hall. Last evening every available inch of seating accommodation upstairs and downstairs was utilised to hold the huge crowd which attended the meeting.—*Belfast Telegraph*, August 31st, 1936.

King's Hall as revival centre. . . . Huge congregation throngs the building. . . . For the first time since it was constructed the King's Hall, Balmoral, Belfast, Ireland's largest hall, was used last night for a religious revival meeting—the first of three which will be held this week in the hall, and which bring to a conclusion Principal George Jeffreys' present campaign in Belfast. The ground floor and the balconies on three

sides of the building were filled with an immense congregation. The number of people who attended the service on Sunday night was estimated at nearly 10,000. To-night the campaign will close and the service will be conducted from the ring which has been constructed for the boxing tournament which takes place on Wednesday night.—*The Northern Whig*, August 31st, 1936.

Congregation throngs the King's Hall. . . . The first of three meetings which are to conclude the present revivalist campaign of Principal George Jeffreys in Belfast, was held in the King's Hall, Balmoral, last night. This is the first time that this great hall has been used for a religious meeting, and the immense congregation filled the ground floor and balcony to capacity.—*The Belfast News-Letter*, August 31st, 1936.



*... gives a panoramic view of the great meetings in the King's Hall (used for religious services for the first ... ere congregations, estimated at ten thousand, were held spellbound night after night in the grip of Holy Ghost ... On the last night of the campaign the Principal preached from the Boxing Ring erected in the centre of the hall.*

## S—Through the Eyes of the Press

Extracts from Reports.

We had often read of Principal Jeffreys' great campaigns and

### REVIVAL ENTHUSIASM

in other parts of the Kingdom, but never have we in Ireland witnessed anything approaching the magnitude of the campaign just concluded. . . . Salvation, the greatest blessing which can be bestowed upon mankind, was not the only one poured out in this campaign, many notable healings have been testified to. Blind eyes being opened, hearing restored, lame made to walk, insomnia relieved, one little lad who lay two years in a spinal carriage getting up and walking, and many more such did space permit to mention. These things have happened in our midst, not in some distant land, so cannot be denied, proving the fact that Jesus Christ is the same yesterday, and to-day and

for ever. To God be the glory, great things He hath done.—*Mr. James Browne.*

Twenty-one years ago Principal Jeffreys first landed on Irish soil, unknown by any except the few who had invited him over to preach for them, but the powerful preaching and uncompromising stand for the Four-square truths brought upon him a storm of bitter opposition and persecution. To-day the walls of opposition in many quarters have fallen down like the walls of Jericho. Opposers are among the worshippers. Doubters are among the shouters. . . . As we approached the great King's Hall during the Principal's campaign just twenty-one years after those early days, and looked through the glass doors and saw the place practically full before time announced to commence, our hearts were filled with praise to God. The Principal dealing with the subject of prophecy held the  
(concluded in next page).

# Editorial

## COMMENTARY.

This week we bring to our readers a further report of the memorable Crystal Palace meetings from the pen of an old friend—the Rev. R. J. Jones, J.P. His cheerful and yet forceful summary of the day's proceedings carries one back again to the wonderful moments of the day.

Reports of the 1936 Ministerial Conference in London and of the public gatherings associated with the Conference give just a glimpse of the fragrant fellowships of those days. One thing stands out in our minds very clearly, and that is the constantly expressed desire of our ministers for more Pentecost, more holiness, more prayer, and more determination to spread out the tent pegs of this God-blessed movement during the days ahead.

The visit of Hugh Redwood to the Thursday morning Conference meeting was a delightful gesture of friendliness to our beloved Principal and to the movement. His large-heartedness will, we are sure, appeal to all Elim friends everywhere. We wish him God-speed in his journalistic evangelistic work for the Kingdom.

National Crusader Week is already upon us, and next week's issue will be filled with the doings and sayings of these Christ-loving young people and their leaders. Look out for many items of interest to all.

The secular press these days is full of forebodings. Europe is armed to the teeth and more than one nation is awaiting the critical moment when war shall be decided upon. They are each preparing for the clash of arms that is inevitable. May our attention as soldiers of the Cross be centred upon keeping our armour bright and prosecuting with all our might the spiritual warfare of the Kingdom—meanwhile "looking for the Blessed Hope."

## Revival-swept Multitudes

(Concluded from page 633)

congregation to the end in a vice-like grip, and many decided for Christ. . . . No one present will easily forget the power that rested upon the ministry of the Word in

### THOSE MONSTER GATHERINGS,

nor the remarkable testimonies of healing. There have been times of great revival in the city undoubtedly, but never before has the Word been preached to such large congregations nor accompanied with signs and wonders of such an Apostolic nature.—*Pastor Robert G. Tweed.*

The brilliantly lit ring is surrounded by a multitude innumerable. They sing. Then as a man takes his position in the square of combat, a hush quietens every mouth. He fights! He attacks! Is now on the defensive! He is parrying! Again he attacks! That man knows the game well, and too, knows his opponent. They have met and fought before. As our champion's clenched fist hurtles through the air, so his words hurtle in thundering offensive against the uncomely offspring of Satan—Unbelief. The multitude watches with tense eagerness, some feel the battle raging within their own hearts. Glory! Unbelief is down! The count is being taken, listen—one, two, three, etc.—eighty-three, eighty-four. Unbelief has been defeated again—eighty-four decisions for Christ.—*Pastor E. T. Gorrum.*

Night after night during the three weeks' campaign thousands attended the big tent nightly and at the great Sunday evening gatherings the attendance was estimated at between four and five thousand. For the last three meetings owing to the crowds attending it was decided to take the Royal Ulster Agricultural Society's King's Hall, Balmoral, the largest public hall in Ireland. This massive building opened in 1934 by H.R.H. the Duke of Gloucester, had never before housed a religious gathering, and our beloved Principal had the honour of being the first to proclaim the gospel in this huge auditorium.—*Mr. Cyril Ridge.*



### MIRACLES OF GOD'S HEALING POWER

All of these were miraculously healed at Principal George Jeffreys' great Irish Campaign in answer to prayer.

# Glowing Witness to Pentecost

## Conference Meetings in London and Brighton

By Pastor S. GORMAN

**I**NCLUDED in the programme of Conference Week were five public evening meetings that will long be remembered by those privileged to attend them. They were held in Elim Tabernacle, Clapham, East Ham Town Hall, North End Hall, Croydon, Elim Tabernacle, Brighton, and Kensington Temple, London, and were addressed by Elim ministers. These brethren ministered under the unction of the Spirit and with much profit to the people, and in one service ten persons professed acceptance of Christ as Saviour. Each evening the buildings were packed to the utmost capacity with people hungering for more of the "Bread of Life," and judging from expressions seen and comments heard their need was abundantly supplied. They had entered into the experience of the hymn writer who wrote:

Christ is my meat, Christ is my drink,  
My medicine, and my health;  
My portion, mine inheritance,  
Yea, all my boundless wealth.

How could it be otherwise when God is given the pre-eminence and predominance? To the soul who seeks vital contact with God He gives a deep inner consciousness of His glorious presence and power. Augustine said, "Thou hast made our hearts for Thyself and they are restless until they find rest in Thee."

Our beloved Principal convened in his own unique way at these large gatherings, and from the beginning of each service claimed for God the heart worship of the people, emphasising that God desired

### WORSHIP MORE THAN SERVICE.

The people responded with the result that the meetings were charged with the power of God. Especially do we recall those blessed moments nearing the end of the meeting at Clapham when the whole congregation seemed to be enveloped in and enraptured by the glory of God as He was worshipped in spirit and in truth.

Another outstanding feature of the services was the unanimous testimony of the speakers to the baptism in the Holy Ghost and the blessing resultant from such an experience. It was emphasised that the experience was not obsolete as some would have us believe, but is part of the inheritance of all in Christ. Each speaker referred to the enriching, enabling and empowering of such an experience, and stressed the great need of absolute surrender to the authority and control of the Holy Spirit in the life. Such an emphasis could not be over-stressed for He is "the Lord the Spirit." He is not only to act as guide to the life, He must be acknowledged and obeyed as governor. The baptism in the Holy Spirit is not the consummation but rather the commencement of a life filled with glorious potentialities and possibilities in God. In the light of this the prayer of God's people should be:

Come Holy Ghost, our hearts inspire,  
Let us Thine influence prove;  
Source of the old prophetic fire,  
Fountain of light and love.

Come Holy Ghost for, moved by Thee,  
The prophets wrote and spoke;  
Unlock the truth, Thyself the key,  
Unseal the sacred Book."

At the meetings held in the North End Hall, Croydon, and the Elim Tabernacle, Brighton, Dr. E. Lanz, President of the Swiss Revival League, spoke with great feeling of the marvellous way God had used Principal during his visits to Switzerland. Under his mighty ministry thousands of souls had been saved, bodies healed, and saints filled with the Holy Ghost. How blessed it is to know that this

### GREAT PENTECOSTAL OUTPOURING

is reaching other lands, and that saints everywhere are receiving a new urge to win men and women for Christ.

The Friday evening meeting at Kensington Temple took the form of an Ordination Service, and what a hallowed time it was in the presence of the King of kings. The Principal again convened and soon the meeting was under the mighty power and influence of the Holy Spirit. Five young men, possessed with a burning passion for the lost and a great love for the Bible related in a most gripping way how they were led to Christ and eventually into the Foursquare ministry. As one listened to them testify, one could realise that they meant to shoulder their responsibilities, and make good use of every opportunity for service as good soldiers of Jesus Christ who were determined to give full proof of their ministry. Pastors Hathaway and Corry gave inspiring messages which contained in particular much sound advice to the brethren about to be ordained. Then followed a soul-stirring and impressive scene as the Principal and other brethren laid hands upon them, officially dedicating them to the work of the ministry.

The beautiful rendering by Mrs. Woodhead of "I Need Jesus," and the singing by three Swiss sisters in native tongue was greatly appreciated. Mankind certainly needs Jesus, but unfortunately teeming multitudes pass Him by. Their callous indifference to His claims prevents them realising and recognising their need of Him. Studdart Kennedy, after witnessing many of the horrors of the Great War, returned to the quiet of his study and penned these words:

Man cannot live by bread alone,  
The hunger in his heart is infinite  
And craves infinity for food;  
I dare not give man bread  
Unless I give him more,  
He must have God!

Those meetings are over but their influence remains, for they have given us inspiration and impetus for further service in the great and glorious fellowship of the Foursquare Gospel.

# A Modern Revival Movement

I WENT to the Crystal Palace on Saturday to criticise. I came away with impressions very different from what I had expected.

Union has resulted in the closing and sale of Methodist Churches all over the country, and many of them have been taken up by the Elim Foursquare Gospel Alliance. This Alliance was celebrating its coming of age anniversary at the Crystal Palace last Saturday; and I went to find out for myself what this movement is that is picking up the premises which Methodism is letting fall from its table.

The Elim Foursquare Gospel Alliance is an organisation with the

## FIERY PASSION FOR SOULS

of the early Methodists, follows the Baptists in baptising by immersion, emulates the Salvation Army in the directness of its methods, and has a dash of Keswick, or, possibly, Plymouth Brethrenism, in holding to the "second coming" of Christ. Arising from the aftermath of the Welsh Revival, the Elim Alliance, however, has no critical attitude towards other churches, nor indeed any dependence in origin upon one of them. It has made its own way and is gaining converts in a fashion that Methodists can only admire. Its most distinctive features are the teaching of divine healing, and the place given to the celebration of the Communion.

Three separate agencies were employed on Saturday night to get over the history of the organisation. A huge map, stretched in front of the organ, showed illuminated spots as cities and towns where the Alliance is active. The oral story was told from the stand by speakers uttering alternate sentences after the fashion of radio-announcers, and many of the stories were followed by a chorus sung by a choir from the town concerned. Without announcement, fifty speakers rapidly followed each other on the stand, and their successive testimonies furnished a developing history of the movement. Principal George Jeffreys, who conducted, took part only occasionally.

One of the leaders spoke to me of the "early Methodist spirit" of the movement. It seemed to me rather the religious passion common to any

## FRESH OUTBREAK OF RELIGION,

as in the cases of the first Methodist revival, the Staffordshire revival that led to Primitive Methodism (which the speaker cited in illustration), the Salvation Army and the Oxford Group Movement. I could not trace any direct infusion of Methodism. General Booth drew the evangelists of the initial Christian Mission largely from the ranks of Methodist local preachers; the Elim Alliance has created a ministry almost exclusively from its own converts. It is revivalism, pure and simple.

While the proceedings were singularly free from references to other denominations, one story did relate to Methodism. A brother from Nottingham told how the Brunswick Chapel in that town came into Elim hands. His emotions were obviously divided between

joy as an Elim disciple and sadness as a Methodist. He was "pained at the heart" at the decline of "one of the grandest old Methodist Chapels in England"—a beautiful building with a noble mahogany rostrum and all the halls and rooms necessary for good work. A spot of red light, however, cut off his story, but not before he had described Halifax Place as an important centre for this new Church.

The pageant showed the movement to be in the inevitable consolidating period. The first period had been one of missions. Revival bands led by Mr. George Jeffreys, entered towns without invitation, just as did the early Methodists, and in many cases one hall after another, and

## EACH BIGGER THAN THE PRECEDING,

had to be taken to hold the throng. This happened at Birmingham, where ten thousand conversions took place and the meetings ended in the Bingley Hall. Croydon meetings ran for eleven weeks and sixteen hundred conversions were registered. Sheffield had two thousand conversions. Several towns in Scotland have been occupied, and stirring revival scenes were witnessed in Glasgow, the meetings being eventually held in the famous St. Andrew's Hall. These were the stories of people who had seen the work from the beginning, and not those of flamboyant evangelists. That permanent results accrued from the revivals is evidenced by the present Churches—or "assemblies," as Elim calls them. Dr. Marcus Dod's old Church in Glasgow, for example, has a congregation of seven hundred on Sunday evenings and three hundred in the morning. Asked how these numbers were gained, a minister simply answered: "Expository preaching."

The leader of the movement, Mr. Jeffreys, is a youngish man just over forty. He shared the Welsh revival with Evan Roberts, and later held missions in Cardiff. He began the organisation by using a legacy to purchase a disused Methodist Chapel in Belfast. The movement has now its

## TRAINING COLLEGE FOR EVANGELISTS,

a printing press and publishing house and accommodates its central staff in a former nunnery at Clapham. Like similar movements, Elim may have had excesses in the earlier stages, but I saw nothing whatever of the kind on Saturday. The chief leaders are gifted and cultured men. Mr. Jeffreys is quiet and restrained, only becoming terribly forceful when he speaks.

The most impressive scene on Saturday was at the close, when the Communion was given to six thousand persons. The Principal conducted, pointing out that the Communion was more important than evangelistic meetings or any other feature of their work. Within thirty minutes, two hundred servers had ministered to this huge audience. All who were "born again" were invited to partake. The ministers took no part and the servers were all laymen. The Communion is a feature of all their large gatherings.—R.H. in *The Methodist Recorder*, 10th September, 1936.

# The 1936 Elim Ministerial Conference

By an ELIM MINISTER

**T**HE Conference was the largest yet held under the auspices of the Elim Alliance, and it was believed that richer, deeper days of blessing were yet ahead for God's people in the churches as a result of this Conference of their ministers.

There were solemn, serious discussions bearing on the further advance in the deepening of spiritual life throughout the whole movement. Having being reminded of God's unchanging faithfulness through the solemn hours in the Crystal Palace on Saturday, 5th September, when Elim's retrospect of twenty-one years' march with God was brought so vividly before their minds, the Elim Ministerial Conference was deeply conscious that the God of the past

## TRIUMPHANT YEARS OF BLESSING

was beckoning the founder and leader of the Movement, Principal Jeffreys, and themselves, on to years of greater advance in proclaiming a full gospel to a needy world. They therefore unitedly and unanimously agreed, that in order to bring about this great forward move in their churches, they would proclaim a national week of prayer and supplication before God, throughout all the churches. They believed as a result of wait-

ing upon God in this manner, the way would be opened for a great forward move in evangelising the districts round about their churches and in the adjoining districts and villages. That this glorious Foursquare Gospel proclaimed so faithfully by their beloved leader, Principal Jeffreys, and by themselves would be sent forth all over the land with great power and with a mightier force of prayer behind it than ever before. That in this way a great national revival could be brought about, by the gracious hand of God upon the efforts of His servants, who were jealous for the whole counsel of God to be preached in all its fulness under the unction of

## HOLY GHOST POWER

all over the land and unto the uttermost parts of the earth.

As regards our own need to wipe out by the Jubilee effort our commitments, we were reminded during one of the Conference sessions of the inscription on the commemorative stone in the Parish Hall, Fulwell Road, Monkwearmouth, Sunderland: "When the fire of the Lord fell it burnt up the debt." We pray that a great outpouring of the Spirit among us may have a similar effect.



Group of Sisters,  
including Wives  
of Ministers,  
taken during  
the Annual  
Ministerial  
Conference

## Keep Tender

**I**T is the very cream of Christian holiness to keep the heart full of tenderness, that lowly, compassionate love which seeks to be just like Jesus. In a world like this, where we meet with treacherous, cruel, selfish and proud people on every hand, and where we are so frequently disappointed in our fellow creatures, it is easy to imbibe a spirit of harshness, or bitterness, or a little tinge of resentment, almost imperceptible. But the least degree of retaliation or severity will harden the affection, and give a coldness and toughness in the inner life.

It is not wise to reflect on the cruelty and unkindness of others, for by keeping the meanness of other people in our minds it will soon settle down upon our hearts,

and then we will soon have the same evil tempers that we condemn in others. Getting sanctified, and professing the cleansing power of Christ, is not sufficient; but we must at any cost constantly surrender our own rights, our feelings, our dignity, and keep ourselves in the humble attitude of resisting not evil, of not speaking against those that despise us, and keep where we can bear all things, hope all things and endure all things. Tenderness of the spirit is the essence of true saintliness, and the inward private mark of a Christ life. We cannot keep full of tender love by accident, but must make it a matter of constant prayer, and cultivate daily gentle and loving thoughts, which are very acceptable to God.



# Elijah's God Still Lives

W. G.

REV. W. GRUM.

1. E - li - jah made a sa - cri - fice To of - fer to Je - ho - vah;  
 2. E - li - jah's God still lives to - day, And answers still by fire;  
 3. E - li - jah's God still lives to - day, And answers still in pow - er;

It had been wet with wa - ter thrice, Baal's sa - cri - fice was o - ver.  
 My friend, just let Him have His way, He'll grant your heart's de - sire,  
 As when E - li - jah prayed for rain, God answer'd with a show - er;

E - li - jah prayed, the fire came down, And lick'd the wa - ter all around,  
 Consume the sa - cri - fice you make And bid your slumb'ring soul a - wake,  
 If you would have your soul refresh'd, With rain that falls from hea - ven,

And doubting ones be - liev'd and found E - li - jah's God was liv - ing.  
 And chains of in - bred sin will break E - li - jah's God is liv - ing.  
 You must pray thro' like all the rest, And showers shall be giv - en.

## CHORUS.

E - li - jah's God still lives to - day, To take the guilt of sin a - way;

And when I pray my heart's de - sire, Up - on my soul He sends down fire.

Copyright, 1902, by W. Grum. Homer A. Rodeheaver, owner.

# Bible Study Helps

## THREE GREAT QUESTIONS

### I. Why did Jesus Christ come to the earth?

1. Because His Father sent Him (John v. 43).
2. To seek and to save the lost (Luke xix. 10).
3. To fulfill the law (Matt. v. 17).
4. To do His Father's will (Heb. x. 7).
5. To give His life a ransom (Matt. xx. 28; Mark x. 45; I. Tim. ii. 6).

### II. Why did Jesus Christ leave the earth?

1. That He might join the Father in sending the Holy Spirit (John xv. 26, xvi. 7).
2. That the Holy Spirit might do His work in the earth:
  - (a) Convicting men of sin (John xvi. 8, 9).
  - (b) Revealing righteousness (John xvi. 10).
  - (c) Revealing judgment (John xvi. 11).
  - (d) Converting the believer (John iii. 5).
  - (e) Filling the believer for service (see examples in Acts).
  - (f) Will remain here until the Church is complete.

### III. Why is Jesus Christ coming again to the earth?

1. To receive His Church (His body) unto Himself. The Church will be caught up into the air as Jesus makes His way back to the earth (I. Thess. iv. 16, 17).
2. To destroy the Antichrist (II. Thess. ii. 7-9).
3. To judge the living nations (See Matt. xxv.).
4. To establish or set up His kingdom in the earth.
5. Later to judge the wicked dead at the "great white throne" (Rev. xx. 11-15) and destroy Satan (Rev. xx. 10).

Conclusion: Are we letting Him live in and through us? Are we telling the "love story" to others? Are we looking for Him who is soon coming?

## HIS GLORY

"And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth" (John i. 14).

- All things created by Him (Col. i. 17).
- All things created for Him (Col. i. 16).
- All things reconciled by Him (Col. i. 20).
- All things consist by Him (Col. i. 17).
- All things behind Him (Col. i. 17).
- All things beneath Him (Col. i. 18).
- All fulness dwelling in Him (Col. i. 19).
- "This is my Friend" (Song of Solomon v. 16).

## ANONYMOUS GIFTS

We acknowledge the following gifts, given anonymously, with gratitude to God:

Foreign Missionary Fund: Hove Crusader, designated, 2/6; Hove "Evangel" reader, £1; Edinburgh Crusader, 5/-; Belfast sister, per Miss Henderson, designated, 12/6; Huddersfield, per Pastor W. B. Kelly, £6; Elim Woodlands, designated, 10/-.

Jubilee Appeal Fund: Kensington Member, 4/6; Lucknow, India, 15/-; Edinburgh sister, £1; Manchester elderly sister,

per Pastor Corry, £10; Aberdeen "Wee Scotch Lassie" (in threepenny pieces) per Pastor Corry, £2 10/-; Nawton, Yorks "Evangel" reader, 5/-; Dundee, per Pastor Barton, Jewellery; Switzerland, £1; Birmingham (V.S.), £1.

Work in General: Birmingham sister, £1 4/-; Rosina, £1 5/-.

World Crusade: East Ham, 10/-.

Romsey Building Fund: Southampton, £1.

Crystal Palace Demonstration: London, E.C. (Redemption of promise), £25.



(Conducted by Pastor DOUGLAS B. GRAY)

Each year as the holiday season approaches there comes to all the usual problem of "Where shall I spend my holiday?" and "How best can I benefit by it?"

The answer to these questions has been found by many Crusaders and young people in one or other of the camps that have been provided by Elim Crusader headquarters. It was my privilege this year to spend a week at the camp at Waterhall Valley, near Brighton, and I want, in the space that is placed at my disposal, to give a brief survey of the happy time spent there.

On arrival at Patcham, I was greeted by three campers who offered to carry my luggage (an offer which was gladly accepted). I mention this incident because it typified the spirit found amongst the young people and workers throughout the following week.

The Camp is well situated on the Sussex Downs, and from the dining hut one has a lovely green outlook. Workers were busy preparing the midday meal when I arrived, homegoers were packing, newcomers settling down and the rest of the camp enjoying outdoor games. Introductions were then made and one soon felt at home in such happy company.

A bell was rung and I soon guessed what it was for, because almost everybody made a bee-line for the dining hut! Somebody whispered to me, "If you are late for a meal, you will have to sing grace alone." I there and then determined never to be late for a meal if I could possibly help it! But alas! one morning I overslept, so the penalty had to be paid!

It was a rule in Camp that those departing had to make a speech, and by what we heard one and all were unanimous in their appreciation and enjoyment of camp life, and for the spiritual and physical benefits. I would like to give an outline of a typical day in Camp, for the benefit of those to whom a holiday of this kind would appeal.

At 7.45 a.m. the bell is rung, and those who are feeling more energetic

# BRIGHTON CRUSADER CAMP

## THREE WEEKS OF JOYOUS SCENES

By PHYLLIS BELL

than others hurriedly get through their morning ablutions to take a stroll before breakfast. After this meal is finished we have a Bible Reading, and then prayer is offered for God's blessing on the day's programme.

On this day in particular it is decided that we shall have a day by the sea and have a picnic lunch on the beach.

While the workers are preparing the lunch the campers ramble into Hove, and before long are bathing in the sea. A lazy time is spent resting and later we left for home.

Brighton Crusaders arrived in the evening for a podex match (a game similar to cricket). Our team was captained by Pastor Douglas Gray who led us on to victory!

We then gathered around the piano for a time of praise, and after prayer the meeting was open for any who would like to pass on a helpful word. It was remarkable how the Spirit led, and the time passed all too quickly. After refreshments we bade good-night to our Crusader friends—and so ended a very happy day.

under the canopy of heaven, with the Camp stretched below us. After reading the Word Mr. D. Craig would give us a Bible study, which proved so illuminating, and was the means of blessing to many. These talks will long be remembered by those present, especially for their practical help.

If I was asked what was the most outstanding event of the week I should certainly say the Camp Fire. On this occasion we were visited by Eastbourne Crusaders, who, earlier in the evening had joined with us in games.

As soon as dusk fell, the camp fire was lit and we all formed a circle around it. After various preliminaries (many who were "chaired" around the fire will remember what these were), quietness descended, and Pastor Moore led us in prayer. Then we were privileged to have another homely chat from Mr. Craig, on "New Things."

What an impressive sight! All were listening intently as the speaker moved amongst us, the flames causing light and shadow to flicker over our faces.

It was a night to be remembered, and the fragrance of it will live long in our memory.

And so I must hurriedly pass on to our last evening, when we had a hallowed time together, and our friend Mr. Craig gave us a message preparing us for the following Monday. Many were re-consecrated afresh to Christ, and one soul was saved through the spiritual atmosphere of the Camp.

The last day of the Camp came, when "goodbyes" had to be said. Many new friendships had been formed, and all were anticipating the Camp reunion. And so we left for home, physically and spiritually renewed, with happy memories of a jolly time.

To all Crusaders everywhere, I would say, make it your business to spend next year's holiday (D.V.) at an Elim Camp!

**ARE YOU READY!**  
for the great  
**NATIONAL CRUSADER WEEK**  
October 4th to 11th

The social side of the Camp was well organised, and most of our time was spent out of doors. Deck tennis (or halo) podex, table tennis, and rambles were much enjoyed. Especially would I make mention of the picnic at Devil's Dyke, with the marvellous view stretching before us, and the day spent at Clayton, the home of Mr. and Mrs. Douglas Craig.

And now I would like to write of the spiritual side of the Camp and the times of fellowship together.

Each day we gathered on the hillside

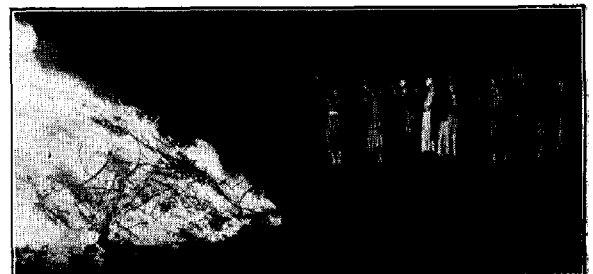
## NEXT WEEK'S "EVANGEL" SPECIAL CRUSADER NUMBER AND FEATURES



Above.—Resting during a morning hike to Mr. Douglas Craig's home and grounds.

Right top.—A happy group of Brighton Campers

Right bottom.—Camp Fire Scenes



## "WHOSOEVER"

IT was while we were sitting in the garden of his beautiful vicarage, looking out over the moor and the creek to the hillsides beyond, that my old friend Mr. Alwyne told me the story of "Whosoever."

"Do you see that drover with his two dogs and flock of sheep? I have been watching them go down the road, and they've set me thinking. I don't believe I ever see a drover nowadays without the memory of 'Whosoever' coming back to me.

"It's a curious name for a man, isn't it? And I'm beginning at the wrong end of the story to call him by it now.

"For when I first knew him he was in prison, and known by a simple name that his fathers had handed down to him. I will call him Robin.

"He was quite innocent of theft, or any other crime, and his term of imprisonment only lasted twenty-one days. In character he was evidently something of a Bohemian, for he rarely troubled himself to find proper lodgings for the night when he was moving from one place to another; he was content with the shelter of a hayrick or straw-stack unless he could get into a barn or shed and lie on the floor of it. Therein lay all the trouble.

"For 'sleeping out' as it is called, is a punishable offence in the eyes of the magistrates. So often damage and loss are caused by matches carelessly thrown aside by these uninvited guests that 'the Bench' seldom lets them off when they are discovered and brought up for judgment.

"Robin was charged with this offence, but as he was known to be not a regular tramp, but a hard-working sheep drover, the magistrates gave sentence more leniently than usual. So Robin entered the prison gates for three weeks only, during which time he and I made friends with each other. Many were the conversations we had together.

"Yes, I'm married,' Robin assured me, 'and have three of the jolliest kiddies that ever a man possessed. Eliza will be looking for me home again. 'Tain't much she sees of me, poor lass, seeing that I'm away from her the week round.'

"You are with her on Sundays, are you not?' I asked.

"Very rarely, sir. You see, we sheep-drovers are always passing on to fairs and markets, and a good many of both take place on a Monday. So then Sunday is our travelling day.'

"If you spend Sunday that way,' I said slowly, 'your wife and children will do the same.'

"And what if they do, sir?"

"They'll get farther and farther away from God, Robin! And He made them, and sent His own Son to die for them—and for you. Do you know anything about Him?"

"Precious little, sir. Sheep, you know, has been my study. I know a good bit about cattle and dogs too. But God—no!"

"Sheep has been my study!' How true I found those words in the days that followed! To Robin, God and His love were revelations as surprising as a hitherto undiscovered continent would be to-day to a traveller. And as he learned more of the Gospel story he grew more full of wonder and more silent; and day by day I saw him in his place at the prison services.

"One morning, as I went into the courtyard, it occurred to me that this would be Robin's last day of imprisonment, and I determined to have one last talk with him before he was discharged. You can imagine my dismay when I discovered that he had already gone.

"Gone!' I said sadly to myself. 'And still I don't know whether he has learned that there are things in life far and away above the tending of sheep. I don't know whether he discovered that he wanted a Shepherd as much as the youngest of his lambs. Gone! and I suppose I shall never see him again.'

"Months later I was walking with a friend along the high road away there on the other side of the hills.

The white road stretched away before us, and along it, coming towards us, was a compact little flock of sheep, with a man at the rear. This individual was flourishing and waving a large stick, in a truly frantic fashion.

"Poor man!' exclaimed my friend. 'He must surely be intoxicated.'

"I don't think so,' I answered. 'He is getting nearer to us now, and he is walking quite steadily. He must be excited about something.'

"Excited!—indeed he was! He put his hand funnel-wise to his mouth and shouted some words that reached us distinctly. 'Sir, sir, is it you? I must speak to you!'

"He came up breathless, driving his sheep in front of him.

"Hope you don't think my conduct 'centric, sir! But'—dashing off his slouch hat to me—I knew ye the moment I clapped eyes on ye, and many is the time I've wanted a word with ye.'

"Robin!' I shook hands

with him very heartily.

"I want to tell ye I've got a new name, sir. I'm not Robin any more; I'm "Whosoever"—and a different man from the one ye knew in prison.

"It's all come about through that text ye preached on to us men a day or two before I left prison: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You said, "The Name of the Saviour is in that text, and so is the name of the sinner." And then you pointed down from the pulpit at me—at me!—and you said, "You are the sinner, and your name is 'Whosoever'; but Jesus the Saviour will not let you perish if you come to Him and believe in Him and trust Him."

"Then I said to myself, "I will believe." Now my name is "Whosoever," for your Saviour is my Saviour, and I've been wanting this long time to tell ye, sir!"

"His face was radiant with his new-found joy as a little later he went on his way with his flock. 'I've been called "Whosoever," since that blessed day,' were his parting words to me. We have never met since, and perhaps we shall not until we both reach the Golden City.

"But whenever I see a drover I think of 'Whosoever,' so unintentionally I must have pointed towards him in my sermon that day, but yet God's Holy Spirit used the word and the gesture to convict and win Robin's heart. And in the Kingdom of His Grace there is yet another name—the new name of the redeemed—waiting for 'Whosoever' to claim it."—NINA THORNCROFT.



"I want to tell ye I've got a new name, sir."

**CLASSIFIED ADVERTISEMENTS**

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

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

**Advertisements should arrive MONDAY mornings for the issue on sale the next day week.**

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

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- \* **Bournemouth.**—Comfortable, homely apartments, every convenience; five minutes from sea and shops; terms moderate. Mrs. Miller, 24, Walpole Road, Boscombe. C159
- \* **Bournemouth.**—Superior, winter board-residence, apartments; home from home, constant hot water, one minute sea, central, reduced terms; stamp. Mrs. Stroud, "The Homestead," 14, Southern Rd., Fisherman's Walk. C167
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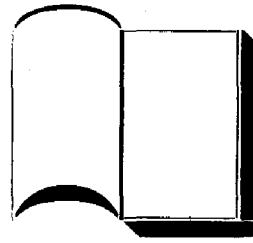
**MARRIAGE**

**Allen & Edwards.**—On September 19th, by Pastor Douglas B. Gray, at Elim Tabernacle, Croydon; Francis Clifford Allen to Daisy Olivia Florence Edwards.

**WITH CHRIST**

**Keating.**—On September 4th, James Keating, aged 58, member of Elim Church, Huddersfield. Funeral conducted by Rev. O. S. Bennett.  
**Murrin.**—On September 6th, Mrs. Bessie Murrin, aged 66, beloved member of Elim Church, Exeter. Funeral conducted by Pastor A. Jackson.

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all who are interested in children—

## READ THIS...

### "THROUGH DREAMLAND'S DOOR."

**By Upper Norwood Authoress.**

Mrs. Theodora Horton, of Upper Norwood, has written another book of delightful stories for girls and boys and those who tell them stories, entitled *Through Dreamland's Door*. Many will remember her two previous successful publications, *A Sheaf of Stories* and *Another Sheaf of Stories*. In her new book, just published by the Victory Press at 2s., Mrs. Horton has finely maintained the high note struck in her earlier works, and has presented a bevy of stories which are told in the most interesting way. There are twenty-five of them and each has its happy note and lesson. Boys and girls should be the better for reading them. We prophesy a big demand for *Through Dreamland's Door*. The stories are illustrated by some beautiful drawings by R. F. C. Waudby.

(The above is a cutting from the September 11th issue of the "Crystal Palace District Times and Advertiser.")

## ...then send to-day

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