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Elim Evangel

Foursquare Revivalist

April 16th, 1937

VOL. XVIII.

No. 16.

2^{d.}

By subscription, anywhere
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Special Easter Demonstration Number



OBEYING HIS WORD

In true scriptural fashion, the Principal once again baptised candidates in water in the crowded Royal Albert Hall. A hushed and reverent congregation thus witnessed this further testimony to the death and resurrection of the Lord Jesus Christ.

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. XVIII. April 16, 1937 No. 16

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I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £ free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

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4 Coming Events 4

ADDISCOMBE. April 11, 12. Adult School, Woodside. Special Anniversary Services. Speaker: Pastor W. G. Hathaway.

BARKING. April 14. New Park Hall, Axe Street. London Crusader Choir, 7.45 p.m.

BECOTREE. April 11. Methodist Central Hall, London Crusader Choir, 7.45 p.m. (Maidstone Prison 2.30 p.m.).

BRADFORD. April 4-16. Elim Tabernacle (Southend Hall) off Leeds Road. Youth Campaign by Evangelist D. Vanstone.

BRIGHTON. April 10. Elim Tabernacle, Union Street. South Coast Rally, 7.30 p.m. Speaker: Pastor P. Le Tissier. Convener: Pastor L. H. Newsham. Special singing by Crusaders.

CANNING TOWN. April 18th. Elm Hall, Bethell Avenue. Special visit of Pastor E. C. W. Boulton. 6.30 p.m.

CHELMSFORD. April 18. Elim Tabernacle, Mildmay Road. Special visit of London Crusader Choir. (Choir visits Chelmsford Prison in the afternoon).

EASTBOURNE. April 25. Elim Tabernacle, Hartfield Road. London Crusader Choir, 6.30 p.m. (Lewes Prison, 2.30 p.m.).

EXETER. April 10-12. Elim Tabernacle, Paris Street. Visit of Pastor P. N. Corry.

HALIFAX. April 19th-May 2nd. Elim Tabernacle, Bond Street, Hopwood Lane. Campaign by Evangelist Tom Thomas. Weeknights (except Friday), 7.30. Sundays, 10.30 a.m. and 6.30 p.m.

PONTARDULAIS. Now proceeding, Beulah Hall, Alltiago Fields. Evangelistic campaign by Miss A. Kennedy.

RYDE. April 11, 12. Elim Tabernacle, Warwick Street. Special visit of Pastor E. C. W. Boulton.

SCARBOROUGH. April 18-May 2. Elim Foursquare Gospel Church, Murray Street. Campaign by Evangelist D. Vanstone.

PRINCIPAL and Revival Party's ENGAGEMENTS

HALIFAX. Elim Tabernacle, Bond Street, Hopwood Lane, April 11th to April 18th. Weeknights (except Friday), 7.30; Sundays, 10.30 a.m. and 6.30 p.m.

MORECAMBE. Tent Campaign. June-July. (Further particulars later).

SWITZERLAND-CAUX. Convention in June. Pastor and Mrs. J. McWhirter and Pastor R. Tweed. (Further particulars later).

Elim Seaside Holiday Homes

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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. XVIII., No. 16

APRIL 16, 1937

Fridays, Twopence

Three Mighty Meetings

Royal Albert Hall Crowded throughout the Day

By an EYE WITNESS

The most famous hall in the world, situated in London's equally famous West End, was again crowded from floor to roof three times, morning, noon and night, on Easter Monday. Once more it fell to the lot of Principal George Jeffreys to preach to the three gigantic congregations throughout the day. For twelve years in succession he has ministered to these masses of humanity, and signs and wonders have accompanied the ministry of the Word. On Monday over one hundred accepted Christ as Saviour, and the power of God was present to heal. The three scriptural ordinances were again observed as in past years—anoointing the sick with oil in the morning, baptisms by immersion in the afternoon and Communion at night.

ANOTHER Foursquare Gospel Demonstration has come and gone, leaving its priceless legacy of hallowed memories to those privileged to be present. There in the Royal Albert Hall—a place that has become famous and precious to hundreds of thousands throughout the world—we met once more with those whose souls are lit with a kindred passion, and whose lives are caught in the same glad thralldom of love for Jesus Christ.

This infectious gladness—so common to the Foursquare fellowship—you met it everywhere in that crowded hall; in the corridors—on the stairs—in the lobbies—in the buffets—wherever you went it greeted you—it was as inescapable as it was irresistible. Like sunshine it seemed to ignore all convention, penetrating and permeating all lives.

Instinctively one found the question arising, "What is the secret of all this exuberant enthusiasm—this heart-moving demonstration of fervent, reverent gladness? From whence does it flow?" It is all so wonderful that a gathering such as this should be possible in an age so utterly abandoned to pleasure. Some sufficient motive worthy of such a display of devotion must surely be forthcoming. No merely ordinary religious interest would bring together such a company of people on an Easter Monday. Methinks the attraction is not far to seek. A few moments in one of those services soon revealed the driving force behind it all. The central and supreme meaning of it was that for those thousands in the Royal Albert Hall life had become a noble quest with God as its goal. Men and women were being drawn by the

irresistible force of love in pursuit of the highest and holiest that life can offer.

For eleven years these great gatherings have been held; year after year this fellowship of radiant Christianity has celebrated its Easter festival of worship and praise in London's historic hall. And although this was the twelfth of these demonstrations yet it showed no signs of declining interest or flagging zeal. In fact to one who has attended nearly all of these annual meetings in the Royal Albert Hall it appeared to excel any previous demonstration.

The opening chorus of the morning service struck the keynote of this remarkable day's meetings. "Keep the touch of God in your soul," sang that mighty throng. It was the vocal expression of a noble hunger for the Infinite which possessed so many of those lives. How wonderfully God met that cry the subsequent meetings revealed.

The writer was deeply impressed with the clear and faithful references to the atoning value of the Cross. Any misgivings as to the fundamental soundness of the movement would quickly be dispelled in the presence of such unqualified and unequivocating preaching and teaching as that to which we listened on this occasion. It was the challenge of that "open Fountain" to which over one hundred souls responded during the day.

The Principal's message in the morning meeting contained a tremendous challenge to the Church of God. It was a stirring call to revival. And who is more fitted to be the exponent of revival than he? Has not his ministry during the past twenty-one years

been one long series of gracious awakenings throughout this land? Thousands of those who hung upon his inspired words have been led into the kingdom of God through the medium of his ministry. Hundreds of men and women in that great congregation have been healed in one or other of the great campaigns conducted by the Principal.

Many a soul stepped into union with God in this memorable morning meeting. The overwhelming sense of the divine nearness; the awe-inspiring hush that hung over the whole gathering; the incense of silent adoration that rose from the heart of that mighty throng of worshippers, all seemed the prelude to some gracious work of God. All things were possible in such an atmosphere. One was conscious of creative energies being released in those solemn moments. It was as though waves of holy inspiration were rolling in from the ocean of eternity, breaking down the barriers of fear or prejudice, and moving on to a glorious heavenly inundation.

What a heart-moving scene the arena presented as scores of needy men and women filed through the approaches to kneel in reverent expectation, waiting for the touch of the Healer Divine. One felt the throb of a great need which only God Himself could meet. That sea of stricken, suffering souls provoked a great and tender compassion in the hearts of the Lord's people. It seemed as though we had been transported to Bethesda's Pool, and into the midst of that scene of affliction flowed the healing efficacy of the risen Christ Himself. Who can gauge the possibilities of seasons so pregnant with the power of God? or who can measure the extent of blessing claimed by these seekers after life and liberty?

We cannot speak too highly of the splendid work done by the Crusader Choir during the day. Again and again they voiced their gladness, and as the song-waves rose and fell in glorious harmony, so the radiant faces of the singers confirmed the song they sang. It was all so blessedly in keeping with the spirit of that holy day of demonstration. Surely no more convincing testimony to the character of this Foursquare Gospel Movement could be found than that which this great choir supplied.

The evening service as usual proved the climax to the day's demonstration. It was indescribably glorious in the highest sense of the term. No language is too extravagant to express those last two hours of wonderful worship. We simply sat and drank in all the gracious uplifting influences which came streaming from the throne above into that great gathering. If to

those who, like ourselves, had spent many an Easter Monday under similar circumstances in the Albert Hall, it was all so blessedly wonderful, what must it have been to those who for the first time participated in this vast feast of fellowship?

Surely that service revealed something of the power of spiritual song. The whole assemblage was bathed in the melody which came from love-swept hearts. Up to the throne ascended the harmony which the Holy Ghost had Himself inspired. Who could describe those moments when we sang that immortal anthem of resurrection, "Up from the grave He arose"? Pealing forth from that thousand-throated human organ pealed the melody of resurrection. And everything was glorified with the spirit of resurrection. Faces were lit with the wonder of resurrection. Voices seemed to catch the note of resurrection. That mighty congregation sang upon resurrection ground. Resurrection was a reality—an experience—a life. How those eloquent hallelujahs rolled forth from the lips of God's people, thunderous in their volume, life-giving in their effect. It was Easter everywhere in that great auditorium. The Lord had risen, and all the saints seemed anxious to voice that glorious fact.

There in the centre of that vast throng of the Lord's people was that white symbolic table, speaking so loudly of Christ's sacrificial and all-sufficient passion, pointing upward to the throne and onward to the hour of advent when the cleaving heavens shall reveal the Bridegroom-King. What a sight! And what a service! As we think of it all a great and tender awe is in our hearts and a mist of tears dims our eyes. There

were moments in that solemn service when it seemed as though we stood upon the threshold of His appearing; that at any moment the summons to the air might fall upon our listening ears.

As we took the bread and drank the wine, we thought of that great world-wide communion of saints of which this service was so representative, including as it did believers from no less than thirty-four different nations.

The closing moments were perhaps the most profoundly moving of all. God's hand was resting upon us ere from His banquetting chamber we withdrew.

As the final crescendo of praise pours forth from the hearts of that mighty throng, and we turn from that scene of splendid spiritual triumph, what is the greatest and most enduring impression that we carried with us? There has been the wonder of those huge assemblies of Christian believers—all the remarkable demonstration of radiant gladness which has throughout the day swept over the meetings—all the triumphant tributes

THE WONDER OF IT ALL!

- ☞ *Great hall crowded throughout the day.*
- ☞ *Congregations swept by the power of God.*
- ☞ *107 souls saved.*
- ☞ *The following, who had been healed in Foursquare Gospel meetings, testified: 40 cripples, 47 of cancer, 13 of blindness, 12 of deafness, scores of rheumatism, rheumatoid arthritis and stiff joints.*
- ☞ *Hundreds were anointed with oil.*
- ☞ *Signs and wonders confirmed the Word.*
- ☞ *Over 100 followed the Lord through the waters of baptism.*
- ☞ *Greatest Communion service in Church history.*
- ☞ *Nearly 2,000 born-again young people in the choir.*
- ☞ *34 representative nations around the Lord's Table.*

which have been paid to the power of the Foursquare Gospel. These and other features of this day's demonstration have all left an indelible impression upon our hearts and minds, yet these are but the effects of which God Himself is the Great First Cause. Impressive as these things have been, yet if we stopped at them we should miss the central and vital meaning of all that has transpired. Those thousands of throbbing hearts have been led beyond the visible to the Invisible, right up to the very throne of Jehovah. So many have touched God, and others God has touched. Touched into newness of life, out of bondage into blessing—out of weakness into strength—out of poverty into wealth.

Would that we could convey to our readers some of those splendid inspirations which came to our own heart. But this is scarcely possible through the medium of the printed page. And what shall we do with those sacred impulses and impressions thus received? Shall we let them be lost, leaving no lasting wealth of spiritual experience? Is it not the Master's will that they should be woven into the warp and woof of life? That to a poor benighted world we should carry the light which flooded our own souls during those moments laden with eternity? That the Movement which we love should be purer and richer as a result of those wonderful ten hours spent with God on Easter Monday?

A Day of Powerful Witness

By a Worshipper

TEN thousand witnesses in the morning! And in the afternoon! And yet again in the evening! Such was my impression on Easter Monday as I looked upon a sea of joy-laden faces—all eager to declare what they knew of the risen Lord.

As I write it is the day after, and scenes flash with great rapidity on the screen of memory. Upraised hands were witnesses—they told of their meeting with the miraculous in the person of the Christ. Blind eyes had been opened, and their owners like their forerunner in experience could declare: "One thing I know." Cancers and other malignant growths had loosened their grip on their victims—for the Christ had spoken. Cripples stood—how eloquent their witness—who formerly could not have done so. As these amazing testimonies held aloft the Christ support was given them in the resounding hallelujahs—the "shibboleths" of Foursquare enthusiasm from many thousand hearts.

There filed toward a becomingly-bedecked tank about a hundred white-clad figures. Again witness—peculiar witness. They were each in this solemn act telling of a joyful meeting with the Master. "My sin, oh the bliss of this glorious thought"—such they might have said as they entered the baptistery, where Principal Jeffreys awaited them. He, acting as chief witness for the day, had pointed out the meaning of this significant ceremony, reminding us that they had previously been baptised into His death.

"Wonderful, wonderful, Jesus is to me," sang the ten thousand witnesses—they meant it! "Wounded for my transgressions," sang the two thousand young men and maidens in the choir—they knew it! "Jesus, Thou joy of loving hearts," sang the London Crusader Choir, sweetly, soothingly! And then because of what He has been all yielded themselves afresh to Him in—

O Holy Ghost, revival comes from Thee,
Send a revival—start the work in me:
Thy Word declares Thou wilt supply our need:
For blessing now, O Lord, I humbly plead—

a prayer that He surely heard.

"You cannot see Him as a good man unless you see Him as the Son of God." Could Principal Jeffreys give more cogent witness in the twentieth century?

In that strain he certainly continued, and the vast company of witnesses gave ample evidence by whole-hearted response that they thought as he thought. It was not surprising then that as one man the whole company bowed solemnly around the Lord's Table. "This do in remembrance of Me . . . ye do shew forth the Lord's death." It matters not whether deep-throated hallelujahs vibrate or silence reigns in a Foursquare demonstration: in either case the power of witness is felt. So in a holy yet potent quietness men and women ate and drank with their thoughts back two thousand years. Love poured out afresh an offering to Him who created love.

"Up from the grave He arose." It was the last word in this pageant of praise and witness. Voices as fresh as at the first hour of the day maintained their witness to the Man who was able to take up His life from behind the Roman seal and Jewish hate. Hallelujah! Hall-el-u-jah! Hall-el—

The number of witnesses increased by over 100—a very precious seal vouchsafed by heaven.

MARTIN LUTHER SAID:

"At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers which beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. She replied: 'Do you not know? God in heaven is dead.' I said to her: 'How can you talk such nonsense, Katie? How can God die? He is immortal, and will live through all eternity.' 'Is that really true?' she asked. 'Of course,' I said, still not perceiving what she was aiming at; 'how can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die.' 'And yet,' she said, 'though you do not doubt, you are still so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness."

Holy Ghost Revival To-Day

Principal Preaches the Word with Boldness

By Pastor GWILYM FRANCIS

"IF My people which are called by My name shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

"This," declared the Principal, "was the message which Evan Roberts heralded forth during the great Welsh Revival, it is still the message for to-day."

Thirty-three years have gone since Wales was stirred from its southern coasts to the northern borders of Snowdon, by a wave of spiritual revival. It was the stirring up of the dry bones, a tremendous awakening which completely transformed the life of the whole country for a season, but the lives of thousands of people all over the world, for ever.

In the great Foursquare Demonstration at the Royal Albert Hall on Easter Monday one could almost hear an echo of that great and mighty revival.

Although there were fourteen other Foursquare Conventions held simultaneously in various parts of the British Isles, and this was the twelfth annual demonstration at the Royal Albert Hall, yet this gigantic hall, holding over 10,000 people was packed from the arena to the gallery with happy and enthusiastic Foursquare Gospellers. There were thousands of familiar faces, supplemented by hundreds of new ones, yet old and new, possessed by the same holy passion and inspiration, sang heartily the opening chorus, "Since Jesus came into my heart." Christianity is a reality to them.

Pastor R. Mercer, in an inspiring prayer, interpreted the hidden thoughts and aspirations of the majority of those present, when he prayed that signs and wonders would follow the preaching of the Word that day.

The Principal takes his place at the microphone with a challenging question: "How many of you here are expecting

A WORLD-WIDE REVIVAL?

—say Hallelujah." What a thundering response from the expectant crowd. Then with lifted hands, that vast congregation was enjoined to sing the revival chorus by J. Edwin Orr:

O Holy Ghost, revival comes from Thee,
Send a revival, start the work in me;
Thy Word declares Thou wilt supply our need,
For blessing now, O Lord, I humbly plead.

Oh, how the people sang, repeating over and over these lines, in a fashion expressive of their conviction, persuasion and expectation.

Quoting the Pentecostal revival of Acts ii., and the Samaritan revival of Acts viii., as examples of Bible revival, the Principal observed that these revivals were of a supernatural order, and affirmed that the only revival that could be expected was one which would be accompanied by signs and wonders.

The preacher then referred to the following statement made by a teacher of some repute, who was praying for revival, "The highest level of faith is that which believes and accepts without signs of any kind." Commenting on this, the Principal said, "What kind of a revival he expects I do not know. I cannot possibly understand the mentality of a person who is asking God to send revival and at the same time expecting nothing to happen."

"If," said the preacher with tremendous force, "that is the highest level of faith then, thank God, I am travelling on the lower level. Charles Finney the revivalist was on that level, George Fox who moved the masses was on that level, John Wesley who stirred the whole country was on that level, and D. L. Moody, who was as much Foursquare as we are, for he believed in the Bible from cover to cover, he too was on that lower level. If you want a revival without the supernatural in evidence, then be consistent, prepare the way for it—cut out the Bible, which is a miracle Book, cut out soul saving, for salvation is a miracle, stop praying, for prayer is a miracle,—then you will not be able even to

HONOUR THE KING I. Peter ii. 17

The loyal message sent from the great meetings to Their Majesties, and the gracious reply, will appear in our special Coronation Number of the "Elim Evangel."

pray for a revival."

The Principal averred that the needs of the present materialistic age could not be met by a preaching, nor even a singing revival, neither by psychological factors, and added, "It will take more than psychology to make new creatures out of old, it will take more than psychology to make cripples whole, it will take the power of God. Cut out the supernatural and you will never have a Holy Ghost revival; believe in the supernatural and you will have a mighty revival."

The preaching of the Word was amply confirmed with signs at this service, for forty-nine souls were miraculously saved.

The need of a great supernatural revival was again pathetically manifested at the close of this meeting, when the sick, the lame, the blind and the suffering masses filed down the western side of the building into the arena, which was filled over and over again with those who sought a healing touch from God.

A hurried lunch and all were back again at the hall, a large crowd had been lining up immediately

following the morning service in order to make sure of having a seat for the afternoon meeting. The interest was deepening as the spiritual tide was rising.

The afternoon gathering was to take the form of a baptismal service, and at the outset it was discovered that there were present forty cripples who had been healed, forty-seven

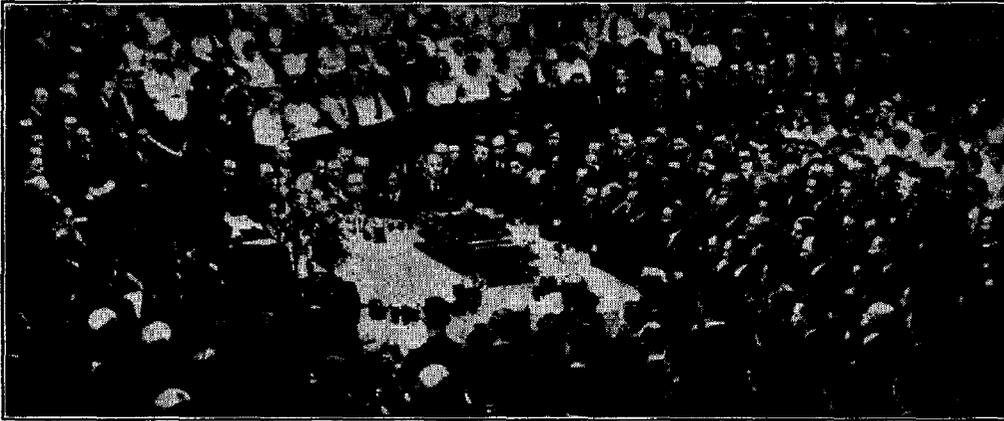
HEALED OF CANCER,

tumours and growths, thirteen of blindness, twelve of deafness, and those cured from rheumatism, arthritis and stiff limbs, etc., were too many to count, whilst

developed to a great climax by the close of the meeting.

After an inspiring rendering of several of the Foursquare pieces by the United Crusader Choir, under the leadership of Pastor D. B. Gray, who had just returned with the London Crusader Choir from Ireland, the whole congregation joined again in the singing of the revival chorus. It was discovered that there were thirty-four nationalities represented in that gathering, yet all one in Christ.

Basing his remarks on the Master's question to the Pharisees as recorded in Matthew xxii. 42; and dealing with the words, "What think ye of Christ?" the



" THIS DO IN REMEMBRANCE OF ME."

The Spirit of God breathed upon the vast crowd of born-again communicants which packed the arena, platform, choir stalls, amphitheatre, three rows of boxes, spacious balcony, and upon those which were even standing in the top promenade gallery, as they partook of the bread and wine at the hallowed Communion service.

hundreds stood to their feet as a testimony to the healing power of the gospel of Christ.

After the singing of that well-known chorus, "Where He leads me I will follow," the Principal stood to speak. Taking as his subject "Baptism," he said: "There are at least four different kinds of baptisms in the New Testament, and if you want to follow Christ all the way, you will have to be four-square even in your baptisms." He then observed that the four baptisms were: first, the baptism into the death of Christ, secondly the baptism in water, and graphically illustrated this point by a thrilling word picture of the baptism of the Ethiopian eunuch as recorded in the 8th chapter of Acts. The third was the baptism in the Holy Ghost, and finally the Scriptures taught the baptism of suffering. We were also reminded of the fact that Christ identified Himself with three of these baptisms; being baptised by John in the Jordan, Christ identified Himself with the sinner; when the Holy Ghost descended upon Him on the banks of the river, Christ was identified with the Father, and when led of the Spirit into the wilderness to be tempted, He was identified with the believer.

Again signs followed the preaching of the Word, and twenty-four more responded to the call for salvation.

Over one hundred candidates, mostly young men and young women, all of whom had experienced the new birth, passed through the waters of baptism at the close of this service.

From the outset, the atmosphere at the evening service was charged with the power of God, which

Principal preached one of the most searching and challenging addresses which could ever have been preached from that platform. "Everyone present in this hall," he declared, "must sit in judgment upon Jesus of Nazareth this night. We are frequently reminded of the day when Christ is to judge us, but now the order is reversed, we are to sit in judgment upon Christ, and you have to render a verdict concerning Him." Then the witness of the Scriptures was graphically and convincingly brought before us, together with Christ's own claims, and after a masterly summing up of all the evidences, and the final issue presented to the great audience, thirty-four souls accepted the true verdict, and were saved, making a total of over one hundred converts during the day. A wonderful confirmation of the miraculous power of the Gospel of the Lord Jesus Christ.

It was fitting that this wonderful Foursquare Demonstration should be brought to a close by a massive Communion service. This was a hallowed time, and the

PRESENCE OF THE LORD

was so mighty that it seemed as though we had all been transported into heaven. "I forgot I was on this earth," whispered one of the ministers who sat by my side. What atmosphere! What power! What blessing!

I left the Albert Hall that night, with a deeper sense of God's presence in my soul, and a deeper longing for a world-wide Pentecostal, supernatural, and spiritual revival.

The Way of Salvation.

His Great Love

JOHN iii. 16.

By ALBERT G. LARSON

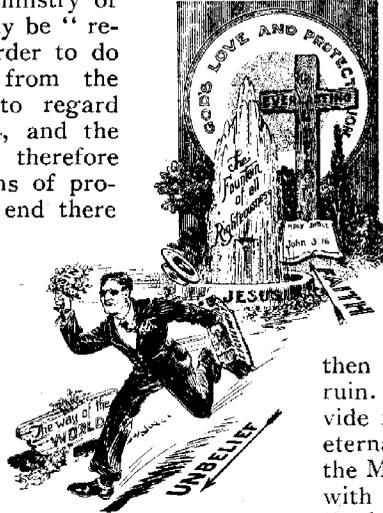
THE grand object of the ministry of the gospel is, that we may be "reconciled to God." In order to do this we should be diverted from the thought of our own works, to regard nothing but the mercy of God, and the perfection of Christ. It is therefore proper to see what is the means of procuring real salvation. To this end there are two things to which we must be attentive; first, observing God's love; secondly, observing the object of God's love.

Let us first proceed to observe God's love, "for God so loved the world, that He gave His only begotten Son."

God did not love the world because of any merit He could find in it. Judged according to natural character humanity is all under sin (Rom. iii. 9). Everybody is unfit (Rom. iii. 10-19). And "there is none that understandeth, there is none that seeketh after God." In other words, man is in a hopeless condition. For it means the undermining of the entire race of Adam. God saw we did not care for Him (Isaiah liii. 6). Therefore God's love of the world is a matter of mercy. And the measure of this mercy is found in the gift of His Son, "He gave His only begotten Son." This is what is unfolded to us in the Gospel. It is God who undertakes the salvation of men. It is He who decides to unchain the captives of sin. And He adopts the unique method of sending His own Son. Thus you see, God exhibits in Christ an undying love for us. The Cross was the only way whereby God could justify the unjustifiable. It is Christ who endured the punishment of our sins. He shed His own precious blood for the cleansing of our sins, which demonstrates the love of God as nothing else ever can.

Let us secondly observe the object of God's love, "that whosoever believeth in Him should not perish, but have everlasting life."

What does He teach here? Why, nothing but the redemption of man through the medium of faith in His Son. His love desires our salvation. Hence the gospel is universal in its presentation. It is "whosoever" accepts His Son. Whence it follows, that unquestionable faith in Jesus Christ, His Son, is a necessity for our salvation. If it is true that "all have sinned, and come short of the glory of God"; then, without a Redeemer we



Faith has every advantage but lack of faith has nothing but loss and perdition awaiting.

meet with destruction. It also becomes equally true that "whosoever" appropriates Christ is safe. We are unequal to retard the destruction due to sin. As stated before, we are helpless in ourselves because we are under the dominion of sin. But we may rely on one thing, and that is, that in Him we have unsparing protection, "for whosoever believeth in Him should not perish." This needs no further confirmation. The first object

then of God's love is to protect us from ruin. And the second object is to provide for us a new ruling spirit which is eternal. For this reason, in Christ as the Mediator we have eternal life. Union with Christ through faith gives us life, "whosoever believeth in Him should not perish, but have everlasting life." Not only life, but "everlasting life" which

is immeasurable. What language can adequately describe the boundlessness of such a life? At best the conceptions of our mind are extremely low in comparing the sublimity of "everlasting life." Our slender capacity prevents us from soaring too high when it comes to the unending life which God gives to those who believe in His Son. We are unqualified for such a gift in ourselves, but thanks be to God, who has qualified Christ, for everlasting life is in His Son.

Now our possession of eternal life cannot be uncertain, for if we have a believing knowledge of Christ, we will also have the full confidence of eternal life and salvation. We will never stand secure before the judgment of God until we accept the gift of God's Son even Jesus Christ (John v. 24). Since God is the Fountain of all righteousness, He must necessarily be the Judge of every sinner. Nor could He sanction anyone who ignores or denies His Son. He has given unto His Son unlimited authority for He retains all power in heaven and in earth. Hence faith has every advantage but lack of faith has nothing but loss and perdition awaiting. Wherefore we conclude by asserting, that you must have faith in Christ or you will be lost eternally. Why should you be unresponsive to God's love, when He has made possible such wonderful protection and provision for you? "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

FAMILY ALTAR



The Scripture Union Daily Portions. Meditations by Pastor J. SMITH

Sunday, April 18th. Judges xvi. 4-17.

"Tell me, I pray thee, wherein thy great strength lieth" (verse 6).

Samson's great strength was not in his hair, as some people have supposed, but it was in keeping the covenant of his God. Here, also, was where the great strength of the whole house of Israel lay, and here is where our great strength lieth. So long as the Church of Christ kept the covenant of her God the gates of hell could not prevail against her. Neither was there any power on earth or in hell that could bind her, although many new ideas were brought forth to accomplish it; and when the world tried to entangle her in its web she carried off the web and the beam. But alas, for the day when the Church went to sleep in the lap of the world, then it was that the Spirit of the Lord departed from her, and she became weak like any other organisation, having lost her glory and the power of her God.

PRAYER TOPIC:

That the Divine blessing may rest upon the campaign which commences at Scarborough to-day.

Monday, April 19th. Judges xvi. 18-31.

"He did grind in the prison house" (verse 21).

Oh, the bitterness of it! How sad to behold one who was so mighty, one who could stand alone and defy a host of his enemies, one who was the glory of his country—to see him there doing the work of a common slave, the laughing-stock of his foes. But how much more bitter must it be for heaven to behold one who was a son of the living God, having been shorn of his glory because of his sin, and having lost the power of God which he once enjoyed—to behold him just grinding his way through life. How dark is the way, he goes entirely by his feelings, for he has lost his spiritual vision. But there is a ray of hope, thank God his enemies could not take the roots of the hair out. The root of the matter was still found in him, and what was left began to grow. And with a little growth and much prayer there was just the hope of victory in sight. It was victory by death, and it is only as we die to self that true victory can be ours.

PRAYER TOPIC:

For showers of blessing upon the work and workers in India.

Tuesday, April 20th. Psalm civ. 1-18.

"Bless the Lord, O my soul" (v. 1).

There is scarcely anything which will cause us to praise and magnify the Lord more than a quiet contemplation of the wonders of His handiwork. There are three volumes in which you can read about God: in the works of nature; in your own soul, and in His written Word. These three picture to us the same

divine personality: A God of love, righteousness, justice, goodness, faithfulness, and truth. But while the voice of nature, and the voice of your inner consciousness will affirm these things, there is one question which they cannot answer; it is an old question and one which was asked by Job: "But how can man be just before God?" For the answer we must turn to the written revelation which God has given us, and there we read: "Being justified by faith, we have peace with God through our Lord Jesus Christ."

PRAYER TOPIC:

For hungry hearts to be met through the medium of the "Elim Evangel."

Wednesday, April 21st. Psa. civ. 19-35.

"The glory of the Lord shall endure for ever" (verse 31).

There is another verse in Peter, which says: "All flesh is as grass, and all the glory of man as the flower of grass." Here we have two different kinds of glory put before us. Let us ask ourselves which we are seeking. Let us look at Paul for a moment: he turned from all earthly glory to seek the glory of God. We see him being led as a prisoner along the Appian way. That magnificent highway was then lined with the statuary of the great men of Rome. The Cæsars were then in the height of their power. Rome was everything, Paul was almost a nobody to them, and Christianity was a reproach and a disgrace in their sight. In after years the statues which lined the Appian way were broken down and burnt into lime by the poor people in order to stuff the cracks in their dwellings, and their name has perished with them. But the name of Paul shines brighter to-day than ever before, and will shine for ever. The glory that was Paul's was the glory of God.

PRAYER TOPIC:

That all new converts may be led on into deeper and closer union with God.

Thursday, April 22nd. Psa. cv. 1-15.

"Touch not mine anointed" (v. 15)

How wonderful is the fatherly care of God for His children. He may permit them to go through disciplinary trials for their good, He may allow them to be tried with storm and tempest on the sea of time, in order to strengthen their faith, but "the eyes of the Lord are over the righteous, and His ears are open unto their cry." He never forgets them, never allows them out of His sight. We may, like Abraham, get into certain places where we think: "Surely the fear of God is not in this place." But Abraham found out that the fear of God was in that place in such a manner as to strike consternation into every man's heart. God had entered into a covenant with Abraham, had taken the middle letter of His

name, "h," and inserted it into Abram's name, making it Abraham, and so the man who came up against Abraham came up against God also. Has not Christ joined His name with ours, making it Christian? Are we not one? What, therefore, have we to fear?

PRAYER TOPIC:

That bereaved believers may prove the sustaining power of divine grace at this time.

Friday, April 23rd. Psa. cv. 16-27.

"Until the time that His word came" (verse 19).

God does not deliver His people immediately. He knows just when and how to bring them out of their distresses. But one thing is certain, He will never allow them to suffer a day longer than is necessary, if they keep in His will. Joseph lay for over two years in an Egyptian prison, it must have seemed to him that God had forgotten. But there is no doubt that in after life Joseph praised God for those two years. He needed every day of them in order to fit and prepare him for the great work whereunto God had called him. Moses knowing that God had chosen him to be the deliverer of the children of Israel, was quick to draw his sword and slay one of the Egyptians, but that was not God's way of delivering them, and so Moses had to go for forty years to the back side of the desert "until the time that His word came," and then he was successful.

PRAYER TOPIC:

For real Holy Ghost equipment for the Elim students who will shortly be leaving the Elim College to take up definite work for the Lord.

Saturday, April 24th. Psa. cv. 28-45.

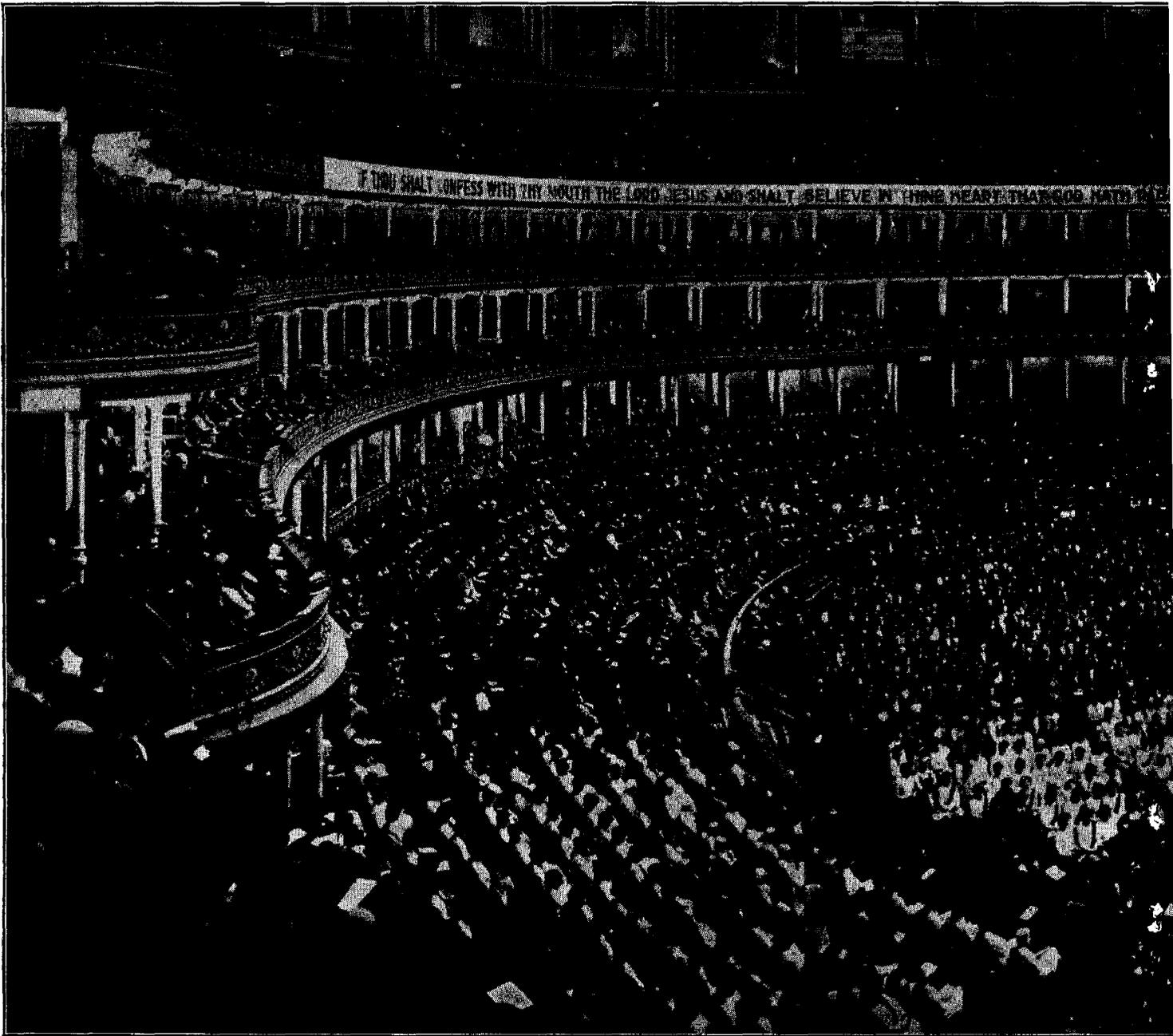
"And there was not one feeble person among their tribes" (verse 37).

There are at least two instances in the Bible when healings were universal among the people of God. The one in the verse before us, and the other in Acts v. 16, where a multitude brought the sick to Jerusalem, and they were healed every one." In both cases it was the experience of a virgin church in their first love. How glorious it is when the faith of a community rises in such measure as to bring blessing upon all. How sad it is when the faith of a community sinks so low that even the Son of God "could there do no mighty miracle." It is certainly marvellous how the faith of one person affects others. Let us affect as many as possible for good, and inspire the hearts of our brethren by our example.

PRAYER TOPIC:

For God's touch of power upon all our open air workers.

CONSCIOUS INABILITY
IS THE FIRST STEP TO
SUCCESSFUL SERVICE



Easter Monday, 1937, in the Royal Albert Hall, London, when succession and

No less than twelve Easter Mondays have passed since the Foursquare Gospel flag was first unfurled. Tens of thousands in the grip of revival, souls saved, bodies healed, saints baptised with the Holy Spirit. Easter Monday, 1937, was no exception in spite of the fact that fourteen other Foursquare Gospel Co-



**ere Principal George Jeffreys preached for the twelfth year in
d the forty-third time.**

nfurled in this historic building, and each year the same Biblical scenes have been witnessed—
oly Ghost, baptisms by immersion in water, and a multitude have remembered the Lord's death.
Conventions were being held that day in different parts of England, Ireland, Scotland, and Wales.



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

What God Hath Wrought.

THE reports in this issue reveal a little of the wonderful gatherings in the Royal Albert Hall on Easter Monday, but neither tongue nor pen can convey all the hallowed influences and inspirations of those hours spent in the presence of the Lord. The spontaneous gladness—the earnest and eloquent ministry of the Word—the convincing proofs of the divine Presence in the surrender of so many souls—provide the best commentary on that day of fellowship with the One who rose from the tomb on that first Easter morn. Never has a deeper note of worship been struck or the spirit of intense desire for God been more manifest than in these glorious services. We are persuaded that we stand on the threshold of tremendous possibilities in God. These gigantic gatherings offer a challenge which, if the people of God only rise to it in splendid response, must mean great things for the kingdom of Christ. The door of opportunity is thrown open and the hand of God is beckoning the Church to costly adventure in the cause of righteousness and truth. There are laurels to be won upon the fields of faith—noble exploits that call for those who will risk all for the sake of Him who suffered to save, and emptied Himself for the emancipation of a war-weary world.

Film Protest.

WE were glad to learn recently that the protest of one of our ministers and a number of his church members led to the film "Green Pastures" being refused permission to be shown. The following is taken from the *Reading Evening Gazette* :—

"GREEN PASTURES"

Reading Council Holds Up Famous Film

Reading Town Council decided last night not to allow the film, "Green Pastures," to be shown at any cinema in the Borough until it has been viewed by the Theatres Licensing Committee.

They did this following a petition from the Rev. Charles W. Slemming, of the Elim Foursquare Gospel Church, Waylen Street, Reading, signed by 68 members of the church.

"Green Pastures," though hailed by critics as a great and beautiful picture, has been condemned by certain religious organisations because it portrays the Deity as an elderly negro preacher.

"Watchman
What of the Night?"

Conducted by Pastor C. J. E. KINGSTON

MUSSOLINI AND PALESTINE

Mussolini has been very much in the spotlight recently. In his recent triumphal tour of Libya it was declared that he henceforth is to be known as the "Defender of the Moslems." From 2,000 Arab notables he received the sword of Islam, and was proclaimed the "glorious and invincible leader." Brandishing the sword, Mussolini promised the Arabs that in a short time Rome would show how near to her the Arabs are ("News Chronicle," March 19th, 1937).

Since Palestine is to be invaded and Jerusalem attacked (Dan. xi. 45; Zech. xiv. 2) in the last days, it may well be that Mussolini will find in the Jewish and Arabic clashes an excuse for another intervention on the Spanish model.

Added to this Germany is also looking to Palestine as the seat of the next war. Says Herr Wirsing, in an article on English policy in the Orient (quoted by the "Morning Post," March 18th, 1937): "British headquarters in the next war are to be in Jerusalem, not in Cairo as in the last one."

THE POPE AND THE FASCIST STATE

Meanwhile the Fascist State is commended by the Pope, and the Roman Catholic Archbishop of Toledo states definitely that "the great modern struggle is between Rome and Moscow" ("News Chronicle," March 16th). Daniel ii. 41-45 foretells that in the last days the "clay" element of Gentile dominion will not mix with the "iron" (Rome) element. That Russia, too, will advance upon Palestine is known from Ezek. xxxviii. 15, 16), so Armageddon cannot be far distant.

MUSSOLINI SUPPOSES HIMSELF CÆSAR

The Dean of Winchester speaking at a requiem service for the men, women and children slaughtered in Abyssinia, held on March 18th, said that the ruler of Italy supposed himself to be a Cæsar, but he would compare him with Epiphanes the Madman. "No one who knows the Italians," he went on, "will deny that they are by nature a kindly and unwarlike people, and their record of savagery in Abyssinia, Libya and Spain can only be explained by the view that they have been seized by a spirit of evil of superhuman nature." Rev. xvi. 14 is scriptural comment on this.

NATIONS GATHERING FOR ARMAGEDDON?

Meanwhile mass war-hysteria is being definitely generated. Each nation works itself up into a state of nervous tension until finally some one power explodes. Notice the following:

"Hereford City Council has decided to provide an air-raid shelter for school children. It is to be built under a new school and will provide accommodation for 500 children.

The "grace" pronounced before meals at a new German school for the education of leaders is, according to Sir Ernest Simon: "He who wishes to live must fight. He who does not want to fight does not deserve to live. Heil Hitler."

Britain wants £400,000,000 for defence. Such borrowing of money for defence is unexampled, we are told, in peace time.

South Africa is to take a war census, so that in the event of war the Government will know precisely how many rifles and machine-guns can be turned out; how many overcoats, uniform tunics and boots can be produced.

A Day of Heaven Upon Earth

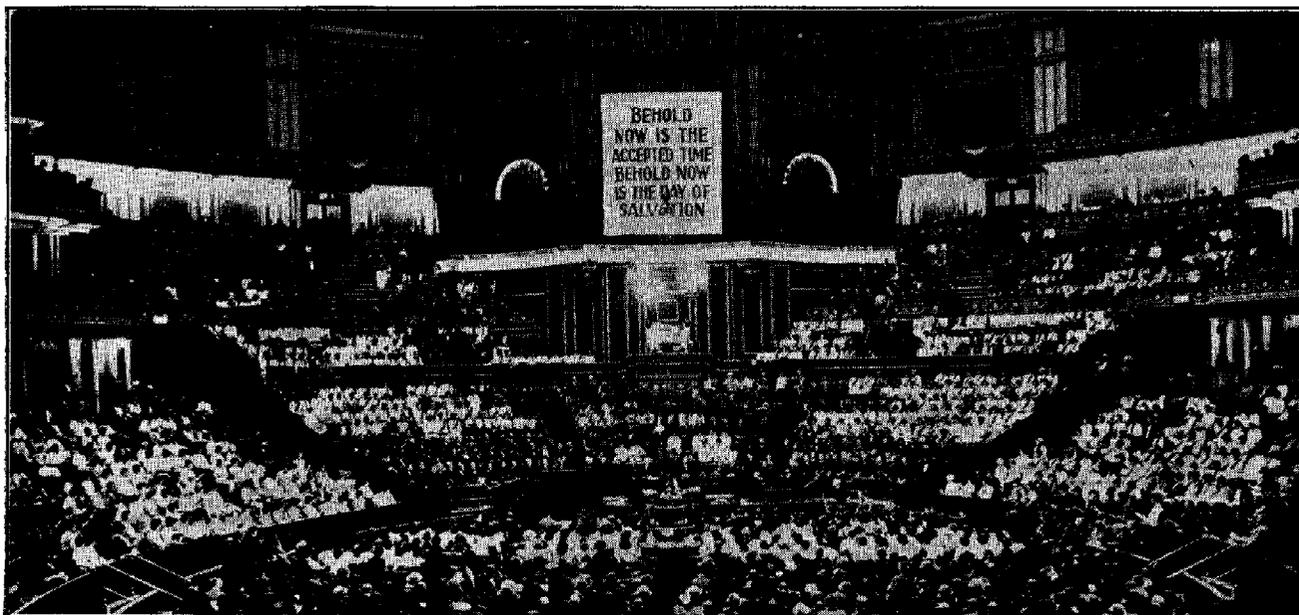
By Pastor J. C. CARISS

THE rosy fingers of the dawn roll back the silent canopy of night. We watch the sun rise up in stately splendour and gild the peaceful countryside with burnished gold. Easter Monday morning nineteen hundred and thirty-seven gives promise of a glorious day. Whether that promise will be fulfilled or not we do not know, but of one thing we are sure, the "Sun of Righteousness" within our hearts thrills us with sweet assurance that we are to bask in heaven's glory to-day. The train bears us swiftly onward. Soon we are nearing our goal. East Croydon, Streatham

signs. Now the appeal is being made. We are not surprised to see an immediate response. We expect signs in such a meeting. One, two, three, four, and on to forty-nine. No wonder exclamations of praise burst forth from every part of the building. If the angels are glad when

SINNERS ARE SAVED,

should not the redeemed share their joy? Now it is time to pray for the sick. They file in long procession into the arena. Our hearts are sad to see such a



THE GREAT BORN-AGAIN YOUTH CRUSADER CHOIR

This, the largest Evangelical Choir in the British Isles, is composed of nearly 2,000 young people between the ages of 14 and 35. Under the baton of their able leader, Pastor Douglas B. Gray, these sweet-voiced singers thrilled the vast audiences throughout the day.

Common, Clapham Junction, and here we are at Victoria. A short 'bus ride, a frantic search for the correct entrance, a stampede along seemingly unending passages, and without exactly knowing how we have got here, we find ourselves actually seated in the vast auditorium of the Royal Albert Hall. What crowds! What singing! What a sense of God's presence! We are singing the "revival chorus" :—

O Holy Ghost, revival comes from Thee,
Send a revival, start the work in me.

Like the mighty waves of the ocean its melody sweeps over us, thrilling us through and through, then soft as the gentle wash of rippling water on the silver sands, it breathes a solemn hush upon our souls. Eager upturned faces, radiant, smiling faces, longing, tear-stained faces convince us that thousands of people are making the words their heart-felt prayer. Our beloved Principal rises to speak. His theme is "Revival." Two points he specially stresses. First, that revival must commence in the believer; second, that real revival is always accompanied by supernatural

stream of suffering ones. "O God, have mercy on them," we cry, and while that prayer is yet on our lips we know that He is filling broken bodies with His resurrection life.

A breath of fresh air, hearty handshakes with old friends, a meal, and back again to the afternoon meeting. As we enter the Crusaders are singing,

Lift ye then your voices . . . in praise,
and it seems as though the exhortation has not gone unheeded when led by that imitable song leader, Pastor Darragh, from thousands of throats there rise the now familiar words,—

Wonderful, wonderful, Jesus is to me,
Counsellor, mighty God, Prince of Peace is He.

If ever singing was inspired surely this is. Organist, pianists, orchestra, Crusader Choir, and every section of the audience give their contribution. We feel we could go on singing like this for hours. But time rolls on. Our heads are bowed. Pastor Boulton leads us to the throne of grace. Never did he utter truer words than the ones he utters now, "We are in Thy presence, O Lord." Before us sits a row of press

representatives. We study their faces. It seems to us that even they are aware of something extraordinary. Is it not that the atmosphere, pregnant with the power of God, though they may not realise it, is not without its influence upon them? The meeting goes on. "How many are there here who have been healed by the power of God?" asks the Principal. All over the building hundreds of people rise to testify.

Telegrams from several Foursquare Conventions in the provinces, and one from their Majesties the King and Queen, and her Majesty the Queen Mother, are read. It is with feelings

TOO DEEP FOR WORDS

that we rise and sing the National Anthem. Now Pastor Corry is singing to us, now Principal is holding us spellbound with a masterly exposition of the subject of "Baptism," emphasising that there are more baptisms than one in the New Testament. "One faith—many articles, one body—many members, one Lord—three Persons, one baptism—many modes," he continues, and we know that long after his words have died away they will live in minds. Now our heads are bowed for the altar call. Twenty-four respond. A little more singing, and all is ready for the baptismal service. How joyfully we sound His praises as the large number of candidates pass through the waters.

The interval soon goes, and here we are again making our way back to the evening meeting. First we take the lift to the gallery. There far above the platform we look down upon the assembled thousands. What a sight! How innumerable they seem, and yet they are only a fraction of that vast company with whom we shall gather in the sky. Pastor Corry is leading us in prayer. Amens ring out as he dwells upon the fact of the resurrection. If we were asked just now why we believe in the resurrection, we should answer, "Because the risen Christ is with us here in the Royal Albert Hall to-day." We open our eyes and sing that chorus, "Can you wonder why it is I love Him so?" Are those tears we see glistening in many eyes? If they are, they are tears of gratitude and not of sorrow. The Principal ascertains the number of nationalities represented in the gathering. Spain, Austria, Russia, Java, Tibet, and many other countries, numbering in all thirty-four are counted. We are reminded of the chorus,

When the roll is called up yonder,
We shall see the countless number,
Some from every tribe and nation will be there.

The London Crusader Choir sing with that ease and power we have come to expect of them. Mrs. McWhirter

LIFTS US HEAVENWARD

as she renders with such feeling the sacred song,

He's the fairest of ten thousand,
He's the One I soon shall see."

Our Crusaders rise again to give us one of Beethoven's loveliest compositions, admirably arranged and set to his own words by our versatile conductor and composer, Pastor Gray. And then Mr. Lewellyn Bell, who always stirs us with his song, tells us, he has a little "bit of heaven in his heart." His radiant face bears witness to his words, and we rejoice as we listen because we know that although we may not sing

with as much melody as he, we can certainly say with as much assurance, "I've a little bit of heaven in my heart." Again, Principal is addressing us. In that deep, clear, resonant voice of his, he announces his theme, "What think ye of Christ?" "If Christ was not the Son of God, He was not a good man." . . . "We are often reminded that He will judge us, to-night the position is reversed; we are to pass judgment upon Him." It is not only the words but the power behind them that holds us all spellbound. There will be converts we know. Yes, now our heads are bowed, and Principal is testing the meeting. How many in the arena, the stalls, the boxes, the balcony? See, hands are going up all over the building. Thirty-four signify their desire to accept Christ. We sit up. But the meeting has not ended yet. What will be the most precious moments for many of us are still to come. The servers are already making their way to the platform. "This is My body which is broken for you," we hear Principal say. Thanks to superb organising, in a very few minutes the emblems are distributed all over the building. But shall we ever forget these minutes? There is music, soft, sweet music, but best of all a melody of heaven in our hearts. Again there is singing. Soft at first, then louder, and still louder. The whole congregation is standing now. Hymn sheets are waving, hallelujahs sounding, wherever we look faces are

BEAMING WITH JOY.

Suddenly we realise that people are leaving the building. We look at the time. We must go. We have a train to catch. Out into the corridor, then to the street, where crowds of happy folks are scrambling for cars, 'buses and coaches, until we meet some of our party. A taxi soon whisks us to Victoria, and now we are gliding through the night. We are full of the blessing of the day—so full we do not talk much. We are almost at our destination when we venture to ask one of the party if they have enjoyed the day. Their eyes are dim with tears, but their face radiant, as they whisper, "Glorious," "I would not have missed it for anything." We feel they voice the sentiments of thousands, and certainly our own. "Thank You, Lord," we say as we kneel beside our bed, "for such a day, may its influence linger long upon us. . ."

ANONYMOUS GIFTS

The following gifts have been received for the Lord's work from donors who wish to remain anonymous:

Foreign Missionary Fund: Edinburgh friends, £2; Eastbourne (M.G.), £2; Croydon sister, per Miss Henderson, 10/-; East Ham Crusader "P," £3.

Easter Offering: London, S.W. (G.N.), £10.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

Trust yourself to God, no matter who you are.
He can make something out of you no matter what or where you are. He'll find you. He found many in a desert land. He led them out, He instructed them, He kept them as the apple of His eye, because He loved them. He can do that for you, if you let Him.

Through the Eyes of the National Press

The DAILY EXPRESS, March 30th, on their centre page reported our great Foursquare Gospel meetings on Easter Monday in the Royal Albert Hall, as follows:—

“ARE YOU SAVED? DO YOU WANT TO BE SAVED? ARE YOU READY TO BE SAVED? . . . ”

Principal Jeffreys, waist deep in tepid water, wearing a pastor's waterproof gown, ducked a hundred converts in a water tank in the Albert Hall yesterday.

Healer, revivalist, he announced that forty cripples had been cured; twelve people were cured of deafness, eight of blindness, forty-seven of cancer, growths, tumours. Cures in rheumatism, arthritis and stiff limbs were too many to count.

This was the annual Easter Monday rally, and Principal Jeffreys addressed three full houses at the Albert Hall. Baptisms, which in some years totalled 1,000, numbered 100.

The NEWS CHRONICLE, March 30th, reported:—

33 Nations at Mass Communion

A mass communion at which stewards handed round emblems of bread and wine brought to a close three great religious gatherings at the Albert Hall yesterday, where Principal George Jeffreys held his twelfth consecutive rally.

A Crusader choir of 2,000 young people led the singing, and representatives of 33 different nations joined in.

More than 100 people were baptised. Among those who testified to faith healing were 40 cripples and 47 cases of cancer.

The DAILY SKETCH, March 30th, under the heading, “In Wonderful London Last Night,” gave first place to the Foursquare Gospel Demonstration in the Royal Albert Hall:—

IN WONDERFUL LONDON LAST NIGHT Outsize Demonstration of Faith by 30,000

VOICE OF TEN THOUSAND

Great dome of Albert Hall nearly lifted by ten thousand-voiced vibration. . . . Foursquare Gospellers hymn-singing at 12th annual meeting.

Gospellers' sect came of age last year. Welsh preacher, George Jeffreys (he's now Principal of headquarters at Clapham Common), founded it 22 years ago. Building was convent till they took it over in 1927.

Outsize faith demonstration yesterday . . . people were healed in the morning; baptised in the afternoon; converted all day long.

Last night was biggest communion service in the country—10,000 communicants.

Impressive sight. Servers (150 of them)—at a signal—rose from all parts of the hall, queued up at centre table (transformed from afternoon's baptismal tank).

Table was covered with white cloth and 150 chalices, silver and glass, and 150 bread patens.

Ten thousand people waited in breathless silence for day's great moment. . . .

Thirty thousand (10,000 at each of three services) passed through that hall since the morning. . . .

OVERHEARD BETWEEN THE MEETINGS

This is really one of the greatest and most glorious of these demonstrations held in the Royal Albert Hall.

Who could remain unconvinced of the reality of the Foursquare Gospel after such a day as this?

Never have I experienced a more profound sense of the presence of God than this day.

Going into one of those gatherings was like stepping into the immediate presence of the King.

Hallelujah! God has met me, filled me and healed me through His wonderful Word.

The moments of this day have fled on eagle's wings; every one of them has been packed with blessing.



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5.
 Conducted by Pastor J. J. Morgan

For Tract Distributors :

TRACTS AND THE DISTRIBUTOR

Remember the Bible is a book of tracts. It contains the writings of many men, many letters like those of Paul and John, Psalms and hymns, all bound together.

Remember a tract is an introduction. It oftentimes opens the way for a little word for Christ.

Remember the tract can still speak when you are far away.

Remember the tract can find its way where you cannot. It can travel in your letters, in the hand of the Sunday school scholar, in through the letterbox of people's houses.

Remember your tract should be attractive as well as its message, for it speaks of Him who is the Altogether Lovely.

Remember to read your tracts through first. Make sure they contain the right message, that they hit the nail on the head, that they lead to Christ the Saviour.

Remember to pray over your tracts. Pray that they may find their way into the right hands and into the right hearts.

Remember to stamp your tracts. The name of your church or mission should be stamped on, this will give an opportunity for a person under conviction to come along for help.

Remember to give your tract with a smile. Let it be a joy to be engaged thus and you will find people more willing to accept.

Remember courtesy helps the tract on its way.

Remember to claim God's promises for your tracts. Be encouraged by such verses as:—

"He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi. 6).

"Cast thy bread upon the waters; for thou shalt find it after many days" (Eccles. xi. 1).

"He which soweth bountifully shall reap also bountifully" (II. Cor. ix. 6).
 —J. J. M.

For Personal Workers :

ARROWS IN THE KING'S QUIVER

Before we come to consider arrows for use in the King's service, it behoves each one of us to realise that we are ourselves

arrows in God's hand, to be used by Him for the overthrow of His enemies.

When God slays His enemies, He is pleased to use you and me. In Isa. xlix. 2 we read, "He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft, in His quiver hath He hid me."

The worker's ministry is compared to a sword, his mouth, his utterance, his message, but he himself is likened to a polished shaft.

In order to be useful we must be:

Polished Shafts. To be polished does not mean simply to be cultured or refined, but to be free from rust. To-day we have rusty, dusty and musty Christians. They are full of rust, especially at the joints, in their service for God. They have let the spiders creep over them and they are dressed up in gossamer cobwebs. God wants polished shafts for His Quiver.

Handy Arrows. Not simply "Handy Andys," but at His hand, in His Quiver, ready for use at any moment that He wills. So close that His hand will automatically swing round and grip us when the emergency comes, and we shall then be sent speeding on His errand.

Hidden Arrows. Safely hidden away until the opportune moment comes, then sent forth to reach the great objective.

Sharpened Arrows. Blunted points will prevent the arrow from doing its work. May the Lord so sharpen us up that we will do the work He desires us to do.
 (Continued on page 256)

O Blessed Mystic Union

E. C. W. BOULTON.

A. E. A. HAYWARD.

O bless - ed mys - tic u - nion, With sac - ri -

fi - cial love, On earth a will - ing
 love, such love,

off - 'ring En - throned with Christ a - bove.
 with Christ a - bove.

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Bible Study Helps

THE CHRISTIAN'S CHARGE

(I. Tim. vi.)

Introduction: In every Christian's life there comes a time when he should flee, follow, fight.

I. Flee.

1. Foolish and hurtful lusts (v. 9; cf. II. Tim. ii. 22).
2. Desire to become rich (v. 10).

II. Follow:

After righteousness, godliness, faith, love, patience, meekness (v. 11).

III. Fight:

The good fight of faith (v. 12; cf. II. Tim. iv. 7, 8).

Conclusion: This charge is to be kept without spot, unrebukable, until Christ comes again (v. 14).

NECESSITIES OF A LIFE OF VICTORY

1. "Work out"—Salvation (Phil. ii. 12). The secret of this is found in the following verse: "It is God that worketh in you."
2. "Come out"—Separation (II. Cor. vi. 17).
3. "Launch out"—Service (Luke v. 4).



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Glasgow Crusader Choir Visits Soldiers' Home

By Russell J. Frewin

The neat, dark dresses of uniform design of the ladies, and the dark suits of the men stood out in contrast to the khaki of the soldier congregation when the Glasgow Crusader Choir made its debut on a recent Wednesday at the Soldiers' Home at Maryhill Barracks.

Under the capable leadership of Mrs. J. McWhirter the choir rose splendidly to the occasion.

That the soldiers *did* enjoy the meeting was shown by the fact that all stayed to the end, and openly said that they had enjoyed every minute.

Once more this confirms the fact that the young people of to-day are quite prepared to listen to the "good news" when it is given with sincerity.

Although only four months old as a combination, the choir sang splendidly, especially in "Jesus of Nazareth." This piece, now of recording fame by the London Crusader Choir, was rendered with expression and confidence, which did the choir, and its leader, great credit. The alto section blended well with the trebles, and the balance was kept up to a marked degree all through.

Three testimonies by members of the choir were listened to with real interest,

for as I looked around at the faces of the soldiers they seemed to be drinking in the message.

Mrs. McWhirter had an idea as she looked at the young lads confronting her, of how good it would be to teach them a chorus. The chorus "What the world needs is Jesus" was chosen, and after the choir had sung it twice the soldiers were invited to sing it by themselves.

Frankly I was surprised at the response, I think Mr. Darragh would have been pleased if he got such a ready response from a revival crowd! To use an army term those boys just "jumped to it" and sang double forte. It was good to hear them, they sang as if they were enjoying it.

Further items, one of which was a duet, were enjoyed too, the final number being a rendering of "There's joy in following" by the choir. The top notes, the F's, top G and A are no hindrance to these keen Crusaders, they reach them and, with true Scotch tenacity, hold them!

The meeting ended with the singing of the "National Anthem," and then a chat to the boys after proved that the choir would be again welcome.

One fact of how much was done emerged, for a number of the "boys" came to the Thursday night's Bible reading at the City Temple, and also some came to the Sunday meetings and Crusaders.

We feel God has a good work for the choir in this vast city, and one more asset to the motto "Let Glasgow flourish by the preaching of the Word."

ROYAL ALBERT HALL Festive Strains

The massed choirs this year exceeded the numbers of last Easter Monday. A striking testimony is the maintenance of such a massive company of Christian youth year by year. The power of the gospel still draws young men and women to its cause.

In the absence of Pastor Douglas Gray (who was travelling back from Ireland with the London Crusader Choir) the massed choirs in the morning were ably conducted by Mr. Fred Henson, and Miss Audrey Witts, L.L.C.M., also substituted as one of the piano accompanists.

The messages in song by Mrs. J. McWhirter, Mr. Llewellyn Bell, and Pastor P. N. Corry, provided a musical and spiritual fare difficult to find comparison in religious circles.

Although conducting six services in Lisburn, Lurgan, and Belfast, and necessitating nearly 1,000 miles of travel, the London Crusader Choir were found on duty in full strength only a few hours after their arrival in London. Reports of their Irish tour will appear later.

Mr. Albert Cooper acted as a good relief to his brother, Mr. Ronald Cooper, at the grand organ at intervals. The handling of this mighty instrument needs care and understanding.

The appearance of the majority of the Crusader sisters in white added a beauty and dignity that speaks for itself. Thank you, sister Crusaders, for your personal co-operation.

NOTTINGHAM'S SIXTH ANNIVERSARY

Miss A. Henderson's Visit

The Annual Fellowship Tea proved a great success and a season of rich blessing. Many fresh faces (friends of Crusaders) whom we trust are prospective Crusaders were present. Miss A. Henderson's visit (from London Headquarters) was greatly enjoyed. A heart-searching talk on "The Faithfulness of Elisha," at the plough—prior to his great call to service, was a direct appeal to all Crusaders for an entire consecration. We praise God for a year of definite spiritual progress in Crusader activities.



Nottingham City Temple Crusaders with Pastor and Mrs. J. T. Bradley, Miss Adelaide Henderson (Crusader Commissioner) and Mr. H. J. Saunders (Secretary)

THE QUIVER—Personal Workers (continued from page 254)

Lightning Arrows. "His arrow shall go forth as the lightning" (Zech. ix. 14). With what dilatory steps we do the King's business. It requires the speed of an arrow sometimes. How slow of heart and foot we are for Him.

Propelled Arrows. There is nothing much in a little insignificant arrow, a child might play with it; but in the bow of a marksman it becomes an instrument of power. May the Divine Marksman

use you and me in His bow sometimes, to help slay the King's enemies. Amen.
—J. J. M.

A PATTERN OF PERSONAL WORK

Someone has pointed out that the whale that Jonah encountered was an excellent example of the successful worker, for the following reasons:—

He was on time. Had he been a

minute late he would have spoilt the whole thing.

He concentrated on one at a time.

He didn't pity Jonah.

He didn't leave Jonah until he was praying.

He clung to Jonah until he landed him where he belonged.

He was modest. He delivered his passenger, and then disappeared.

"You and I."

Who Will Go?

By Pastor J. C. CARISS

ISAIAH worships before his God. A living silence prevails. Then, like the sound of murmuring waters 'neath some silvan glade, the voice of God is heard, "Who will go for us?" Not a personal call, but as though Isaiah overhears the cogitations of the Lord. Let a chord is touched within his soul, and vibrating there, quickens his every nerve. He is conscious of a need—a need he had not seen before—a need so great that God is saying, "Who will go for us?" Spontaneously there wells up within His heart the glad response, "Here am I, send me."

Many of God's children to-day, when asked why they are not engaged in active service for the Master, excuse themselves by saying they are waiting for a call. Now we have seen with sorrow, some leave employment or home, believing they were called to labour in some other sphere, and then return broken and defeated, having learned by bitter experience that

the call they thought they had was only one of their own imagining. But while the danger of stepping out so unwisely cannot be over-emphasised, yet we do feel that right where we are there is some service for the Master we can do, some need, which we by His unfailing grace can help to meet, if only, like Isaiah, our perception is quickened. The trouble is our eyes are holden. There are sick ones to be visited, sad ones to cheer, and many in need of prevailing prayer. Are we performing our duty to such? If not, may not the reason be that we have never seen that these dear ones called for any special service of ours? Ought we not to pray that God will open our eyes to see all around us, tasks which as yet we have not beheld, but which nevertheless wait to be performed, and that as we see them we may hear Him saying, "Who will go for us?" Surely then the glad response from our hearts will be, "Here am I, send me!"

Our Lord Cometh!

Is the hope of the second advent of Christ the soul-stimulating force in our lives that it ought to be? Is its effect upon us to-day greater than when we first believed it? It should be; for if it was near then, how much nearer is it to-day? The unparalleled manner in which we have witnessed the fulfilment of Scripture during the last few years bears witness to its imminence. But it is possible for events which are the fulfilment of prophecy (and should on that account rouse us to eager anticipation), to have the very reverse effect upon us, and because of the frequency with which they occur, come to be regarded almost as commonplace. Perhaps we have realised how true this is. If we have, let us awake from spiritual slumber, before it is too late. Every moment is precious. He may come before another day dawns. We must be up and doing. Let us read again those passages in the Word which speak of His return, and as we do so, pray that the Holy Ghost might write their message on our soul in letters of fire.
—J.C.C.

"Ye Shall be Witnesses"

It is certain we cannot all be preachers, but every one of us can be and should be a witness. How? No less than 1,700 people have written to or told Dr. Chickering personally that they owe their conversion to his tract, "What is it to Believe on Christ?" Here then is a way in which we can all be witnesses. Nothing could be easier than prayerfully to pass on the printed message—a tract or an "Elim Evangel"—to some needy soul. There are many, many places where literature, such as tracts and the "Elim Evangel," can never go unless it goes free of charge. We therefore ask all who are interested in the greatest possible spread of the Gospel to remember our Free Distribution Fund. This Fund is administered as carefully and wisely as possible. Please send your gifts to Pastor F. B. Phillips, Elim Publishing Company, Limited, Park Crescent, Clapham Park, London, S.W.4.

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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.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C263

Cornwall.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Four-square. Terms £2 weekly. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. C241

* **Cornwall.**—Accommodation, full board or bed and breakfast; every convenience; terms moderate; recommended by Elim Pastors; near Elim Tabernacle, sea and country. Mrs. Walsh, "Beth-Shan," 24, Penare Road. C275

Christian Workers' Holiday Home (Devon).—Principal Parker's seaside home for Bible study and rest. Open June 1st—September 18th. Illustrated Bible studies. Full particulars from Mrs. Parker, "The Rookery," Lynton, Devon. C244

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* **Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.

London.—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park W.2. 'Phone Abercorn 3547 C228

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C235

London.—Central London Christian Guest House, 25-26, Cartwright Gdns. W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. 'Phone Euston 1193. C231

Old Colwyn.—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelge Road. C252

Old Colwyn.—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs Thomas, Henblas, Sefton Road. C269

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Sister-in-Charge wanted the middle or end of May in Nursing Home (medical and suitable nervous cases). Must be State registered. The home is run on spiritual lines to ensure an atmosphere of perfect peace and harmony, so essential for healing. Apply, Cedars Nursing Home, Cedars Gardens, Withead, Brighton. C282

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Sunday School Outings! Mr. and Mrs. Hollyman have acquired premises right on the Bognor front for provision of teas; seating 500; lowest terms. "Canonbury," Esplanade. Book your party now. 'Phone 1029. C240

BIRTH

Pearcey.—On February 24th, to Mr. and Mrs. Pearcey, of Dudley, the gift of a son, Paul Alan Cyril.

MARRIAGE

Kent: Lee.—On March 20th, at Elim Tabernacle, Clapham, by Pastor D. B. Gray and Evangelist F. W. Kent; Morris Arthur Kent to Dorothy Ellen Lee, members of London Crusader Choir.

WITH CHRIST

Dunn.—On March 23rd, Alfred Dunn, aged 14, of Bournemouth, entered into the presence of the King. Funeral conducted by Evangelist F. C. Packer.

Elliott.—On March 26th, Mrs. Elliott, aged 60, member of the Jubilee Temple Church, Blackpool. "With Christ; which is far better." Funeral conducted by Pastor F. A. Farlow.

Paterson.—On March 12th, Barbara Paterson, of Edinburgh. Funeral conducted by Pastor A. J. K. Magee.

Pearson.—On March 21st, Joan Pearson, aged 14, of Mason Street Church, Hull. Funeral conducted by Evangelist J. L. Timbrell.

IN MEMORIAM

Pearse.—On March 25th, at 165, Richmond Park Road, Bournemouth; Jane Margaret, née Dobbs, wife of Major Albert Pearse, and late member of Springbourne Church. "Perfect through suffering." C281

*From
one who
has placed
his order.*

*Have
you*



★
"The
Torchbearer"

1/6 per 100

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ELIM PUBLISHING COMPANY, LIMITED,
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Monday, 22nd March

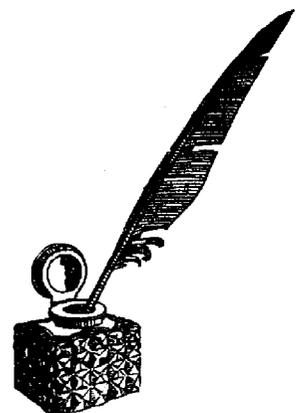
Dear Mr. Phillips,

I am compelled to write and congratulate you on "The Torchbearer." It is absolutely splendid! The very thing I have been looking for—a sensible, spiritual, and scriptural tract!

I am sure it will be in great demand, and will be blessed by God to the salvation of precious souls.

Yours very sincerely,

John Hill



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foursquare

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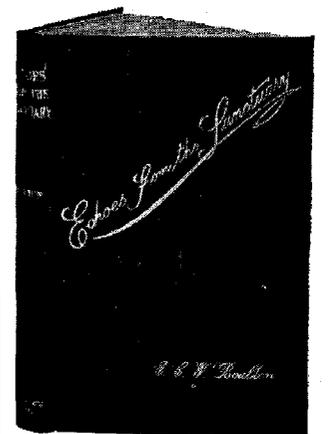
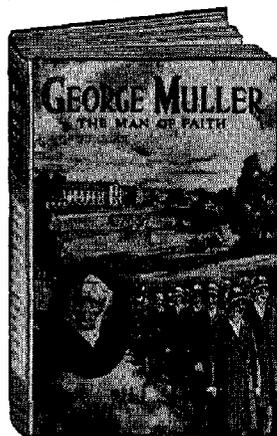
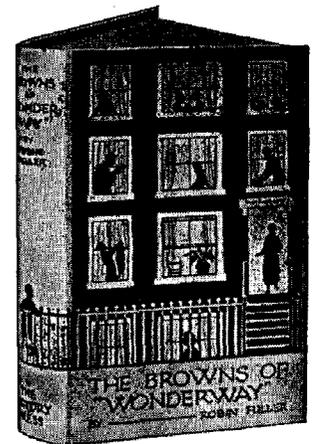
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