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SPECIAL DEMONSTRATION NUMBER

Registered at the G.P.O. as a Newspaper.

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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

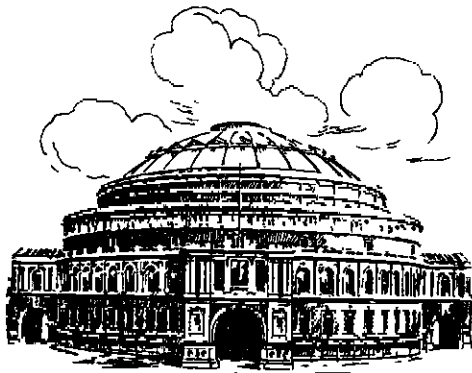


FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 19

MAY 9, 1930

Twopence



ROYAL ALBERT HALL
LONDON

AND THEY CAME TO ELIM, WHERE WERE TWELVE
WELLS OF WATER, AND THRESCORE AND TEN
PALM TREES — — — Ex. 27

Baptiser

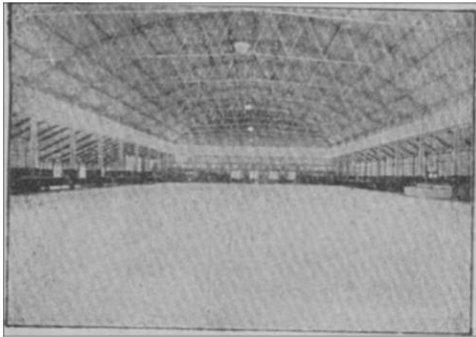
*The Official Organ of the Elim
Foursquare Gospel Alliance in the British
Isles and printed and published
Weekly at the London headquarters.*

Coming King

Owing to the GREAT REVIVAL in Birmingham

Principal GEORGE JEFFREYS

and the Revival Party continue the Campaign



INTERIOR VIEW.

The Sunday services during May—4th, 11th, 18th, and 25th—will be held in the Embassy Skating Rink—"The largest, most up-to-date and hygienic Rink in Great Britain"—Walford Road, Sparkhill. Visitors are assured of admittance as there is accommodation for 8,000 people. By the courtesy of the Proprietor, the motor car park, restaurant, and cloak rooms will be open for the convenience of visitors.



EXTERIOR VIEW.

Services each Sunday in May at 3 and 6.30 p.m.

On week-days during this period, services will be held in the Ebenezer Congregational Church, Steelhouse Lane. Meetings every week-night at 7.30 and afternoons of Wednesdays and Thursdays at 3.

PRELIMINARY ANNOUNCEMENT OF ANNUAL LONDON WHITSUNTIDE CONVENTION

For further particulars watch this page.

WATCH THESE DATES:

BIRMINGHAM. Great Revival Campaign conducted by Principal George Jeffreys. See full particulars above.

BALLYMENA. Commencing April 27. Elm Hall (Sundays in Town Hall). Campaign by Mr and Mrs Seth Sykes.

GLASGOW. May 10-18. The City Temple (opposite King's Theatre). F.B.C.C.S. Campaign by Principal P. G. Parker.

HENDON. May 11. Elm Tabernacle, Somerset Road. Visit of London Crusader Choir, 6.30.

LETCHWORTH. Annual Whitsuntide Convention. Further particulars later.

LONDON. Every Friday at 7.30. Welsh Tabernacle, Pentonville Road, King's Cross, Foursquare Gospel Rally. May 30 at 7.30. Second Great Elm Crusader Rally (further particulars later).

PLYMOUTH. Commencing April 27. Elm Tabernacle, Rendle Street. Campaign by Pastor Len Jones.

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A Striking Testimony from Croydon

"I have been much blessed by the Bible studies of the last 12 months. Although I have read my Bible and studied it considerably during the last 32 years, I find these studies help to bring the grand old truths of the Gospel home with renewed freshness and blessings. The notes and illustrations have been of immense help to me in my endeavours to present the Gospel in the open air and also in Sunday School work. God's Holy Spirit has drawn very near through His Word.
God bless you."

For all particulars of the Correspondence Studies, apply to the

SECRETARY, E. B. C. C. S.

Elim Woodlands, Clapham Park, London, S W 4

Next Week. Special Sunday School Number. Order Now

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 19

May 9, 1930

Twopence, Fridays

Gigantic Congregations Gripped by Revival

Fifth Year at the Royal Albert Hall

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

Three monster meetings differing somewhat in character, but mightily moved by the Spirit of God. In this, the world's most famous hall, on Easter Monday, 1930, Principal George Jeffreys delivered his Foursquare messages. He officiated at what is in all probability the largest Communion Service for born-again people, known throughout the long history of the Christian Church, and immersed candidates in water before a crowd that only finds its parallel in the great Baptismal Service he himself conducted in the same hall (the first in the history of the Royal Albert Hall) on Good Friday evening of 1928. Queues of enthusiastic Foursquare Gospellers lined up for hours before the doors of the great auditorium were opened. When admitted they packed the historic hall from floor to roof—even standing in the top gallery—three times in one day.

WE question whether the Royal Albert Hall, with all its splendid and epoch-studded past, has ever held a greater crowd than that which packed it for three thrilling revival meetings on Easter Monday. It certainly has never witnessed gatherings in which was displayed such spontaneous enthusiasm as that which characterised this Foursquare Gospel Demonstration. That living stream of people pouring itself into every available entrance of the great building presented a most fascinating sight, and one which told its own triumphal tale of progress and prosperity.

Again Principal George Jeffreys was the central figure of this huge annual Foursquare Festival—a demonstration which is the magnificent outcome of his widespread ministry. No one who contemplated

THE HUMBLE BEGINNING

of the Elim work barely fifteen years ago could possibly have foreseen or foretold that it would, in such a short space of time grow to such tremendous proportions. And yet as one considers the man chosen by God to pioneer and promote this work—unspoiled as he is alike by praise or blame—they cannot but be deeply impressed with the wisdom of the divine appointment. That vast concourse of people—drawn from every class of society—thousands of them the fruit of the Principal's campaigns—provided a most tangible and convincing proof of the character of his ministry and the quality of his work. It required but a glance at the platform with its splendid array of ministers, many of whom first found Christ through the preaching of the Principal, to form some adequate estimate of the work which is being wrought.

THE DIVINE HEALING SERVICE

in the morning was most impressive and yielded richly in results. As those helpless ones sought deliverance from the healing Christ, the pendulum of thought swung back over the years to Bethesda's healing pool,

and one saw again that eager, waiting crowd of impotent and imploring folk. Here was another pool of healing in the midst of this modern British Jerusalem—and here also was the unseen but potent presence of the Christ, the Destroyer of disease, to manifest His miraculous energy. No less than fifty people witnessed of the touch that transforms sickness and suffering into health and happiness.

Carefully the writer followed the afternoon message, the early part of which took the hearer back through the centuries, to that Spirit-immersed ministry of the apostles as recorded in Acts. The preacher spoke of three things that characterised those van-leaders of the early Church. First the boldness with which they proclaimed the whole counsel of God. Then the persecution which this faithful proclamation provoked, and in the last instance he called attention to the fact that God interposed on behalf of those pioneer preachers of the Kingdom with miraculous power. As Principal Jeffreys proceeded it was impossible not to see the obvious parallel between this present-day movement of the Spirit and that of which he discoursed. The presentation and proclamation of the evangel in its fulness has in these days called forth a perfect

STORM OF BITTER ASSAULT.

The mud of misrepresentation has been thrown at the movement—stones of scurrilous slander and shafts of unreasonable ridicule are being slung in its face by those who should be rejoicing at its conquests. It is daily being crucified on the cross of a pitiless criticism, and yet in the teeth of all this opposition, like the early Church, the Foursquare Gospel movement is ploughing its way to victories each greater and more glorious than the last. As the preacher proceeded, in inspired and impassioned utterance, what a clear and convincing scriptural justification of the supernatural



I. COR. XI. 26.

Foursquare Gospellers gathered around the Lord's Table for the Communion Service in the Royal Albert Hall, London, Easter, 1930. In all probability this great service with its born-again communicants packing the great auditorium—arena, platform, choir stalls, amphitheatre, three rows of boxes, the spacious balcony, and even standing in the top gallery—finds no parallel in the whole of Church history.

he gave Under the unction of that Spirit-anointed message many an earth-tethered soul was loosed to follow God in the freedom of a new creation in Christ

Following the Principal's afternoon address came that heart-ravishing communion service It was almost as though

A REHEARSAL OF THE MARRIAGE SUPPER

of the Lamb was taking place There, in that great auditorium, with those thousands of God's people assembled, one could almost imagine that translation had already taken place, and that the redeemed of earth had responded to the reveille of the risen Redeemer The story of that soul-enthraling meeting cannot be woven in words—pen cannot portray that glorious picture One wonders whether the angels

were not gazing from heaven's heights on a spectacle so sublime and unique Like the overshadowing of some dew-laden sky, the fragrance of the Name of Jesus, gently and sweetly distilled, shed its beauty and blessing upon that huge assemblage of bowed believers Through the spacious hall came stealing that all-pervasive Presence, finding its way into many a storm-swept soul, wrapping them in its healing, life-imparting folds

Pastor Corry's beautiful rendering of "I know a Fount where sins are washed away" drew that colossal crowd closer to the Christ in whose presence they worshipped A great and solemn hush mantled the meeting as Mr Ronald Cooper, the organist, played the music of this wonderful song Not a



PSALM CXXXIII.

'Midst song and tears and deep, sincere emotion, all hearts were melted into one. The bread and wine had not been miraculously changed in character, they were only symbols of the Lord's body and blood. Nevertheless a real miracle was being wrought, in that the risen Christ was moving amongst the vast congregation of born-again believers, causing their "heart" to burn as He communed with them.

few found their way down into the purifying depths of this wondrous love-fount, coming forth cleansed and clothed. The Gospel was vindicated in these fruits of its loving compulsion.

Once again the choir of Elim Crusaders, in all the radiant gladness of consecrated youth, were in evidence throughout the day. How fervently they poured out their hearts in response to the leadership of their conductor, Mr. Douglas Gray. What excellent and eloquent choral contribution they gave to the day's demonstration, and what spontaneity marked their rendering of many of the songs—such a refreshing change from the stiffness and lifelessness which too often characterises choir efforts. As one listened to the volume of vocal melody which pealed forth from

this huge human organ, a strange exultation and exhilaration possessed the being. The song lifted the soul to the zone of the eternal and the ineffable. Contingents of Crusaders from all parts of the provinces were present to join in the prevailing gladness of the day.

The final gathering of the demonstration, which took the form of a baptismal service, proved a fitting climax to these exercises of joyful witness, giving apt sequel to a wonderful day with God. After the Principal had given a spiritually logical and searching address, the candidates commenced to file in, and one by one, in obedience to Christ's command, they stepped down into the waters of immersion, there to be baptised in the Name of the Trinity. The baptistery presented

a picturesque appearance, with the limelight playing on its white-robed occupants. With joy-clad faces those followers of Jesus Christ passed through what almost invariably proves to be a pool of blessing to those who tread this path.

What an inestimable weight and wealth of spiritual experience that triumphant throng represented. And all the creation of a Gospel instinct with the Calvary passion and possessing

THE URGE OF THE UPPER ROOM.

Here was emotion, but not of the type which is soon extinguished. Enthusiasm sustained from year to year, and each year growing in intensity.

As we looked upon that indescribably impressive scene, the glory of which well-nigh overwhelmed the onlookers, we found ourselves thinking of the thousands whose thoughts would be directed towards that place at that time—healed ones whose bodies once racked with pain, now throbbled with life, sick ones whose hearts would be uniting in earnest prayer for deliverance from disease. We thought also of the tens of thousands all over the country to whom we were joined by love-links and links of faith—those who stand with us in this blessed Foursquare fight of faith. It almost seemed as though

TEN THOUSAND INDIVIDUAL LIFE-STREAMS,

love-streams, prayer-streams, were all converging on that glorious gathering, each contributing their offering to the great central sea of the movement, on this its annual demonstration day. No less than twenty-three different countries had representatives in this

gathering. From the ends of the earth they came to add the quota of witness to the power of the Gospel. From "India's coral strand"—from "Slavonia's scattered lands"—from "China's crowded and Christless cities," they stood shoulder to shoulder with their British brethren.

What a thrilling sight that vast concourse of people quivering under the vivifying, vision-stirring touch of the divine hand presented; those thousands of song-sheets as they waved to and fro in the revolving lights, making a perfect pageantry of significant colours—each of the four colours conveying some precious spiritual truth. As one listened the roar of praise rose higher and higher until its volume was like the crash of thunder, shaking that vast congregation with its mighty and irresistible power. On the splendid crest of this volume of harmony the soul was borne upward until it seemed that

THE HILL TOPS OF GLORY

gleamed in the distance, and the gates of eternal blessedness swung open to receive the ransomed as they winged their way to the everlasting throne. A haze of glory seemed to envelope that throng as it voiced its passionate response to the love and grace of God.

As the curtain falls upon another Easter Monday, and all its sacred scenes, we look on to the divinely pregnant future, knowing that He has provided and prepared still greater triumphs for this heaven-born movement. Let us claim all the exhaustless heritage of His unfailing promises, each and all of which must find their utmost and final fulfilment in Him.

Broadcasting

Once again the powerful press of the whole of Great Britain has been the medium through which news of the fifth Annual Elm Foursquare Gospel Demonstration at the Royal Albert Hall on Easter Monday, 1930 has been sent broadcast. What an overwhelming testimony to the great truths and ordinances of the Bible! Some of the press reports are appended.

"Daily Mail," 22nd April:

AMAZING ALBERT HALL SCENES
11,000 FOURSQUARE GOSPELLERS

By the Ex-Curate of Kew, the Rev
AUSTIN LEE

Amazing scenes of intense religious fervour were witnessed at the Albert Hall last night, when Principal George Jeffreys, the leader of the Elm Foursquare Gospel Alliance, baptised 200 members of the movement in the presence of a gathering of some 11,000 people.

The great audience sang "Hallelujah, I'll be there!" and swayed together in an ecstasy of excitement as the candidates stepped down into a large moss-covered tank, surrounded by rambler roses, lilies, and hyacinths, and were totally immersed.

The tank, indeed, was so large that it was able to contain not only Principal Jeffreys, in a black gown, with the water to his waist, and his three assistants, but also a complete family—father, mother, and four sons—who were baptised en masse.

"Daily Express," 22nd April:

200 PEOPLE IN FLORAL BAPTISM.

Two hundred men, women, youths, and girls were baptised by Principal George

Jeffreys, founder of the Elm Foursquare Gospel Alliance, in a tank of lukewarm water in the arena of the Albert Hall last night, in the presence of 10,000 people.

Mr Jeffreys stood waist deep in water in the tank which was decorated with flowers and illuminated by two spot-lights. The women, dressed in white robes, and the men, in white flannels and tennis shirts, were totally immersed as they passed through dripping to the dressing rooms. A number of families were baptised together.

Meanwhile the audience, including a choir of 2,000 sang hymns and waved their hands in a state of intense religious fervour.

A large number of the ailing put up their hands when Mr Jeffreys asked for those who wished to be healed. Many of them wailed and sobbed loudly as Mr Jeffreys prayed over each of them and placed his hands on their heads. A number sank on their knees and prayed earnestly.

Fifty persons claimed to have been cured, including a boy aged seven, whose parents declared his sight had been restored.

Ten thousand voices roared - Hallelu-

jah," and as many hands waved at every demonstration of faith.

There was nothing insincere in this record gathering.

"Daily News," 22nd April:

BAPTISMS IN ALBERT HALL
TANK EMBOWERED IN FLOWERS
TEN THOUSAND HYMN SINGERS

Intense religious fervour was shown at a mass demonstration in the Albert Hall last evening when Principal George Jeffreys, the founder of the Elm Foursquare Gospel Alliance, baptised some 200 people in a moss-covered tank of tepid water, surrounded by rambler roses, lilies and hyacinths.

One after another the candidates, men and women of all ages, stepped into the tank in the glare of a spot-light, and while the audience sang evangelical hymns, they were immersed by the Principal, who stood waist-high in the water in his black scholastic gown.

A family of father and mother and four sons were the first in the baptismal procession. From the platform above the tank Principal Jeffreys had addressed an audience of 11,000 people as a preliminary, calling upon everyone in the audience who

had been healed of a disease, or an affliction to wave their hymn-sheets above their heads. Thousands of sheets fluttered from all parts of the hall.

FIFTY-SEVEN CONVERTS

"Are you glad you are saved?" asked the Principal. "If you are, cry 'Hallelujah!'" There was a tremendous response to this invitation. Then the Principal asked for fresh converts and seven people got to their feet in different parts of the hall. "That makes fifty-seven converts to-day," he said.

In addition to the evening service meetings had been held in the morning and the afternoon, on each occasion the Albert Hall being packed.

Among those present were men and women from France, Germany, Holland, Norway, Sweden, Denmark, Switzerland, Canada, U.S.A., India, Australia, Africa, China, Spain, Portugal and Russia. Many Jews were also there.

"Daily Herald," 22nd April:

LIMELIGHT BAPTISMS

SINGING CONVERTS MARCH INTO TANK

From Our Special Representative

"Everybody who is glad say 'Hallelujah!'"

Like a roar of thunder came the answer, "Hallelujah!" from 10,000 throats at the Albert Hall last night.

Principal George Jeffreys was the central figure in this scene of religious fervour. He told story after story of the crippled, blind and diseased made whole "by miracles."

This young man, with the deep-set burning eyes and the rich Welsh burr, is the founder and evangelist of what is called the Foursquare Gospel—religion based on the literal interpretation of the Bible.

Principal Jeffreys took off his black gown and stepped waist deep into the water.

After that a steady procession of 200 walked into the water singing as it went.

"Daily Chronicle," 22nd April.

SCENES OF EMOTION AT ALBERT HALL

Emotional scenes of great intensity accompanied a faith healing service at the Albert Hall yesterday.

Principal George Jeffreys conducted the service as part of the annual demonstration of the Elim Foursquare Gospel Alliance, of which he is founder and leader.

As early as seven a.m. a queue had formed outside the building, although the service did not start until four hours later.

The faith-healing part of the service was affecting.

Hundreds of afflicted men and women knelt in the arena, while the rest of the audience sang hymns with soft, crooning tunes.

Principal Jeffreys went along row after row of the sick, laying his hands on their heads, anointing them with oil and offering prayers.

"The Star," 21st April.

10,000 SHOUTING HALLELUJAH REVIVAL SCENES AT ALBERT HALL MEETING. "FOURSQUARE."

Nearly 10,000 people went to the Albert Hall to-day to a "healing" service con-

ducted by Principal George Jeffreys, the founder and leader of the Elim Foursquare Gospel Alliance.

Numbers of cripples and ailing people were wheeled or led in by their friends, and their enthusiasm and fervour were unbounded when, in reply to a request by Principal Jeffreys, those who alleged that they had been healed at other services stood up and waved their hymn sheets.

Fully half the audience stood up, and their cries of "Hallelujah!" were drowned by an outburst of singing and shouts of praise from the whole congregation.

10,000 SINGING

Principal Jeffreys then asked how many cripples had been healed through the services, and twenty-six stood up, followed by fourteen people, including a small boy of seven, who had been cured of blindness.

Several others testified that they had been cured of sleepy sickness.

As each testimony was given there were

An Outsider's View-point.

THE END OF A HOPELESS EASTER

As Londoners looked up into the cloudy skies yesterday morning it was clear that this Easter of 1930 had nothing but disappointment to offer in the way of weather. The only people who were pleased were the theatre managers, for the state of the barometer meant full houses for them.

Motor-coaches were unloading all the morning in Trafalgar-square, and it was clear that a great many visitors had come to London hoping for the best. Some of them fled at once into the National Gallery, and perhaps they were wise and stayed there all day.

Passing the Albert Hall, I was impressed, as I have been on other Easter Mondays, with the huge, eager crowd struggling to get in to hear Principal George Jeffreys conduct his services of "Healing, Communion and Baptism"—
"Daily Mirror," 22nd April

shouts of "Hallelujah!" Ten thousand voices sang hymns, accompanied by the orchestra and the organ.

Great emotion was displayed by the congregation while the ceremony of the laying on of hands was in progress.

A number of people afterwards testified that they had felt the touch of healing come upon them.

So great was the enthusiasm that many people went straight out to join the already large queue waiting for the afternoon and evening services.

"Daily Telegraph," 22nd April.

200 BAPTISED IN ALBERT HALL

SERVICES OF HEALING

Part of the Albert Hall platform was transformed into a vast baptismal font last night when nearly 200 men and women from all parts of the British Isles were baptised by Principal George Jeffreys, founder and leader of the Elim Foursquare Gospel Alliance.

Afterwards scores stood up, testifying their desire to be baptised at the next baptismal service.

When Principal Jeffreys asked those who had been miraculously healed to

stand up, scores did so. Among them, a man declared that at a service in Leeds his legs, which had been wholly paralysed and crossed, suddenly began to straighten out and gain strength, while the bones slipped into place until, throwing down his crutches, he was able to walk up to the platform.

"Morning Post," 22nd April:

FOURSQUARE GOSPEL "HEALING"

Nearly 10,000 people flocked to the Albert Hall yesterday to a healing service conducted by Principal George Jeffreys, founder and leader of the Elim Foursquare Gospel Alliance.

A number of people, when called upon by Principal Jeffreys, claimed to have been cured of blindness, sleepy sickness, and cancer, while twenty-six declared that their infirmities had been removed.

At another meeting in the evening, Principal Jeffreys baptised about 200 people in a moss-covered tank of tepid water, surrounded by rambler roses, lilies, and hyacinths.

"Daily Mirror," 22nd April.

AMAZING FAITH CURE CLAIMS

FERVENT SCENES AT PACKED ALBERT HALL.
KNEELING CROWDS BLESSED AMID
"HALLELUJAHS" AND FLOWERS

By a Special Representative

Yesterday the Albert Hall was transformed into a vast temple for a demonstration of the Foursquare Gospel revival.

Thousands of hallelujahs echoed to the domed roof, thousands of yellow and white hymn sheets fluttered in thousands of hands. In the big arena, in the circles, even in the gallery, there was hardly a vacant seat.

On the platform, in front of a table decorated with lilies of the valley, red rambler roses, carnations, narcissus and white lilies, stood Principal George Jeffreys, Founder and Leader of the Elim Foursquare Gospel Alliance.

To the martial music of "Onward, Christian Soldiers," they sang a hymn the first verse of which was

Thou, the Rose of Sharon,
Let Thy praises roll!
Lily of the valley,
Flower of my soul!
Chiefest of ten thousand,
Round my heart entwine,
I am my Beloved's,
My Belov'd is mine

And at the end of each verse the hall became again a mass of fluttering hymn sheets.

CANCER AND BLINDNESS

After that the Principal called upon those who had been healed to testify to their cures. People, by their own admission, waved their hands to signify that they had been cured of such diseases as cancer or tumours. There were too many to count.

Twenty-six hands were held up to denote that the owners had been cripples and were now whole. When called upon by the Principal, fourteen people in the hall waved hands to proclaim that they had been blind in one or both eyes and could now see.

Then followed prayers for conversion. Hand after hand went up.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.
 Founder and Leader: Principal George Jeffreys.

TERMS.—10/- for one year or 5/- for 6 months, post free to any address American and Canadian subscribers may send 2 dollar bills for 10 months.

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The Easter Demonstration

ONE MORE Elim Foursquare Gospel Demonstration has passed from anticipation into realisation, from organisation into history. The weeks of strenuous work behind the scenes have been rewarded; the arrangements so carefully planned have borne fruit, the songs of praise so painstakingly rehearsed have lifted hearts up to the glory; and the packed hall from morning to night has marked the Demonstration of 1930 as being the best yet held.

Before the day dawned, one was tempted to fall back in the office chair and to say, Is it worth all the trouble—the days of labour and the nights of weariness? But those shouts of "Hallelujah" and the ready response, not only from one heart but from the thousands that attended the gatherings from all parts of the British Isles and from many a foreign clime, confirm us once again in the knowledge that these Demonstrations are worth all the trouble. They do something which no local work or convention could ever do.

The Royal Albert Hall is famous for gatherings of political, musical, and religious import anything done within its walls takes upon itself the nature of a city set upon a hill, that cannot be hid—it reaches the public eye and makes the man in the street take notice. Thus the Foursquare Gospel, standing firm upon the Word of God, and for all the old-time power

of our Lord Jesus Christ to save, heal, baptise, and return as promised in His faithful Word, is not afraid of publicity; it is not concerned with things done in a corner, but stands in the full blaze of public testimony to bear witness to the Truth. It is a Demonstration because the Gospel preached is in itself a Demonstration of the Holy Ghost and power, and because the Word preached does not depend upon words of men's wisdom or philosophy, but upon the power of God.

In an age of apostasy, apathetic and lukewarm, it is good to know that the Gospel for which we stand is able to hold such meetings and to draw such crowds. Some are candid enough to say that they do not know how it can be done in the days in which we live, but nevertheless it is done, and the Royal Albert Hall gatherings, full of the power of the Holy Ghost and fire, not only witness to the power of the Lord Jesus Christ, but bind the hearts of the Elim family closer together in love and loyalty to the truth of the Gospel.

* * *

The Mission of Christ.

THE EARTHLY MISSION of our Lord has been beautifully summed up thus: "In describing His earthly mission Jesus said, 'The Lord hath anointed Me to preach the Gospel to the poor: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised'" (Luke iv. 18) This was His work. He went about doing good, and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house; for He had passed through them, and healed all their sick. His work gave evidence of His Divine anointing. Love, mercy, and compassion were revealed in every act of His life, His heart went out in tender sympathy to the children of men. He took man's nature that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knee, and gaze into the pensive face, benignant with love.

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the Way, the Truth and the Life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with Divine dignity, He displayed deep and tender regard toward every member of the family of God. In all men He saw fallen souls whom it was His mission to save."

The Spectators

By Pastor CHARLES COATES

OUR experience of the Royal Albert Hall as an auditorium is that when well filled, with an audience gripped in a living, vibrant bond of heavenly life and purpose such as the Holy Spirit alone can effect, yet the total spiritual impression received by a worshipper at any given point in the building varies according to the position of vantage from which the vast congregation and the messages and methods of the leaders are observed. Possibly this is due in part to the somewhat different spiritual bonds which respectively characterise the three broad sections of the worshippers. The great choir of youth, on this occasion actually reaching round a full half-circle of the whole width of the great amphitheatre, is united in its eager vocal testimony, in the spontaneous massed responses to the beloved leader on the platform to the joys of living for Christ, and leaps in spirit to the opportunity of thus impressing that testimony upon the rest of the gathered throng by the sheer force of its vigorous unanimity, and by the mighty melody of its heartfelt choral witness. To be situated in that segment of the fellowship is to

LEAP IN SPIRIT

with them in an all-out abandon to the testimony they voice, and the deep desire cherished in every young heart that that testimony shall bear fruit in other hearts to whom its appeal is addressed.

That each heart in that sweeping semicircle of witness is a sympathetic power-point connected up in prayerful support of the divinely anointed group in the centre of the platform is a great part of the reason for the impression of convincing spiritual power of which the second sector, the worshippers in general, always testify. And is not this sector again divided variously, according to the particular outlook and spiritual need of the individual. The suppliant expectancy of Bethesda and Nain sways those hundreds gathered in the arena—"a multitude lame, blind, dumb, maimed . . . cast down at Jesus' feet"—and a glad testimony of praise bursts forth from these as they rise in faith of His touch and its realised blessing. There are those who have looked for a new experience, a personal Baptism by His Spirit, with life's values all altered, and its emphases re-distributed on their field of circumstance and activity in life. These meet Him in a deeper experience amid the emblems of the Agony that bought them for Himself, not hitherto having perceived all the depth and height of the surrender and consecration to which the fact and design of His Passion was calling them. The tarrying in Jerusalem, the fellowship of Gethsemane and its spiritual altar, and the

PRESENT AND FUTURE GLORY

of a spiritual Olivet—these all suddenly reveal themselves upon their path, in conscious experience or beckoning anticipation.

There is a third group, a comparatively small one in this concourse of humanity—the hearts that es-

pecially yearn with their Lord over the multifarious needs of this great assemblage. It is the phalanx of Foursquare pastors supporting their leader on the platform "Lord, give us to weep with Thee: with Thy yearning heart to pray with Thy enduing Spirit to minister and testify, to comfort, equip and arouse Thy people, and to break the adamant heart and conscience of 'those who oppose themselves' and their own salvation" To us the whole call of that multitude was, "Give us more of Christ! No other name for us! If you do not come to us as clad in Him, and bearing the living waters of His full Gospel, where shall we seek them?"

But there was another body of watchers at these great gatherings, and it will repay a moment's thought to tune in to their conversation—the Church Triumphant, watching from heaven. Our Lord has told us that great interest is taken up there in gatherings like this—alas, that we are not more conscious of heaven's eyes and ears to which our lives are as a transcribed book—the great cloud of witnesses above.

The prophet Joel, twenty-eight centuries young, would be looking over the crystal battlements, glorying with Peter and cheering up Jeremiah with the assurance, "Look, this is that of which the Lord gave me to prophesy when I was down there—His Spirit outpoured in the last days." And John the Beloved would answer him, "Yes. Did you see the forty-five new diadems rise upon His crowns this morning, and that the spaces for fresh ones are fast filling up. Soon we must follow Him forth for

HIS TRIUMPHAL MARCH

as the Faithful and True" (Rev. xix. 11). Isaiah would rejoice—"These have come from far; from the north and the west, and from the land of Sinim [China]" (Isaiah xlix. 12). Paul would say to Silas "Do you remember when we sang in the gaol? They've been talking about it down there to-day, and how God honoured our faithfulness and sufferings to hand the Gospel on down to them. Worth while, wasn't it?"

There would be another group at those battlements, the sweet odours of the altar upon their garments—the martyr Ridley rallying the memory of Latimer. "Do you mind that candle, father Latimer, which we lit in England when we burned together at Oxford, and which you said at the time should never be put out. Look down there!—good to see, isn't it?—ten thousand souls in that hall who have lighted their lamps from it, and they are only a handful out of the whole big Gospel blaze which is kindling in England to-day." "Aye," rejoined Luther, "and some are there from my country. My Wittenberg hammer has knocked for Jesus on the doors of many hearts, and my old quill which made the lion roar in Rome is writing His Name upon every one. Look, there they come still!"

And they all sang together. "Glory to the Lamb that was slain! These shall soon march through the air with us, who came out of great tribulation!"



THE FIFTH ANNUAL ELIM FOURSQUAR

Principal George Jeffreys preached at the three crowded meetings. Long queues lined up for hours, and when the doors were 1



THE GOSPEL DEMONSTRATION, EASTER, 1930.

When the doors were thrown open they surged through the portals, flooding its vast seating capacity from floor to roof, morning, afternoon and evening

A Day With the King

Royal Albert Hall, London, Easter Monday, 1930

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

LAST night I went to bed at Elim Woodlands, Clapham, gloriously tired, but happy as a bird. I slept like a top until about six a.m., when I was rudely awakened by some strange noises outside which disturbed me for a time, and I wondered if it would not have been safer for me to have asked permission to sleep with the boys in "Paradise" at the Annexe, rather than in this bedroom named Zion on Maranatha floor. For a moment I feared that the tooting horns were buglers, and the heavy footfalls the tread of an enemy army about to besiege Woodlands. I ventured to the window, looked out, and there saw a double decker 'bus, a taxi and a car, with a crowd of men and women tumbling out and rushing towards the house. My fears vanished. It was the advance guard, but I knew the little square badge, the badge of the Foursquare army. They had travelled from Glasgow, Liverpool and other distant towns over night, and

WHAT A HAPPY HUNGRY LOT!

I was soon dressed and down to greet them. "Och," said one young Crusader, "ye ought to see our Tabernacle at Glasgow—the finest in the world—and the service on Sunday morn—hundreds; and God is there. Praise Him!" The English, Irish and Welsh representatives present soon took up his challenge relative to the greatest Tabernacle in the world, but I left them and started for the Royal Albert Hall.

Arriving at South Kensington station we traversed that long, long underground road, and there were hundreds of us. I don't know where they all came from, but I knew well where they were all going, for although we were invited by various prominent notices to turn to the right and to the left to see this and that museum, or art gallery, everyone followed the red arrow pointing to our Easter Monday Jerusalem—the Royal Albert Hall.

Out into the sunshine, the sun was actually shining—we quickened our steps. Near the hall was a wounded soldier, and I thanked God that there are no wounded soldiers in the army of the Cross, our great Leader and Commander bore all the wounds

IN HIS OWN BODY.

"He was nailed to the Cross for me"—*Halleluia.*

My daughter handed this poor suffering be-medalled ex-soldier some coppers, and seeing her Crusaders' Choir ribbon he said, "I wish you great luck." He must have thought she was a member of some choir at an Eisteddfod. He called it luck; we call it a great blessing—for it was not an Eisteddfod but a *cymanyfa* (festival).

A distant clock struck ten just as we reached the main entrance opposite the Albert Memorial, and although the doors had already been opened, long queues extended in every direction. They went in singing, "There shall be showers of blessing."

Still they come, 'buses, charabancs, cars, motor cycles, bicycles. The Royal Albert Hall seats ten

thousand people, and if they keep on coming at this rate every seat will be filled in the morning service.

Half-past ten: just a peep inside. I defy the unwritten law of the queue and step in just in front of a giant who said he came from Worthing. I assured him that I was coming out again, so his strength and my strategy got me inside. More trouble—"Ticket, please." I never thought

A SMILING STEWARD

could be so stern. I explained that I had a ticket for another part of the building but he had no time to argue, he had a duty to perform, and he looked a very capable fellow in more senses than one. An East Ham brother came to the rescue, and introduced me as Mr. Jones from Wales mentioning the *Evangel*, and there was a great calm. He explained that he had visualised this Welshman as being built somewhat on the lines of a long-service alderman, and he laughed heartily when I pointed out that Mr. Lloyd George had said that the only way to measure a Welshman is from his collar up.

And this is the Albert Hall! I stood as one entranced. Right in front, across the arena, was the platform, the orchestra and the great organ, on either side the choir, already full and running over to the amphitheatre right and left. The great Albert Hall, greater and more beautiful than anything I have ever seen before, its rounded enormity exceeding my wildest imaginations. Rising from the amphitheatre are tier after tier of circled boxes, gallery, and, right on top, a kind of promenade.

With some difficulty I found a seat on the platform, and oh, what a sight! It looked like a great ball of faces. The back to church campaign has broken down, but the back to Christ campaign is breaking all records. Mr. Douglas Gray and

THE CRUSADERS

are soon on good terms one with the other. The organ and the orchestra lead off in unison and fifteen hundred to two thousand young men and women break forth into a great anthem of praise. We can hardly keep our seats. We all feel so young. The elixir of life is not to be found in prescription but in a Person, and how He must have rejoiced—hundreds of young people from over these islands lifting off the crown of thorns and crowning Him with glory. How thankful we all are that the only stone has been rolled away, and that He has risen, a living Christ, here with us in the Albert Hall to receive the crowns. When Principal Jeffreys, fresh from the wonderful campaign at Birmingham, ascended the platform, the thousands precluded from joining the Crusaders had an opportunity to express ourselves in song. Of course the Crusaders join us, over ten thousand singing, "Love lifted me."

In response to Mr. Darragh the crowd in the top gallery sang it, and we were all lifted up far above

that gallery. They waved their hymn sheets as they repeated, "When no one but Christ could help, love lifted me." Then that great Amen.

When the Principal—this peripatetic ambassador of Christ, who is being so wonderfully used to call the great centres of population back to a realisation of the fulness of the Gospel, and its sufficiency to meet the needs of all men—when he stood up, every face brightened, and every heart was filled with thanksgiving. "I have come up from Birmingham for a day or two, then I shall be returning God is

working mightily in that great city, over 4,000 souls already (*Halleluia*), bodies are being healed, the lame are walking, the blind seeing, tumours, cancers, and growths are miraculously disappearing." What a shout of victory! "Glory, glory," all over the building

After Pastor Coates had led in prayer, we sang, "Thou the Rose of Sharon" I felt like changing the following words in the first verse to "Crowned by this ten thousand" There is not a thorn, or a nail, or a spear in this huge volume of praise Mr. Jeffreys called this a festival of youth."

I have seen the Principal at Cardiff and Swansea controlling immense audiences, gripping their attention He did the same here. From the moment he stood at the table, to the very end of the three great services, he was master of the situation Every great leader of men has that something which is called personality, that undefinable something which commands attention. There is no person I know of who could excel the Principal in strength of personality

This cannot be developed in the mental gymnasium, or the theological seminaries or the universities. Strong men are born, not made. Most leaders offer the world some new nostrums or palliatives, but this leader stands fast to the 2,000-years-old, supposed-to-be-played-out Gospel, and his preaching of this old-fashioned Gospel filled the Royal Albert Hall today. Some gospel is preached in thousands of prac-

tically empty churches, but wherever he goes, the same tale is told. thousands saved, hundreds healed, the largest buildings packed. There is only one explanation—"He is a chosen vessel unto Me, saith the Lord" He has been excavating at the very foundation of the Word of God, and has brought to light many wonderful treasures, which he offers to a people spiritually in the hands of the Receiver, and thousands have accepted, and here they are to-day, holding up their heads, all the old accounts having been settled out of court, a twenty-shilling-to-the-



THE GREAT BAPTISMAL POOL IN THE ROYAL ALBERT HALL.

Principal George Jeffreys is here seen about to immerse the first family Amongst the candidates in the baptistery is R J Jones, Esq, J P, the journalist who has so graphically portrayed in the pages of the "Elim Evangel" some of the Principal's great Revival Campaigns

pound people "He purchased their pardon on Calvary's tree." And they are a very enthusiastic and happy people; this was very noticeable when he catechised the Crusaders It needs the pen of John of Patmos to describe the scene

"Young people, are you saved, are you born again?" "Yes," from two thousand voices, followed by ten thousand hallelujahs

"I don't mean, are you merely church members; Are you members of the Church of Jesus?" "Yes, yes, hallelujah" "Are you perfectly happy?" "Yes," waving their hymn sheets.

Dear me, my cheeks are very

wet, but that platform usher and myself shout, "Dialch Iddo."

The newspapers say that these Foursquare people claim that many have been miraculously healed! There is no doubt about it

Here on the platform is Miss Munday, who was miraculously healed Ask Dr. —, the Harley Street specialist, who is sitting by my side "I was more convinced than ever that it is as wonderful a miracle as any recorded in the Bible" Miss Bruce is also on the platform, after five serious operations and eventually certified for admission to the Hospital for Incurables—here she is, the deadly cancer gone for ever, and in her possession is a photograph of the National Health Medical Certificate which reads, "Carcinoma," together with original medical documents.

Friend Gregson of Leeds is very much here, his thunderous "Praise the Lord" could very nearly be heard at Leeds, with the aid of an amplifier. He sits next to me, and Pastor Corry agrees that if we rolled all the adjectives into one, we could not fully convey an idea of his joyful shout. This one-time helpless, deformed cripple, now stands up straight as a guardsman and is as supple as an acrobat. Who would not be so after such a wonderful touch? That young man from Swansea, there he is, a picture of happiness—he lost two burdens during that campaign, his sins and his physical deformity, and neither have troubled him since. Is it any wonder that he sings, "Rolled away," so heartily?

At the Principal's request, morning and evening, many gladly stood up to testify that

JESUS STILL HEALS.

Cripples, forty-one. Tumours, cancers, and other growths, too many to count. Blind in one or both eyes, fifteen. Opposite the platform stands a boy in a chair, both his little arms extended testifying, "that whereas I was blind now I see." Hundreds of others stood all over the building. It was thrilling, impressive, and effective, and a complete justification of the claim made that Jesus the Healer is performing wonderful miracles to-day. "Just the same, just the same, He's just the same to-day."

After Mr. Bell had rendered a solo, Mr. Jeffreys emphasised that the

PRIMARY OBJECT OF HIS PREACHING

was the winning of souls. Tenderly he appealed to the unsaved, and up went the trembling hands, and down went the crowns at the Saviour's feet. The prisoners were "leaping to lose their chains." There were fifteen in the arena, and right up to the roof, and all over the huge building, could be seen hands "Sixteen, seventeen," he counted, "twenty, twenty-one, twenty-five, thirty" "Praise Him," from the gallery "Thirty-one, thirty-four, forty—*Halleluia*"

"Hiding in Thee," we sing very softly, forty-one, forty-two, still they are finding refuge in that "blest Rock of ages" Forty-three, forty-four, forty-five "Glory, glory,"

" PRAISE HIM." " CROWN HIM."

Forty-five diadems for the King in the morning! Why, we simply leaped to our feet to shout, "Blessed assurance" The organ, orchestra, everything, everybody, everywhere, glad to own that "this is our story, this is our song," made a wonderful noise unto the Lord

The arena was crowded with men, women, and children seeking healing. The Principal went among them, anointing, praying. We felt the power of the quickening Spirit. Yes, in answer, to the prayer of faith, the Lord was also moving among the sufferers, and as He touched them, they were overcome by the thrilling flow of new life.

And so God was glorified in His saving grace, His healing power, His present fellowship, and His anticipated glory, shed forth upon His assured and satisfied people, consciously gathered in His presence.

Flood Tide

The Easter Demonstration as I Saw It

By Pastor W. G. HATHAWAY

EASTER Monday, 1930 will long be remembered in the annals of the Foursquare Gospel movement in this country as a tremendous triumph for the cause of Christ. Never was I so impressed with the magnitude of the gatherings and the massed wealth of Foursquare faith as on this occasion in that vast auditorium. I have often sat on the seashore and watched the incoming tide irresistibly filling and flooding every nook and cranny in the rocks, and that is how I visualised the Royal Albert Hall on this memorable day, filled and flooded with a multitude of Christ-loving people invading its vastness until every corner of that mighty building was filled. What a day! what an invasion! Foursquare Gospels everywhere; joyfully thronging the hall for the services; happily jostling one another in the crowded corridors and overfilled refreshment rooms between the meetings; taking possession of the place until that mighty Jerusalem of Foursquare life was packed to its utmost capacity, while the services themselves were a delight to every Bible lover present. A Demonstration! If ever it were possible to visualise the promise of

THE SPIRITUAL SEED

being like the sand of the seashore, than it was so on this glorious day. Every saint a grain of sand and the Royal Albert Hall one great seashore, while the waves of heavenly power and glory which burst upon that vast strand were tremendous.

One can only describe them as "the sound of many waters." It was as though the splash of the immersions and the sound of the rippling waters in the baptismal pool were augmented and intensified a hundredfold until that vast auditorium echoed and re-echoed with the sound of His praise, until the rippling murmur became a raging torrent, a veritable Niagara of exultation. What enthusiasm! What joy! What singing! But what else could one expect when such blessing is being poured out, when the triumphant faith of the early Church has been made a vital force again in the hearts and lives of men and women to-day. To many Easter Monday, 1930, will be a red letter day—a day when the place of the cold formality of modernism in their life was taken by the throbbing power and joy which come from the knowledge of a living Saviour—and alike for those of us who know that joy by experience.

Signs and Wonders

marked all the Meetings

By Rev. E. WERN WILLIAMS,

(Congregational Minister, New Quay.)

ON Easter Monday morning thousands wended their way to the great meetings at the Royal Albert Hall. The scenes in this huge place baffle description. Representatives were there from all parts of England and Wales, Scotland, Ireland,

Spain, Portugal, Holland, Norway, Sweden, Denmark, Switzerland, Canada, U.S.A., India, Australia, Africa, China and Russia—all praising God with indescribable enthusiasm. In the morning healing meeting the spacious arena was filled to its utmost capacity with prayer warriors, helpers and all on their knees, waiting for the healing touch of Christ ministered through His servants, and did not have to wait in vain. Hundreds testified in the afternoon to the blessing received. When

THE TESTING TIME

came, forty-five yielded themselves to the Saviour in the morning service, eleven in the afternoon, and seven in the evening—sixty-three in all

The Principal delivered powerful addresses which were most telling, gripping, and comforting, being delivered in the power of the Holy Spirit.

Oh, what a wonderful sight the great communion service presented. What an inspiring scene!—over one hundred of the ushers surrounding the Lord's Table, ready to serve our emblems of the broken body of our loving Saviour. The spiritual atmosphere was intense, and we were feasting in reality on God's very best. A never-to-be-forgotten service. The evening service again was honoured by His presence, and the great gathering was under the sway of the Holy Ghost. "It was good to be there" to take in the ozone of the eternal hills and to enjoy the grapes of Eshcol.

The congregation revelled in praising God, "standing on His promises," giving God the glory, magnifying the Rose of Sharon, and longing for the beauty of Jesus to be seen in them. No wonder they could sing and praise God when we think of how their sins had been blotted out, and when they were

SINGING IN ANTICIPATION

of their safe arrival with Him when the roll will be called up yonder.

One cannot imagine the effect of the waving of leaflets by ten thousand hands in exultant spirit to the glory of God. About 200 followed our blessed

Lord through the waters and came up rejoicing in their soon coming King.

Signs and wonders marked all the meetings, and one of the wonders to many is, how God's chosen vessel, Principal George Jeffreys, is enabled to carry on so energetically without having a breakdown. Praise God, He is ever mindful of His own. "To God be the glory! great things He hath done." We who were privileged to be present shall never forget the Foursquare Gospel Demonstration of Easter, 1930.

An Impression

By Rev. H. S. T. GAHAN (*Anglican Clergyman*)

OBSERVATIONS are one thing, and impressions another. First then I observed the crowded Royal Albert Hall. The eager faces, the happy greetings between friends scattered here and there over the vast assembly. Then one saw, or rather felt the intense interest and expectancy on every hand, while one's very soul was thrilled by the bursts of wholehearted praise from the choir behind, and the multitude in front.

Many calls were given by Principal George Jeffreys, and opportunities afforded for confession of faith in the Lord Jesus Christ. One saw and heard with joyful emotion that the ten thousand persons there were of one heart and of one soul in their faith and love toward Him. It was truly and deeply wonderful.

One's last observation must be that the life and vigour of all and every one, including the Principal himself, seemed to increase all through, and to be at the highest point at the very end.

Impressions! One cannot easily record impressions. They are very often inexpressible. The glory of sunrise, of noontide, or of sunset, record impressions upon the heart which cannot be expressed—much more than the glory of the things of God. The glory of God was present in the Royal Albert Hall on Easter Monday. The risen Lord was present, and His glory was manifested. It was a New Testament scene, and a New Testament atmosphere.

It's Real

H. L. C.

H. L. Cox

CHORUS

But it's real, it's real, Oh, I know it's real, it's real, I know

Praise God the doubts are set- tled, For I know, I know it's real

Copyright

Bible Study Helps

CHRIST'S COMING

- Promised (John xiv 3, Rev xvi 15, xxii 7, 20)
- Prepared for (I Cor i 7)
- Patient waiting for (II Thess iii 5)
- Watching for (Matt xxv 13)
- Confidence at (I John xi 28)
- Changed at (Phil iii 21)
- Blameless at (I Cor i 8)
- Union at (John xiv 3)
- Glory at (Luke xxi 27)
- "Even so, come, Lord Jesus" (Rev xxii 20)
- Christ is the Sower (Matt xiii 3-9), the Saviour (Rom v 10), the Shepherd (John x 14), the Substitute (I Peter ii 24), the Sufferer (I Peter iii 18), the Star (Rev xxi 16), the Sun (Mal iv 2).

The Church Lampstand to the world (Rev i 12). Temple for the Spirit (I. Cor. vi. 19). Body for Christ (Eph i. 23). House for God (I Tim iii. 16).

The Birmingham Revival

Town Hall Surrounded by Foursquare Queues

The following message is received just as we go to press

BIRMINGHAM'S BEAUTIFUL TOWN HALL HAS BEEN THE CENTRE OF THE FOURSQUARE GOSPEL REVIVALISTS THIS WEEK. THE SPACIOUS AUDITORIUM HAS BEEN ABSOLUTELY BESIEGED WITH LONG QUEUES LINING UP FOR HOURS ON FOUR SIDES, UNTIL THE GREAT BLOCK OF BUILDINGS RIGHT IN THE HEART OF THE CITY HAS BEEN COMPLETELY SURROUNDED WITH JOYOUS THRONGS. WHEN DOORS ARE OPENED THE CROWDS FLOOD THE HALL TO UTMOST CAPACITY, AND MULTITUDES ARE UNABLE TO GAIN ADMISSION WITHIN, REVIVAL FIRE IS BURNING AT WHITE HEAT. THE SWORD OF THE SPIRIT, QUICK AND POWERFUL, WIELDED BY PRINCIPAL GEORGE JEFFREYS. CUTS UNMERCIFULLY INTO MODERNISM, HIGHER CRITICISM, FORMALISM, AND SCEPTICISM, UNTIL SUCH ARE LAID BARE. CONVICTION RESTS UPON THE UNSAVED EVEN IN THEIR HOMES. UNCONVERTED MEN AND WOMEN ARE TROUBLED BECAUSE OF THEIR SINS, AND THE FEAR OF GOD IS UPON OPPOSERS AT THE SIGHT OF SO MANY GETTING CONVERTED AND THE MIRACLES OF HEALING THAT TAKE PLACE AT EVERY MEETING. SOME PEOPLE WEEP FOR JOY, WHILE OTHERS PRAISE ALOUD.

THE REVIVAL IN BIRMINGHAM.

In the Ebenezer Congregational Church the revival has broken out under the ministry of Principal George Jeffreys. Long queues line up for hours before the doors are opened. Over four thousand souls have professed salvation and the crowded congregations have been stirred to the depths as they have witnessed the many miracles of healing. The revival meetings have been transferred to the spacious Birmingham Town Hall, and a great skating rink, the largest and most up-to-date in Europe, accommodating eight thousand people, has been booked. The gigantic Bingley Hall, world-renowned through the campaigns of the famous evangelists, Moody, Sankey, and Dr. Torrey, has been taken for Principal George Jeffreys' last two weeks in the city. Thus Elim is once again privileged to carry the glorious message of salvation and healing to another of Great Britain's largest halls.



Concise Comments and Interesting Items

The well-known writer who elects to publish his thoughts under the pseudonym of the "Unknown Christian" has written thus concerning a visit he has made in Algiers: "I shall never forget the anxious, troubled faces of the Arabs and Moors. One never met a happy face, and it was difficult to elicit a smile from the men. There seems to be a widespread dissatisfaction and distress over the fact that Mohammed lies dead in Medina while Jesus Christ is alive for evermore! 'What can I do with a dead prophet?' cried a Marabout in a market place in an oasis. Thank God for a living Christ who indwells us evermore!"

The Angels of Mons have been the subject of much discussion. We have just read a paragraph referring to this in

the "Sunday School Times" (U.S.A.) Whether this paragraph is correct or not we do not know—but we do know that the angels of Bible story were not the outcome of cinematographic projecting machines. Here is the paragraph referred to:

"The Angel of Mons. Angels may be good or bad, they may be real or imaginary. There was much discussion, during the first year of the Great War, of the reports that British soldiers in the Mons retreat had seen angels and were cheered by this evidence of supernatural protection. The Toronto "Globe" has recently called attention to a statement said to have been made by Colonel Friedrich Herzenwirth, formerly of the Imperial German Intelligence Service, that "the angels of Mons really existed, but they were motion pictures thrown

upon the screen of foggy, white cloudbanks in Flanders by cinematographic projecting machines mounted in German airplanes which hovered above the British lines." This German colonel further says that the Germans miscalculated the effect of these apparitions, they had been intended to create superstitious terror in the British ranks and to cause a panic and refusal of the Allied soldiers to fight an enemy that enjoyed supernatural protection. But the British soldiers interpreted these "angels" as protectors of their own troops and the enemy plan failed."

The trouble with this German explanation is that the ingenious apologist for the check to the German army at Mons has quite forgotten that the most modern cinematograph machine is incapable of projecting anything in broad daylight.

The Million Testament Campaign in Latin-American lands is a matter of great interest to the readers of this paper. George T. B. Davis, the Secretary of the Campaign, gives us some interesting information in a recent letter.

"On my return from a nine weeks' trip to Latin America, during which I travelled over 10,000 miles, and visited seven countries, there are three impressions that are uppermost in my heart and mind.

Sunday, May 18th, 1930.

READING: II. Kings v. 15-27

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "As a man thinketh in his heart, so is he."—Proverbs xxiii, 7.

GEHAZI

TEACHER'S NOTES.

Servants in the East are a very necessary evil. While they are paid wages by their employer, they also are out to increase their salary by receiving bribes and gifts from guests, tradespeople and everybody else who desires to get into touch with their master. I have known of a servant who charged every native who came to talk with a missionary eightpence, and if you did not pay you never got near him and the missionary never knew that you desired to. Another received a bonus on everything that came into the house and could never be made to understand that it was bribery and corruption, even though a professing Christian. To him it was his right as the servant of the sahib to make what he could out of him and his visitors. The system of tipping in England surely comes from very much the same origin, and if you can make your children understand a little of the meanness of receiving something for which you are already paid, you will have helped to kill one of the vilest things that exists in business to-day. The Boy Scouts seek to shew the way and they certainly are respected for doing so. Gehazi, the Uriah Heap of the Old Testament, instead of proving himself a faithful servant as his master before him had done, proved himself to be a leper in spirit and became a leper in body as a result.

Naaman's Return (chapter v. 15-18).

The humble believer now standing before the prophet was a vastly different person to the austere general in command of the Syrian army who had gone away in a rage. He returned with all his company to thank God for his healing, and to confess that Jehovah was the only God in all the earth. Rumor was a God of Babylonish origin—the god of the air, the giver of rain, the ruler of the storm, and, like Thor or the Roman Jupiter, his symbol was the axe and the bundle of lightnings. But the general has been converted, and now believes in a God who can save and heal, not one who blights and withers with thunderbolts. Still it must have taken courage to make such a confession in the presence of those who had come with him. So keen is his desire that he takes two mules' burden of earth back with him to Damascus, so that his burnt offerings or sacrifices should not only be unto the God of Israel, but be offered upon earth brought from the land of Israel.

The prophet refused any gift or recompense for what God had done—like Abram of old he would not take anything (Genesis xiv 21-23)—but not so Gehazi. His eyes were bulging with greed, and his one desire was to spoil this Syrian who had come with so much and been let off so lightly. The ten talents of silver, the pieces of gold, and the changes of raiment seemed to eat their way into his thoughts and corrupt his heart. Here were riches to be had for the asking, wealth waiting for people willing to take it, gifts begging for beggars,

1st, The open and receptive attitude of the people to the Word of God. They receive it gladly. They read it eagerly. It is a new Book to them. Now is the providential moment to flood the lands with the Word of God to produce a spiritual and moral revolution.

2nd, The urgent appeals of the missionaries and pastors for more Testaments. Already 200,000 have been sent out. Others are being printed. But they are calling for more, more, more—to meet the dire need and the unparalleled opportunity.

3rd, The fearful moral conditions in these lands. In one South American country, government statistics place the number of illegitimates at 50 per cent of the population. In another state a missionary estimates them at 80 per cent."

A young girl evangelist of sixteen years of age is stirring New York. Her name is Dolores Dudley. According to the press report she speaks of the days when she was young! Here is an extract.

"When I was very young," she told me, "I wanted to be an actress, but one evening seven years ago I went to a small mission meeting and became converted. I have preached many times in jails and infirmaries. I left school when I was thirteen, and since then all my time has been given to evangelistic work."

and his master would have none! This Syrian was not only to be saved but spared as well, and it was more than the leprous soul of the prophet's servant could stand. What cared he for the good name of Jehovah, the fame of the prophet, or the graciousness of God to a Gentile—"Money! money! money!" was his cry and like many another he spoiled God's gift by making merchandise of it. The canker of gold corrupted any right feelings he may have had toward truth, and with a lie in his heart he ran after the disappearing chariot of the Syrian. With true Eastern lavishness Naaman gives more than he is asked—the scheme is working well, for the servant is now given servants to go before him burdened with the ill-gotten gains of falsehood. At the tower Gehazi relieves them of their load lest their presence betray him, and he stows it away with many a knowing chuckle in the house. Wears a simple Simon Elisha was, to be sure! How easy to get gifts where no questions would be asked, and where distance would quickly separate him from all evidences of his guilt. Then

Gehazi Returns and stands before his master only to add other lies to those already lavished upon the Syrian. The game is up, secrets are not hid but manifest, and this is no time for gifts, money, garments, oliveyards, vineyards, sheep, oxen, manservants, and maidservants. Where did all these other things spring from? They are the visions of the future that Gehazi had dreamed of as he stowed away the talents of silver. He little knew what a future was to be his, not of wealth but of woe. "Go, and the leprosy of Naaman go with thee, and with thy seed." The God who saves can judge, the God who heals can punish—and he went out a leper, white as snow. His inward condition of heart becomes manifest in his flesh.

Now turn to Luke xii 15 and Col iii 5 to shew the evil of covetousness and the sorrows that it brings, and in this story of Gehazi find a powerful instrument to make your children hate a lie with an intense hatred. Teach them never to stoop to obtain even what they imagine should be rightly theirs by underhand ways and by lies, for the leprosy of sin is in such ways and will be quickly manifest in character. It cannot be hid. To all who feel they are already tainted and whom the Spirit convicts, point to the One who cleanses the heart and heals it, so that they may be clean every whit. This is a solemn lesson. God give you power not only to teach it but to apply it.

Pressure on our space this week compels us to hold over reports from Elim centres, the Children's Bible Educator, and other regular features.

We gratefully acknowledge three anonymous gifts of 10/- each towards the expenses of the Royal Albert Hall Demonstration.

The Family Altar

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

Sunday, May 11th. Job xxxviii 1-18

"Then the Lord answered Job" (verse 1)

Up to this time the advice to Job had come from those whose words were the unreliable words of man's wisdom. In some things his advisers had been wise, in other things they shewed that they were far from understanding the true position. They had done their best. It was a good best from the standpoint of natural wisdom. It was a poor best from the standpoint of settling Job's heart. But now the Lord speaks. Other voices are silenced, His voice is heard. Is that not how we feel to-day? We are grateful for other voices. We appreciate the way they try to help us. But actually the voice we yearn to hear is that of the Lord. He only can meet our deepest need. He only can explain every problem. We do not say, "Speak, my friends," we say, "Speak, my Lord." To-day is the Lord's Day. Most of us will be going forth to the sanctuary. There we shall hear His voice and our hearts will lose their fever and become restful in His presence. But if we have to remain at home we know that "where'er we seek Him He is found, and every spot is hallowed ground."

Monday, May 12th. Job xxxviii 19-38

"Hast thou entered into the treasures of the snow?" (verse 22)

Only those who have seen the snow under a powerful microscope have got the slightest idea of the treasures that are to be found within the snow. Designs far more beautiful than the finest designer could conceive are to be found there. In fact the designs in nature give the ideas for the finest designs that are seen to-day. The more minutely we study the creations of God the more wonderful does His creative handiwork seem. God puts beauty into small things. God gives perfection where the majority of us would not trouble. It is restful to remember that God's perfections extend even to the minutest details. We can therefore expect Him to work in the small things of our lives. He will perfectly shape our lives in the small things. Nothing is too small for God to have an interest in. Therefore we will not simply pray about big things, we will pray about small things. Then He will put treasure into our small affairs, and every department of our lives will speak of His glory. Whether our affairs be little or big, God is ready to reveal Himself in them.

Tuesday, May 13th. Job xl 1-14

"Hast thou an arm like God?" (verse 8)

To ask the question is to answer it. No sooner do we think intelligently of this question than we have to admit that our strength is nothing compared to that of God. It gives us a sense of humility to think thus. Of course our power is not as the power of God. Therefore we cannot fight against God. It is for us to get in the current of God's power and allow ourselves to be carried along by it. Would you be successful in life? Then find out the way that God is moving, and move with Him. The mighty power of God always worked in the humanity of our Lord. That was because He intelligently yielded Himself to the power. But if the power of God fills us with humility it also fills us with confidence. For, if God be for us, who can be against us? His power gives us promise of perfect protection. Hands may be lifted up against us, but not a hand can hit until the power of God sees it. It pays to abide in God. Abide in God and we abide in a fortress that has never been forced by any invader. The enemy may attack, but God in our sure hiding-place, for never man, angel, or demon have an arm like God.

Wednesday, May 14th. Job xli 1-17.

"The Lord gave Job twice as much as he had before" (verse 10)

It was difficult for Job to praise God when he was passing through his valley experience, but it was an easy thing to do so afterwards. The mountain song is all the sweeter because we have known the valley sigh. The end justified the way. Job perhaps never fully understood God's dealings with him. But he saw enough to know that God's faithfulness never erred one hair's breadth. A doubled Job was the outcome of a troubled Job. When God permits us to be troubled there is an end in view which cannot be reached except through the trouble. Let us see in our troubles the purposes of God being worked out. Let us calmly trust when there is nothing visible

to trust in, then we shall surely know the day when our troubles have vanished and the blessing of God is flooding our lives. Job was a father—he was a better father after his experience. Job was a worshipper—he was a better worshipper after his experience. Job was a pray-er—he was a better pray-er after his experience. Lord, let us know Thy troubling in order that we may know Thy doubling.

Thursday, May 15th. Psalms xii 1-8

"The Lord shall cut off all flattering lips" (verse 3)

It is folly to seek flattery. Of what use is it to get the praise to-day of lips that are silent to-morrow? Some seek flattery for good looks, for fine raiment, for eloquent speech, for great generosity, for clever success. But how vain is flattery! Fawning lips fill the thoughtful with loathing. Flattery is only a subtle form of lying. Encourage flattery and we encourage lying. Flattery lifts up our heads to-day, but they sadly drop to-morrow. Let us not give flattery and let us not seek it. Seek that which is solid and eternal. Do not seek the trusty and momentary. Never use flattery for reward. Do not praise unduly in order to obtain favour. Flattery may be a business method in the world, but it certainly cannot be a spiritual method in the Church. The Lord will cut off all flattering lips. We will therefore praise where praise is due, but we will certainly not praise where praise is not due. Praise rightly given may cheer many a downcast heart. But flattery will lift up many a heart which ought to be ashamed.

Friday, May 16th. Psalm xli 1-6

"How long wilt Thou forget me?" (verse 1)

It is easy for us to say that the Psalmist was altogether mistaken. God never forgot him. We know that—and yet there are times in our lives when God is so silent that it does seem as though He has forgotten us. We expect light—and, behold, darkness. We expect supply—and, lo, emptiness. We expect healing—and, behold, the sickness continues. We expect a haven of rest—and, behold, the storm of life is rougher. But God's "forgettings" are only apparent. He hides Himself in the darkness, but when the darkness has been the chariot of His purposes then He reveals Himself. We are always longing to see God working. We long for the sensational. But God wants us to trust Him when there is nothing sensational, and when there is no special breaking in of His power upon our lives. The life of faith which has not learnt the highest lessons of trust will in the times of stress cry out, "How long?" but the life of faith which has been disciplined by God will always be able to say, "I see no way through, but I am trusting in His mercy. Whether God speaks or whether He is silent, I know that not for a single moment am I forgotten."

Saturday, May 17th. Psalms xiv 1-7, xv 1-5

"He that doeth these things shall never be moved" (xv 5)

The man who does the will of God shall abide for ever. The man who does God's will may seem for a period to be the loser. He may "swear to his own hurt." He may sacrifice positions for the sake of conscience that seem for a period to threaten his ruin. He may speak out of matters of moral wrong in such a way that some to whom he owes very much may be offended. But such a man whose actions are on the ground of his faith in God will never be moved. He may be shaken, but his feet will remain solidly firm. God loves the righteous man. God plans for the righteous man. He has planned an everlasting tabernacle. The righteous will inherit heaven, and the righteous will inherit the earth. Whatever you do, let it be in righteousness. Think the truth. Speak the truth. Act the truth. Be ashamed to do a mean action. Be ashamed to speak a false word. In all that you do, glorify Him who was perfectly righteous, in whose mouth there was no guile.

"God commendeth His love toward us,
 in that while we were yet sinners,
 Christ died for us."—Rom. v. 8.

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