

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

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

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 18

MAY 1, 1931

Twopence



SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER



Principal GEORGE JEFFREYS
preaches to three crowded meetings

"Foursquare Gospel Demonstrations were held in the Royal Albert Hall from early morning until night. 10,000 people who had reached the heights of religious emotionalism sang stirring hymns. More than a thousand people waited in queues for hours and failed to gain admission."
—"Daily Express."



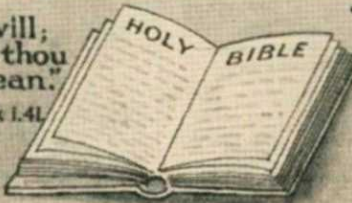
COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

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



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

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, S.W.4

Vol. XII.

May 1, 1931

No. 18

CONTENTS.

A Day of Resurrection Power and Glory	...	...	...	273
The Royal Albert Hall	...	...	...	276
Through the Eyes of the Press	...	...	...	280
London Easter Conventions	...	...	...	282
Editorial	...	...	...	284
Music: Leave it There	...	...	...	285
Bible Study Helps	...	...	...	285
Family Altar	...	...	...	286
Sunday School Lesson	...	...	...	286
Children's Bible Educator	...	...	...	287
Concise Comments and Interesting Items	...	...	...	288
Caught in Two Minds	...	...	...	288

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.

Quantities.—A dozen or more of each issue may be obtained at 2/- per doz., post free, monthly payments.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, Pastor W. G. Hathaway, 20, Clarence Road, Clapham, London, S.W.4.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to the Elim Publishing Co., Ltd.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

Telegrams: Publishing Dept.: 'Vicpress, Clapcom-London.' Headquarters and Editorial Offices: 'Foursquare, Brixret-London.'

WATCH THESE DATES

ANNAGHANOON. May 2, 3. Orange Hall, Donacloyey. Annual Convention.

BOURNEMOUTH. May 23—28. Special Whitsuntide Convention in the Tabernacle, Victoria Park Road, Winton. Speakers: Pastor Jeays (U.S.A.), and Rev. L. T. Pearson (Meopham). Convener: Pastor E. Blackman. For accommodation write Miss C. May, "Felsham," Ashton Road, Moordown, Bournemouth.

CANVEY ISLAND, Essex. Commencing April 26th. Campaign by Miss E. Hyde.

HALSTEAD, Essex. Commencing April 19. Campaign by Pastor and Mrs. George Kingston.

HENDON. April 29 at 7.30 p.m. Elim Tabernacle, Ravenshurst Avenue. Service conducted by Letchworth Crusaders.

ISLINGTON. Now in progress. Elim Tabernacle, Fowler Road. Evangelistic campaign by Pastor John Hewitt of South Africa.

KENSINGTON, London. Every Sunday at 3 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College). May 3. Visit of London Crusader Choir.

LONDON, Fridays, April 24—May 8. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally. Conducted by Pastor John Hewitt.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

SIBLE HEDINGHAM, Essex. Commencing April 19th. Campaign by Mr. W. Holmes.

This space is reserved for local announcements

PRINCIPAL GEORGE JEFFREYS and Revival Party REVIVAL and DIVINE HEALING CAMPAIGNS

SOUTHPORT.—April 12-30. In the Cambridge Hall, Lord Street. Sundays, 3 and 6.30. Every week-night, 7.30. Wednesday afternoons, 3 o'clock. Frequent electric trains from Exchange Station, Liverpool.

BLACKPOOL.—Commencing July 18th and continuing throughout August.

Watch for further particulars.

JULY 4 to 20.

Summer Bible School

at ELIM WOODLANDS
CLAPHAM PARK

Bible Addresses in the mornings by Pastor P. N. Corry. Walks and visits to places of interest as arranged.

□○□

Applications should be addressed to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

ANNUAL

London Whitsuntide Convention

WHIT-SUNDAY, MAY 24th, to FRIDAY, MAY 29th

Services simultaneously at Elim Tabernacle, Central Park Road, East Ham, and Elim Tabernacle, Park Crescent, Clapham. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3 and 6.30. Tuesday, Wednesday and Thursday, 7.30. Closing Rally at Welsh Tabernacle, Pentonville Road, King's Cross, on Friday, at 7.30. Services at Elim Woodlands every morning from Tuesday to Friday inclusive. Speakers include: Pastors R. Mercer, H. T. D. Stoneham, P. H. Hulbert, S. Gorman, and H. Kitching

Those desiring accommodation should write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Make your Plans now for a Spiritual Feast
and a Happy Holiday at Whitsuntide at
Letchworth Garden City's

8th Annual Convention

Inexpensive accommodation provided in Christian homes.

Frequent services, with special addresses and singing.

And the bracing air and beautiful country surroundings will add zest to your worship.

Write now to the Convention Secretary, "Hermon," Norton Way South, Letchworth, Herts, so that accommodation may be reserved for you.

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. Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall, Belfast, the Dome, Brighton, and the St Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God and contends for THE FAITH against 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. XII., No. 18

MAY 1, 1931

Twopence, Fridays

A Day of Resurrection Power and Glory

By Pastor E. C. W. BOULTON

ANOTHER day of astonishing demonstration has passed into the archives of memory, another glorious day of conquest for the Cross and the Gospel of Jesus Christ, another marvellous festival of praise. To those whose hands are on the pulse of this great and growing movement these gatherings are indicative of the

GIANT STRIDES

which it is making in its onward world march. We rejoice to witness the progress which is being made in the accomplishment of the Divine will and the execution of the Divine plan. Would that some of the burning impressions made upon the writer during this wonderful day could flow through the medium of his pen to the readers of this report. But words are unequal to the task of conveying the grandeur and the glory of all that transpired.

As we stepped into that huge amphitheatre one felt to have entered an atmosphere of intense expectation. Faces betrayed the deep and even desperate desire that prevailed. Anything was possible under such conditions. Men and women representing all grades of society were there, waiting for the deluge from on high—full of confidence that God would meet them—that the windows of heaven would open wide in response to their pressing need.

So great has been the success of these annual Easter meetings in the Royal Albert Hall, that each year one has felt as though the high water mark had been reached—that the utmost height of enthusiasm had been scaled. And yet again, this year's demonstration has

EXCEEDED ANTICIPATIONS,

and left us full of breathless wonderment at the mighty manifestation of Divine power and glory which has filled and flooded each service.

And what is it that draws this great crowd, and what holds them year after year? No spectacular programme, no sensational methods employed, but a simple reliance upon the old Calvary evangel. That vast array of redeemed humanity is largely the splendid product of one man's mighty ministry—a man who like many of his predecessors is so much misunderstood and misjudged, and yet upon whom

the hand of the Lord is resting in a marvellous way.

In attempting to depict the splendour of that scene we resort to figures—we speak of the thousands of people present as revealing the greatness of the occasion, but we must remember that work was being accomplished which is beyond the province of statistics—in a realm where figures cannot measure results achieved.

How quickly those golden, treasure-laden hours sped away, fain would we have tarried longer to enjoy that blessed baptism of

HOLY INSPIRATION.

Who can measure the influence of such meetings? Who can estimate the results of such worship? Taken in the aggregate, think of the tremendous spiritual force generated—of the enormous spiritual stimulus given to thousands of Christian workers. We thought of some of the distant and remote circumferences of this movement which would realise the gracious effect of these gatherings—of the quickened spiritual pulse of thousands who can only read of them. If we rejoice in that which the arm of the Lord hath already wrought, surely this Easter Monday's meetings contain an eloquent portent of the progress to be made. Do not these three great gatherings of God's people demonstrate an unwavering interest, and an undecaying enthusiasm? Have not the critics of this movement predicted its speedy disappearance? Have they not hinted that it would soon exhaust its resources, and add another name to the list of

MOVEMENTS WHICH HAVE SHONE

in the religious firmament for a short season, and then suddenly slipped into obscurity, if not into oblivion? We venture to suggest that a visit to the Royal Albert Hall on an occasion such as this would quickly dispel any such illusions. This demonstration was not an effort to create or sustain enthusiasm for a declining cause but the opportunity for the expression of the glorious faith that burns at the heart of this movement. What a triumphant testimony to London—to England, to Europe, to the world—of the power of the Gospel of Jesus Christ.

A profound sense of the significance of all this splendid display came over the writer as he sat there lost amid that tremendous congregation of witnesses and worshippers, almost overwhelmed by the measureless potentialities and possibilities of such a scene. It seemed as though the hand of God held an unseen mantle, in which He was about to enwrap that vast multitude. It was as though, like a panoramic vision, there opened up to the mind all the wondrous sequence of miraculous achievement which should follow through the years, if God only had His way. It was as though these meetings were pregnant with prophetic meaning, foretelling a future such as would utterly eclipse the accomplishments of the present. With quickened consciousness one could discern

THE FINGER OF GOD

beckoning His people on to greater and even more glorious conquests in the days to come.

What a remarkable sight it was to see that huge company of young people which formed the Elim Crusader Choir, and what a glowing tribute to the character of the work which has brought them together, thus forming a wonderful Christian fellowship of consecrated youth. From bench, counter, desk, and the home they came, these zealous warriors of the Lamb, representing a type of Christianity all too uncommon in these days of spiritual declension. What inspiration and aspiration shone upon their faces. These were not lives absorbed in transient temporalities and trivialities—the majority were caught in the glad thrall of an heavenly impulse—many of them had broken loose from a formal frozen religiosity. As the eye roved among those countless rows of love-clad, joy-crowned Crusaders, one was conscious of that intense emotion, born of intelligent conviction, which yearned for expression. And when the opportunity came to voice their gladness in appropriate song, how the vocal melody pealed forth in full-throated unison. Like the sound of many waters—like some mighty

NIAGARA OF THUNDEROUS HARMONY.

crashing out its unrestrained strength. To shut one's eyes and listen as anthem followed anthem, was to be transported to the environs of heaven. Then to remember that behind all this veritable storm of song, there were thousands of blood-washed hearts, and Spirit-immersed lives. It was this blessed background of deep spiritual reality that made the picture so effective, and so fruitful, that left its indelible impress upon the listener, accomplishing much more than the temporary stirring of his emotions, or the rousing of his imagination. Who will ever forget the unbounded enthusiasm of that response to the Principal's question, "Do you really know that you are born again?" From thousands of lips came the glad affirmation which told of their emancipation from sin's sovereignty.

We cannot pass without pausing to pay a tribute to the excellent control of that great choir by the conductor, Mr Douglas Gray—a task which demanded no little skill and confidence. From commencement to close of the day's gatherings the choir magnificently responded to its leader's appeals, giving

unsparingly of its utmost and best, thus rendering valuable assistance, and contributing in no small measure to the success of the services. With Mr Ronald Cooper at the grand organ, and Mr Edsors and Mr Prentice at the pianos, we were well supplied with musical talent.

Miss J Holman of Eastbourne, and Mr W Bell of Wales, rendered two beautiful solos, which were listened to with rapt attention by the congregation, whilst Mr Danagh and Mr Edsors gave a delightful duet entitled, "Take your burden to the Lord, and leave it there." What a joy to know that during the day many a soul responded to this exhortation in song, and left their burdens at the Cross—burdens which had made life almost unbearable, and had well-nigh driven them to despair.

The evening meeting was, as anticipated,

THE THRILLING FINALE

to the day's proceedings. Every available seat was occupied and numbers turned away. Throughout the two previous services the tide had gradually been rising, until the commencement of the last gathering found everyone prepared for the best wine of the feast. Notwithstanding the strain of the morning and afternoon meetings the Principal preached again, in his own inimitable and inspired style, a message that left his hearers in the grip of conviction as to the truth of that to which they had listened. In no cold and calculating terms did our leader present the Word of God, but with utterances which fanned into consuming flame the fire of love and ambition which already burnt upon the altar of hundreds of hearts. Like the rays from the eternal Throne his words swept that great congregation, searching the depths of many a life, and awakening desire for God, his voice ringing triumphantly throughout the whole of that great hall, his eyes burning with earnest desire to bless. Point after point he pressed home in his endeavour to bring souls to decision. With the authority of one who speaks as the messenger of the Lord, Principal Jeffreys lays siege to the consciences of those whom he addresses, demanding their unconditional surrender to the claims of the Christ and His Cross. One has but to wait for the close of one of his meetings to discover how effectively he has wielded the Sword of the Spirit—the tear-dimmed eyes, and the up-raised hands, are the impressive witnesses of the soul-revealing character of the message which he proclaims. And yet those messages, sometimes terrible in their intensity, are occasionally tinged with healthful humour, now and again.

A RIPPLE OF LAUGHTER

can be seen passing over the face of the congregation as the Principal gives some illuminating illustration.

What a never-to-be-forgotten sight the baptismal service presented, with the lights flashing upon the sparkling waters and the white-robed procession of candidates flung into the place of immersion, and then the dense crowd of upturned faces, with the Principal standing like some modern John the Baptist, ready to obey the Divine Word, and plunge those redeemed believers beneath the waters of baptism.

From where the water sat, he could catch the sound of each splash, as one after another the candidates passed into figurative death. To close the eyes one could once again visualise the scene by Jordan's banks, as John baptised his converts in its waters.

Eyes were glued to that central scene which was being enacted in accordance with the Word of God. From the gallery, the balcony, the boxes, the stalls, and the platform, all interest converged upon that baptismal pool in the arena.

The awe of a great wonder crept over the congreg-

“God is just the same to-day.” In the face of such facts who can doubt or dispute it? This is

THEOLOGY DEMONSTRATED

in experience—truth translated into the warp and woof of everyday life. Talk about Christian evidences!—we saw them, we heard them, they were all around us—evidences with enough weight of testimony to demolish all unbelieving argument.

In the writer's estimation one of the most impressive moments during the day's demonstration was in the afternoon communion service, when gathered



REMEMBERING THE LORD'S DEATH (in the Royal Albert Hall, Easter, 1931)

Like the other two services this, as far as our author's description. From floor to roof, in the arena the rising tiers, boxes, balcony, gallery, choir stalls, platform everywhere there seemed to be a sea of faces. All gathered around the Communion Table which is seen right in the midst of all. These unnumbered throngs of bread-eating services had no parallel in history.

gation, only to give place to a wonderful outburst of praise as over fifty, who had been healed of cancerous and tumorous growths, stood to their feet to bear witness to the present-day power of Christ to heal. A further display of joy was manifest when over thirty rose to declare their deliverance from complaints which had meant years of helplessness in spinal carriages and invalid chairs, and the volume of praise increased as another twenty-four witnessed to healing from blindness. Most of these, if not all, had been healed in Principal Jeffrey's campaigns at various times and places. Well we might sing,

round the large table, with its snow-white cloth, which bore the sacred emblems of the Saviour's Passion—stood that band of ministers and ushers. Such a living hush fell upon all, as they stood there in the attitude of worship. And then those men sang, "When I survey the wondrous Cross." With heart and soul they sang those precious words. To scores of souls there must have come a new unveiling of Calvary's glory, and a fresh surrender to its all-conquering power. We thought of what it cost the Christ to yield Himself unto death—to strip Himself of His eternal glory, and stoop to Golgotha, to drink

of the bitterness of the Cross. We saw the thorn-crowned brow, the nail-pierced hands, and the open side, and heard afresh the Saviour's cry, "It is finished." As we took the bread and the wine, the Holy Spirit renewed within our hearts the covenant assurance of salvation final and complete.

If the writer were asked to state what impressed him most of all, he would unhesitatingly give as

THE SUPREME IMPRESSION

what he would describe as that unmistakable and indefinable sense of the Divine. He might forget the sound of the preacher's voice; lose the inspiration of the choir's rich vocal harmony, become indifferent to the influence of that mighty throng—but nothing could efface the consciousness of the all-pervading and penetrating presence of God which filled that vast circular sanctuary. To many who found their way within its walls this was the chief and central charm. Doubtless there were many contributory causes which helped to swell the stream of this day's mighty river of gladness, but each and all borrow their power from this central source of inspiration and attraction. From first to last, when we rose to sing the final song, God guided, God governed, God was Sovereign.

And so as we slowly made our exit through the exultant throng that surged around us, and made our way homewards, we found ourselves involuntarily singing—

Smile, and set the world a-smiling,
Cheer another on life's way,
Smile, and set the world a-smiling,
Smile for Jesus ev'ry day

We are going back to the daily routine—to the dust-covered, stone-strewn path. Many of us, perhaps most of us, return to the monotony of the commonplace, but

SOMETHING HAS HAPPENED

within us—we have caught some glorious infection which sends us back new men and women. We have left the Albert Hall, and the magnificence of that mighty demonstration, but somehow we carry with us that which makes everything different. We take back with us the wonderful spirit of that day with God. We are returning to our sphere of service that all the wondrous inspiration of that day may find translocation in terms of diligent, determined, and devoted discipleship. Life now wears a new hue—we are going back to—Victory!

The Royal Albert Hall Crowded with Revivalists All Day on Easter Monday

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

For the sixth annual Demonstration of Elm Foursquare Gospellers the Royal Albert Hall was again packed to capacity, and inadequate to accommodate the crowds. Principal George Jeffreys preached throughout the day and officiated at the morning Divine healing service, the afternoon communion service, and the evening baptismal service. What a soul-stirring scene the great Elm Crusader Choir with its two thousand songsters presented, all between the ages of fourteen and thirty-five, and every one born again. What an inspiring sight to behold that vast sea of faces, in the arena and rising tiers, on platform and choir stalls, in the three rows of boxes, on the balcony, and even on the top promenade gallery, where the crowds stood throughout to hear the Gospel. Each and every person seemed to contribute to that volume of rapturous praise that pealed forth over and over again. The gigantic congregations were swept by the power of God, and signs following confirmed the Word throughout the day.—ED

THE executive officers of the Elm Foursquare Gospel Alliance were granted a very happy foresight in arranging Conventions at Cardiff, Birmingham, Glasgow, and Belfast this Eastertide, otherwise the organisers of the sixth Royal Albert Hall Demonstration would have been completely overwhelmed.

From each of the provincial centres came the same news on Monday morning,

"HOUSE FULL";

and still the great Royal Albert Hall, London, was crowded long before eleven o'clock, and even the secular press admit that hundreds were turned away.

The Foursquare Gospel is marching on, smashing through the barbed wire entanglements of denominational prejudice, ignoring the snipers of envy, jealousy, and opposition, taking possession not only of 'no man's land,' but also of strong enemy positions. The Campaigns conducted by Principal George Jeffreys mean the winning of thousands into the Kingdom, and the accession of thousands more into

the ranks of the Foursquare Gospel from among those who are waiting for the coming of the Lord.

England, Scotland, Ireland and Wales have felt the power of this Gospel during another twelve months, and it is evident that even the great Royal Albert Hall is hardly large enough to contain the London contingents of this wonderful God-honoured movement. What an inspiring sight—morning, afternoon and evening, this magnificent premier meeting-place of the British Empire packed from floor to ceiling by over 10,000 men and women who have thrown themselves into this greatest spiritual movement of the century, founded by the Principal in Ireland sixteen years ago. The phenomenal results, and the sweeping spiritual influence of the powerful preaching of this modern Wesley have attracted the attention of Europe and America, and the Protestant stalwarts of the other nations are urging him to come over and help them. Practically every nation under the sun is represented here to-day. Dr Lanz of Switzerland, Pastor Woll of Germany, the De

Perrott's of France, and an elderly turbaned giant from India sit near me on the platform, while over there sits a coal-black native of Central Africa Truly a cosmopolitan crowd, drawn together not because they had found the "larger hope," but the full, soul-satisfying Foursquare Gospel of Jesus the Saviour, Healer, Baptiser, and Coming King

A militant note was being struck when I entered the great building on Monday morning—the massive Crusader Choir was ringing out the war-song, "At the Battle Front"

Hear the tramp, tramp, tramping of the army
The triumph shouting the foe were routing,
Hear the tramp, tramp, tramping of the army,
Marching on to victory
I'm in this army this Foursquare army
At the front of the battle you will find me

old fogies rejoice to find that the recruiting officers of the Foursquare Army have been so busy, and the drill sergeants so thorough. If one is not mistaken the day is soon coming when the Crusaders will have a *cymansa* (festival) all on their own, when the Albert Hall will be packed by the fourteen-to-thirty-fives

Mr Darragh said we were the happiest crowd in the city of London, I would say the happiest crowd in the world, and judging by the great shout which arose, we must also be the healthiest, at least there were no signs of lung trouble. I have never made any pretence of being a musician, yet under Mr. Darragh's leadership, I and many others like me, "made a joyful noise unto the Lord" To teach us a new chorus he prevailed upon Mr Edsor (whose



FOLLOWING THEIR LORD THROUGH THE WATERS OF BAPTISM (in the Royal Albert Hall, Easter, 1931)

Laying hands upon the sick and anointing with oil in the afternoon, and baptising candidates by immersion in the annual gatherings. Principal George Jeffreys is seen officiating. The great round hall was packed with reverent thousands of those who had come to this mass baptism. The Principal eight claimed that they had been cured of mortal illnesses, two both eyes and thirty-one testified that they had abandoned bath

morning breaking bread in remembrance of our Lord's death evening such has become the usual order of the day at these in the baptism. Upright at the centre of the great auditorium. Its always hazy atmosphere throbbled with the religious fervour called upon those who had been healed of various ills. Fifty-one of our declared that they had regained the sight of one or chers. — "Daily Herald," Tuesday, April 7th

Mr Douglas Gray, the well-known Elim Musical Director, stands in the centre of the great arena, and to right and left of him, sweeping towards the great organ, so masterfully played by Mr Cooper, are thousands of happy young men and women—his Choir. The young conductor has a difficult task, with such a large choir, but he is more than efficient, for chorus after chorus is rendered with thrilling effect, and we

musical ability is not confined to his fingertips) to shew us how it should be sung. I can still hear the joyous strains of "Smile, and set the world a-smiling," and I can see the beaming faces, and the thousands of waving hymn sheets, when we struck that top note, "Smile for Jesus every day—" It was a full day of singing, smiling and feasting upon the Word

Principal George Jeffreys had a wonderful reception when he stood before this immense congregation, a reception worthy of an ambassador of the King of Kings. There was no light clapping of hands such as is usual when a prominent artist or actor appears, for he has persistently refused this method of expression in order to avoid the least shew of man-worship, yet one could sense the depths of reverential admiration for this bringer of good tidings. He is deeply loved and respected, because he has been the instrument to lead thousands of those present out of darkness into

CHRIST'S MARVELLOUS LIGHT.

because he has been used to bring hundreds whose bodies were racked with pain, and distorted by disease, into touch with the Great Physician, who delivered them completely, and because he has guided his flock to green pastures and beside the still waters, where they enjoy fuller, deeper, spiritual experiences.

He has only just returned from Ireland, where, in spite of open opposition, his forceful preaching of the Bible-from-cover-to-cover Gospel, swept everything before it, culminating in a great harvest of souls, and the crowding out of the vast market place at Portadown.

A telegram of loyal greetings to His Majesty the King was sent to the strains of "God save the King," and telegrams were also despatched to the other four Convention centres.

The Elm Alliance sets its face definitely against all manner of excesses, but insists upon out-and-out surrender to the claims of our blessed Jesus. The Principal, therefore, in these tremendous demonstrations, takes the opportunity of placing before the world the Foursquare Gospel expression of faith, thus removing

DELIBERATE MISCONCEPTIONS,

as well as honest misunderstandings at the same time.

In the morning his subject was "Jesus the Baptist," and in a masterly fashion he dealt with the various terms used—baptism, filling, outpouring, gift, etc., pointing out that these are synonymous. He was not there to quibble over words, but to advocate that we should all go in for the blessing. He proved that this Gift is miraculous in its manifestation, that it is a partial fulfilment of prophecy, and how it emboldens men for service. It would be easier, more popular to preach a twofold gospel, but truth demanded that he should preach the whole counsel of God—a Foursquare Gospel. This power is absolutely necessary to-day, when the higher critics and modernists are kicking up a dust, but the Latter Rain can lay the dust of criticism. It was an able, sweeping exposition of the third point of the Foursquare Gospel—unchallengeable, because based upon the Word of God.

The afternoon subject was "Jesus the Healer." Here again we had chapter and verse proving right up to the hilt that divine (not faith) healing is not something in the air, but an actual fact, and all around the preacher were hundreds of living examples, men and women who had been miraculously delivered,

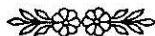
their changed bodies being living amens to every word spoken.

In the evening, with thousands hanging on to his every word, the Principal dealt with the Characteristics, the Temptations, and the Conquests and Triumphs of

THE SANCTIFIED LIFE

He admitted the possibility of our sinning again, but with force and power he made the great building ring with the hopeful tidings that the possibility of God being able to keep us was far greater. "Jesus conquered. He will conquer in you." "Hallelujah! Glory! Praise Him!" This was the great climax. "I in you." *Diolch Iddo!*

At the Elm Bible College at Clapham that morning, Pastor Woll of Germany, who had been a German prisoner-of-war in England, met Police Constable Jock Ralston, from Ireland, who had been a British prisoner-of-war in Germany. Together they fell on their knees and were reconciled under the Blood, and this Easter Monday became a day of reconciliation for many more. In the morning twenty-two, in the afternoon fifteen, and in the evening thirty-nine—nearly eighty sinners—were reconciled.



MISS JOAN HOLMAN,

(daughter of General Sir H. C. Holman, K.C.B., C.M.G., D.S.O., and Lady Holman) sang the Gospel at the crowded evening gathering on Easter Monday.

Lady Holman was healed in Principal George Jeffreys' campaign at Eastbourne some three years ago. Both General and Lady Holman were supporters on the platform at the Royal Albert Hall.



to God under the Blood at the Royal Albert Hall. Can you wonder that we sang the wonderful chorus over and over again—

I take your burden to the Lord and leave it there
If you trust and never doubt,
He will surely bring you out
I take your burden to the Lord and leave it there

Nearly eighty burdens of sin and guilt were dropped just there, and fell into a grave of forgetfulness, too deep for any hope of resurrection—*Bendigedig!*

The Great Physician was indeed present for the sick and suffering received.

A DIVINE TOUCH

It was evident that many received a great blessing, for, at the close of the evening service, great shouts of praise and victory were heard when hundreds stood

all over the building, testifying to the efficacy of that Divine touch. Among these were fifty-eight delivered from cancer, thirty-one lifted out of bath chairs, etc., and twenty-four who could say with the young man in John ix 25, "Whereas I was blind, now I see." We enjoyed every minute of the great day—the singing of Mr Bell, Mr Darragh, Mr. Edsor, and Miss Joan Holman (who, by the way, is the daughter of a famous British General), the choruses of the Crusaders, and the soul-stirring messages of the Principal. We marvelled anew at the wonderful power of our Jesus to save, to heal, to baptise, and to keep, rejoicing that some day we shall be like Him, and with Him for ever.

Easter Monday in the Royal Albert Hall

An Impression by William Lewis (Clapham)

AFTER spending a day with Principal Jeffreys on Easter Monday in the Royal Albert Hall, who of us can fill in all those interesting details which go to make up the history of such a remarkable day. Even those capable newspaper correspondents seem utterly at a loss when it comes to describing those forces which move and act and beat upon ten thousand people, so expectant and eager. They say, "The people are moved by one man—Principal George Jeffreys" (*Daily Express*)

After ten thousand people hungry for God had been fed during the morning service upon the deep things of

GOD'S PRECIOUS WORD,

came that glorious moment for which many had waited long and to which they looked forward with such true eagerness—the time when they would move down those steps to the platform to be anointed by Principal Jeffreys. What shall be said about them? How can we write? Look at them—some with arms hanging lifeless by their side, others dragging their limbs as seemingly beyond control. Here is a blind man, wistful, expectant, led by another no less eager. How one's heart bleeds to look upon all this suffering humanity.

Why did they not go to hospitals? Perhaps they had been. Maybe this was their last resort. Perhaps they were seeing that whereas they came last to our Lord, they should have come first. Whatever their mingled thoughts and feelings, I am sure that many got a touch from the Great Physician. We are at a loss to describe the deep sense of worship at that communion service in the afternoon. Certainly we can say all was *felt*. Many elsewhere often go to *hear* about their Lord, but Foursquare people have a secret worth knowing. Certainly when they gather to a communion service, they meet *with* their Lord, which is much more important than meeting with each other.

As for the evening meeting—God had been sweetly and richly blessing all day, and as the people began to gather for the last meeting, there was a deep sense of God's presence. Many thousands had not

left the building at all. Many churches cannot get the people in, but here was manifest the not uncommon characteristic of Elim meetings—you often cannot get them out. They seem so full and yet so desirous for more of God.

We have been to many big gatherings, and heard other large choirs, but never have we heard such sweet singing. You would have thought this

CHOIR OF 2,000 VOICES

had been practising for a very long time to attain to such proficiency. What was the secret? Nothing less than a heart-experience of salvation.

When the Principal began to speak you would not have been surprised if you had seen him very tired and hoarse with all that had gone before; but no! There was that same deep, rich, sweet earnestness which you must always associate with him. The same powerful, logical building-up of his subject, so sure was he of his ground, so convincing that soon you find yourself capitulating. You do not at first notice it, but soon you have made a complete surrender.

The crowning scene was in and around the baptistery. The candidates came in what seemed to be a triumphal march—some sang, some prayed, others greatly rejoiced that such a moment had come for them.

What a day! What sweet and hallowed memories! What grand results! Just like one big family coming from all parts to spend the day together. God was honoured, souls were blessed, and the work still grows to the glory of our Lord and Saviour.

A Never-to-be-Forgotten Easter Monday

An Impression by Pastor J Hewitt
(of South Africa)

PICTURE ten thousand people waving their hymn sheets, and singing to their hearts' content,

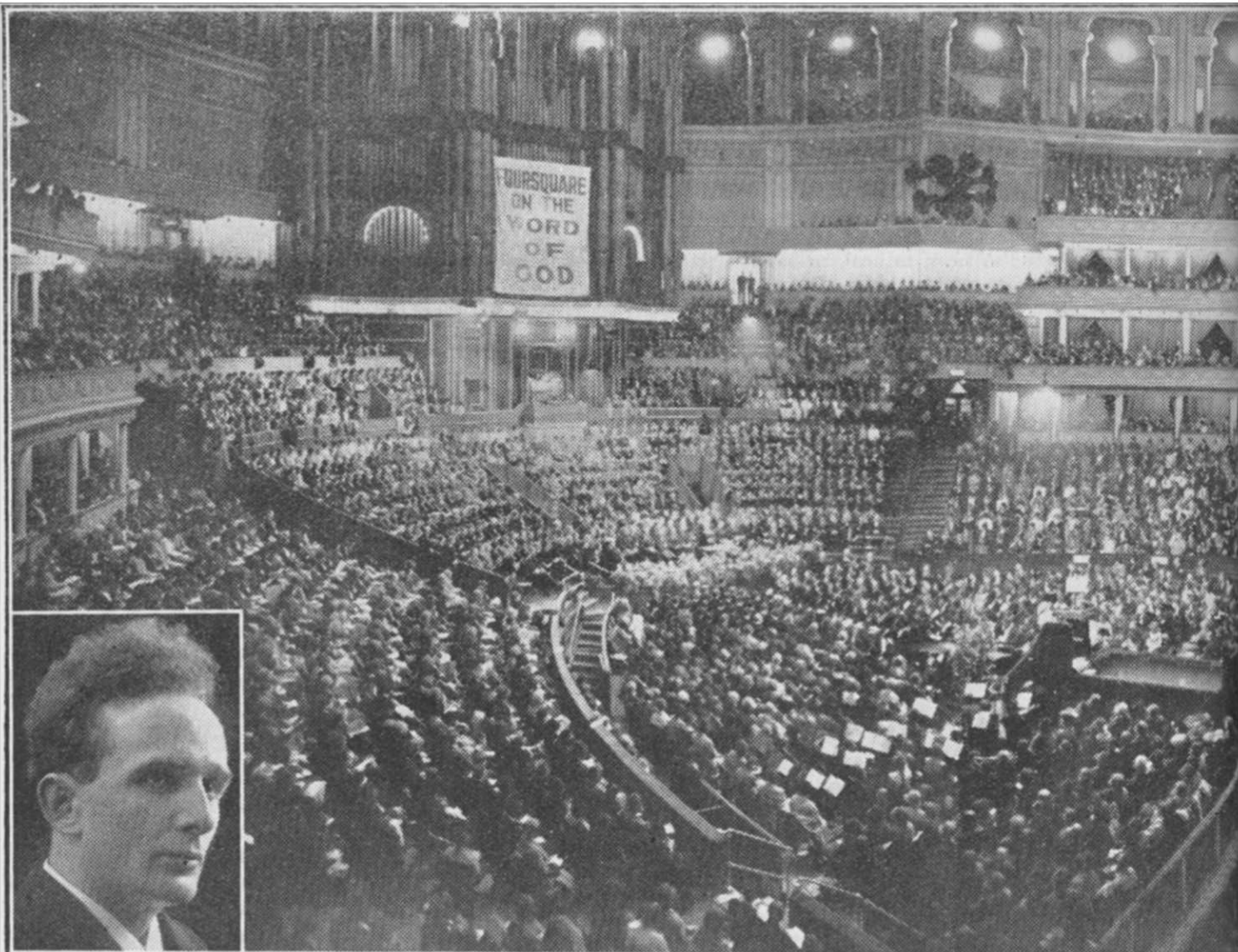
Verily, verily, message ever new,
He that believeth on the Son, 'tis true,
Hath everlasting life

To hear that *hath* of certainty ringing out, was well worth coming all the way from South Africa, and to observe that thousands of those were young men and women—what a proof that the only remedy for empty churches is to preach the old Gospel of the risen Christ.

Impressions? One cannot easily record impressions, they are often inexpressible. You just felt that heaven had come to earth, and so it had.

The three messages given by Principal George Jeffreys were really wonderful—in the morning "The Baptism of the Holy Ghost," which was made very plain and clear to all, in the afternoon, "Jesus the Healer," proving by the Scriptures that Divine healing is for to-day, and in the evening service, "Sanctification," the Pastor contending that God could sanctify and keep us holy.

Truly it was a day of feasting with our Lord



ELIM FOURSQUARE GOSPELLERS IN

Principal George Jeffreys (inset) who has pioneered the combined message of Salvation Healing, Baptism of the Holy Ghost, and morning, afternoon and evening. It was his sixth Annual Elim Foursquare Gospel Demonstrations were held in the Albert Hall from early morning until night. 10,000 people who had reached the Daily Express

Through the Eyes of the Press

The tremendous enthusiasm and the medium of the British press, records the story of the revival

wonder of the crowded gatherings that great sinew of our national life, scenes at the Royal Albert Hall

have again been heralded through life, which told forth in morning Here are some of the press reports

"Daily Express," 7th April
200 BAPTISMS IN ALBERT HALL
Emotional Scenes at a Convention
10,000 Revivalists Dominated by One Man
"Hallelujah!"

Two hundred men and women converts to Foursquare Gospel Revivalism were baptised in the Royal Albert Hall last night, while a congregation of 10,000 people who had reached the heights of religious emotionism sang stirring hymns and shouted "Hallelujah!" Women all over the hall, with smiling

faces, wept tears of joy. There were extraordinary scenes when dozens of other men and women testified that they had been cured of disease by Divine healing when Principal George Jeffreys, the leader of the Foursquare Gospel Alliance, anointed them with oil and laid his hands on them.

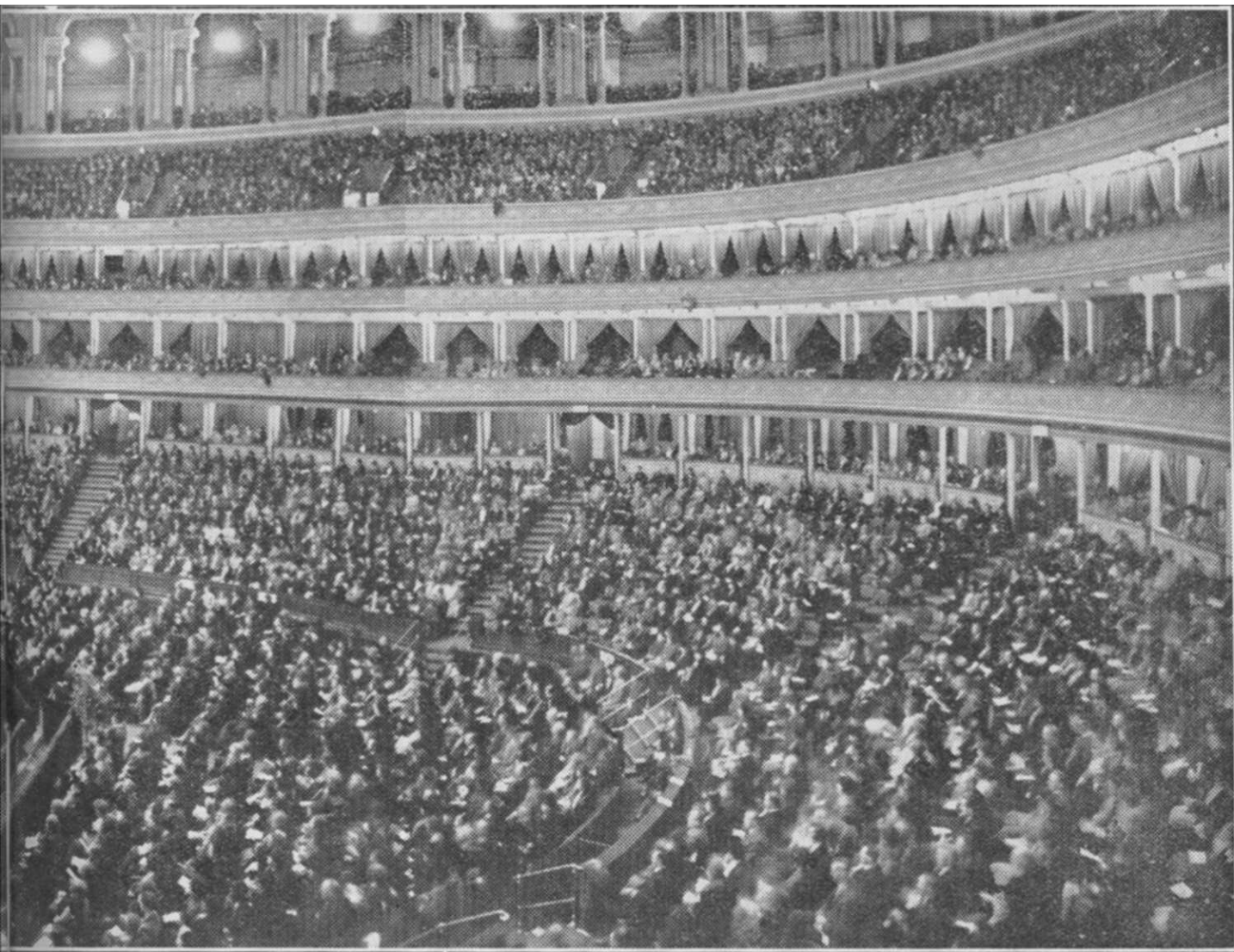
"Sickness and disease" announced Principal Jeffreys, "came into this world as a result of man's transgression. It is God's will to heal people here to-day."

"Hallelujah" praise God" thundered 10,000 voices in reply.

Foursquare Gospel demonstrations were held in the Albert Hall from early morning until night. More than a thousand people waited in queues for hours and failed to gain admission. Thousands who took part in the demonstrations had brought their meals with them and during the interval camped in the corridors where they ate sandwiches and drank tea from vacuum flasks.

Bower of Flowers

Principal George Jeffreys, a slim, dark young man wearing a black gown, stood on a rostrum embowered with flowers,



ROYAL ALBERT HALL, EASTER, 1931

and Advent of Christ in the largest and most historic halls throughout the British Isles, again preached to three monster congregations. A Demonstration in this the world's premier hall on Easter Monday. A series of religious emotionalism sang stirring hymns. More than a thousand people waited in queues for hours and failed to gain admission. Tuesday, April 7th

and surveyed with piercing eyes a sea of faces which rose tier upon tier before him. They were faces aglow with emotional ecstasy as they looked with admiration at their leader.

"Is there some one," he cried, "who would like to know Christ, the Saviour? —5-6-7—God bless you!—I turn my huge meeting into an inquiry room—15-20-25—40"

People testified in their hundreds. Men and women were on their feet waving hymn sheets and proclaiming that they were saved.

"Sit where you are, you can be born again" thundered the leader, and then swept his hearers into an outburst of song—

"Smile and set the world a-smiling,
Cheer another on life's way"

The congregation bowed their heads

White-Robed Figures

Will you become friends with God to-night? challenged Principal Jeffreys. "We are offering you eternal life at this meeting."

White-robed figures were now filing to the centre of the hall, men in cricket shirts and white flannel trousers, women in white muslin frocks. They walked with downcast eyes to the baptistery which had been erected in the middle of the hall. Dazzling arc lamps flashed upon them. One by one they passed through the water of redemption, young women and men with their faces transfigured by their tremendous emotional tension, and white-haired old men with a look of hope.

The organ pealed out in triumph, and the 10,000 sang "I will follow Jesus," over and over again.

"I baptise thee in the Name of the Father."

Ten minutes later the thousands of people were leaving the hall. The sixth annual Convention of the Foursquare Gospel Revivalism had come to an end.

**"Daily Herald," 7th April
SPOTLIGHTS AND 'HALLELUJAHS'**

Ecstatic Joy of Converts

The spotlights beat down the multitude ground 'Hallelujah!' and rustled with ecstasy, the water splashed a little—and a man baptised 200 converts in an artificial pool set in the centre of the Royal Albert Hall.

It was last night's climax of three tense services, held through the day by Principal George Jeffreys, founder of the Elim Foursquare Gospel Alliance.

The great round hall was packed with

reverent thousands Its always hazy atmosphere throbbed with the religious fervour of those who had come to this mass baptism in special trains from all parts of Britain

Microphone and loud speakers carried to their ringing ears the voice of their beloved pastor, as he stood waist-deep in the splashing pool

The 200 converts, in their startlingly white robes, lined up to approach the pool, where Principal Jeffreys was waiting with his fascinating smile

As each waded in the water, the pastor gently held them, intoned resonantly, "On the confession of thy faith, I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost," and then submerged them in the water

Ringling Hallelujahs! "

The baptised, fervent shouts of "Hallelujah" ringing in their ears, climbed dripping from the pool Reverent hands cloaked their clinging white draperies with waterproofs

The service had opened with the singing of the "Smiling Chorus," which has a catchy syncopated lilt There were more hymns—and prayers—then Mr Jeffreys rose to deliver his address

It was a simple message of hope he offered to an audience which sighed at his every sentence

Suddenly the pastor called on those who had been converted to testify From different parts of the hall hymn sheets fluttered, and the pastor announced thirty-nine fresh conversions, making a total of eighty for the day

Next, he called on those who had been healed of various ills Fifty-eight claimed that through his ministrations they had been cured of mortal illnesses, twenty-four declared that they had regained the sight of one or both eyes, and thirty-one testified that they had abandoned bath-chairs

"Daily Mail," 7th April:

200 BAPTISMS.

Tank Ceremony at Albert Hall Service.

About 200 people were baptised in a tank of tepid water erected in the middle

of the arena at the Albert Hall, Kensington, W, last night in connection with the annual convention of the Elim Foursquare Gospel Alliance

There were about 10,000 people present A choir of 2,000 young people was drawn from all parts of the British Isles and many European countries

During the day a service was attended by several thousand communicants

The Elim Foursquare Gospel Alliance was founded in Ireland in 1915 by Principal George Jeffreys, who conducted yesterday's services

"Daily Mirror," 7th April:

MASS BAPTISMS

200 Immersed in Water Tank at Albert Hall Meeting.

By a Special Correspondent
Amid fervid scenes at the Albert Hall last night, 200 people were baptised in a water-tank installed in the arena

The occasion was a meeting held by the Elim Foursquare Gospel Alliance, under the direction of its founder, Principal George Jeffreys

Hymns were sung to swinging tunes, and the vast congregation of some 10,000 people stood up and waved their hymn sheets in ecstasy

After a stirring address from Principal Jeffreys, the mass baptism was held, accompanied all the time by hymns

The 200 people—men wearing white shirts and trousers and the women long white robes and bathing caps—entered the tank of water, in which stood Principal Jeffreys, and each person was totally immersed for a second

"News Chronicle," 7th, April:

TWO HUNDRED BAPTISED

Some 200 persons were baptised by immersion in a moss-lined tank in the middle of the Albert Hall last night, the ceremony following the Easter Convention of the Elim Foursquare Gospel Alliance Principal George Jeffreys officiated

The hall was crowded in every part During the service a request that those who had experienced the healing power

of prayer should rise in their places was followed by hundreds standing up, and 113 testified to having been cured of various maladies

"Morning Post," 7th April:

200 BAPTISMS IN A TANK AT THE ALBERT HALL.

Two hundred people were baptised in a special tank of tepid water erected in the middle of the arena at the Albert Hall last night in connection with the annual Convention of the Elim Foursquare Gospel Alliance

Ten thousand people were present, and there was a choir of 2,000 young people drawn from all parts of the British Isles and many European countries

"Daily Telegraph," 7th April:

ALBERT HALL BAPTISMS

Ten thousand people saw 200 others baptised in a special tank of tepid water erected in the middle of the arena at the Albert Hall last night, in connection with the annual Convention of the Elim Foursquare Gospel Alliance There was a choir of 2,000 young people drawn from all parts of the British Isles and many European countries

"Morning Advertiser," 7th April:

200 PEOPLE BAPTISED

Some 200 people were baptised in a special tank of tepid water erected in the middle of the arena at the Albert Hall last night, in connection with the annual Convention of the Elim Foursquare Gospel Alliance

Some 10,000 people were present, and there was a choir of 2,000 young people drawn from all parts of the British Isles, and many European countries

During the day a service was attended by several thousand communicants

"Daily Sketch," 7th April:

Two hundred people were baptised in a special tank erected in the Albert Hall in connection with the Elim Foursquare Gospel Alliance Convention

London Easter Convention

Crowded Gatherings at All Centres

Convention services were held simultaneously at the Elm Tabernacles at Clapham, Croydon, East Ham, and Islington, from Good Friday to the following Thursday, except Easter Monday, which was spent at the Royal Albert Hall The speakers included Principal George Jeffreys, the Elm Revival Party, Pastor W Henderson, J Kelly, J J Morgan, J R Moore, T Tetchner, Lemuel Morris, Pastor and Mrs George Kingston, Pastor and Mrs Charles Kingston, and Mr and Mrs W. L. Bell

CLAPHAM

Eager anticipation characterised the opening of the Eastertide Convention at Clapham—anticipation which was blessedly realised Saints had assembled from far and near with the earnest longing to be drawn closer to their crucified and risen Lord, and a very precious time was spent at the communion table 'Twas no funeral service, for hearts were gladdened to remember Him who was dead, but liveth again Pastor Corry convened, and Mr Tetchner, who

ministered the Word whetted all appetites for more good things

Attendances throughout the entire Good Friday were well maintained especially in the evening, when the Tabernacle was crowded out, seats having to be placed down the aisles The weather corresponded with the spiritual atmosphere—showers without and within! The first speaker, Pastor Morgan, gave a stirring address upon the challenging question flung to the disciples "Whom say ye that I am?" He touched with vivid

emphasis upon outside opinion, inside opinion, and God's opinion of His Son and the message was greatly blessed to all The Rev R J Jones, aglow with his inimitable Welsh fervour, spoke on "The Accomplishing Word" His fiery message moved young and old in fresh ardour and devotion toward Christ the Living Word

It was a great joy and privilege on Easter Sunday morning to see the beloved Principal again his presence and gracious ministry cheered all hearts In

the evening Pastor Coffin convened, and a crowded congregation listened appreciatively to the stirring address given by Mrs Bell on "The Prize of the High Calling." A real link with Pentecostal work in other lands was forged by the welcome presence of Dr Lanz on one occasion—who gave an encouraging insight into the Holy Spirit's workings in Switzerland. It is grand to learn how God is blessing His people there, and the Clapham saints will not merely cherish the recollection of the doctor's visit, but will pray the more earnestly for the Lord's work in that beautiful country.

Perhaps the most serious note of the Convention was sounded by Evangelist McWhirter on Tuesday night. His subject was, "God, the Appointer of Broken Plans." Declaring that sincerity of motive alone was not sufficient authority for a line of action, he illustrated by an instance in Paul's life, where the Lord frustrated the Apostle's plan to preach the Gospel throughout Asia, and diverted his course through the Macedonian vision. One sensed a deeply responsive spirit in the meeting, and a real longing after God's own will and purpose in each life. A duet by Evangelists Darragh and Edsor was enthusiastically received, and the congregation took up the chorus, a favourite throughout the Convention—"Leave it there."

On Wednesday Mr Bell ministered in song, and Pastor G Kingston delivered a very practical word on possessing all our inheritance in Christ Jesus. The closing night of the Convention was a glorious consummation, and the Tabernacle was again remarkably well-filled. Pastor Morris and Mrs Bell were the speakers; the latter, in her characteristic Welsh style, described the experience of the burning heart.

The Convention has proved a time of rich blessing among God's people here, and will remain a fragrant and fruitful memory.

CROYDON.

The Convention spirit was very much in evidence on Thursday, when Pastor Tetcher exhorted the Croydon saints to get alone with God—an exhortation which bore much fruit, for in answer to the united prayers God blessed in a marvellous way throughout the whole of the Convention. Friday was in very truth a "Good" Friday when thoughts were guided to the Cross and the finished work of Christ, and as the speakers dwelt on the awful agony of our blessed Lord taking us to Gethsemane, the judgment hall, and finally up the hill to Calvary, one wondered how anybody could reject such a wonderful Saviour, who for the joy that was set before Him, endured the cross, despising the shame, that He might set the sinner free.

From the first moment of the Convention the atmosphere was charged with Divine power, and the tide of blessing rose higher with every meeting, when the speakers were mightily anointed with Holy Ghost power. The congregational singing was indeed inspiring, sounding out a glorious note of triumph, and hearts rose in thankfulness to God because they

were not worshipping a dead Christ but could gather in triumph round an empty tomb, and worship Him who is alive for evermore.

God honoured His Word with signs following the preaching of this full and free salvation, many precious souls yielding their lives to Christ and accepting His free gift of eternal life.

Every meeting was well attended, and it was with regret that the Convention was brought to a close.

EAST HAM.

While those bent on worldly pleasure gazed disconsolately at the weather on Good Friday morning, the Foursquare people of East Ham and the surrounding district gathered for the first meeting of the Eastertide Convention. A very large congregation listened to the messages given, the first by Pastor Henderson, the keynote of which was the humbling of David before the Lord, and the second by Rev R J Jones, J P, who led the people to the foot of the Cross. Pastor Henderson again preached in the afternoon on "The All-Conquering Life of the Christian." At the end of the meeting Pastor Len J Jones, the convener, called on all these hungry for the Baptism in the Holy Spirit and for more of the Lord, to stay for an after-meeting. The final meeting of the day found the Tabernacle absolutely filled to overflowing. This meeting was conducted by Mr Darragh. Dr Lanz, from Switzerland, gave a short word and then Mr McWhirter addressed the meeting on "Prophecy," a message which could not fail to appeal to all present, whether to the average "man in the street," the advanced Bible student, or the newly converted Christian. At the close of the meeting six testified to finding the Lord as Saviour. Rev R J Jones was again present at the Saturday evening meeting to give the message.

Mr and Mrs Bell from Wales came along on Sunday morning. Mr Bell sang—his theme being the Resurrection—and then Mrs Bell delivered a powerful message on the same subject. She couldn't stay weeping at the Cross for long, she declared, but must come quickly, through the tomb and up the other side to His Resurrection. Both Mr and Mrs Bell preached in the afternoon, the address of the latter being particularly a call to a wholly sanctified life without the leaven of sin. Mr Bell stayed for the evening meeting, and was joined by Pastor Morgan, both their addresses and Mr Bell's singing being a great blessing. This meeting was followed by the breaking-of-bread service, at which a large company partook.

The week-night meetings of the Convention were very well attended. Pastor Emanuel Morris was the speaker on the Tuesday evening and again on the Wednesday, together with Pastor Charles Kingston, who addressed the meeting, after singing with Mrs Kingston, and at the final meeting of the Convention on the Thursday, Pastor and Mrs George Kingston gave the messages. It was also a great joy to have Pastor Court in the midst again. At this meeting the presence of the Lord was particularly manifest and one soul was saved. A

large number stayed for the writing meeting which followed.

The Convention meetings are at an end, but the prayers which ascended during the previous week have truly been answered, for God's blessing has been poured out and the saints have been built up and fed.

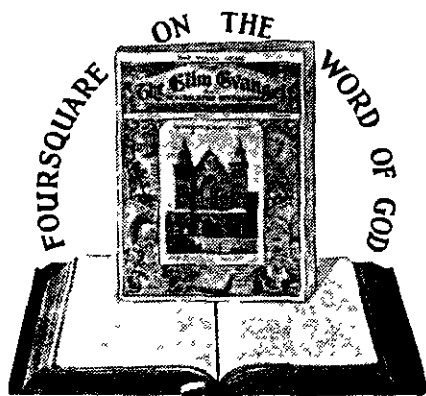
ISLINGTON.

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ." Right from the commencement of the Convention Christ has truly manifested Himself in all His glorious risen power and majesty. The saints have indeed sat under His shadow with great delight, and His fruit has been sweet to their taste. Good Friday morning saw God's children gather to hear a heart-searching message from Evangelist J McWhirter, who inspired all to desire that "the beauty of Jesus should be seen in their lives—a choice picked bunch of flowers to beautify the world around." Mr Darragh with his "Smiling" chorus also brought sunshine out of every heart. In the afternoon Pastor J Kelly instilled into all hearts a longing for a closer walk with God in communion with Him through the Name of Jesus. Again the evening saw a crowded gathering to hear another message from Pastor Kelly on "Our Lord's Power in Heaven and in Earth." Mrs Bell also was an inspiration, and mention must be made of the messages in song from Mr Ben Easter Sunday morning dawned with a deep sense of the meaning of Christ's resurrection, and, after the Word from Pastor L Morris, the saints gathered round the Lord's table in remembrance of His dying love, when they realised the truth of the angels' words at the empty tomb, "He is not here, He is risen."

Pastor W Henderson's message inspired a desire for reconsecration of lives "bought with a price," after which a breaking-of-bread service was held. All through the following days of the Convention, blessing upon blessing has been poured out from the very windows of the heavenly storehouse, in Spirit-anointed messages from Pastors J J Morgan, W Henderson, Mr and Mrs W L Bell, and Pastor and Mrs Charles Kingston.

Here are a few of the many thoughts culled from these God-anointed messengers of His: "The Spirit-filled life and praises to our God bring victory." "Saying yes to Jesus, and no to Satan brings stability of character to stand for God in the midst of a crooked and perverse nation. What beautiful garments has God placed at our disposal! The wardrobe door is unlocked and we may don the garment of salvation, of praise for the spirit of heaviness, and then there is that wedding garment to adorn and make beautiful in readiness for the heavenly Bridegroom's return for His bride. What glorious possibilities are ours if we obey the heavenly calling!"

So ended the Convention at Islington, leaving in its train unbounded blessings in salvation, healing, and re-consecration.



EDITORIAL

The Easter Demonstration

EASTER has come and gone, and the Sixth Annual Demonstration in the Royal Albert Hall has passed, leaving its indelible mark not only upon the pages of the history of this God-breathed movement, but also upon our national life.

No one can say that the glorious results following the preaching of God's Word to-day are "done in a corner," for here again the premier hall of our land has been the scene of marvellous witness to the Christ of Easter. For weeks before the day arrived, every energy at headquarters was concentrated on the organising of the meetings. It would be interesting to many of those who enjoyed the day's services if they could have taken a peep into the offices. Every detail was carefully thought out and planned, every possible difficulty forestalled, and obviated with meticulous care, the burden of responsibility falling as in previous years upon the shoulders of Elim's Secretary-General. Then when Monday came and the people streamed into that vast auditorium, eager and expectant, all the weeks of careful organisation, all the loving prayers continually offered, all the blessing and power of the Holy Spirit outpoured, seemed to resolve themselves, almost in a moment, into one perfect and marvellous day of glory. It was a blissful dream transformed into reality, weeks of continuous prayer suddenly answered, months of anticipation blessedly realised, days and weeks of happy service triumphant-

ly crowned. The Principal was at his best in the hands of the Master, and one was conscious of the anointing of the Spirit upon him.

Our hearts breathed one big "Thank you" to our heavenly Father for another foretaste of what it will be when we get Home. Yes! it was a perfect day.

Our readers will be interested to know that His Majesty the King and His Royal Highness the Prince of Wales graciously granted the use of their boxes for the Demonstration, as they have done in previous years.

More about George Muller

In a recent editorial we gave an extract from George Muller's diary regarding sickness. Here is another paragraph.

"I repeatedly prayed with sick believers till they were restored. *Unconditionally* I asked the Lord for the blessing of bodily health (a thing which I could not do now), and almost always had the petition granted. In some instances, however, the prayer was not answered. In the same way, whilst in London, November, 1829, in answer to my prayers, I was immediately restored from a bodily infirmity under which I had been labouring for a long time and which has never returned since. The way in which I now account for these facts is as follows. It pleased the Lord, I think, to give me in such cases something like the gift (not grace)

of faith, so that unconditionally I could ask and look for an answer."

Mr Muller distinguished between the *gift* and *grace* of faith. The *gift* of faith was faith that a certain thing prayed for would take place, although there was no precise promise to that effect in Scripture. The *grace* of faith was the belief that a certain thing prayed for would take place because it was unconditionally promised in Scripture. "For instance, the *gift of faith* would be needed, to believe that a sick person should be restored again, though there is no human probability for *there is no promise to that effect*, the *grace of faith* is needed to believe that the Lord will give me the necessities of life, if I first seek the kingdom of God and His righteousness for *there is a promise to that effect* (Matt vi 33) "

Heaven.

Heaven is the home of the children of God over which there are no shadows.

The sweet and alluring promise of heaven is "There shall be no night there."

Heaven is entered only by the way of the Cross.

We gratefully acknowledge the receipt of 5/- (Carlisle) for Foreign Missionary Fund and £1 (Glasgow) for campaign work.

HAVE YOU HEARD?

That "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John iii 16)

That Jesus "Himself took our infirmities and bare our sicknesses" (Matthew viii 17)

That "In the last days, saith the Lord, I will pour out My Spirit upon all flesh" (Acts ii 17)

That "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i 11)

Leave it There

C. ALBERT TINDLEY.
Moderato

Copyright.
Arr by CHAS A TINDLEY, Jr

1 If the world from you with-hold of its sil-ver and its gold, And you
2 If your bo - dy suf-fers pain and your health you can't re-gain, And you
3 When your en - e - mies as-sail and your heart be-gins to fail, Don't for-
4 When your youth-ful days are gone and old age is steal-ing on, And your

have to get a-long with mea-gre fare. Just re - member, in His word, how He
soul is al-most sink-ing in de-spair, Je-sus knows the pain you feel, He can
get that God in hea-ven an-swers pray'r, He will make a way for you and will
body bends be-neath the weight of care, He will ne-ver leave you then. He'll go

feeds the lit - tle bird, Take your bur-dent to the Lord and leave it there.
save and He can heal, Take your bur-dent to the Lord and leave it there.
lead you safe-ly thro', Take your bur-dent to the Lord and leave it there.
with you to the end, Take your bur-dent to the Lord and leave it there.

CHORUS

Leave it there, leave it there, Take your bur-den to the
Leave it there, leave it there, leave it there,

Lord and leave it there, If you trust and ne-ver doubt, He will
leave it there;

rit

sure-ly bring you out, Take your bur-den to the Lord and leave it there.

'Leave it there' will be welcomed by our readers, and especially by those who were privileged to hear it sung as a duet at the Royal Albert Hall by Messrs. Darragh and Edsor of the Revival Party. To play and sing it will transport you back, in spirit, to that wonderful day of blessing

Bible Study Helps

GOD'S SHADOW. (Psalm xci.)

- 1 It is a place of refuge (cf Psalm xxxvi 7)
 - (a) From the wicked (Psalm xvii 8)
 - (b) When calamities fall upon us (Psalm lvi 1)
 - (c) From storm (Isaiah iv 6, xxxii 2)

"Jesus is a Rock in a weary land,
A Shelter in the time of storm"
- 2 It is a place of rejoicing (Psalm lxxiii 7)
- 3 It is a place of privilege (Song of Sol 1 3)
- 4 It is an abiding place (Psalm xci 1)

A HEALTHY CHURCH. (Acts xi 19-30).

- I. Persecuted** (verse 19)
 - 1 "Ye shall be hated of all nations" (Matt x 22) "All that will live godly in Christ Jesus shall suffer persecution" (II Tim iii 12)
- II. Prevailing** (verses 20, 21)
 - 1 "The gates of hell shall not prevail against it" (Matt xvi 18)

"So mightily grew the word of God and prevailed" (Acts xix 20)
- III. Prepared** (verses 22, 23)
 - 1 Prepared by the Spirit (Acts i 8)
 - 2 Prepared by Testings (Rom v 3-5, Heb xii 9, 10, I Peter iv 1, II Tim iii 3)
 - 3 Instructed (verses 22, 23, II Tim ii 2, 15, I Peter iii 15)
- IV. Progressive** (verses 24, 25)
 - 1 "Awake thou that sleepest, and arise from the dead" (Eph v 14)
 - 2 "But grow in grace" (II Peter iii 18)
 - (a) Much people were added (verse 24, Acts ii 47)
 - (b) They sought a leader (verse 25, (Eph iv 11)
- V. Prophesying** (verses 27, 28)
 - 1 Prophecy is the greatest of all gifts (I Cor xiv 1-5)
 - 2 Prophecy edifieth the Church (I Cor xiv 4)
 - 3 The word of prophecy is sure (II Peter i 19)
 - (a) Take heed to it (II Peter i 19)
 - (b) Do not neglect it (I Tim iv 14)

Note The Church that neglects the study of prophecy is soon out of harmony with the Divine plan
- VI. Providing** (verses 29, 30)
 - 1 This is the law of sowing and reaping (Gal vi 7, Luke vi 38)
 - 2 If we withhold, there is nothing to reap
 - (a) "Except a corn of wheat fall into the ground and die, it abideth alone" (John xii 24)
 - (b) "Distribution was made to all" (Acts iv 35)

THE GOSPEL

- 1 Grace to the guilty for justification (Acts xx 24)
- 2 Salvation to the lost for emancipation (Eph i 13)
- 3 Peace to the troubled for reconciliation (Rom x 15)

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G PARKER.

Sunday, May 3rd. Psalm li 1-19

"Renew a right spirit within me" (verse 10)

It is tragically possible to have a wrong spirit within. It is possible to have a spirit of complaint and faithlessness. It is possible to make people feel that they want to get out of our way. Has anybody ever said to you, "You'd better go to the meeting, you'll feel better when you come back"? Everything is wrong. The tea is cold, the egg is boiled too hard, the porridge is half cooked, the room is draughty, the fire has no heat in it, and so forth. Yes, better go to the meeting! Better get into the presence of God. Better confess that our spirit is all wrong, and ask Him to renew a right spirit within us. He will do it. But there is something better for the Christian. It is far better to pray, "Keep a right spirit within me." It is more glorifying to our heavenly Father if He is allowed consistently to keep a right spirit within us than to be constantly asked to renew a right spirit.

Monday, May 4th Psalm lv 1-11

"Oh that I had wings like a dove!" (verse 6)

We may rest assured that if it would have been better for us God would indeed have given us the wings of a dove. The dove flies away from the storm. The dove wings its presence away from the rain, the wind, the thunder and the lightning. Oh for the wings of a dove! But we have no such things. God allows us to live in the midst of the tempest. The storm rages around us. But in the midst of the storm there is a hiding place—there is a Rock in a stormy land. We do not need the wings of fear to fly away from the storm, we need the feet of faith that will keep us firmly hiding in the Rock, in the midst of the storm. Feet of faith are far better than wings of fear.

Tuesday, May 5th. Psalm lv 12-23

"I will trust in thee" (verse 23)

What simple words these are! I will trust in Thee. Yet in these simple words the secret of life is found. No man fails in life who makes these words the guide of his life. Doors are shut—but I will trust in Thee. Business is slack—but I will trust in Thee. Friends and foes are accusing me falsely—but I will trust in Thee. There are so many things to do—but I will trust in Thee. My little child is sick—but I will trust in Thee. Clothes are shabby and the wherewithal to buy more is lacking—but I will trust in Thee. I don't know where to go for my holidays this year—but I will trust in Thee. I do know this, and I don't know that, but this I know—I will trust in Thee.

Wednesday, May 6th Psalm lvi 1-13

"I will not be afraid what man can do unto me" (verse 11)

This indeed can be our attitude, if we can also say, as the Psalmist said, "In God have I put my trust. Trust in God, and fear not man. Trust in God and even though your enemies press in upon you yet you need not fear." Bunyan's pilgrim saw two lions in front of him. It seemed as though they would devour him. But when he got near he discovered they were chained, and between them there was sufficient room to pass. Danger may be very near, but it is chained. God holds the chains. Man may seek to let loose his lions upon us, but the length of the chains is governed by God. What do we fear this morning? Let us fix our eyes upon God. With His smile there is no need to fear man's frown.

Thursday, May 7th Psalm lvii 1-11

"My heart is fixed, O God" (ver 7)

When our heart is fixed our prosperity is also fixed. The man of a fixed heart—if that heart is fixed on God—has a fixed future. God fixes the future of the one who has a fixed heart. Look up to the Lord, and then watch Him work on your behalf. You have watched moving advertisements. As the movements are taking place all seems to be confusion. You can see parts of letters all jumbled together. But when the movements are finished, behold, there stands out before you a clear, intelligent message. So with the man whose heart is fixed. For a time it may seem that his way is jumbled, but in the end

all is clear and definite. A fixed heart is not a weather-vane, but a compass. You can move the compass container, but you cannot alter the direction of the compass.

Friday, May 8th. Eph 1 1-14

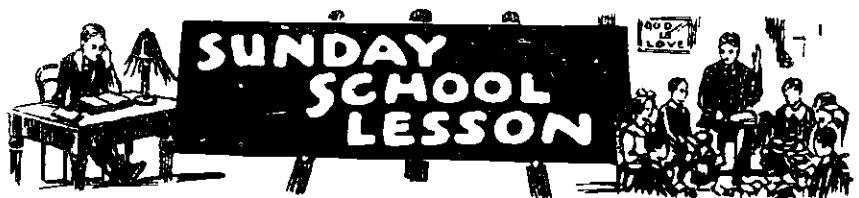
"We have redemption through His blood" (verse 7)

Let us never forget the blood of Christ. It is not simply that we have redemption, but, we have redemption "through His blood." He has not only washed us from our sins, but He has washed us from our sins "in His own blood." The blood of Christ is the secret of all God's redemptive activity. Without the shedding of Christ's blood there could have been no remission. On some minor points there may be differences of opinion amongst evangelical Christians, but on this point there can be no difference—we are redeemed through the blood of the Lamb. George Muller's last public utterance was, "O the precious blood of Christ." Four-square Christians everywhere say, "Amen."

Saturday, May 8th Lph 1 15-23

"And hath put all things under His feet" (verse 22)

In the sight of God Christ's rule is undisputed. God has crowned Christ Lord of all. All things are by the act of God put under His feet. At present that which God has done is disputed. Man seeks to escape from the rule of Christ. It is impossible. Heaven and earth and hell will have to acknowledge His sway. Hell will not crown Him, but even hell will have to bow the knee to Him. Let us ask ourselves if we have gladly put everything beneath the feet of Jesus. Have we yielded everything to His control? Or are we self-willed? Self-willed people are intent upon having their own way. Christ-willed people are content to have His way. Surely His way is best. Then how gladly we should cry, "Not my will but Thine be done."



By Pastor P N CORRY

Sunday, May 10th, 1931

READING Mark vi. 14-29

HEROD AND HERODIAS

MEMORY TEXT: "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy"—Proverbs xxix 1.

TEACHER'S NOTES.

On the death of Herod the Great his kingdom was divided among his three surviving sons and Herod Antipas with whom we are now brought into contact in this lesson, became the ruler of Galilee. In the north his kingdom embraced the land west of the Jordan and the Lake of Galilee, and in the south, the district of Peræa east of the Jordan. The

northern palace of the king was at Tiberias, and in the south were two others—one at Julias, and the other near the Dead Sea at Machærus. It was at this latter place that Josephus tells us John was imprisoned and slain (Antiquities of the Jews, Book xviii ch 5). This castle was on a pinnacle of rock more than 3,500 feet above the Dead Sea, and one writer calls it the Black Castle of terrible fame. Its position was well chosen—on three sides unscalable precipices sank to such depth that the eye could hardly reach their bottom, and on the fourth side a massive wall with towers 200 feet high commanded the mountain height. In this wild and war-

like place John had been held captive for many months; from here he had sent out his followers with the enquiry "Art thou he that should come, or look we for another?" And now we hear that his testimony to righteousness continued to the very end. Though a prisoner he was still a power to be reckoned with. Though escape was impossible, and his doom only delayed, he still witnessed without fear to his royal gaoler.

I. Herod's Infatuation (Mark vi 17-19)
 Though he as king claimed to be one of the rulers of the Jews, yet in line and conduct he refused to be governed by the Jewish law. His desires and his lusts came first and foremost, and when he craved to have Herodias his brother Philip's wife, which the Divine law forbade, he carried out his marriage with her in spite of it (Leviticus xviii 16, 20). Herodias herself was an ambitious woman, with the determination of a Jezebel and the degeneracy of a harlot. Philip, her husband, was not left the crown by his father, and at once this woman began an intrigue with Herod which resulted in disaster to her so-called husband, defeat of his armies, and final banishment in Gaul. Her character is seen at its worst in allowing her princess daughter to become a common dancing girl, and when she had obtained her advantage as the result of her wretched exhibition, in using this child to ask for such a bloody reward. She had infatuated Herod so that "for Herodias' sake" justice had been thrown to the winds, and he was willing to bind and imprison John, though he knew the prophet to be just and holy. Beware of infatuations that lead to such a course of action—disaster lies ahead.

II Herod's Inclination (Mark vi 18-20)
 Herodias could not get the king to consent to her desire to have the Baptist slain, yet nothing else would satisfy her craving for revenge, nothing less would end her quarrel with the man who was not afraid to speak the truth even

in the royal palace. Note the king's attitude to John, "He feared him, he knew him to be just and holy, he observed him, and when he heard him he did many things and heard him gladly." Herod during those ten months of John's imprisonment was more at ease in the prophet's presence than in his wife's. John was no effeminate man, clothed in soft raiment of kingly palaces, he was not a reed to be shaken by the slightest breath of air (Matt xi 7-9) and I think that this side of the prophet's character appealed to the king, who was a clay in the hands of his scheming wife. One wonders what things he did as the result of hearing the prophet, perhaps prisoners were released, wrongs righted, burdens lightened, but the fact remains that the one thing that he should have done remained unperformed. Gladly he listened to the prophet, and did many things, but the one thing needful was not done, and eventually led to his own undoing. Herod seems to have liked to have good preachers at his court, he was glad to hear John, and was exceedingly glad to have the Christ of God brought before him (Luke xxiii 8-11), but for all that he only mocked Him, set Him at naught, and despised Him. Many seem to think there is a certain amount of virtue in listening to a preacher, but such is not the case unless the word be obeyed. Every word of John's became a word of judgment and condemnation to this king, because he only listened with gladness, and did not do the necessary act of repentance and righteousness demanded. Herod has many followers—Felix and Festus among the number—but beware! for the word spoken and heard becomes a judge in that day if it is not obeyed.

III Herod's Indulgence
 Though shaken and torn in conscience by the Baptist's word, the king still played with sin, and now the feast is set in order, the net is spread, and the woman who had nursed her hate through the long months of John's imprisonment

is ready to act. Nobles of the court are assembled for the King's birthday, judges and captains with the leading men of Galilee are there, and when the wine and food had enslaved the king and his guests Herodias played her greatest and highest stake. She made her own daughter become a vile debauchee, a common dancing girl before the assembled guests, to attain her end. Now Herod is trapped. The Baptist had been imprisoned for Herodias' sake (verse 17), now the king was to commit murder for "his oath's sake" (verse 26). No time was given for consideration, or repentance, the girl demands with haste "immediately the head of John on a dish," and immediately the king commands that the head be brought (verses 23-27 contain the Greek word for "immediately" three times).

The final overthrow of many a man seems to be sudden, but it is not so—the playing with sin that leads to the final plunge has been prolonged. The building crumbles under the lash of the wind and the rain, but only because there is no rock, and what foundations there are upon the sand have been undermined by long-continued playing with evil.

IV Herod's Inevitable Doom (Mark vi 14-16)

He became haunted with fears, and regrets. Others might say that Jesus was one of the prophets, but Herod said "that John the Baptist is risen from the dead." Others said it was Elijah, but Herod said "It is John!" The forceful way in which Mark describes the torment of the king shews us that from that time he was plagued with doubts, fears and spectres of the man he had so foully delivered to be murdered when wine was in charge, and the king but a tool in the cunning hand of the sin which he had failed to conquer, though exhorted to do so for months on end. No wonder that when the Lord Jesus was brought face to face with this man, though the king waited with gladness to hear Him. He had not a word to say.

Children's Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W. 4.

PARLEZ-VOUS FRANÇAIS? Even if you can't, you will welcome not only an exercise in French, but also to memorise verses of Scripture in that language. Take your French New Testament again (or if you haven't one, any bookseller can get you one for 6d.), then look in the 8th chapter of Romans, and see if you can find this verse:

"De même aussi l'Esprit nous aide dans notre faiblesse, car nous ne savons pas ce qu'il nous convient de demander dans nos prières. Mais l'Esprit lui-même intercède par des soupirs inexprimables."

Then write out your verse on your postcard from your English Bible, and give the number of the verse.

Solutions should arrive first post Monday, May 4th.
Answer to April 17th puzzle: Cush (Gen x 6), Cushim (Hab iii 7), Hannah (I Sam i 2), Anna (Luke i 36), Nahush (I Sam xi 1), Ashur (Gen x 11), Hur (Exod xvii 10), Ur (Gen xi 28), Uri (Exod xxxi 2), Riphah (II Sam iii 7), Abiram (II Kings xxi 12), Amris (II Sam xvii 25), Asa (I Kings xv 11), Asaph (II Kings xviii 18), Saphir (Micah i 11).

Saviour  Healer

The Foursquare Gospel

Outstanding Features of
 Principal George Jeffreys' Work

- Strict adherence to scriptural rule and authority
- Christlike regard for all other Christian bodies
- Scenes of unbounded revival enthusiasm
- Multitudes of transformed lives and homes
- Soul-stirring miracles of bodily healing
- Largest halls packed to overflowing
- Phenomenal response of youth
- Condemnation of all fanaticism and extravagance
- Enduring nature of sixteen years' labour
- Fellowship and love service amongst the workers
- Character and calibre of its God-given leaders
- Solidity testified to by ministers of other denominations

Baptiser  Coming King

Concise Comments & Interesting Items

Palestine and Mr. Lloyd George were to the fore at a dinner given by the Zionist Federation of Great Britain on Saturday, April 11th. The Federation gave a dinner in honour of Mr Lloyd George's achievements in connection with the Mandate giving the Jews a national home in Palestine. Part of Mr George's speech at that gathering will be read with interest.

"The progress which has been made since then is incredible to those who knew what Palestine was at the time, and what difficulties there were, and still are in the way. There were inherent difficulties in the backward state of the country, in the path of any effort at development. Few countries have ever been so badly let down.

"As the result of centuries of strife, neglect and misrule, a land of great natural fecundity had been reduced, as to the greatest part of it, to a stony and swampy wilderness.

"Zionism has brought to an old land, a renowned but a ruined old land, new wealth, new energy, new purpose, new initiative, new intelligence, a new devotion, and a new hope. Zionism has not finished its task, far from it, but it has already accomplished so much as to demonstrate that the land flowing with milk and honey was no baseless legend."

Spiritism has been strongly attacked by the Rev Desmond Morse-Boycott. His words are so forceful that we are glad to give some of them.

"Spiritualism inevitably attracts the curious and the crooked," he said. "It tickles the lovers of sensation. Has

there been, within memory, anything more nauseating and silly than the hysterical scenes that followed the death of that eminent man of letters, Arthur Conan Doyle? I am persuaded that not a few who took part in the memorial service in the Albert Hall secretly hoped for a vision of the creator of Sherlock Holmes.

"Spiritualism is not all trickery, far, far from." I believe that many of the results are genuine. One cannot suppose that Conan Doyle and Vale Owen could be utterly deluded, yet I am sure spiritualism clouds the vision.

"My friend, the honest Mr Hannen Swaffer, could not easily be tricked. But I believe there is subtle fraud planned in the heavenly places by the powers of darkness. Are all the rogues on this side?"

At Molakalmuru in India the missionary of the Telugu Village Mission has just baptised the first two converts to Christ. His words recording this fact give a pathetic insight into the prayers and plod of missionary work.

"I am glad to say that after seven years of sowing the seed at Molakalmuru centre, we have had the joy of baptising the first converts. Two bright young fellows—one a lad of eighteen, a fourth form student, gave a splendid witness for Christ. How little friends in the Homelands can realise what it has cost these two to confess Christ in baptism! The same night the village to which they belong held a meeting, and these followers of Christ were out-casted, and it seemed as though hell it-

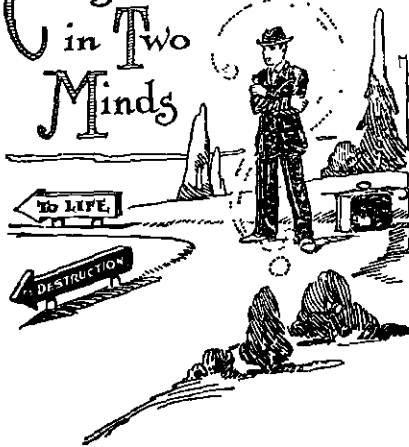
self was let loose on them. With beaming faces and yet with tears rolling down their cheeks, they came to us and told of what had happened. Please pray earnestly for them. The history of Molakalmuru dates back to the tenth century, and in so far as we know this is the first time that Christian baptisms have taken place there."

Dr. J. H. Ritson, for thirty-one years Secretary of the British and Foreign Bible Society, has just resigned in consequence of illness. Great strides have taken place during his Secretaryship.

"In 1899 the circulation of the Scriptures was 4,479,439, last year it was 12,175,292. The number of translations possessed by the Society in 1899 was 304, now it is responsible for 640 versions of the Scriptures, and is adding one new language for every five weeks of the year. Thirty-one years ago the Society did not hold any premises outside London. To-day it has a chain of fifty-six Bible Houses in the capitals of the world, including Jerusalem and Addis Ababa (with the approval of the Emperor of Abyssinia). Each of the British Dominions overseas possesses its own national organisation, and, after paying the expenses of Bible distribution in its own country, sends to headquarters substantial contributions for the Society's general work."

Dr. Northcote Deck, the well-known missionary to the Solomon Isles, says that during the forty-five years' work of the mission, 7,845 natives have been baptised on profession of faith in Christ.

Caught in Two Minds



A MOTOR 'bus laden with passengers was proceeding along a main country road when a motor cyclist came out of a side turning, suddenly confronting the 'bus. Both the vehicles were going

at a high speed and could not pull up in time. The cyclist hesitated as to what to do, and tried to take a wider curve, but in vain, and a fatal collision ensued. A passenger in the 'bus, who was called upon to give his account of the accident, said that the rider of the cycle appeared to be "caught in two minds," and the moment's hesitation cost him his life.

James in his Epistle says, "A double minded man is unstable in all his ways," and he warns us against wavering.

The leaders of old knew the same difficulty. Joshua, exhorting his hearers to decide one way or the other, says, "Choose you this day whom ye will serve" (Joshua xxiv 25), and Elijah, in I Kings xviii 21, asks, "How long halt ye between two opinions? if the Lord be God, follow Him."

Are we hesitating and undecided? There are only two alternatives, we are either "in Christ" or apart from Him. Human nature is very fond of a middle course, but Christ was very emphatic about this in all

His teaching, and distinctly shews us in His parables that there is no middle way. Over and over again He teaches that there are two gates, the one strait, the other wide two ways—narrow and broad. The one is leading to life, the other to destruction. Only two kinds of trees, good or corrupt, bringing forth good or evil fruit. He speaks of a house being built either on rock or sand—the builders thereof being either wise or foolish, according as to which they built upon and only two results of the storm which came to test their building, namely, either that the house stood, or "fell—no middle course.

Paul teaches the same truth in Romans viii 6, where he writes, "To be carnally minded is death, but to be spiritually minded is life and peace"—in other words, if we live our life apart from Christ, not accepting Him as our Saviour, and shutting our hearts to Him, we are spiritually dead, but if we have come to Him, confessing Him as our personal Saviour, we have life now and for evermore.

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BLACK MOUNTAINS, Breconshire.—Terms moderate, bed and sitting room, furnished, to let, for those desiring quiet and fresh air. Farm house, fresh eggs, butter and milk. Greenow, Blaendegeddi, Llanigow, Hay, Hereford. B681

BRIDLINGTON, Yorks; bright, bracing. Board-residence and apartments; comfortable accommodation for large and small parties; personal supervision. Central, station, sea; pleasant select locality; private garages. Mrs. Kemp, "Elsinore," Trinity Road. B678

CANVEY ISLAND, Essex.—Comfortably furnished bungalow, charming, bracing position, near sea, village and assembly; ideal for Crusaders. £2 2s. 0d. weekly, except August. Also apartments, or bed and breakfast, with use of sitting room, 25s. weekly. Burgess, 77, Grange Road, South Norwood, S.E. B679

CHRISTIAN WORKERS' HOLIDAY HOME (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Summer Bible School July 11—September 6. Open from May to September. Particulars from Mrs. Parker, The Rookery, Lynton, North Devon. B633

ELIM GUEST HOUSE, Brighton.—Comfortable board residence, glorious sea breezes and sunshine; Christian fellowship. Terms at present from 35/- a week. Particulars from the Superintendent, 45, Sussex Square. Phone Brighton 4063.

ELIM HOLIDAY HOMES at Blackpool and Worthing from end of July for six weeks. Apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

ELIM WOODLANDS. Visitors welcomed. Spacious house and charming grounds. Foursquare meetings and spiritual fellowship. Within easy reach of London sights. Apply to the Superintendent.

GORLESTON-ON-SEA for bracing air and golden sands. The Guest House, Avondale Road, centrally situated on cliffs, offers every home comfort and excellent cuisine at moderate tariff. Mrs. Aikin, Proprietress. B682

HASTINGS.—Board-residence, comfortable, homely; select neighbourhood. Good food and beds. 35/- each, bed and breakfast 21/-. Mrs. Barnes, 10, Quarry Terrace. B646

HERNE BAY.—Board-residence and furnished apartments; situated on Downs, two minutes from sea; terms moderate. Stamped envelope to Mrs. Skinner, Eastleigh, Alma Road. B667

HOVE, Brighton.—Homely apartments, or bed and breakfast; other meals by arrangement. Bath and indoor sanitation. Two doors from Tabernacle; close to sea; open view. Mrs. Baker, 247, Portland Road. B683

LADY (elderly) seeks comfortable home in simple Christian family (no boarding houses). S.E. district preferred. Address, c/o 70, Torrington Road, Catford, S.E.6. Terms 25/- per week. B687

LEIGH-ON-SEA.—Apartments, bed and breakfast, £1 per week, full board if desired. Mrs. Cutmore (Foursquare), Bethany, St. Clement's Drive. B671

LONDON.—Christian home, superior accommodation, bed and breakfast 4s. 0d. Robinson, 14, Westbourne Square, Hyde Park, W.2. B672

NORTH WALES for holidays, bracing air, lovely scenery, sea, mountains; central for walks, drives; near assembly, 3 minutes sea. Home comforts, terms moderate. Miss Treadwell, Grange, Wynnstay Road, Old Colwyn. B680

PEACEHAVEN for sunshine and health! The Cliff Guest House, open to receive those who desire home comforts and Christian fellowship. Special terms for parties of 4 to share one large bedroom. Terms on application to Mrs. Berry, "Menavawr," Keymer Avenue S. B684

PLEASE NOTE! that, in future the Martin Berry Guest House will be called "The Cliff Guest House." B685

SCARBOROUGH FOR BLESSING. If you think of having holidays at Scarborough, Yorks, write for particulars to Mrs. T. Tetchner, 3, Murray Street. Please send stamped addressed envelope for reply. B675

SHANKLIN, Isle of Wight.—Enjoy Foursquare fellowship in Garden Isle. Beautiful scenery, excellent bathing. 1 minute cliffs, 3 minutes sea. Apply Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.W. B686

HOUSES, FLATS, ETC. To Let and Wanted.

UNFURNISHED rooms to let; select Pentecostal people preferred; garage if required; garden. Appointment, write 3, Eliot Bank, Sydenham Hill, S.E.23. Near Lordship Lane Station. B666

SITUATIONS WANTED.

SUITABLE OPENING desired for Public School boy with Christians, near Assembly, healthy, active occupation; country preferred. Write, "Elim Evangel" Office, Box 172. B670

SITUATIONS VACANT.

WANTED, improver to shoeing and general work. State age and wages required. G. Ibbotson and Sons, Townend Ironworks, Caterham, Surrey. B677

BIRTH.

CAUDELL.—On March 14th, to Mr. and Mrs. Caudell, of Elim Tabernacle, Springbourne, Bournemouth, a daughter, Edna Ruth.

WITH CHRIST.

LIVINGSTONE.—On April 9th, Mrs. Livingstone, of 9, Arodene Road, Brixton, member of Elim Tabernacle, Clapham. Funeral conducted by Pastor W. G. Hathaway.

PUBLICATIONS.

JOYFUL MELODIES, a selection of 5 new choruses composed by J. E. Goreham, printed on one sheet, words and music, 1d. (by post 1½d.). Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

ANYONE CAN PLAY hymn tunes without drudgery by obtaining a copy of "The Essentials of Pianoforte Playing" by Janet E. Fuller. Highly recommended by "Musical Opinion." 2/6 net (by post 2/9). Victory Press, Park Crescent, Clapham, London, S.W.4.

The Model Minister, or An Acceptable Minister of Christ. By P. G. Parker. 1/3 net (by post 1/6).

In the Days of the Latter Rain. By T. B. Barratt. Cloth boards, 3/- net (by post 3/3). Paper covers, 2/- net (by post 2/2).

The Prayer of Faith. By Carrie Judd Montgomery. A new and helpful book on Divine healing. Stiff paper covers, 1/6 net (by post 1/9).

The World's Approaching Crisis. By Phil. H. Hulbert. A book for the moment. It covers two of Mr. Hulbert's interesting lectures on this all-important subject. Paper covers, 1/- net (by post 1/2).

Elim Choruses No. 1 and No. 2. Compiled by W. G. Hathaway. Words and Music. 6d. each net (by post 7d.), or the two post free for 1/2.

Elim Revival Hymns. Compiled by W. G. Hathaway. Words and Music. 1/- net (by post 1/1).

Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4

THE
**Miraculous
Foursquare Gospel**

Vol. I.
Doctrinal

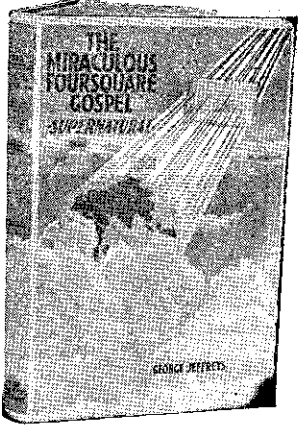
Vol. II.
Supernatural

BY
**PRINCIPAL
GEORGE
JEFFREYS**

Illustrated and with
Questions & Answers

In cloth boards,
with 3-col. jacket
2/6 each (post 2/10)

In 3-colour paper covers, 1/6 each (by post 1/9)



ELIM PUBLISHING CO., LTD.
PARK CRESCENT, CLAPHAM, S.W.4

George Jeffreys – A Ministry of the Miraculous

By E. C. W. BOULTON

A thrilling account of the birth and growth of the Elm Work. 400 pages & 400 photos in addition makes it worth double the price.

Cloth Boards, with 2-colour jacket, 6/- (by post 6/9).



ELIM PUBLISHING CO., LTD.
PARK CRESCENT, CLAPHAM PARK, S.W.4

Divine Healing

Is it for To-Day?
What is it?
How can it be obtained?

BY

PERCY G. PARKER

Just off the Press

Cloth Boards



1 6 (by post 1 9)

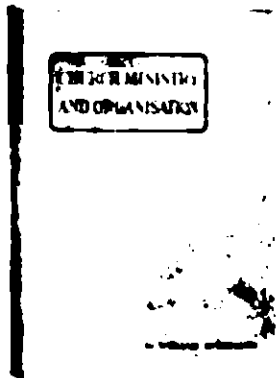
ELIM PUBLISHING CO., LTD.
Park Crescent, Clapham Park, S.W.4

Church Ministry & Organisation

By

WILLIAM
HENDERSON

"Buy the book.
Bible students
cannot afford to
be without it."
— *Evangelist James
McWhirter.*



Artistic Paper Covers

1 - (by post 1 2)

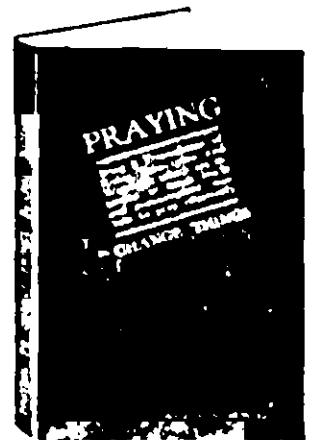
ELIM PUBLISHING CO., LTD.
Park Crescent, Clapham Park, S.W.4

PRAYING TO CHANGE THINGS

BY

CHAS. E. ROBINSON,
LL.B.

A book that is
valued by every-
one who reads
it.



Cloth Boards, 2 - (by post 2 3)
Paper Covers, 1 6 (by post 1 9)

ELIM PUBLISHING CO., LTD.
Park Crescent, Clapham Park, S.W.4