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The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 40.

OCTOBER 4, 1935

Twopence

SAVIOUR

Revival Scenes on the Continent

Over One Thousand Conversions

Signs and Wonders Confirm the Ministry

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COMING KING

"I will come again."

John XIV. 3.

BAPTISER

"I am come that they might have life."

John X. 10.

HEALER

"I will; be thou clean."

Mark 1.41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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General Headquarters:

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

Vol. XVI. October 4, 1935 No. 40

CONTENTS

Power from on High	...	625
The Archbishop's Broadcast	...	627
From Here, There, and Everywhere	...	628
Music: Happy With Jesus	...	630
Bible Study Helps	...	630
Family Altar	...	631
Anti-Semitism in the Pulpit and Press	...	632
Editorial	...	634
Revival in France	...	635
Contending for the Faith	...	637
The Crusader Page	...	639
"I've Got to Die, and I am Afraid"	...	640

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SWITZERLAND

PRINCIPAL GEORGE JEFFREYS

and his team are conducting Revival Meetings in

Le Havre, Rouen, Berne, Bienne, Baden, Zurich, Schaffhausen, Geneva, St. Gall, Basel, Lausanne, La Chaux-de-Fonds, Neuchatel.

SEPTEMBER 11th to OCTOBER 16th.

The Principal will appreciate special prayer on behalf of these great gatherings, and that Divine guidance will be given.

PRELIMINARY ANNOUNCEMENTS.

Saturday, October 19th

Principal George Jeffreys lays Foundation Stone of new Elim Tabernacle, Waterloo Road, Blackpool.

Wednesday, November 6th

Principal George Jeffreys and Revival Party commence a campaign in the Pembroke Hall, Terrell Street (near Infirmary), Bristol.



SPECIAL CRUSADER

NUMBER NEXT WEEK



ADDISCOMBE. October 20. Adult School Hall, Woodside. Visit of Pastor E. C. W. Boulton.

BRAINTREE. October 5—17. Elim Tabernacle, Manor Road. Campaign by Dr. E. P. Grahame, preacher-musician.

CHRISTCHURCH. September 30—October 6. Town Hall. Special campaign conducted by Pastor W. H. Fielding and the Springbourne Crusaders (Saturdays excepted).

CLAPHAM. October 2. Elim Tabernacle, Park Crescent. United Convention. 3 and 7 p.m. Speakers: Pastors P. N. Corry, W. N. Brambleby and others. Convener: Pastor C. J. E. Kingston.

HOVE. Saturday, October 5. Elim Tabernacle, Portland Road. South Coast Rally. 7.30 p.m. Speaker: Pastor E. C. W. Boulton.

HULL. September 24 to October 4, City Temple, Hesse Road. McCrossan Musical Messengers.

KENSINGTON. October 4. Kensington Temple, Kensington Park Road, Notting Hill Gate. 7.30 p.m. Speaker: Pastor H. Mason.

MAIDENHEAD. Now in progress. Campaign conducted by Pastor D. Forsyth in the large Tent, Fair Ground.

MALDON (Essex). September 28—October 4. Elim Tabernacle, Wantz Road. Campaign by Dr. E. P. Grahame. Preacher-Musician.

NOTTINGHAM. October 3—6. The City Temple, Halifax Place. Annual Goose Fair Convention. Special speakers.

PENZANCE. Regular meetings are now being held in the Rechabites Hall on Sundays, Mondays, Thursdays and Fridays.

PORT TALBOT. Now in progress. Revival Campaign conducted by Pastor W. E. Smith.

RAYLEIGH. Commencing September 29. Elim Tabernacle, Castle Road. Revival Campaign conducted by Pastor T. J. Thomas.

ROLLESTONE (Near Southampton). September 28—October 11. Bethany Foursquare Gospel Hall. Campaign by Pastor D. Forsyth.

SOUTH CROYDON. Commencing October 13. Elim Hall, Selsdon Road. Campaign by Pastor H. W. Fielding.

WOOD GREEN. October 20. Brook Hall, Brook Road, Mayes Road. Visit of Pastor W. G. Hathaway. 11 and 6.30.

Are you having your holidays in October? Why not enjoy the sights of London and the Fellowship at the Elim Bible College, with the opportunities of attending Bible Lectures and Elim Foursquare Meetings. Apply, Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XVI., No. 40

OCTOBER 4, 1935

Fridays, Twopence

Power from on High

IX.—Inspiration

By Pastor A. LONGLEY

AT different periods of history one or more of the five vocal gifts have appeared among religious movements in different parts of the world. Mr. Frodsham, in his book *With Signs Following*, from page 231 to 236 shows that they have appeared at different times from the days of Chrysostom until now. It is admitted by sincere observers that they generally appear among people who are saintly, though these same people may be supposed to be peculiar.

Theologians also admit that there is a scriptural basis for these vocal gifts. The latest admissions are found in *A New Commentary on Holy Scripture, including the Apocrypha*, the editor-in-chief of which is Dr. Gore, who is described by a leading paper as "the greatest of English theologians." On page 508 J. K. Mozley, commenting on I. Corinthians xiv. and "Tongues" states, "Ecstatic utterance at time of religious revival is a persistent phenomenon and has had a place in Irvingism and occurred in the Welsh Revival of 1904-1906." In the same commentary N. P. Williams writing on the Epistle to the Romans on page 472 states of the "Glossolalia (a phenomenon common at the times of religious revival)." In the light of these acknowledgments of theologians their attitude, and the attitude of religious leaders also, toward these inspired utterances is somewhat confusing. Instead of supporting and encouraging the practice of these utterances we find them almost altogether standing aloof. Instead of these utterances being accepted as the marks of divine favour they are by most people,

RELIGIOUS AND NON-RELIGIOUS,

considered as marks of peculiarity and fanaticism. Yet no sincere person can see in their scriptural definition anything but the sublime. Why then are many sincere observers of these utterances among the ranks of the critics? Why are those who admit the godliness of these "Inspirational people" refraining from identifying themselves with them? Why are those sincere people who do not deny the scriptural basis for these utterances standing aloof from them? Why, in spite

of the testimony of history and scholarship to these gifts, are people who have them still called fanatics?

Let us treat these confusing attitudes sympathetically. The explanation that will fit nearly all such attitudes is embodied in the word "Extravagances." These have existed and do still appear among people who have these gifts. They existed in the Early Church. Paul wrote those three chapters of his first epistle to the Corinthians to deal with extravagances that would prevent the stranger from having fellowship with that Church. Many who are convinced by the realities are repelled by the irregularities. Though at first they are drawn by the very apparent evidences of the sublime they are in the end repulsed by the very apparent extravagances. The final attitude of these people generally is to condemn all as a delusion or, becoming confused by the mixture of reality with unreality, they admit the existence of the genuine but remain aloof from it. If we make ourselves responsible for preventing the erection of barriers of extravagances, spiritual gifts will have

A WIDER MINISTRY.

If each believer takes care not to obstruct the approach of the seeking stranger by unseemly irregularities the Holy Spirit will have greater liberty.

The scripture deals with extravagances mainly by setting limitations to the scope of inspired utterance. In this way only the real manifestation can fit the ministry. The scope is too narrow for anything but the real to exist within it. By examining the state of inspiration also and by recognising the proper or improper condition of inspiration we shall have sufficient knowledge to avoid irregularities.

There are five types of inspiration. Quite a lot has been said in this series about the first type of inspired utterance; the kind that produces the five vocal gifts by the Holy Spirit dominating the vocal organs. Another type of inspiration is produced by an inward urge of the Holy Spirit but without dominating the vocal organs. There are also two kinds of inspiration which have a human source. One is the type manifested in poets and the genius. The other is produced in people

hypnotised. The fifth type is that of the spiritualistic medium. In these five types we have three sources. First the Holy Spirit, a divine source. Second a human source. Third a satanic source. We need not include the first type of inspiration in this subject for sufficient has been written about it under other headings in this series. Neither is it necessary to deal with the hypnotic type as this kind never appears in

MEETINGS OF BELIEVERS.

The fifth and last type need not be considered here either, for though we believe the Scriptures condemn Spiritualism as satanic and mediumship as the means of propagating "Doctrines of Demons" the possibilities of such inspiration appearing among the people of God are remote. It has before been pointed out that we are dealing with movements composed of the people of God who believe in all the teachings of Christ and the percentage of "Spiritualistic Manifestations" among these people is negligible. We are therefore left with two other types of inspiration, and it is these two kinds that are responsible for almost all the extravagances.

An extravagant manifestation is not necessarily bad or impure. It may be in itself quite pure, but being out of place it becomes an extravagance. In I. Corinthians xiv. Paul deals mainly with pure and genuine manifestations which are extravagances just because they are out of place. Thus we are right to include in the sources of extravagances a type of inspiration that is divine in its origin.

An inward urge of the power of God (not toward the vocal organs) producing a state of intensity that enlivens the spiritual, mental and emotional faculties can be responsible for a certain form of inspiration. This condition is the basis of those visions and dreams spoken of by Joel and quoted by Peter in Acts ii. 17. "And it shall come to pass

IN THE LAST DAYS,

saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." It is this working of the Holy Spirit within the believer that is responsible for that mild form of inspiration known as "Inspirational Preaching." The Spirit of God working within supplies the normal nervous energy channels with extra impulses. The result of this supply of extra energy is "stimulated cerebration" or enlivened brain action. The emotional faculties are quickened also by these impulses of divine power, thus we not only get eloquent passages of speech revealing penetrating thought as a result of this inspiration but also a passionate and emotional tone of voice. The periods of inspiration in this type of preaching are momentary though for the space of an hour the whole being of the preacher may be invigorated. The impulse of divine power that operates the gift of tongues in prayer belongs to this form of inspiration. In a meeting where a preacher is inspired in this way and where a number of people are experiencing this inward working of the Holy Spirit (not toward the vocal organs) the minds of some thus affected will become enlivened and certain scriptures will be brought to their remembrance. Con-

nected with these scriptures there are often vivid conceptions of truth and intuitions. The inspiration goes no further than the enlivening of the spiritual, emotional and mental faculties. The

RESULTANT IMPRESSIONS

and thoughts of that enlivening cannot be attributed directly to the Holy Spirit, though they generally are spiritual and helpful. When in this condition many people imagine that they have some message to give to the meeting, whereas this inspiration is, in nearly all cases, but of personal value. Quite a lot of extravagant ideas and utterances are disseminated by people giving public testimony to such inspiration. Neither scripture nor experience will support the idea that all thoughts and impressions are the direct inspiration of the Holy Spirit, even when He is working consciously within. Revelations to the Church meeting depend upon a surer method of utterance and inspiration, an inspiration that dominates the vocal organs and eliminates the possibility of interloping human thought. Many people experiencing these impressions and intuitions use them as infallible guidance to conduct with tragic results. There are cases when this type of inspiration can benefit others. One case is that of the inspirational preacher who is able to convince his hearers better in this way. Those experiencing this kind of inspiration, if they feel that they have some knowledge that might benefit the Church meeting, should communicate it to the leader of the meeting and not by public utterance. Impressions from this type of inspiration are not clear and conclusive enough to lead against the rational judgment of the mind.

The genius is subject to

FORMS OF INSPIRATION

very similar to the type we have previously considered. Most of the extravagances are produced, not by the previous type but by this temperamental type, at its highest in the genius, and appearing in different degrees of force in many others of this temperament. We shall better understand this temperamental inspiration by considering it first of all in its most powerful form; that is in the genius. Cesare Lombroso in his book *The Man of Genius*, supplies us with ample detail on this subject. On pages 20-23 he writes, "This domination of genius by the unconscious has been remarked for many centuries. Socrates said that poets create, not by virtue of inventive science, but, thanks to a very certain natural instinct, just as diviners predict, saying beautiful things, but not having consciousness of what they say. 'All the manifestations of genius,' wrote Voltaire to Diderot, 'are the effects of instinct. All the philosophers of the world put together would not be able to produce Quinault's *Armide*, or the *Animaux Malades de la Peste*, which La Fontaine wrote without knowing what he did.' "Thus the greatest conceptions of thought, prepared, so to say, by former sensations, and by exquisite organic sensibility, suddenly burst forth and develop by unconscious cerebration." "It must be added that inspiration is often transformed into real hallucination; in fact, as Bettinelli well says, the man of genius sees the objects which his imagination presents to him."

On page 322 Cesare Lombroso introduces a number of instances of the

DELUSIONS OF THE GENIUS

with these words, "The principal trace of the delusions of great minds is found in the very construction of their works and speeches, in their illogical deductions, absurd contradictions, and grotesque and inhuman fantasies."

These quotations are valuable and remarkable in that they mention the very extravagances that have appeared from time to time mixed with divinely inspired manifestations. These very extravagances are made up of "hallucinations" "illogical deductions," "absurd contradictions," and "fantasies." The inspirational abnormalities of the genius cannot of course account for the extravagances among the people that can reckon very few geniuses among them. But the existence of that temperament in a milder form does account for them. J. A. Hadfield, M.A., M.B., Ch.B., in his book *Psychology and Morals*, on pages 11, 12 describes this temperament which is milder and more common. He says "The nervous temperament or highly strung disposition depends upon the high excitability of the nerves and is physiological in origin. The nerve impulse as it passes along the nerve meets with certain resistances, especially at the bridges or synapses, between one nerve and another. ". . . in nervous people the synapses are 'open' and the impulse passes rapidly along the nerve paths. They are rapid thinkers, in whom emotion is closely wedded to thought; they are . . . imaginative like Maeterlinck." "A neurotic is often a potential genius." Wherever there is a stirring of emotions as in some religious

meetings the people who have this kind of temperament experience inspiration of

INTUITIVE THOUGHT

which is connected with the religious emotion that arises. This is temperamental inspiration similar to that of the genius. Sometimes the thought or impressions stirred in this manner may be helpful as in the great conceptions of the genius. At other times they may be absurd and fantastic again as in the genius. Ample evidence of this mixture of the beautiful with the ludicrous can be had by examining the extravagances of inspiration. There is no scriptural liberty for the manifestation in a Church meeting of temperamental or psychic inspiration.

That unfortunate record of extravagances, *Baxter's Narrative of Facts*, need never have been written if both Mr. Irving and Mr. Baxter had learned to recognise the different states of inspiration. Even if either had understood the limitations of ministry set by the Apostle Paul's instructions regarding spiritual gifts their difficulties would never have arisen. This lack of knowledge led to the absurd situation of Mr. Irving sincerely declaring his belief in the divine inspiration of Mr. Baxter's utterances and Mr. Baxter just as sincerely declaring them to be satanic. The truth is that Mr. Baxter started with divinely-inspired utterance and later slipped into one or more of these other forms of inspiration. However, the errors of these sincere men of God can help us. We learn from them that to have no knowledge that enables us to discriminate and to control inspired utterance must prevent the work of God. Let us seriously read again the words of Paul to the Corinthians, "Now concerning spiritual gifts brethren, I would not have you ignorant."

The Archbishop's Broadcast and the Voice of God

By H. BURTON-HAYNES (Yeovil)

ON a recent Sunday night, Dr. William Temple, Archbishop of York, broadcast on "The Christian's Duty." This extract from the *Daily Mirror* gives the substance of his remarks.

"For the League to employ force against an aggressive member is no more 'war' in the proper sense of the word than a baton charge by the police against a mob engaged in destruction is a riot on the part of the police. There is nothing unchristian in it. It is the only way of carrying out the Christian duty of using law with its sanctions for the securing of justice. If it becomes necessary to uphold law by force, however it is important that there should be enough force available. To use force and then be worsted will wound fatally the cause of justice."

"What must not be left in any doubt," the Archbishop went on, "is our purpose to operate the machinery of the League if our neighbours will join us in doing so. We have pledged our word."

Dr. Temple declared that if our neighbours could not see their way to join in any effective action, Britain must recognise that she was not bound to do so by herself. It would be wrong to do so.

"Suppose the League decides on the application of sanctions; suppose Italy resists by force; then, most reluctantly, we should be committed to fighting Italy. . . . But that would not mean that Great Britain and France and the rest were, as separate and allied nations, at war with Italy; it would mean that they were lending their force to uphold a decision made by the community of nations. . . . The trouble is that we have, as yet, no vivid sense of that community of nations. . . . If a great body of Christians could not only see with their minds that it is a scandal to the Christian name that Christians should fight, but should be actually scandalised in their own feelings at such a prospect, that alone would go far to prevent war. . . . If all the nations who are members of the League were ready to support the decisions of the League, there would be no more war."

He also said, that just as slavery was abolished by the application of Christian principles, so, war ultimately would be banished from the earth by similar means.

The Archbishop's argument from an ethical and philosophical standpoint was masterly, but his argu-

ment from the viewpoint of God's Word was in total disagreement. The Scripture distinctly and clearly says, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together" (Matt. xxiv. 27, 28). And again it is written, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. xxiv. 21, 22). Scriptures could be multiplied showing that this age will end by a time of trouble that the world has never before experienced. The visible, literal and corporeal return of our Lord Jesus Christ as declared by the angelic messengers on the slopes of Olivet, "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," will be the only grounds upon which peace will be universally secured, and not upon the grounds of applied Christian principles by means of legislation through the medium of some earthly Council.

The Epilogue, which always concludes the Sunday evening broadcast, followed the Archbishop's message and the scripture read included these words: Luke xxi. 25-28, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man

coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." As the writer listened to the Word of God being proclaimed, he was very conscious that the Lord was broadcasting to the world. Many had been listening to Dr. Temple, but I wonder how many discerned the voice of God. In those verses which were read in the Epilogue, the Holy Spirit was drawing the attention of those who had ears to hear that the coming of the Son of Man in glory to reign as King of kings and Lord of lords was the only hope this poor world had of enjoying the peace of God which passeth all understanding. The horizon is dark with the thunder clouds of war, but to the Christian every cloud has its silver lining, for the storm clouds are silvered with the glory which emanates from His presence to be revealed when our glorious Lord returns to wield the sceptre of universal power and dominion.

Having heard the voice of God, let us pray that the Church of Christ, which has been redeemed not by silver nor by gold but with the precious blood of Christ, and those whom God has ordained to declare His will to mankind, may be led into the truth of the Second Advent of our Lord, and so be led to pray in sincerity and in truth, "Even so come, Lord Jesus," which truth alone can solve the many problems confronting our kings, statesmen and politicians.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

From Here, There, and Everywhere

A THOUGHT.

Every sin to which we yield makes us more likely to yield to another sin.

A REMARKABLE REVIVAL.

Under the leadership of the Rev. Francisco Olazabal, the son of a Protestant Mexican pastor, a remarkable revival has arisen amongst the Spanish-speaking people in the United States. The work has been going forward for the last twelve years and now there are over one hundred churches connected with the movement. Ernest Gordon, writing in the *American Sunday School Times*, says that it seems to be an unalloyed movement of the Holy Spirit.

ENTHUSIASM.

Great enthusiasm is manifested at these meetings. "The singing is thrilling. It is led by a drum and by a tambourine in the hands of a Mexican boy, son of the pastor. It is rhythmic. Things are going with verve and Latin enthusiasm. Arms swing, voices are raised. At times one thinks of brokers on the stock exchange. The melodies are new to me and evidently not of American origin. Joy, joy! Hand-clapping, and when the oratory stirs them there is much response in cries of 'Alleluia' and 'Amen.' Yet everything is in order and above reproach. Converts come in in streams,—fifty on one night. These new-born have

the joy of the new birth. The Church in New York is three years old and has 1,500 members. Sixty per cent of those in this Church are Porto Ricans, some 200 native Spaniards, the balance from Cuba, the Philippines, and Panama

DIVINE HEALING.

Continues Mr. Gordon, "On the notice board of this Spanish evangelical Church I see the photograph of a deaf mute who was lately cured in Texas in answer to Pastor Olazabal's believing prayer. The poor have the gospel preached to them. Yes, and the blind receive their sight, the deaf hear, and the lame walk. 'That woman whom you just shook hands with,' said the assistant to me, 'once had cancer of the nose.' Now she is well. No wonder the people are flocking to such a ministry of cure. They did the same in Galilee. In Mr. Olazabal's recent campaign in Porto Rico some 20,000 people gave in their adhesion to the gospel. They came from all over the island to his great tent with 1,500 seats. He prayed with 5,000 sick. 90 per cent of these humble people in the 114th Street Church have been cured of chronic and dangerous maladies.

A FOURSQUARE REVIVAL.

That the revival is Foursquare in action if not in name is proved by the statement—Mr. Olazabal, full

of the Holy Ghost, believes in the Second Coming and believes it is near.

A SIMILAR MOVEMENT.

A similar work has broken out in the city of Mexico. The leader is David Ruesca, who started preaching in 1930, and has gathered together a membership of 4,500—the largest Church in the city.

UNBRIDLED NATURE.

The news of the great hurricane which raged in Florida is pathetic. It shows the terrible nature of creation since it has got out of harmony with the Creator. "In the Keys Islands the dead already number over 500. Survivors tell how walls of water fifteen feet high pounded continually along the coasts, sweeping right over the islands and crushing every building in its path. Scores of victims were swept away to sea and never seen again. Holiday camps were demolished and every occupant crushed to death or drowned. Houses were hurled bodily into the air to crash in splinters 100 yards away. The houses are just twisted piles, and smashed and battered boats are piled up high on the land. "Nowhere in all that land was there a sign of a man, woman or child alive," says one who also flew over the devastated region. "The hospital was lifted off its foundations and blown at a height of 50 or 60 feet for more than 100 yards. It seemed that I must be dreaming to see a big building lifted like a paper bag. I saw my friends being ripped across the railway track and into the water."

MAN'S MARVELLOUS BRAIN.

Professor W. W. Watts, in his presidential address at the British Association meetings held in Norwich, said that in all the wonders of the universe there was nothing to surpass the brain of man. He thus described it: "An instrument capable of controlling every thought and action of the human body; the

most intricate and efficient piece of mechanism ever devised; of piercing the secrets and defining the laws of nature; of recording and recalling every adventure of the individual from his cradle to his grave; of inspiring or of ruling great masses of mankind; of producing all the gems of speech and song, of poetry and art, that adorn the world, all the thoughts of philosophy and all the triumphs of imagination and insight is indeed the greatest marvel of all."

THE COMING EARTHQUAKE.

Ezekiel xxxviii. and Zechariah xiv. foretell a terrible earthquake in the last days. Captain Hawes, an inspector of fortifications and an accomplished geologist, was entrusted by the British Government with the task of investigating and reporting on the conditions and nature of the frontiers of Palestine. This inspector is an earnest Bible student, and after making his survey wrote: "My thoughts dwelt much on the prophecy of Zechariah xiv. As I contemplated the scene my 'official instinct' led me to consider the probable difference on the contour of the country where the valley would cleave. (Zech. xiv. 4 states, "His feet shall stand in that day upon the mount of Olives . . . and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley.") Having an intimate acquaintance with geology, I carefully examined the surrounding district and was deeply interested to find there was a narrow, deep vein of strata of a peculiar character stretching in the direction of the Dead Sea. Following this up I took the trouble to ascertain that it continued in the same form the whole distance to the sea, so that it would need only the slightest tremor of the earth to bring about the cleavage of that great valley to the sea, thus making a channel for the living waters to flow in accordance with the prophetic Word."

BOOK REVIEW

Reviewed by Pastor W. G. CHANNON

"The Gospel of the Resurrection," by T. Wilkinson Riddle, D.D. [MARSHALL, MORGAN & SCOTT, LTD., 1/-]. Obtainable from Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4, 1/- net (by post 1/3).

DR. Wilkinson Riddle is the minister of a well-known Baptist Church in the city of Plymouth.

As the sure foundations of my own Christian experience were laid under his faithful ministry it is with considerably more than a passing interest I review his latest book—"The Gospel of the Resurrection."

This work is read with added interest when one realises that its subject matter is actually four lectures on the Resurrection of our Lord given at the recent Mundesley Conference, Norfolk. In introducing him at this Conference Dr. Campbell Morgan, who is its Founder and President, described him as one of the foremost Bible teachers of our land. In the light of such a tribute, paid by one who is himself in the very front rank of Bible teachers, the reader naturally approaches this book with a whetted appetite.

The lectures are lucid in style and convincing in argument. The writer apologises for mentioning the

oft-quoted story of Dr. Dale, whose heart was so swayed on one occasion by the glorious fact of the Resurrection of Jesus Christ that he continued in his adoring bewilderment to cry out—"Christ is risen! Christ is risen!" Most readers would be unable to put the book down without exclaiming from a glad heart, "Christ is risen!" Christ is risen!"

The book is essentially theological, but as a theological work it also possesses that all too rare virtue of being intensely practical. If the mind is stirred the heart is warmed. We are not left as visionaries, but as those who would "go quickly and tell." Two other equally enlightening and helpful addresses delivered at the Biblical Seminary, New York, and Hardin-Simmons University, Abilene, Texas, complete this fascinating little volume.

Published at such a nominal figure it should surely be within the reach of all. Containing, as it does, a mine of precious truths may I bespeak for it the wide circulation it so richly deserves? Buy it—read it—and you will need no inducement to allow it adorn your bookshelf as a handy reference book.

THE CHRONICLE & LEADER. SATURDAY. 31 AUGUST, 1935.

CRIPPLED WOMAN HEALED BY FAITH AT LINCOLN MISSION.

Four-Square Gospeller's Campaign Arouses Great Enthusiasm.

MODERN MIRACLES!

THE cure of an Ingham woman who walked with crutches and had to use an iron fixed to one of her boots is one of the healing "miracles" claimed to have been performed by Principal George Jeffreys, of the Four Square Mission, during his visit to Lincoln.

The woman, Mrs. Andrews, was stated yesterday to have been completely cured. "I have seen her walking about in a perfectly normal way," Mr. S. W. Hayes, of Ingham, told the "Chronicle and Leader" in a telephone interview yesterday. "She is the picture of health."

Mrs. Andrews suffered for nine years with a dropped foot through paralysis.

The mission has been drawing large crowds to the tent on Carholme-road, Lincoln, during the last month, and a great deal of enthusiasm has been aroused. On Wednesday evening Mr. Jeffreys asked those who had experienced Divine healing in answer to prayer to testify by standing, and thirty-six people did so. Over 250 people have professed their conversion during the campaign.

Mr. Jeffreys has been assisted by a party of four evangelists.

It will be recalled that a few weeks ago the "Chronicle and Leader" published an interview with Mr. F. Bee, of Sincil Bank, Lincoln, who said that he had been healed of an internal complaint and defective eyesight. He added that he could now see to read without spectacles, and he was not wearing them at the time.

Two other "cures" were described to a "Chronicle and Leader" reporter yesterday. Mrs. Atkinson, of 57, Coulson-road, said that she had been cured of deafness in one ear, but when the reporter suggested a test she replied that her hearing had only been improved, and she was still "trusting in the Lord" for a complete cure. Her sufferings from neurasthenia were also gradually decreasing.

Mrs. Bowman, of 120, Ripon-street, Lincoln, has been taken to almost every meeting in her bathchair, for she has been bed-ridden for some years, and almost paralysed up to her waist. She said that as a result of Principal Jeffreys' treatment an internal complaint has disappeared, with the result that she is now able to lie on her side for over an hour, to wear shoes and move her feet,

although she cannot yet stand for more than a moment.

She now sits up in a chair for most of the day and believes that she will eventually be able to walk, even if only a few feet.

Other cures claimed are:—Mrs. Bowman, 4, Colenso-terrace, Lincoln, completely healed of deafness in one ear; Mrs. Onyon, 13, Swan-street, Lincoln, healed of a weak ankle and twisted leg; Miss Manders, St. Hilary, Sewell-road, Lincoln, healed of internal trouble after suffering for two years; Mrs. Elkington, Blyton, healed of gastritis after suffering for years. Can now eat the ordinary food of the house without pain; Mr. J. Owen, 84, Dixon-street, Lincoln, suffered for six years with cramp in head muscles. Healed in answer to prayer.

It will be recalled that during the war Mr. Owen became known in Lincoln as the "barber evangelist."

The last tent meeting was held on Thursday, and future meetings are being held in the Co-op. Hall in Free School-lane, Lincoln. It is hoped that it will eventually be possible to build a church in the city, and the sites are being inspected.

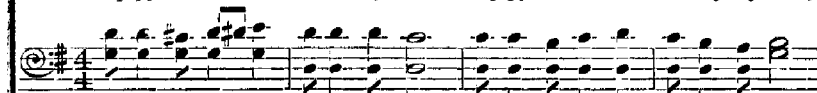
Happy With Jesus

C.P.D.

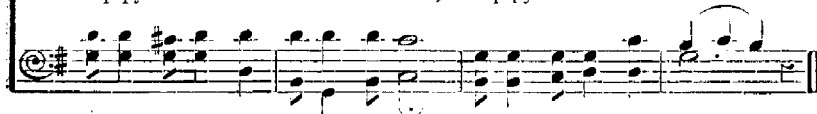
CYRIL P. DAWES.



Hap-py with Je-sus, He is my Guide, Hap-py with Je-sus close by my side;



Hap-py with Je-sus I shall a-bide, Hap-py for ev-er-more.



Copyright.

Bible Study Helps

THE KING.

(Rev. xix. 16).

1. **A Promised King** (Jer. xxiii. 5, 6; Isa. xxxii. 1; Psa. ii. 6).
2. **A Presented King** (Matt. ii. 2; John i. 49; Matt. xxi. 5).
3. **A Persecuted King** (Luke xix. 14; Matt. xxvii. 21, 37).
4. **A Personal King** (Zech. xiv. 4-6; Rev. i. 7).
5. **A Powerful King** (Psa. ii. 9).

"THIS PERFECT SOUNDNESS"

(Acts iii. 16).

1. Sound mind (II. Tim. i. 7).
2. Sound words (II. Tim. i. 13).
3. Sound doctrine (Tit. ii. 1).
4. Sound speech (Tit. ii. 8).
5. Sound in faith (Tit. ii. 2).



The Scripture Union Daily Portions : Meditations by Pastor H. A. COURT

Sunday, October 6th. Exod. vii. 14-25.
"Let My people go that they may serve Me" (verse 16).

It was in the plan of God that His people should serve Him. He wanted them freed from their bondage that they might do so. Service was in sequence to deliverance. Might we not see here a parallel of ourselves. We have been delivered from a stronger than Pharaoh. And now God expects service. Surely this is no hardship. Yet some seem to feel that God expects too much of them. Service is one of the finest mediums through which gratitude can be expressed. He who realises a great deliverance will never tire of service for God. He will remember what God has done, and life will be to him one great attempt at repayment. Not that we shall ever be able to repay God. But there is the next best thing. God is looking for service from those He has delivered. Does He look in vain? Will you say Him nay?

PRAYER TOPIC:

That God may guide, at this grave hour, all decisions made by men in authority in our Government.

Monday, October 7th. Exod. viii. 1-15.
"The frogs came up and covered the land" (verse 6).

When this, the first plague of the series, came Pharaoh discovered that God could keep His word. This was no half measure. Pharaoh was being initiated into the stern judgments of God. He found that God would brook no interference from him. He asserted himself against the living God but it was all to no purpose. As such he was the forerunner of many to-day. They have heard that God is love. To them that means that He must be mild enough to over-ride. In their illogical foolishness they overlook that love to be true must have its sterner side. Love is prudent, and looks beyond to-day's events. This fact alone must put a rod in the hands of love. Love must chastise. It must punish. But more: it must remove hindrances to its perfect outworking. In the case of Pharaoh it was his attitude that provided the hindrance. God brought pressure to bear upon him that he might change his mind, and free the objects of divine love. Pharaoh discovered then that stern realities were an integral part of that love.

PRAYER TOPIC:

Praise for God's signal blessing on prison work through the Crusader Choirs.

Tuesday, October 8th. Exod. viii. 16-32.
"This is the finger of God" (verse 19).

Men of lesser degree than Pharaoh recognised the source of Egypt's troubles. Pharaoh himself put up a stubborn resistance, but his subordinates were ready to capitulate. It is difficult to understand the mentality of Pharaoh. He must have seen what he was up against, and yet he

held out. His servants were more reasonable, and saw the folly of continuing in an unequal warfare. They saw that they were outnumbered—that God was greater than all the hosts of Egypt, and were ready to surrender. It is a noticeable fact that men of high position and power are the last to yield to the importunities of Jehovah. Thus it is to-day that men of simple faith are recognising the finger of God. Let us thank God for the simplicity that has made us saints. There are other men whom it seems will never be saints. They are great men, and are called the thinkers of our times. But we are sorry that they have failed to detect in the marvels before them the finger of God.

PRAYER TOPIC:

Pray for special blessing on the "Elim Evangel."

Wednesday, October 9th. Exod. ix. 1-12.
"The Lord appointed a set time" (verse 5).

God works to plans—His own. The plagues of Egypt were by plan. So was the final departure of the children of Israel. The Tabernacle and all the worship connected with it was planned by God, as also was the Temple that took its place. Moving on to the New Testament time we find a Babe in Bethlehem according to divine plan. Thirty-three years later we see a great plan of God being worked in the Man that grew from that Babe. The death on the Cross of the Lord Jesus Christ was not a misadventure, or an untimely event. It was a plan of the God who had appointed a set time. History is one great mass of evidence that God works to plan. Pharaoh found out that God had a clock. Moreover he found that God's clock kept perfect time. It behoves us to heed this fact. We shall be spared much sorrow if we remember that God is planning. He has an interest in our lives, and given the opportunity that He seeks will work out a plan for us that will be beneficial. Why not let Him plan your life?

PRAYER TOPIC:

Uphold all Elim ministers and evangelists holding special campaigns.

Thursday, October 10th. Exod. ix. 13-26.

"In the land of Goshen . . . no hail" (verse 26).

What a beautiful picture of God looking after His own. In all but one part of Egypt there was a devastating hail. There were contrasting scenes when the hail had subsided. The Egyptians looked with dismay at what had been flourishing crops. The hail had beaten them beyond recognition. Gardens that had been cultivated with the utmost care were no longer things of beauty, but were grotesque in their unshapely ugliness. But in Goshen no such judgment had fallen. Crops and flowers were unmolested, and remained as a compensation for the harsh treat-

ment meted out to the Israelites by Pharaoh's taskmasters. God's people to-day enjoy the blessings of separation. While it is true that many physical blessings seem to be shared equally by saved and unsaved alike it must be remembered that the believer has blessings unknown to the unbeliever. God is with us.

PRAYER TOPIC:

That practical blessing may result from young people's leaders' conference held at Elim Woodlands recently.

Friday, October 11th. Exod. ix. 27-35.
"The earth is the Lord's" (verse 29).

With all his power Pharaoh must learn that there is One greater than he. In his own domain he might well be ruler, and use great authority. Countless slaves bowed down to him and acknowledged his supremacy in Egypt. But Pharaoh was not the owner of the earth. It was not his creation, nor that of his forbears. When the contest between this great overlord and the Lord of heaven should end it would then be seen to whom the earth belonged. And when that would be shown he would be bowing down before God as his slaves did before him. God can bring down the highest from his throne, and make humble the greatest. And as possessor of the earth God could choose from it whatever means best suited Him to bring low this arrogant prince. The Lord used the least of the denizens of His own earth to dethrone one of its greatest. If necessary God would do the same thing again.

PRAYER TOPIC:

Return thanks for safe arrival in Africa of Pastor and Mrs. Mullan and Sheila.

Saturday, October 12th. Exod. x. 1-15.
"They shall fill thy houses" (verse 6).

By his arrogance Pharaoh was bringing the whole of Egypt into trouble. As a leader he was in a measure responsible for the views of those under him. Doubtless it is true that many were in whole-hearted agreement with Pharaoh. It is likely, however, that a number would have preferred the liberation of the Hebrews. But because of his high-handed manner all these must suffer. Note the universality of this plague as far as Egypt is concerned. Every Egyptian had to suffer because of Pharaoh. Suffering would be in every house. Pharaoh's shadow was everywhere. We do well to pause in our actions and decisions. How will what we do affect others? When God punishes us will it be felt by others? Sin is not self-contained. It is like an octopus with far-reaching tentacles. Others are dragged in, and they have to share the unhappiness. May God help us to be more ready to do His will that others may share the blessing instead.

PRAYER TOPIC:

That the response from God's people to the Jubilee Fund may be generous and spontaneous.

**Have you Ordered
Your Extra Copies
of the
Special Crusader Number?**

THE "Protocols of the Elders of Zion" have been thoroughly aired in the courts of Switzerland and the world has had the opportunity of reading the expert testimony brought to that land to establish the fact that no accredited investigator of the subject regards this work as other than a hoax devised for the purpose of furthering the cause of anti-Semitism. Not only has the origin of the document been once for all settled, but the world's bitterest foes of the Jews have failed to produce evidence that a single living Jew is a party to any such conspiracy as described in the Protocols.

Does this mean that the Protocols propaganda will now cease? By no means. Already the forces of anti-Semitism are circulating the rumour that judges and witnesses were bought off by Jewish gold and the Nazis not permitted to lay bare their "proofs." Still the tale is circulated that behind the scenes Jewish schemers are manipulating world events and planning the destruction of the Gentiles.

One Christian editor refers to the "dense ignorance" of Christian leaders who do not accept the Protocols as authentic. But even those of very ordinary mental capacity are entitled to ask a few questions of these agitators and to expect clear and civil answers where the persecution of a whole race of people is involved. These questions to the present time have been totally ignored.

Be it remembered that

NO ACCREDITED AUTHORITY

on Jewish literature and history has ever come to regard the Protocols seriously. One who goes into this subject finds himself obliged to reckon with men whose scholarship and opportunity for investigation is universally recognised.

A man like Professor C. Hagberg Wright, librarian of the British Museum, where the original of the Protocols is on deposit, can scarcely be classified as an ignoramus on the subject. He has declared that in his opinion this document is a worthless forgery.

A scholar recognised as one of the world's greatest experts on Jewish literature and movements was Professor Starck of Berlin. After examining the Protocols, he pronounced it a fraud and declared the Jewish conspiracy idea a bogey.

In view of the fact that many have asked questions challenging the propaganda that Jews are controlling all economic forces, and have received no satisfactory answers, we herewith repeat some of them.

Why should anyone insist that Lenin was a Jew? All authoritative works show his extraction and that he had not a drop of Jewish blood in his veins.

Why insist that the Illuminati order (the European band of powerful atheists) was instigated by Jews? The greatest known authority on the subject, Professor John Robison, gave the names of the seventy founders, not a Jew among them. No Jews were

accepted as members for many years according to Dr. A. C. Gaebelein.

Why try to maintain that the French statesmen who precipitated the revolution in France were Jews? It is a matter of history that Jews were denied franchise in France until twenty-five years after the revolution. Furthermore it is known that Jews were among the principal objects of attack by

Anti-Semitism in the Pulpit and

the leaders of the revolution, suffering even worse than Catholics.

Why spread the propaganda that the Communists who were overrunning Germany before Hitler came to power were Jews? Is it not a fact that 4,800,000 Communist votes were cast at Germany's last election before Hitler's seizure of the government? Is it not a fact that the entire Jewish population of Germany, including men, women and children was 560,000? Is it not true that Jews were less than one per cent of the population and that less than ten per cent of the Jews were registered as Communists? It is not denied that Hitler checked Communism, but where is the proof that these forces were predominantly Jewish or that even the leaders in any large numbers were Jews?

Why should Christian editors take up the story that German Jews had the economic and political stranglehold upon the country just after the War when it is known that the German firms that leapt to colossal fortunes during and after the War were in every case, Aryan firms. Official records show that there was not a Jew on the Board of Directors of the Government's two great banks, the Reichbank and the Prussia State Bank. When

HITLER CAME TO POWER

there were exactly five Jews among the 250 members of the Cabinet. In 1932 the Reich had 608 members, two of whom were Jews. Does anyone challenge these statements?

Why harp on the idea that Communism in Russia is directed by Jews when both the dictator and president of that land who have a stranglehold on the Red forces of the world are full-blooded Gentiles?

Why seek to create the notion that Communism in America is a Jewish movement when the party leader, Earl Browder, is an American from Wichita

and the next in command, Clarence Hathaway, editor of *The Daily Worker*, is an American from Minneapolis. *Fortune* magazine has but recently shown that all the important officials of Communism in America are 100 per cent American stock.

Why become a stickler for the reliability of Sergei Nilus, publisher of the Protocols, when in some five different editions he gives as many different accounts as to where he got the documents?

Why, for the sake of avoiding the appearance of anti-Semitism, say that only atheistic Jews had to do with the Protocols? The Protocols speak of God, of the Jews as the chosen people and even of a

and Press

Messiah, the Son of David. These are not the expression of atheists.

Why would a man in one breath say that Jewish Communists are trying to exterminate the power of capital and substitute Socialism, and in the next, charge that they are defenders of the capitalist system, seeking to subdue everything to the sovereignty of money? How can they ride two horses going in opposite directions?

How can one believe that the Jews are the magnates of business who would crush out all private enterprise and also that they are proverbially business men who would crowd Gentiles out of the field? If Bolshevism wins, where will they be?

How can one believe that the Jews are not willing to assimilate with their Gentile environment or mix with Gentile society, and at the same time say that they are swarming our institutions of learning, becoming lawyers, physicians, educators, journalists, scientists and business leaders, all of which brings them in closest contact with Gentiles whom they must serve efficiently or not command their patronage?

Why argue that the Jews are the only international people capable of carrying out such a plot when, on the one hand, it is known that they are hopelessly divided among themselves, persecuted and powerless everywhere and, on the other hand, that Rome has a colossal international organisation with a powerful head and unlimited means, carrying on a political scheme in every nation?

Why would one insist that the Bolshevik revolution was a Jewish affair when reliable historians tell of the untold thousands of Jews butchered by the Bolshevik hordes, and when it is

A MATTER OF HISTORY

that Jews, who were the leaders in merchandising were relieved of their business and property and deprived of their religion? Even their Zionist hopes are made a crime in Russia to this day.

Why will certain Christian leaders publish as dependable, anti-Jewish stories taken from Nazi papers known to be completely controlled by anti-Semitic and anti-Christian forces, without letting their readers know the sources from which such information is taken?

Said Judge Mayer in giving his decision in the Berne case: "I hope the day will come, when people everywhere will be astonished to learn that in the year 1935 it was necessary to talk for seventeen days about possible authenticity in this incredible nonsense which is called 'The Protocols of the Elders of Zion.'" Says the *British Quarterly Review*: "The plague of anti-Semitism has spread from its medieval breeding centres to all quarters of the globe; it is poisoning the minds of millions of people; it is vitiating the fountains of culture and sapping the basis of civilisation. At no previous period in the history of the tribulations of the Jewish people was it exposed to such concerted and venomous attacks over so wide-spread an area." *Christian Victory Magazine* remarks: "One of the outstanding tragedies of American Christianity is the fact that large numbers of so-called Fundamentalists have taken the obnoxious

FORGED PROTOCOLS

to be gospel truth, and have, in their thinking, made the Jew the cause of all the ills of the world to-day."

Dr. John S. Conning in the *Christian Alliance Weekly*, well says: "The Jewish problem is essentially a Christian problem, for it is primarily a human problem. Jews are just folks like ourselves, men and women for whom Christ died, just as He died for you and me. It is a sorry spectacle that faces us in this twentieth century when we see Jews pilloried by blind fanaticism for the sole crime of belonging to the race of Jesus. The duty of the Christian Church is clear. It must rebuke racial prejudice; but it must do more, it must create Christian attitudes toward the Jews. In no other way can the faith of Christ be commended to His own people. This is a time of crisis for the Jews; it is also a time of testing for Christians. For their own sake, as well as for the sake of the Jews, they must seek the removal of unholy prejudices, and do their part through sympathy and kindness to interpret Christ to those from whom He has been so long estranged."

*A Timely
Article
by
Keith L.
Brooks.*



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

The European Crisis.

WHAT a great need and opportunity for all real prayer warriors to betake them to their knees at this time. So much is at stake in the present crisis. So much may be lost or won. There is at such times always the danger of prayer being bounded by racial antipathies. But true Holy Ghost prayer will never be merely national in its perspective; its horizon will be as large as the thought of God. Its cry will be for the fulfilment of the divine purpose at any cost. "Prayer changes things" is one of the most familiar maxims in evangelical circles, but too often it is confined in its application to the individual. Yet surely prayer is a force that possesses universal scope and may just as well influence and even determine the destiny of nations as it may shape the lives of individuals. We venture to say that a great volume of united and God-inspired prayer would prove a powerful factor in the European situation at this time. At least the Church of God has this mighty resource at her command, and it must be her responsibility to use it in such an emergency as that which now confronts the nations. Each crisis that arises constitutes a new call to prayer—prayer that reaches out in a great compassion and divine sympathy—prayer that sends its healing virtue o'er the turbulent waters of human relationships, creating an atmosphere in which it is difficult for the spirit of war to find expression.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A young woman who has backslidden and is unable to pray.

A brother whose prospects in business are not too bright, that the Lord will graciously undertake for him.—V.G.

A sister suffering from nerve trouble, that the Lord will restore her to perfect health.—V.G.

Three brothers suffering from blood pressure, nerves and nasal catarrh.—S.C.S.

A brother in Africa who is broken down in health, that God's hand of healing may be laid upon him.—W.J.C.P.

A wife who is critically ill, that the Lord may heal her for His glory.—R.V.

The School of Gentleness

By Dr. J. H. JOWETT

The fruit of the Spirit is . . . gentleness.—Gal. v. 22.

THEY tell us that when Lord Lister was operating in the hospital wards at Edinburgh the wards became a school of gentleness and human sympathy. One of his assistants mentions how his countenance darkened with severity when an unthinking student lifted a broken leg somewhat roughly. Everything was done with the tenderest solicitude. Even his speech was softened with unflinching consideration. He never referred to some hospital patient as "this case," but always spoke of "this poor man" or "this poor woman." Those who laboured with the great surgeon are not likely to forget his strength, but they are even less likely to forget the gentleness which was the fruit of his strength.

Who can read this of Lord Lister without thinking of the Great Physician, and His passage through the hospital wards of the common life of men? With what infinite gentleness He ministered to bruised reeds and broken hearts! What tender names He gave them! "Son!" "Daughter!" He was never rough, never brusque, never impatient, never in a hurry! His tender approach was part of the cure. His very touch had healing power. He handled the burdens of men in such a way as to immediately make them lighter. Many a broken heart was strangely comforted by His presence even before the life had been made whole. Most surely the hospital work of our Saviour was a school of gentleness!

Have we quite learned His way? "Teach me Thy way, O Lord!" Do we know how to lift broken limbs? Do we know how to handle broken lives? Do we find more delight in denouncing sins than in helping sinners? Are we more expert in abstract analysis than in practical comfort? There is surely an almost crushing need of gentleness in days like these. Let us make no mistake about it, we are not less strong when we become gentle. Real gentleness is not weakened strength; it is strength disciplined, purified, refined. Gentleness is matured strength. It is the full corn in the ear. Roughness has never finished its training. It needs to go to school.

And what is the school? It is the school of the Spirit. We need the fellowship of the Holy Ghost. And in that academy school-time is never over. Every new grace unveils another yet to be won. "Glories upon glories hath our God prepared!" One of the treasures of the school is the grace of gentleness, only we do not so much acquire it, we become it. It is not a work, it is a fruit.

ANONYMOUS GIFTS.

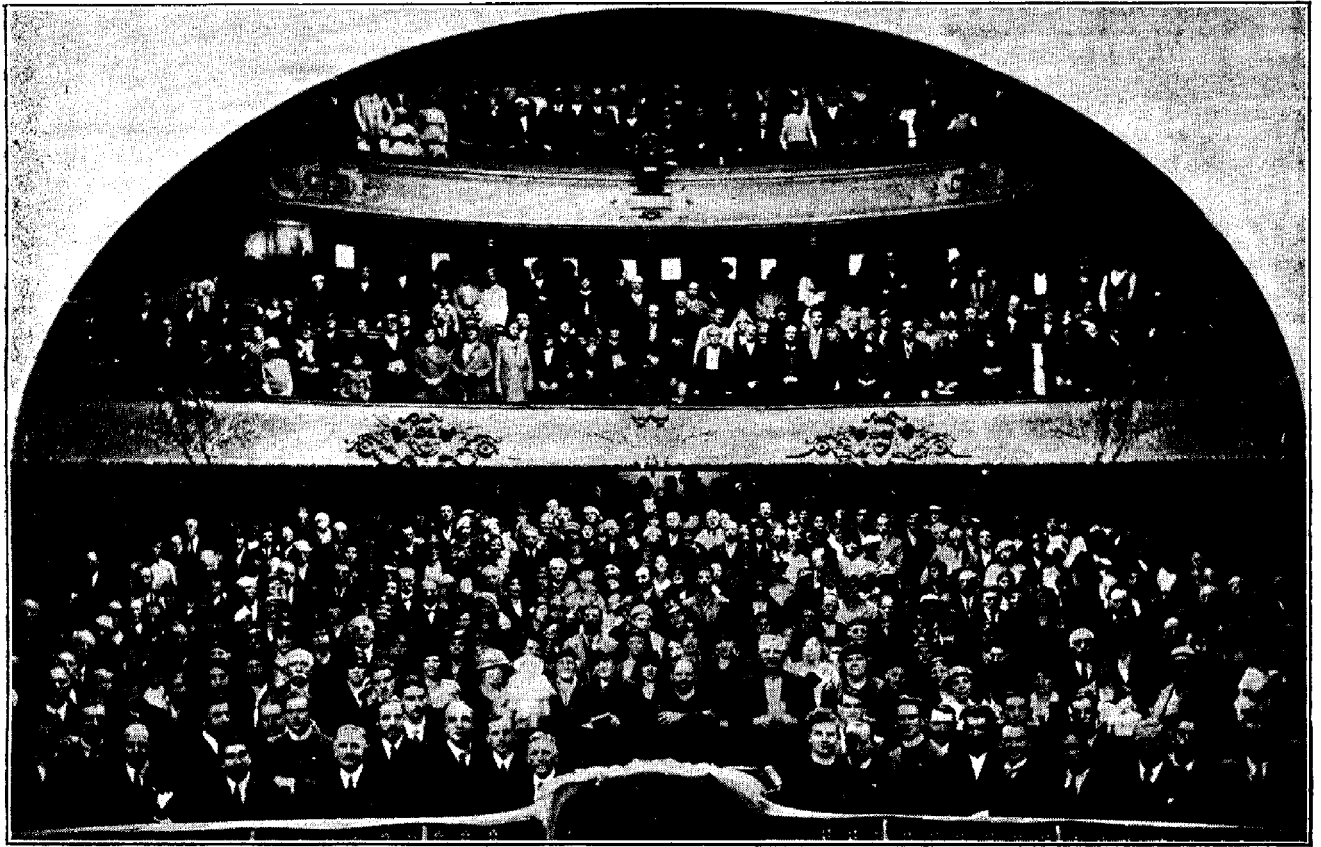
During the past week we have received the following gifts from anonymous donors, and to them we extend thanks in His name:

Revival and Healing Campaigns: Totland, £2 2/-; per Pastor Kitching, 4/-.

Edinburgh Building Fund: Edinburgh Sister, £1.

Foreign Missionary Fund: Friend, Southampton, per Pastor Nolan (designated), £5;

Per Miss Henderson: "Yours in Christ," Carlisle, £1; Inasmuch, Carlisle, £1 10/-; Carlisle, Co-worker with Him, £2; Birmingham (H. F.), 10/-; Essex (S.R.), 10/-



PRINCIPAL GEORGE JEFFREYS IN FRANCE.

The great Town Theatre in Le Havre for the first time in its history became a Foursquare revival centre during the Principal's visit to that town. The platform, the Arena and the three crowded galleries (the third is not seen in the photograph) presented a marvellous sight. The large congregations were held in the grip of Holy Ghost power as the Sword of the Spirit was wielded with grand results. The French words to old Welsh tunes carried the Principal back to his beloved Principality, the land of his birth.

Revival in France

Principal at Le Havre and Rouen

By Pastor LESLIE NEWSHAM

GOOD-BYE ENGLAND! The scene of many marvellous triumphs for the Foursquare Message. Good-bye! We must carry the banner to other lands. How short the journey seemed, particularly for those of us who were travelling with the Revival Party for the first time; with expectant hearts, we stepped off the boat on to French soil—Dieppe!

Through the customs and there, awaiting us are dear brethren and sisters whose very faces betokened the fact that they belonged to Jesus. We press forward and thoughtlessly begin to greet them in English and then we realise that these brethren do not understand us! So we content ourselves with smiling and saying "Hallelujah!" There is the Principal in earnest conversation with some of the French brethren, already they are beseeching him to extend his stay. What hungry souls! How we would rejoice to stay longer, but other towns call and the programme must be adhered to. We are hurried on to Le Havre, some by train, others by car. We reach our hotel and have just time to change our clothes when we are plunged into

our first meeting of the tour!

The great Town Theatre has been booked for two days and in those two days how we learn to love these French brethren! So sincere, so earnest, so hungry. Yes! that is the only word which expresses what their faces show.

Those meetings taught us the real meaning of

THE BROTHERHOOD OF MAN,

not a man-made fellowship, not a unity consisting of pacts and truces, but a blessed unity of the Spirit—a God-made unity.

We are touched at the last meeting by the affection of these people, so long priest-ridden and in bondage to superstition. But God has loosed their bonds and set them free and they are glad. It is hard to leave them.

The vast auditorium is packed, hundreds desire a touch of healing, but God is great enough to meet even this great need. He is still the God of Israel and can still cleave a way through the seas for His

people, even though it be a sea of sorrow, and disease. . . . We are drawing near the close of this blessed meeting. The Amen is being sung, then we join in singing "Blest be the tie that binds our hearts in Christian love"; a last lingering "Amen" is sung (we are glad all languages are the same in this word). The notes are tenderly wafted through the Theatre as a breeze wafted from a newly-watered garden! It seemed to me that many a drab, colourless life had been brightened by that service. And so *Au revoir*, Le Havre (for we hope to meet again), and then we are hurried on to Rouen. *Bon jour*! Rouen! Here are new friends, but the same spirit, new faces, but the same joy. We go straight to the

GREAT MEETING PLACE

of the Evangelical Church. The afternoon meeting finds the hall well-filled and as we mount the platform a sea of radiant faces is before us. We are in France, but we are at home!

Fifty-eight souls surrender in this service, hundreds are coming out for ministry and we are concerned that our leader might be overtaxed. But no! God is supplying the need and the necessary energy.

A beautiful moment is experienced at the close of the meeting when all the French and English ministers kneel together on the platform in prayer. A holy hush descends on the gathering as the Holy Spirit moves on the congregation, so that the praise is heard softly rising and falling as the Third Person of the Trinity embraces and encloses us in God's presence. God is heard in the silence. Tread softly here, for Jesus is walking in the garden of His love; with bated breath and stilled hearts, we bow in His presence, but the time for closing has come. We must leave this Elim. Oh! for the day when we shall have no more good-byes; but we must go! We press through the great throng, agog with conversation about the meeting and the revival, leaving many a tear-stained face—for again the love of God had knit us together.

I felt once again in this town the great hunger for God and reality! God is going to satisfy their hunger. Many believe

THE FLAME OF REVIVAL

will soon sweep this land from end to end, fanned by the Holy Spirit.

War clouds are all around us, but the Sun of Righteousness has risen with healing in His wings. Light has come! The warmth of His rays are melting many who have been frozen by fear and superstition.

Now we have left France, but the revival is still there, and we look forward to Switzerland. What

awaits us here? Who knows? Perhaps the greatest revival this land of Reformation has ever known!

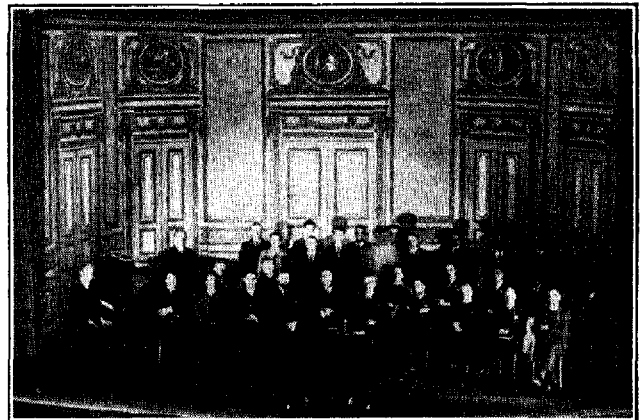
It has been said that the joy of anticipation is greater than that of realisation. Judging however, from these French ministers and brethren who had been looking forward with much joy to the advent of our Principal, the joy of realisation far exceeded that of anticipation.

He brought to them a message of life—not with words of man's wisdom, but as Paul came to the Corinthian Church "in the power and demonstration of the Spirit of God," for the Principal brought not the tawdry tinsel of the world's joys, but the refined gold of God's precious Word; pleasure without alloy; hope for the hopeless; joy in place of sorrow; he revealed in the full blaze of Holy Ghost revelation the Saviour who can save from the uttermost to the uttermost. And yet for all this the messages were filled with guidance and deep revelation for the believer. Exhortation, comfort—each had its part in

THESE BLESSED MESSAGES.

Thank God for the guidance of the Holy Spirit, which enabled the Principal to clothe the deep things of God with simple language that we all might understand.

How often do we hear preachers in this day who becloud the precious truths of God's Word with noise on the one hand and involved sentences on the other, not so with these messages, for we were led into the depth of precious truth; rich and poor, educated and uneducated alike.



View of the Platform of the Le Havre Theatre.

Never has the Principal met a warmer-hearted company of ministers than these devoted servants of Christ. Although strangers to one another the hearts of both French and British were soon blended into one big heart in the presence of the Risen Christ.

Have You Heard?

That Pastor and Mrs. M. Sackett, whose ministry has been much appreciated in London and several provincial Elim Churches, return to the United States of America on September 27th.

That the Annual Ministerial Conference will be held at the Elim Bible College, London, during the month of October.

That a Church building has been taken over at Llandely, and Pastor Brewster is at present conducting the services there.

That if those who pay income tax would promise to give to the work a fixed sum for seven years, or for life, whichever is the shorter, we could reclaim the tax on the gift and this would add considerably to the amount given.

CONTENDING FOR THE FAITH

Spirit-Inspired Ministry—The Irresistible Attraction of the Word

TIMES OF REFRESHING.

Inspiring Ministry.

Canning Town (Evangelist J. F. Hardman). The Lord's people have recently held a profitable convention which was preceded by much definite prayer for blessing. The ministry of the Word through the various speakers was most refreshing and inspiring to all. The Holy Spirit searched the hearts of many, leading those present to deep self-examination. During the gatherings emphasis was laid upon the efficacy of the precious Blood. During the interval between the services an open air meeting was held to proclaim the Good News of salvation through the Cross of Calvary.

Messages were also given on "The Abundant Life," and "The Controlled Life." The speakers included Pastor C. Kingston, Evangelist G. Stormont, W. H. Urch, and E. J. Thompson.

There was one soul that surrendered to Christ in the final service of the Convention.

SPECIAL VISIT OF LONDON CRUSADER CHOIR.

Caterham (L. F. Lloyd Smith). "The end is not yet." Caterham saints have been proving the truth of those words during the past few months, in which the Lord has given blessing upon blessing in the ministry of the Word and song.



A Foursquare Gospel Gathering at Caterham.

In July last the church welcomed into its midst again, Pastor W. E. Smith, who returned to conduct Anniversary Services which were held to commemorate "One year's" progress as a church, the result of his ministry during a Pioneer Tent Campaign in 1934. The hearts of the people were rejoiced to see God's servant upon the platform and to listen to his ministry again. He also expressed joy at seeing what God had done in building up the work and providing such a beautiful hall, as we now worship in.

But—the end is not yet. Recently, with real Foursquare faith, we applied for and successfully obtained in answer to prayer, the local cinema for a Sunday night, for

the express benefit of a return visit of the London Crusader Choir (directed by Pastor Douglas B. Gray).

God blessed abundantly a wonderful service, and answered the many prayers of His people in sending along nearly 400 people, whilst outside torrential rain swept along the streets. This large gathering stood in the Capitol Cinema and sang at the top of their voices the joyous hymns for which this movement is famous, the full London Crusader Choir occupying the stage, and rendering an inspiring programme of music and song.

One's heart was stirred to its depths as one listened to the songs of Zion rendered so magnificently by these consecrated young people. Sing on! London Crusader Choir, we feel sure your message to Caterham reached a wider sphere than seen by the naked eye. Who can tell as you journey and sing what eternal things are being wrought? Sing on! that Day shall declare it!

The special speaker on this occasion was Pastor P. N. Corry who delivered a stirring address on enthusiasm in religion, and the abundant life Christ came to give. He said "How can you account for the enthusiasm which attends this Movement? At this time of year it is usual to find enthusiasm centreing on the football field. When you associate enthusiasm with religion people think that something is wrong. I used to think that I had to take off my cheerful expression when I put on my cassock and surplice."

The following Sunday John Leech, K.C. paid Caterham a special visit; during the course of the service the Caterham Singing Band rendered a piece entitled "In the Pathway of Duty," after which Mr. Leech delivered a God-breathed message on "Spiritual Sacrifices," all hearts being deeply searched by the Spirit of God.

MONTHS OF BLESSING.

Encouraging Reports.

Hove (Pastor W. Field). The church here has experienced much blessing during the past few months, both through the ministry of the resident pastor and also through those servants of the Lord who have, from time to time, visited the church. Dr. McCrossan's visit was much appreciated; it was a great privilege to listen to the Word from this great Fundamentalist from across the water.

At a recent South Coast Rally Pastor J. McAvoy's ministry proved most helpful to all. A special missionary meeting which was held recently will long be remembered. Miss M. Paint from India gave the story of her work in that country.

None will forget the Sunday School Anniversary services, so full of encouragement and enthusiasm.

During the pastor's absence Evangelist Ladlow ministered to the Church. There are many signs of the Divine presence for which hearts are truly thankful. God is glorified in the souls that yield, the bodies that are healed, and in those who are receiving the Baptism in the Holy Ghost in the old-fashioned way.

THE DIVINE FAITHFULNESS.

Heart-Searching Power of the Word.

Ashbourne (Evangelist R. Cook). The past few weeks have enabled the saints in this Derbyshire centre once more to realise the faithfulness of God. During the period the church was without a settled pastor, Pastor Gordon and his workers from Tamworth rendered valuable service in ministry. The Bible Studies and Prayer Meetings are proving most uplifting, and precious seasons of hallowed fellowship are being spent in the Master's presence.

Two new members were recently welcomed into fellowship. This was followed by a blessed season of feasting with the Lord around His table.

The open air work is being steadily maintained week by week, and though little in the form of visible results, yet the seed of truth and light is being sown.

CRUSADERS BAPTISED.

Remarkable Healing.

Grimsby (Pastor V. S. Pritchard). That the Word of God is old yet ever new is proved by those who listen to the messages and heart to heart talks given by Mrs. Pritchard in the prayer and praise meetings each Tuesday evening, where the Lord's people receive much help and encouragement.

On a recent Sunday evening a special baptismal service was held, when Pastor Pritchard immersed six Crusaders, two being twin brothers, also the brother and sister of another family. God was in the midst, a spirit of reverence was manifest throughout the service, the hearts of the large number of people were touched as they witnessed the obedience of those who followed their Lord through the waters of baptism.

God is praised for another miracle of healing in the midst.

About the middle of July a Crusader brother, while working on a ship, on the Grimsby docks, had a condenser explode, burning his face. He was taken to hospital and had an immediate operation. The doctors and nurses never expected him to be able to see again, fearing that he was stone blind. Much prayer was offered and the saints rejoice to see him once again in the midst, having good sight in the right eye, the other daily becoming stronger. To God alone be the glory for this miracle of grace.

SHOWERS OF BLESSING.**Fruitful Convention Gatherings.**

Newtownards (Evangelist H. Palliser). Showers of blessing fell upon the saints during their recent convention at Newtownards. The Lord graciously gave an anointing to His Word as it was proclaimed. The messages given brought great blessing to all who gathered. Pastor Martin spoke on "Steps in Prayer," which was followed by an excellent address by Evangelist Douglas. In the evening service Pastor S. J. Cooper gave a splendid word of exhortation, followed by Evangelist A. Chuter. On the Sunday, Mr. Uprichard of Lurgan ministered the Word; in the evening service Mr. Carson, also of Lurgan, gave the gospel message. On the Monday, Evangelist A. R. Burt addressed the gathering.

A faithful work is being carried on in this church by Evangelist H. Palliser; the saints are being built up in the faith, and in the open air a real Gospel ministry is going on.

DRAWING POWER OF THE GOSPEL. Paths of Progress.

Sheffield (Pastor F. A. Farlow). The Word of God is being revealed in all its sweet simplicity by the Master's servants here in Sheffield. Miss Kennedy has now commenced a series of studies on the Holy Spirit.



**Evangelist
H. Palliser.**

The prayer meetings are blessed of God, divine healing, too, has a prominent part in these services, and frequently testimonies are given to the mighty power of God, of how He has stepped in when all else has failed. Hallelujah!

The Sunday evening gospel services bring a mighty congregation together, proving the drawing power of the gospel of Christ, and the gospel's power unto salvation is proved by souls being born again.

The breaking of bread service is very well attended, and the manifestation of spiritual gifts go to make this service a hallowed time in these trying and fast-closing days.

INSTRUCTIVE BIBLE STUDIES.**Sabbath Desecration.**

Letchworth (Pastor J. Hill). With the third baptismal service this year at Elim Tabernacle, Letchworth, a total of 22 persons have passed through the waters. This step has been taken in some instances as a direct result of special blessing received from the series of studies on Deuteronomy each Thursday evening by Pastor Hill. These studies have proved of marked blessing and have been rich in teaching.

For a considerable time the Crusader Branch has been divided into bands which are appointed to take the meetings from time to time. This method has proved a great success, every Crusader thus playing some active part. As a result new faces are frequently seen in the midst. One of the Letchworth band of Crusaders has just left for Missionary training.

Pastor Hill has what he terms a "Good

Samaritan Band, consisting of those Crusaders who are willing to be called upon for any service for the Lord—i.e., to visit a sick one, execute work, convey an invalid to a meeting and so on.

The opening of a modern swimming pool opposite the Tabernacle has been the subject of extensive discussion; originally the Council decided that if the Bath were opened on Sunday, it would at least be closed during hours of recognised public worship. As they failed to do this and subsequently arranged to have the Pool open all day on Sunday, a protest was made by the churches. In this connection Pastor Hill wrote the Council expressing his disapproval in "the wanton disregard of the Lord's Day, which had been a tower of strength to its people, and hoped that the definite religious urge which brought the beautiful town into being had survived sufficiently to cause them to "render unto God the things that are God's." Christians being in the minority, the Council have had their way, yet we do not despair (Rom. viii. 28). Now splendid open air meetings (outside both the Tabernacle and the Pool) are the order of the day on Sunday evening after the Gospel Service. By this means, it is earnestly prayed that the seekers after earthly joy will ere long be possessors of that joy which endures.

Note.—The photo which appeared on page 590 of the "Elim Evangel" dated September 13th was of a baptismal service at Smethwick, conducted by Evangelist J. Frame, and not at Dunfermline as stated. We regret this mistake.

Next Week : Special Crusader Number

Saved from the Surgeon's Knife



MRS. M. PRATTEN.

HAVING attended the Royal Northern Hospital for internal trouble I was informed that I had a growth which would necessitate an operation. So I attended the London Homœopathic Hospital, thinking that they could disperse the trouble, as I understood that they did not perform operations. However I was told that there was nothing for me but an operation, and I had a letter to go in immediately.

My husband would not let me go into the hospital, and as time went on I went to the Crystal Palace and was prayed for by Principal George Jeffreys. Soon after a letter came for me to go into the Royal Northern Hospital, but my husband took me to see a Harley Street specialist whom I had seen before, and had postponed the operation on account of my health. On this second occasion the specialist told me to go home and forget all about my trouble as the growth had disappeared. I was healed. Praise the Lord! (Mrs.) M. PRATTEN. (Palmer's Green).

MEMORABLE DAYS AT GLOSSOP CRUSADER CAMP

By Miss M. O. WALKER (Birmingham)

That there is joy in serving Jesus was certainly proved by the eloquent testimony of the bright company of Crusaders who spent their holiday at the Camp held at Beth-Rapha in August. Indeed joy and praise were the key notes throughout this period, and we can look back with grateful hearts to God for such a blessed time of Christian fellowship.

August Monday found a large number of friends from the Manchester church spending a day at the Camp, and in the evening a meeting was held in the games field attached to Beth-Rapha. Pastor Kelly of Huddersfield came over to pass on the message, and what a blessed time it proved to be, the countryside rang with praise to the King of Kings; small wonder then that many passers-by were constrained to stop and listen.

NEXT WEEK

Don't forget the special Crusader "Evangel." A number full of interesting features, photographs, news, etc. Order your copies at once, and see that your friends get this special Crusader Number.

This indeed proved a holiday with all the enjoyment of camp life, but without its inconveniences; how we enjoyed the simple games and out-of-door activities, but surely our greatest pleasure was found in doing service for the Captain of our Salvation, and ample scope was provided for this. A testimony meeting was held in the Tabernacle one evening, every Crusader joining in. The presence of the Lord was particularly manifest in this meeting, and our hearts just "burned within us" as we listened to glowing accounts of Jesu's power to save to the uttermost, regardless of time or place (one sister even telling how she accepted the Lord whilst working behind the counter in a Woolworth's store). Two solos and two pieces sung unitedly by the Campers completed the programme.



(Conducted by Pastor DOUGLAS B. GRAY)

CRUSADER RALLIES

NORTHERN AREA

HALIFAX

Saturday, October 12th in the Stannary

Congregational Church at 3 and 6.30 p.m.

conducted by

Pastors JAMES McWHIRTER and DOUGLAS B. GRAY

Singing by Miss Joan Holman and Massed Crusader Choir

SOUTHERN AREA

SOUTHAMPTON

Monday, October 14th in the Elim Tabernacle

at 7.30 p.m., conducted by McCrossan Musical Messengers

Convener: Pastor Douglas B. Gray

LONDON AND DISTRICT

Friday, October 18th

Kensington Temple

at 7.30 p.m.

GREAT FINALE to National Crusader Week

conducted by

Principal George Jeffreys and Revival Party

on return from Continental Campaigns

Does Christ satisfy the young people? Those testimonies, together with their owners' happy faces, would seem pretty substantial evidence that He does, abundantly. The Crusaders took part in various other services, and also in Open Air Services, where allegiance to Christ was vigorously proclaimed. What a blessed privilege thus to testify in these last days!

10 a.m. one morning found the party setting out by coach for a day's tour through some of the beautiful Peak country. How like the Psalmist we felt as we looked upon the "everlasting hills," "I meditate on all Thy works, I muse on the works of Thy hands." Our journey took us through Calver, and a pleasant surprise awaited us here; to our delight we were able to go over Cliff College, a privilege we keenly appreciated, and which was found intensely interesting.

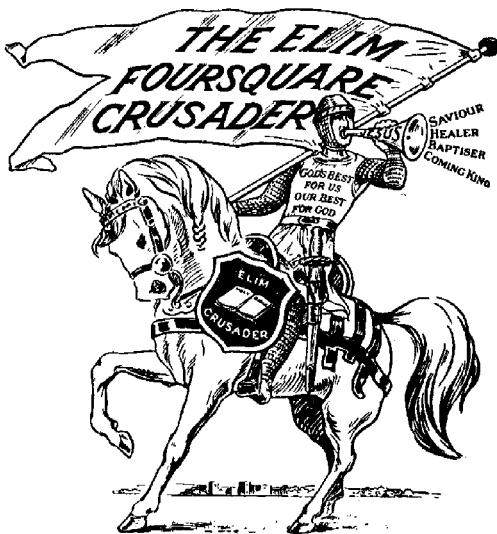
All too quickly the sunny days sped past, and the prospect of the "daily round

CRUSADER EVANGEL

Containing Crystal Palace address of our President, Pastor James McWhirter, articles by Miss Henderson, Camp contributions, etc., Crusaders in many professions, photographs from England, Ireland, Scotland and Wales, etc.

and common task" loomed near, but the best was yet to come—indeed a crowning event; a trip to York to hear our beloved Principal at the baptismal service on the 16th (a day before the close of Camp) was arranged. An early start got us into York in good time, and it was well that we made our way early to the Tabernacle, for it was packed an hour before the meeting was due to start. A never-to-be-forgotten meeting ensued, inspired singing, radiant throngs—an atmosphere permeated with the Holy Ghost; the Principal preached with power, bringing vividly before our minds the fact of the near return of our Lord, and in answer to the appeal many souls stepped over into the Kingdom. Hallelujah! One-hundred-and-ten candidates passed through the waters,

(Continued on next page).



BRITAIN'S YOUTH FOR CHRIST NATIONAL CRUSADER WEEK

October 6th to 13th (inclusive)

Thousands of Elim Crusaders in England, Ireland, Scotland and Wales, are now gathering forces to unite in the first great National Youth Crusade about to commence. Enthusiasm and determination is everywhere prevalent. No effort is being left undone to attract and win for the Lord Jesus Christ a great ingathering of souls. Prayers are ascending for a mighty Baptism of Holy Ghost power upon every branch, for an awakening amongst our young people, and for wholehearted surrender and abandonment to Christ. The programmes planned throughout the four countries are magnificent. Crusaders everywhere must do their part in bringing along and personally inviting others to the special services. Pray for the special campaigners and those on tour, for the rallies planned, and for one another. Make this our first united national drive one that will result in the winning of thousands of souls, for His sake.

MEMORABLE DAYS AT GLOSSOP (continued)

several cases of families being baptised together, being included. It was with overflowing hearts that we hurried away after the meeting, to start our long

journey back through the night.

Loth we were to leave the Camp next day, but it was with renewed strength and a greater determination to "press on

toward the mark" that we turned our faces homeward, yet looking forward with pleasure to the time when we may next meet together at Glossop Crusader Camp.

"I've got to Die, and I am Afraid"

IT was late one summer evening, when a little girl hurriedly knocked at the door of a house in a suburb of a large town. The knock was answered by a servant maid, and in reply to her inquiry, the child said she had come to ask if the young lady who brought the tracts round every Monday to Severn Row would please come and see a woman who had been taken suddenly ill and was dying. "She's taking on something dreadful," said the child, "and wants the tract lady to come and pray with her." The maid went in with the message and in a moment the "tract lady" who proved to be a girl of sixteen, came herself to the door to speak to the little messenger.

"Who is it, dear, that is so ill?" she questioned.

"Mrs. Nunn, miss; the doctor says her's a-dying."

"Oh, I am sorry; why, she seemed quite well on Monday. I am afraid I could not help her very much, but I will go at once and ask the minister to come."

"Oh! miss" (and the child's voice was very pleading), "that would take ever so long; he lives a mile away; and besides it is you as she wants."

"Then I will come. Tell Mrs. Nunn I will be there in a few minutes," replied the girl, thinking she could send a message to the minister after seeing the sick woman. As she hastily dressed for her short walk, the girl, who had only so recently given her own heart to Christ and commenced to work for Him, felt very troubled. She shrank from the interview. What could she do to comfort a dying woman? What could she say to point her to the Saviour? She had had no experience in such solemn work as this. But an earnest prayer for help went up from her heart, and, it seemed to her that the answer came even as she prayed, "Go; and lo, I am with you." He would speak Himself through her to the troubled soul.

She soon reached No. 2, Severn Row. It was a small cottage; the front door opened directly into the living-room, and the staircase wound upwards from one corner of it.

She was evidently being anxiously awaited, for the husband of the sick woman came down the stairs to meet her. "Oh, miss, thank you for coming so quickly; she's been a-crying out for you ever since the doctor were here an hour ago. Please go right up, she's quite by herself."

It was rather an ordeal for one so young, and her first look at the poor woman was somewhat of a shock. Only a few days ago she had talked with her at the door. Then she had seemed well and strong. Could it indeed be that Mrs. Nunn was this wild-eyed woman, with a look of terror on her white face, with her long black hair falling over her shoulders as she rocked herself to and fro on the disordered bed? Could it really be the self-satisfied, self-controlled woman she had seen week after week when making her round of the district? Yes; though so sadly altered, there could be no doubt, for even as the visitor paused for a moment, uncertain what to say, Mrs. Nunn stopped her wild moaning to cry, "Oh! miss, what shall I do? I've got to die, and I am afraid; what shall I do? tell me what can I do?"

Instantly all fear had gone, and the girl was standing close by the frenzied woman. Taking one of her hot, fevered hands, and holding it firmly, she replied, "Mrs. Nunn, dear friend, what can you do, but cry to Him who is always ready to help those who call upon Him? Mrs. Nunn," she continued, "I have known the Lord Jesus myself only a very short time, but I know He has forgiven me, and received me, and He will forgive and receive you. I know He will, He is too good and too kind to turn anybody away. Shall I ask Him?" Without waiting a reply, and still keeping the sick woman's hand in hers, she fell upon her knees, and in simple words asked her Saviour to speak peace to the troubled soul. Gradually the moans ceased, the woman became quieter and calmer, and when the brief prayer was over, her parched lips tried to whisper, "Amen."

Then the visitor rose from her knees, and seating herself at the bedside, took from her pocket a small Bible. Turning to the 51st Psalm, she read slowly and distinctly: "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

"Oh, miss, my dear, could my sins be washed away? Do you think they could? Ah," she added, without waiting for a reply, "you do not know, I couldn't tell you how wicked I've been; how horribly I've sinned against God and man. I'm afraid I'm too bad."

"No; Mrs. Nunn. None are too bad to be forgiven if they truly repent, for the Blood of Jesus Christ, God's dear Son, cleanseth us from all sin."

"All sin'; 'all sin.' Then that means mine—all the sins of my life. It seems too good to be true. Oh, that I could believe it!"

"All our iniquities on Him were laid,

All our indebtedness by Him was paid,"

quoted the visitor, adding very softly and reverently, "The Lord hath laid on Him the iniquity of us all."

Then she rose to say "Good-bye," feeling her visit had been long enough, but promising to come again very soon.

Contrary to all expectation, Mrs. Nunn lingered two or three weeks, but soon it was seen the end was near. During these weeks other believers in the Lord Jesus, including the minister, visited the dying woman, but to the "tract lady" the warmest welcome was always given, and it was to her, one evening not long before the end came, that she was able to say, "All is well with my soul. I know I am forgiven, and I am not afraid to die now."

"All my iniquities on Him were laid."

"The Lord hath laid on Him the iniquity of us all."

Very peacefully she fell asleep, to awake no more on earth, she had gone to dwell with those who like herself had washed their robes, and made them white in the Blood of the Lamb.

Reader, you will have to die; even now death may be very near. Are you afraid? If so, accept Christ now. To-morrow may be too late.



"I've got to die, and I am afraid."

Classified Advertisements

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

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

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BOURNEMOUTH.—"Salaam." Board-residence; bright, Christian guest house; central position, near sea, trams, chimes; special winter terms; gas fires in bedrooms; every comfort. Miss Cavill, 14, Campbell Road, Boscombe. B2181

BRIGHTON.—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B2138

CORNWALL, NEWQUAY.—Picturesque, Christian guest house, standing in its own beautiful grounds, homely Christian fellowship, suitable for permanent guests, semi-invalids considered; terms from 2 guineas weekly. Apply, Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. B2166

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

ELIM REST HOUSE.—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire. B2182

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2182

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park, Abercorn 3547. B2177

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CLAPHAM.—3-roomed flat, bath, own meter, 15/-. Also 1 large room and kitchenette, ground floor; e.l. own meter, 12/6; about 5 minutes assembly, Clapham Common Underground, and buses. Box 386, "Elim Evangel" Office. B2183

CLAPHAM PARK.—House for sale, nr. Elim Woodlands; excellent condition, 2 floors; 2 reception, kitchen and scullery, Ideal boiler, nice tiled bathroom, 4 bedrooms (basins h. and c. in 2). Price £1,200. Box 389, "Elim Evangel" Office. B2192

TUNBRIDGE WELLS.—To let, unfurnished flat, top floor; sitting-room, 2 bedrooms, kitchen, use of bathroom, geyser; gas, electric, own meters; suit two ladies; quiet, select house.—Householder, 61, The Pantiles. B2186

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CHAUFFEUSE, urgently requires post, any capacity where safe, courteous driving is desired; 16 years' clean licence; London and country experience; part or whole time; used long distances. Box 388, "Elim Evangel" Office. B2190

COMPANION-HELP, or housekeeper, young, experienced, live as family; Christian people. Box 387, "Elim Evangel" Office. B2188

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A REFINED useful help wanted, in small select guest house; interest taken and some cooking required; other help given; extra good home, liberty and kindness. Lister House, Park Street, Hitchin. B2191

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PIANO Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest and most up-to-date method. Two Guineas (all books and postage free) or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368 "Elim Evangel" Office. B1966

FOR SALE.

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BIRTH.

COURT.—On August 26th, to Pastor and Mrs. H. A. Court, of Ilford, the gift of a daughter, Olive Eunice.

MARRIAGE.

TOLLWORTHY: SMITH.—On September 14th, at Elim Hall, Southey Road, Wimbledon, by Pastor E. C. W. Boulton; George Frederick Tollworthy to Gladys Irene Smith.

WITH CHRIST.

BARROW.—On September 8th, Mrs. H. Barrow, aged 73; member of Elim Church, Brighton. Funeral conducted by Evangelist G. Ladow.

BEER.—On September 9th, Miss Eliza Beer, aged 74; member of Elim Church, Brighton. Funeral conducted by Evangelist G. Ladow.

HARVEY.—On September 10th, Annie Harvey, aged 73, of Barking, passed into the presence of the King. Funeral conducted by Pastor J. McAvoy.

LEES.—On September 6th, Mrs. Grace Kathleen Lees, aged 40; member of Elim Church, Brighton. Funeral conducted by Evangelist G. Ladow.

MAUNDER.—On September 8th, Mrs. Mary Helena Maunder, aged 50, of Kenton. A member of Elim Church, Exeter. Funeral conducted by Pastor E. Gastler-Steward.

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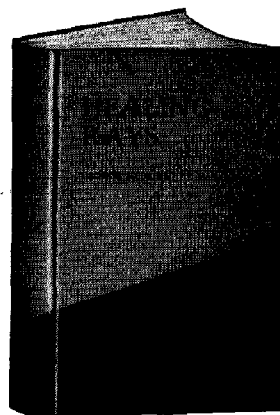
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