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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 22

NOVEMBER 15, 1926.

Twopence

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**ORDER CHRISTMAS DOUBLE NUMBER NOW!**

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

Baptiser

*The Official Organ of the Elim Pentecostal Alliance in the British Isles and printed and published twice monthly at the London headquarters*

Coming King

# That's My Business

## A Word to the Unsaved

"WILL you accept a little gospel tract?" I said to a gentleman in the train one day. "It's no use to me," was the curt reply. "How is that?" I asked. "Is your soul saved?" "That's my business," he answered. Perhaps you would be inclined to answer in the same way, and I am sure I am not going to contradict you, for most undoubtedly it is your business, but let me ask you, **HAS THIS BUSINESS BEEN ATTENDED TO?** If not, are you not condemning yourself when you try to prevent anyone else from interfering in the matter, by declaring that it's your business? It's your business to see that your house is safely locked before going to bed at night, but if you had neglected to look to the bolts and locks and the policeman rang the bell in the middle of the night to tell you that your front door was open, you would scarcely dismiss him with a short, "That's my business."

Ah, friend, you may try to hide the truth from yourself, but those words, "It's my business," tell

too plainly of a condition of things that will not bear the light.

When a sinner gets saved, it's someone else's business besides his own. If God so loved a poor sinner like me, as to give His Son to die for me, and if I have trusted Him as my Saviour, surely I am bound to be ready to say so to whosoever questions me about it. "Be ready to give an answer to every man that asketh you a reason of the hope that is in you" wrote the Apostle Peter, and those who have a good reason for their hope will not be slow to give an answer. I daresay the man who went to the king's marriage supper without a wedding garment, thought it was his business what clothes he wore, but when the king came in and asked him, "How camest thou in hither not having a wedding garment?" The man was speechless.

Dear, unsaved friend, face the matter squarely, and let me plead with you to "mind your own business" by receiving Christ as your own Saviour.

## THE ANNUAL Christmas Convention

will be held in the new

**Elim Tabernacle, Ravenhill Road  
BELFAST**

Saturday, December 25th to Monday, December 27th, 1926

Convener: **PASTOR GEORGE JEFFREYS**

Speakers will include **PASTOR GOMER JONES**  
and ministers of the Elim Alliance

Friends desiring accommodation should write at once to the Convention Secretary, 3, University Avenue, Belfast.

### PRELIMINARY ANNOUNCEMENT

**PASTOR GEORGE JEFFREYS'**  
**Revival & Healing Campaign**  
**AT GLASGOW**

Commences

**Sunday, January 23rd, 1927**

**PASTOR GEORGE JEFFREYS  
IN LONDON**

**Revival and Healing Campaigns**

**ILFORD**

**SUNDAY, November 21st to WEDNESDAY, December 1st**

**SUNDAYS at 3 and 6.30 p.m. in the**

**EMPIRE KINEMA, Ilford Lane**

Week-nights (except Saturdays) at 7.30 } In the **ELIM HALL,**  
Tuesday & Thursday afternoons at 3.30 } **Scrafton Road**

**BERMONDSEY**

**SUNDAY, December 5th to TUESDAY, December 7th**

**In the TOWN HALL, Spa Road**

**Sunday at 3 & 6.30. Monday & Tuesday at 3.30 & 7.30**

**COME!**

## SMALL ADVERTISEMENTS

A limited number of small advertisements will be accepted for insertion under this heading, at the rate of 1d per word, with a minimum charge of 2s. Send stamps or Postal Order with copy to Elim Publishing Office, Park Crescent, Clapham, London, S W 4

### SITUATIONS WANTED.

**Young Girl** (Elim Crusader) 17 years of age, has knowledge of work in printing business. Two years in last situation. Address letters "F," Elim Publishing Office, Park Crescent, Clapham, London, S W 4

**Male** Book-keeper, aged 27, requires post with Christian firm, in London or near home. Write C D 6, Neville Road, Forest Gate E

### HOLIDAY HOMES.

**Clapham Park.** Elm Woodlands, the home of the Elim Bible College, open for visitors for short periods. Splendid position. Healthy surroundings, 4½ acres grounds. Write to the Matron, Elm Woodlands, Clarence Road, Clapham Park, London, S W 4

**Ramsgate.** 12, Guildford Lawn. Mrs Lancaster offers comfortable board-residence at moderate inclusive terms to visitors of residents. Fellowship in the Lord valued.

### PUBLICATIONS.

**Spiritual Songs** is a new hymn book compiled by Pastors Martin G. Gensichen and Karl Ecke. *Staff Notation.* Price 1s net (by post 1s 1d). Send P.O. or Stamps to Elim Publishing Office, Park Crescent, Clapham, London, S W 4

# The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

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

Vol. VII

NOVEMBER 15, 1926

No. 22

## The Manner of the First Resurrection

By PASTOR GILBERT T FLETCHER (*Elim Evangelistic Band*)

THERE is a great deal of misunderstanding in the minds of people concerning the subject of the Resurrections. Many believe—because they have been erroneously taught—that there will be one great Resurrection Day at the end of the world, when all men—good and bad, saint and sinner—will be raised for judgment at the Great White Throne.

Such doctrine is certainly not according to the Word of God, and it is with the object of correcting these false views, and of setting forth the truth of God on this great subject, that the writer would ask the attention of the reader, and would pray earnestly that the good hand of our God may be upon us as we meditate, and that the Holy Ghost may graciously guide us into all truth, that we may rightly divide the Word of God, and build upon a sure foundation.

In the first place then, let us understand that Scripture plainly teaches that there will not be one great general Resurrection Day, but *Two Distinct Resurrections* with an interval of time between, and that these Resurrections affect *two separate classes* of people, viz. believers and unbelievers, saints and sinners.

The First Resurrection occurs *before* the Millennium (Rev. xx 5) and the Last Resurrection takes place *after* the Millennium and following earth's last great battle, Gog and Magog (Rev. xx 12-15).

Thus we see that between these Two Resurrections there will elapse —

(1) Seven years, beginning immediately after the Rapture of the Church, and culminating in the great battle of Armageddon (Dan. ix 27, etc.)

(2) The Thousand Years' Reign of Christ, called the Millennium (Rev. xx. etc.)

The order of the First Resurrection would appear to be —

(1) Christ the Firstfruits (I Cor. xv 23)

(2) Those mentioned in Matt. xxvii 52

(3) Those who are *His* at His Coming (I Cor. xv. 23, I Thess. iv. 16)

(4) The Tribulation Saints (Rev. xx 4).

Thus it will be noticed that *only those who are Christ's* i.e., *Believers*, will participate in the First Resurrection.

The Resurrection of the saints is referred to in the Bible as follows —

The First Resurrection (Rev. xx 5, 6)

The Resurrection unto Everlasting Life (Dan. xii 2, John v 29)

The Resurrection of the Just (Luke xiv 14)

Undoubtedly then, we may expect the First Resurrection to take place at any moment now, for the Coming of the Lord draweth nigh (James v 8), and when He comes, "The Dead in Christ shall rise first" (I Thess. iv 13-18).

After the First Resurrection and the Rapture of living saints, will follow the Millennium. "Then cometh the end" (I Cor. xv 24), i.e., the Resurrection of the *unsaved* for judgment at the Great White Throne (Rev. xx 12-15).

This last Resurrection is referred to in Scripture as —

The Resurrection unto shame and everlasting contempt (Daniel xii 2)

The Resurrection of damnation (John v. 29)

The Resurrection of the *dead* for judgment (Rev. xx 12)

(No *believer* will stand before the Great White Throne for judgment, for Christ bore all our judgment upon the Cross of Calvary. Believers will stand before the *bema of Christ* that service might be judged, and reward given or loss suffered, according to merit.)

That this Last Resurrection is independent of the Resurrection of the Saints, and that it takes place after the Millennium as we have previously indicated, will be clear from Rev. xx 5.

With reference now to the *rapture of the Church*—which is a subject vitally connected with that of the Resurrection of the Saints, seeing that this First Resurrection takes place at the Coming of Christ, I firmly believe the Word of God teaches us that the Rapture will be *secret*, as far as the world is concerned.



# THE ELIM EVANGEL



The world did not see our Lord Jesus rise from the dead, neither did the world see Him after His Resurrection, when for forty days He appeared unto His disciples and gave them those precious Bible Reading in things pertaining to the Kingdom of God (Acts 1-11), neither did the world see Him ascend to His Father's throne only disciples were gathered on Mount Olivet when He left the world for the realms above, from whence He had come into the world to redeem fallen mankind (Luke xxiv 50, 51, Acts 1, 9) The last sight the world had of Jesus was when He hung upon the cross of Calvary.

Even so, when Jesus comes again 'into the air' (I Thess iv 17) the world will not see Him (Rev 17 does not apply to His Coming for His saints, but to His Coming with His saints, it is only logical to believe that He must first of all come for them, before He can come back with them)

But although the world will not see the saints go to be with Christ, yet the world will certainly miss the saints when they have gone

When Enoch was 'translated' that he should not see death, the people of the world did not see him go, but he was missed, for it is recorded by the Holy Ghost that he was *not found*—the inference being that a search was made for him which resulted in disappointment (Heb xi 5)

Again, Elijah was taken to heaven in a chariot of fire drawn by horses of fire; he had previously asked God to send him the death-angel, but God had something better for him, and he was taken to heaven without dying After his rapture he was sought for, but *not found* because those who searched for him sought in the wrong place, they looked for him on earth when he was in heaven (II Kings ii 16-18)

*History will repeat itself* when the saints are taken away—they will be *missed*, but *not found* because they will be with the Lord in the air. Hallelujah!

Again, it were surely not possible for so many people to be *suddenly* taken away from the world, without them being *missed*

Now just as the world will not see the *living saints* leave the world to be with Christ, so will the world not witness the resurrection of the dead in Christ

Let us consider the resurrection of Christ for a moment, for His resurrection will be the pattern of the believer's resurrection

Surely we all agree, after reading the Gospel accounts of that wondrous event, that there was nothing hurried or disorderly about it He rose majestically, orderly and divinely, from the grave There was no human witness of the event itself, but eye-witnesses saw the empty tomb, the tidy grave-clothes, and the risen Lord Himself We would lay stress then upon the fact that although His resurrection took place *secretly*, yet when the women came early in the morning of the 'First day of the week' they saw

*the stone rolled away from the sepulchre*, the Gospel records inform us that it had been removed by an *earthquake* (Matt. xxviii 2; Mark xvi 4, Luke xxiv. 2 John xx 1)

Again, we read in Matt xxvii 51-53, that when Jesus died, amongst other wonderful signs, "the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves *after His resurrection*, and went into the holy city, and appeared unto many."

Thus we find in connection with this First Resurrection, the *opened grave of Christ*, and the *opened graves* of some of His saints

To my mind, therefore, it is not unreasonable or unscriptural to believe that when the sleeping saints are raised at the Coming of Christ, "the *opened graves*" will bear witness to the mighty miracle that God has wrought, and that just as the world did not see Christ rise from the dead, and will not see the living saints transformed and translated in the twinkling of an eye, neither will they see the glorious resurrection of the sleeping saints, but will behold the evidence of that event in the *open graves*

A few last thoughts concerning the *glorified bodies* of the saints

There are those who affirm—notably the Russellites and kindred false teachers of religion—that Christ Jesus did not rise with the same body as that in which He suffered on the Cross, and they therefore teach that believers will not have these same bodies in glory The Bible teaches that *the resurrection body of Christ was the same body, only changed*

The following Scriptures will bear testimony to this truth —

(1) John xx 25-27 makes it quite clear that it was the same body

(2) Revelation v 6 shews us the vision of the young Lamb still bearing in glory the marks of the slaughter

(3) Zechariah xii 10, Rev 17 with Zech xiii 6, which give us the prophecy of the appearing of Christ at the battle of Armageddon, when He reveals Himself unto the House of David, shews us Christ still occupying the same body in which He suffered death

Undoubtedly His glorified body was a body of 'flesh and bones'—the blood had been all poured out as a sin-offering upon Calvary.

It was a body which He could make visible or invisible according to His own will

It was a body which was not subject to human limitations

It was a body which was not subject to human weakness or infirmity

It was a body of life, over which death had no more power



# THE ELIM EVANGEL

In other words, *it was the same body* in which He had died, only it had been transformed by the *omnipotence of God*.

When we turn to the wondrous accounts of the Transfiguration of Christ as recorded in Matt xvii 1-9, Mark ix 1-8, Luke ix 28-36, we behold Moses and Elias appearing with Christ in *glorified bodies*. There for a while the Divine Glory which abode within the Master burst forth through the "earthen vessel," and shining through His garments, was revealed unto His three chosen witnesses, Peter, James and John.

We notice three things about this wonderful event, (1) That it was the *same body* in which Jesus had ascended the holy mount, only it was now *radiant with Divine Glory*.

(2) That Moses who had died, and who represents the sleeping saints who will be raised at the Coming of Christ, had a *glorified body like Christ's*.

(3) That Elias who was translated that he should not see death, and who represents the living saints who will be changed at the Coming of Christ, also had a *glorified body like Christ's*.

So when the Lord shall come in the air, His saints will have *glorified bodies* like unto His (Phil. iii 20-21)

These mortal bodies will then be redeemed, and be made immortal (Rom viii 23)

Then, "this corruptible" must put on "incorruption," and "this mortal" must put on "immortality" (I. Cor xv 53).

But let us pay particular attention to that little word "*this*," for it is a clear indication that we shall, like our Lord and Master, have in glory the same bodies which we inhabit in this life, only they will be *changed* (I. Cor. xv 51-52)

Our bodies at present are subject to temptation, weakness, infirmity, death. In our present state we groan, we suffer grief and pain. But *then* we shall have bodies full of life, full of power, and full of glory. In our present state we could not bear the fulness of the glory of Christ, but then, with glorified bodies, we shall behold the glory of Christ, and shall for ever serve and worship Him (Rom viii 23; II Cor v. 1-8; I John iii 2, etc)

Praise God, when our Saviour comes again, whom we expect at any moment now, nothing human or satanic can prevent our rapture, but *Divine power* shall triumph over all, and we shall rise to meet our Lord in the air.

May God be pleased to bless His Word, and purify our minds, and keep us waiting for Him, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

## Items of Interest

Special Christmas Double Numbers of the *Elim Evangel* and the *Young Folks' Evangel* will be published next month. Read the particulars on the last page of this issue.

\* \* \*

Attention is drawn to the announcement on the cover of this issue of the Annual Belfast Convention. Full particulars will be printed in our special Christmas number, but meanwhile, those desiring accommodation should write immediately to the address given.

\* \* \*

An announcement will also be made in our Christmas number with regard to special services in the London area during the Christmas holidays.

\* \* \*

The Annual Convention at Pontypridd will be held in the *Elim Hall* from December 24th to 27th. The convener will be Pastor W. Roderick, and the speakers include Messrs R. Edwards (Pontyates), D. J. Jones (Manselton) and W. Bell (Pontardulais).

\* \* \*

On Saturday, October 30th, two of the local *Elim Crusaders*, Mr. A. Greaves and Miss M. Hallom, were united in marriage in the *Elim Hall*, Mason Street, Hull. The ceremony was conducted by Pastor E. C. Boulton.

A special campaign is to be conducted in the new *Elim Hall* at Hull by Pastor W. J. Jeffreys, from December 7th to 16th.

\* \* \*

Pastor and Mrs. Charles Kingston held a series of meetings last month in the Wesley Church, Winnipeg, which were much blessed of God. Numbers were saved, healed and baptised in the Holy Spirit. Following the Winnipeg meetings, they commenced a campaign at Saskatoon, Saskatchewan.

\* \* \*

"I was very pleased to see the splendid book received by one of our scholars for the answers to Questions for August, and hope this will encourage others to look into the Word of God. . . the lad's parents were very pleased too." This is the way a worker writes to us regarding the book prizes which are awarded every month for answers to the "Bible Questions" on the back page of the *Young Folks' Evangel*. Three good books are given every month, but we are going to give six books for the Special Christmas issue. Does your child get a copy of this helpful magazine each month? If not, send your subscription (1s 6d. per annum, post free) to the *Elim Publishing Office*, or order from your local *Evangel Secretary*. Do it to-day!



# THE ELIM EVANGEL

## Pastor George Jeffreys at Carlisle

The First Week of the Campaign

By J WELSH

**A**FTER one week of Pastor George Jeffreys' campaign at Carlisle, we are full of praise to our adorable Lord. Many of His own dear children have been brought together to hear more about their inheritance in Christ Jesus. Over fifty precious souls have accepted salvation through faith in the Saviour. Increasing numbers have gone out for prayer at every Divine Healing Service. Sick ones are being brought in from country places, and faith is rising.



OFF TO THE NORTH WITH THE FOURSQUARE GOSPEL  
A send-off to the party at the Elim Bible College

being healed of a broken ankle after suffering for three years, another was delivered from rheumatoid arthritis of five years' standing, another who suffered with bad eyesight all her life was healed. "I suffered," said another sister, "for twenty-two years with insomnia, now I sleep like a little child." These are but a few of very many testimonies given during this first week.

All denominations are participating in the meetings, and are on the tip-toe of expectation for a mighty out-

Several have professed to having received a real touch of healing from the Lord. A sister testified to

pouring of the Spirit of God. Hallelujah! Pray! Pray! Pray!!!

### Elim Daily Bible Readings.

## The Lord's Table

By PASTOR E. B. PINCH.

*Selected portions of Scripture for daily reading with devotional comments*

**December 1st Wednesday Genesis xlix.** "Unto Him shall the gathering of the people be" (v 10). Not to a creed, nor a church, but to a person. There is a holy magnetism about the person of Jesus. None has ever come within the influence of His radiant personality without instinctively gathering the closer to Him. Is not this the great secret of unity in the Spirit? Drawn to Him, and united in Jesus.

**December 2nd Thursday Joshua xxiii.** "Take good heed therefore unto yourselves, that ye love the Lord your God" (v 11). In Joshua's great, and closing address, to the people, he offers them three great incentives to faithfulness. Firstly, he reminds them of God's goodness in past days (v 3). Then follows the exhortation to remember the promises (v 5), and, finally, he warns them of the judgments that threaten the unfaithful (verses 12, 13).

**December 3rd. Friday I. Samuel xxx.** "And David recovered all" (v 18). In this he is a true type of Jesus. Spoiled and ruined by our enemies, in Him we found one to espouse our cause, and snatch from the hands of the devil all of which he had robbed us. The great truth which this message emphasises is the completeness of the victory.

**December 4th Saturday Isarah lxiii.** "I will mention the lovingkindnesses of the Lord" (v 7). Could we not add our testimony that all these words are true. He shares our affliction, saves us by His presence, loves, pities, and redeems us, and when the way is rough and impassible, carries us in His arms (see verse 9).

**December 5th. Sunday John xix.** "Jesus in the midst" (v 18). It seems suggestive and typical of the whole purpose



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and plan of His coming, that in the hour of His sacrificial death, He should be found in the midst of sinners. Moreover, these two thieves are, themselves, representative of the two great classes into which men are divided. Those who deride Him and are lost and those who plead for mercy and are received. There is no third class.

**December 6th Monday. Judges xx** "Then all the children of Israel came unto the house of God, and wept, and sat there before the Lord, and fasted" (v 26). Note the progression in verses 18, 23 and 26. Defeated, they refuse to accept this as a sign that God will not ultimately cause them to triumph. They encourage themselves, and seek God afresh, each time their pleadings gaining fervency by the desperateness of the occasion.

**December 7th. Tuesday Acts xxvii.** "And when the south wind blew softly, supposing they had obtained their purpose" (v 13). How many a life is shipwrecked because men will judge by the natural appearance, rather than declared purposes of God. There is a soft wind blowing over the world just now, men are crying "Peace, peace," and fondly imagine that they will gain their purpose, but God declares that a tempest is coming. Do not be deceived, nor venture out from the place of refuge.

**December 8th. Wednesday Song of Solomon vii.** "This thy stature is like to a palm tree" (v 7). In these words the grace and virtue of the church, as the Bride of Christ is set forth. How upright and straight is the palm tree, and how deeply it strikes its roots, which take a firmer grip as they bend to the storm. The presence of a palm tree in the desert is the sign that water is beneath. May our roots ever be nourished by the water of life.

**December 9th. Thursday. Isaiah lxiv.** "Oh that thou wouldest rend the heavens, that thou wouldest come down" (v 1). Some of the direct results of the Lord's visitation of His people are here set forth. The mountains, so truly representative of insurmountable obstacles, all disappear before Him. A fire is kindled by His presence causing the waters to boil, waters usually being employed to signify nations and peoples.

**December 10th. Friday. 11. Samuel xxiii.** "He stood, . . . and defended . . . and slew . . . and the Lord wrought a great victory" (v 12). Yes, we have our part to do. We must pray as though God were doing it all, and fight as though we were doing it all, and He will work the victory. God's promises of help are no encouragement to slackness.

**December 11th Saturday. I John iv.** "Greater is He that is in you, than he that is in the world" (v 4). There is no possibility of overcoming the evil which is in the heart of the world, who is the source of all its deceptions, and the strength of all its allurements, unless we be defended by the mighty one who is willing to make His home in our hearts. It is the story of Goliath and David. The battle of the two champions.

**December 12th. Sunday. Nehemiah xii** "Also that day they offered great sacrifices and rejoiced" (v 43). Sacrifice and joy were wedded in heaven. "Who for the joy that was set before Him, endured the cross" The joy is certain and assured, if we will truly sacrifice.

**December 13th. Monday. John xx** "The disciples went away . . . but Mary stood without at the sepulchre" (verses 10, 11). It is the bond of an intense and personal affection that refuses to be separated, and lingers longest whilst a link with the loved is left. There her heart's hopes are buried. No temple service can satisfy her. And to her of the deep and ardent love is granted the first revelation of His resurrection.

**December 14th. Tuesday. Matt xxvii.** "He saved others, Himself He cannot save" (v 42). No truer word was ever spoken of our Lord. It is the glory of the gospel. Knowing well that our life could not be purchased, but by His death, our freedom but by His bondage, our healing but by His suffering, He willingly offered Himself. He could not save Himself. Thanks be to God, He saved others.

**December 15th. Wednesday. Isaiah lxi** "Before they call I will answer, and while they are yet speaking I will hear" (v 24). This is the happy expression of love's gracious anticipation. Does it not suggest that the more we live in the power of that new life, and abide in the New Jerusalem (verses 17 and 18)—in other words the more close we abide in Him—the more immediate is the answer to our prayers?

## The Prayer Life

*O Thou that hearest prayer, unto Thee shall all flesh come*—Psalm lxx 2.

**A**S we seek to contemplate this wonderful subject of prayer, let us ask God to give us anointed eyes to see the beauty in the life of prayer—heart communion with the Living God.

As the unbelievers see no beauty in Christ that they should desire Him, so to the natural man there is no beauty or attractiveness in the life of prayer, but to the anointed child of God there is a most desirable loveliness in Christ and a compelling attraction toward the hidden life of constant communion with Him.

Coming now to details, one may inquire—

1 *What is prayer?* Psalm xlii 7 "Deep calleth unto deep," man calling out of the depths of his heart unto the unfathomable depths of the great heart of God.

2 *Why should we pray?* Because we are priests (Rev. i 5, 6, I Peter xi 9). The priest was essentially an intercessor.

3 *Encouragements to pray* Psalm lxxv 2. How blessed to know that we are not praying to gods of

wood or stone, but to one who "hears prayer."

4 *Fellowship in prayer* Heb vii 25. When we are praying, we are having fellowship with Jesus. "Who ever liveth to make intercession for us" Prov. xv 8. We are delighting the heart of our God, Whom we have grieved so often.

5 *Command to pray.* Rom xii 12, Luke xviii 1. Here and in many other Scriptures we are exhorted to pray.

6 *Kinds of prayer* I Tim ii 1. There is a great variety in the prayer life. There is the simple request, the spirit of grace and supplication, the giving of thanks, the prevailing prayer of Jacob (Gen xxxii); the importunate prayer of the widow, the spirit of intercession "cutting between" (Ezek. xxii 30). We have a beautiful example of intercessory prayer in Ex xxxii 31, 32. Moses was here the intercessor. God had said (v 10) "Now therefore, let me alone that my wrath may wax hot against them, and I will make of thee a great nation."



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Moses, we find, was not seeking anything for himself, but his heart yearned over his people—he was willing indeed to share their fate if they were not forgiven (Compare Paul's statement in Rom ix) May God by His Spirit make us true intercessors, praying in that faith which worketh by love and compassion for a lost world. There is also the deep spiritual travail, when the Holy Ghost uses this vessel of clay to groan and agonize through, that sinners may be brought into the Kingdom

7 *Watching in prayer*. Col. iv 2 and I Peter iv 7. That patient waiting in prayer, knowing that He who hath promised is faithful.

8 *Fasting in prayer*. Daniel ix 3 Note his deep concern as he set his face to seek God for the fulfilment of His promise, regarding the return of the Remnant. How then ought we to seek God in these last awful days when "by the Book" we understand that we are fast approaching the end of the Age.

9. *The suffering of prayer*. Heb. v 7 and Matt xxvi 36, 38, 39 Note the two "groups," and Jesus "going a little farther" He also went "farther" in suffering and self-sacrifice than He has ever asked us to go. Has Jesus taken you a little way with Him in the fellowship of His sufferings? Has He given you the blessed privilege of watching with Him in the last *great hours* of the Church's opportunity? What are you doing? Sleeping? Surely as baptised saints, God has privileged us to enter a little deeper into the mysteries of the prayer life! "Could ye not watch with Me one hour?" What are you making of your priestly ministry of intercession? The *night* is far spent, the *day* is at hand.

10. *Heart preparation*. I John ii 20 Heart condemnation hinders faith. Here we let down in our prayer life. Prayer is an elevator that brings us to a place where faith is ever operative. Faith brings the answer (I John v 14-15)

11 *The glory of prayer*. Luke iii 21 and ix 29 Following the wrestling, watching and suffering in prayer, we shall reach the glory plane in prayer,

where God will open the heavens. There is power, beauty, joy and refreshing in communion with God.

12 *Victory in prayer*. Eph vi 12 How encouraging it is to know that we may have victory in prayer! That, though the heavens may seem as brass above us, if we but persevere and trust God, the clouds will break, and, thank, God we can get through. We have a supernatural foe, and a supernatural weapon with which to fight (II Cor x 4), and the victory is assured (Col ii 15). These same principalities and powers against which we wrestle have been despoiled, and put to utter confusion and rout by Jesus' victory on Calvary. Hallelujah! When the King of Glory ascended on high, nothing could withstand His progress. All demoniac forces had to give way and let Him through; and because He, our forerunner has entered in, we can enter in with our prayers. Jesus never asks us to go where He has not travelled before, so we can have victory in the heavenlies against all spiritual powers of wickedness there, seeing Jesus has utterly conquered them!

13 *The rest of prayer*. After the conflict and victory, comes the rest of assurance. "If we know that He heareth us, whatsoever we ask, we know that we have." How blessed it is when the Holy Spirit whispers, "it is enough," "refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded."

14 *The communion of prayer*. The battle over, the spirit at rest in sweet communion with Him whom our soul loveth. Like John, we can lay our head upon His breast and enjoy heart communion with our great High Priest. Words are no longer needed, instead there is that silent interchange of confidence and love.

15 *The reward of prayer*. "Thy Father which seeth in secret, shall reward thee openly."

The prayers of the saints are put in golden bowls (Rev v 8, R V.) and offered upon the Golden Altar (Rev vii 3)

"Lord! Teach us to Pray"—B S

## The Holy Spirit *the Same Now as at Pentecost*

*"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance"*—Acts ii. 1-4

IT is said of Jesus that He is the same yesterday, and to-day and forever—no change in His character or disposition. He was born a babe, matured, and passed for the carpenter's son. His lifeless body had to be carried down from the cross. He was carried to the manger and carried from the

cross. He was put in the manger and put in the grave. But God took Him out of the grave, in spite of man's seal and watch.

In an equally true sense it can be said of the Third Person of the Trinity, the Holy Spirit, "He is the same yesterday, and to-day, and forever." His pre-



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sence was in the tabernacle at the mercy seat His presence was in the holy of holies in the temple And then in a special way He tabernacled with the one hundred and twenty

The Holy Spirit knows no decay, no change And, since the glorification of Jesus Christ, He has been manifested as the Comforter, as the Energiser, as the Power from on High He was manifested as visible fire on the heads of the one hundred and twenty, even controlling their vocal organs How submissive, how yielded were they The silence of man was a prelude to the voice of God Man ceased, and the Holy Ghost commenced

The same took place frequently afterwards Those at Samaria received the word (Acts viii 44) If they received the word, they would receive all the word And they also received the Holy Ghost You say, "There is no record that the Holy Ghost spoke" The Holy Ghost had not changed in His operations in the short interval between the upper room and Samaria If a new order, a new pattern, had been established, trust Peter to draw attention to it Peter would not have been satisfied with the converts having any less experience than himself and the one hundred and twenty.

The same with Cornelius' house (Acts x) Peter was not surprised that the Holy Ghost spoke through human beings The surprise was that He spoke through Gentiles So Jewish flesh and Gentile flesh, when filled with the Spirit, is operated on precisely in the same way As they are filled with the Spirit, the filling is heard by the overflow

Have you ever known a silent waterfall? "Oh yes, I have!" "Yes, when it was frozen" But the Holy Ghost is fire, and if there is fire you will have no frozen waterfall.

And the Ephesian Gentiles not only spoke in tongues, but prophesied (Acts xix 6) If Peter was surprised when hearing one operation of the Spirit, he would have been doubly surprised by hearing two.

In the intervening centuries, the Holy Ghost has not changed one iota Where He has had opportunity of manifesting Himself fully, freely and unrestrainedly, He must and will invariably do what He did on the Day of Pentecost "We do hear them speak in . . . tongues the wonderful works of God" (Acts ii 11)

The Holy Ghost magnifies the Father, honours redemption, and glorifies the Son People to-day who are criticising the administration, the ministrations and the working of the Holy Spirit, do so from foolishness, ignorance or prejudice Every honest soul who knows God as his Father, and Jesus Christ as his Saviour, if he will come before God in honesty and simplicity, open to the Spirit, willing to be taught by the Spirit, and yield to the Spirit, will know salvation in all its fulness as administered, revealed and brought nigh by the Third Person of the Trinity The Trinity

brings about redemption, the Holy Spirit reveals the completeness of that redemption

Time does not change, influence, or work upon the Holy Spirit as the Third Person of the Trinity All we do know is that one manifestation of the Spirit is called the former rain and the other the latter rain Both rain—just the difference in dispensation Even irrigation is dependent upon the rain. Pray for rain in the time of the latter rain

Ahab named Elijah the "Troubler of Israel" Elijah was the one who prayed for the rain Ahab was the cause of the dearth Don't criticise those who pray the rain down, but examine yourselves as to whether you are the cause of drought Grieve not the Holy Spirit Despise not prophesyings Even those twelve Ephesians though they are nameless, who magnified God by being simple and obedient, were recipients of the Holy Spirit, who did for them what they never could have done for themselves Paul had no more queries against them after this manifestation It would be interesting to know the influence and power that these twelve men exerted when they went to their homes

Have you received the Holy Spirit since you believed? "I don't believe in the Pentecostal Movement" Is that your answer to God? Have you received the Holy Ghost since you believed? "I don't believe it is for these days" Have you received the Holy Ghost since you believed? "It isn't necessary for me" Every excuse that you bring up will be set aside, for the three thousand on the Day of Pentecost, the Samaritan converts, the Gentile household of Cornelius, those twelve Ephesians, and the great Corinthian church, will appear as witnesses and testify against you in that day You have had the Word, and the Word of God will condemn you

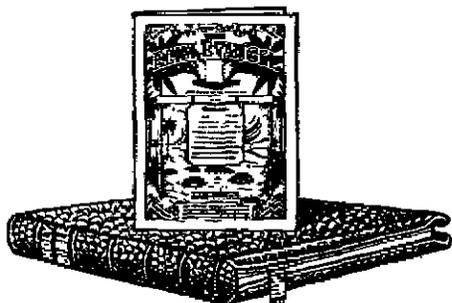
Have you received the Holy Ghost since you believed? God's query remains unanswered What will be the answer?

He who knew his Lord's will, and did it not, shall be beaten with many stripes, and conversely, he who knew not his Lord's will and did it not, will be beaten with few stripes Are you a candidate for blessing or for stripes?

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The weeping penitent comes, and Heaven's best robe is cast around him What can you desire more? Here is Christ's worthiness for our unworthiness, His sinlessness for our sinfulness, His purity for our impurity, His beauty for our deformity, His sincerity for our guile, His truth for our falsehoods, His meekness for our pride, His constancy for our backsliding, His love for our hate In a word, His fulness for our emptiness, His glory for our shame, His onerighteousness for manifold unrighteousness

# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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## What Shall Come to Pass in the Latter Days

**A**ND whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided, . . . and whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men but they shall not cleave one to another, even as iron is not mixed with clay And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever " Daniel ii. 41-44

Degeneracy is thus seen in the latter days Man sees ascendancy in the latter days God and unregenerate man never saw alike.

Daniel saw what the magicians could not see, and what the king did not see until it was explained to him In the latter days the image was to be so

deteriorated that the feet were to be iron and clay, though the head was gold. Evolution is not taught here. Devolution! In the last days the ten toes were to be of iron and clay. It was miry clay! 'That slippery clay' And this great image was supported by this deteriorated foundation

When was it to be? In the latter days Men don't see it Why? Because they don't believe the Word and they won't take the trouble to enquire of it Men take infinite pains to find out the secrets in the air, in the heavens and on the earth, in the sea, and under the earth; but as to the times and seasons and God's plans for the world, they don't take trouble They are interested to find out about the construction of the earth, but not interested to find out what God says about the destruction of the earth and the kingdoms of the world

When the kings are set up, are reigning, and the clay also is prominent, each seeking its place of pre-eminence to support the whole fabric, then the stone cut out of the mountain without hands (*v* 45) is to be cast down, and God will set up His kingdom

How will it fall? With sudden destruction An avalanche gives but scant warning, and so there will be scant warning when God's avalanche falls Why? Because there has been a warning for thousands of years

The prevalence of clay in earthly governments is bringing a foreign element into world government The lowest class of men in morals, in vision, in honesty, are trying to establish governments This is a sure evidence that the miry clay has come into the feet of the world governments It is the terminal of the image and it will be the terminal of man's endeavour to govern.

The loud boast of what these people can and will do is just the clay trying to oust the iron from the feet They do not mix, and never will The iron will suck into, penetrate, and irritate the clay Man is proud of his efforts, but these efforts are to end in disaster

The stone cut out without hands will be irresistible in its power of destruction and irresistible in its progress to fill the whole earth, but it cannot fill the earth until after the image has been destroyed.

When is it to be? When there is enough clay to fill up the necessary places in the toes and the feet Is the clay increasing? Are governments becoming more democratic? Watch Europe Sometimes the clay is violent as in Russia. In other cases it is orderly But the clay will have to be dealt with, also the iron, and the Lord Himself, the Stone, the Rock of Offence, will smash, overthrow, grind to powder the world empires, and Christ the true King shall reign God will set up His kingdom The contrast will be so great that words fail to describe it Sufficient it is to say that God will give His Son a kingdom worthy of the God who gave it. Amen.

## God is Still on the Throne

"Thy throne, O God, is for ever and ever"—Psalm xlv. 6

God is still on the throne,  
He never forsaketh His own,  
His promise is true, He will not forget you,  
God is still on the throne

PERHAPS to many a mind comes the distressing doubt "Is God still on the throne?" Much that is transpiring among the nations at this time might appear to contradict such a conviction. To regard the signs of the times with unappointed vision and unenlightened mind would soon land us in the slough of uncertainty. Whilst virtue is sacrificed at the shrine of a sensuous selfishness, vice seems victorious on every hand. Sinful indulgence continues to make its insistent and persistent demands upon the young life of our nation, and hundreds of thousands are being caught in its treacherous toils. Worldliness like a mantle is wrapping itself around the churches, spiritual standards are continually being lowered, the old and familiar fundamentals of our faith are being leavened with modern meanings. The age is pregnant with rebellion, and may at any moment give birth to the most dreadful and devastating international revolution yet witnessed on earth. And yet amid the crashing thunder of earth's confused conflict, the thought of the throne rises, with all its glorious and magnificent applications and implications. Dark as the earthly horizon is with many a gathering storm-cloud, through the sombre shadows this strengthening assurance shines—God the Immovable, the Immortal, the Incomparable and Unconquerable still occupies the throne! Built upon the basis of righteousness and truth, that throne remains unmoved though not unchallenged. The deposition of Deity has ever been the Satanic objective. Periods there have been in the world's history when to all appearance the Divine throne stood in jeopardy, when it seemed as though the sceptre of power was about to pass into other hands than those of Jehovah. Times when truth has hung upon the cross and its enemies have hurled at its head the stinging taunt, "If God is still on the throne, let Him deliver now." But out of every great world crisis, when other powers have crumbled and collapsed, the throne of God has emerged unshaken by the storm.

Creation provides a most convincing proof of the eternal sovereignty of God. The heavens declare the stability of that throne. When we consider the majesty and magnitude of the celestial system alone, what a rebuke this offers to unbelief. Contemplate all those myriads of sparkling orbs of lights swung out into infinite space—watch them as they move in princely procession through the firmament, held in their position through the ages by the invisible hand

of Him Who ruleth all things by the word of His power, and then see whether you can believe that "God is still on the throne." Think you that the marvellous harmony of the heavens would continue if God had lost His throne? The hand of the Enemy would fain interfere with the wondrous organization of the Universe, and would speedily introduce chaos in creation but for the restraining power which emanates from that glorious throne.

"God is still on the throne!" How abundantly and eloquently this fact is supported by the evidence of experience. Is it not in those moments of unspeakable 'pathos and pain,' when life's fairest joys have suffered eclipse, when experience is an enigma and we tread the mysterious, meaningless path—that like the gentle dews of Hermon there drops into our bleeding hearts the comforting consciousness, "God is still on the throne?" That powerful Hand from the throne is stretched out for our deliverance, and from our desert of deep dejection we are led up to the place of praise, there to resume the song which for a season had ceased to flow from our lips.

Is it not towards the throne that the Holy Spirit directs our vision when we are hemmed in by a thousand threatening things? When the Enemy has succeeded in building around us the barricade of difficulty which seems to cut us off from every possible means of succour, then it is that there comes stealing into our hearts that wonderful thought of the throne and we are at once at rest in God. We know that God is infinitely bigger than all the barriers that surround us. It is from the throne of Jehovah that those precious love-whispers come, which thrill our souls with hope divine and make our faces radiant with victory. What music this message must hold for many an aching heart! What an antidote for anxiety! And this is the sweet secret which the Holy Spirit in these last days is breathing into the hearts of many of the Lord's people. They are being taught to interpret to-day's discouragements, disappointments and disasters in the light of that throne. From that love-lit seat of power there streams eternal energy which may become the spiritual dynamo of those who have no might of their own. It is God's purpose to make us partners of the power of His throne, when by faith we recognise our relation to the throne and claim identification with Him, Who by virtue of His victory on Calvary, is now enthroned on high, then shall we also enjoy that rich over-



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coming life of resurrection power. We shall catch the Pauline vision and behold ourselves "raised up together, and made to sit in heavenly places in Christ Jesus" (It is the true throne vision that will give proportion and perspective to all our Christian outlook. It will enable us to move in a larger spiritual orbit; we shall no longer remain at the mercy of petty prejudices. Our attitude towards such a truth will prove a powerful factor in the making or marring of our Christian character and conduct. Conviction on this point is vital to steadfastness in temptation and staunchness in testimony.

The Enthroned Emmanuel! What an incentive to prayer! Prayer with a large and ever extending horizon! Prayer that makes big demands and secures great answers! Prayer that is vibrant with victory! Said our Lord to His anxious disciples on the eve of His passion. "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also, and *greater works* than these shall he do; *because I go unto My Father.*" In other words all things are possible because I go to the throne. The Holy Spirit would fain teach us how to approach our antagonisms *via* the throne. Because He is what He is *there*, we may be what He wants us to be *here*. As we believe our way through to the throne, we shall find earthly situations entirely changed—closed doors can be opened and impossible positions captured for Christ as we approach them *via* the throne.

"God is still on the throne!" We are told that this is a baseless assumption, and yet if we turn to that which is transpiring within the borders of our own work in the large revival campaigns which are now being conducted in various parts of the country,

do we not discover further striking proofs of God's presence on the throne? That which is now being poured forth in such remarkable manner and measure tells us in tangible and triumphant terms of the exaltation of Him Whom the wise men of this world nailed to the tree. It is the hand of the King that is so lavishly dealing out blessings to His people. Floods are descending upon the dry ground. Hundreds of souls are being won for Christ, and numbers are being miraculously healed by the touch of the Man upon the throne. In addition to this, scores of believers are being immersed in the Holy Spirit and thus are becoming living witnesses to this glorious throne-revelation.

To the aged Apostle in Patmos came that wondrous unveiling of the enthroned Lamb—from his sea-girl prison he saw the sceptre in the hands of the Crucified One with every foe beneath His feet—saw Him in all the resplendent regal glory of His blood-won throne, surrounded by those whom He had redeemed from every tribe and nation. Let us also who linger amid the shadows of the oncoming night turn our eyes to the sunlit throne of God and there find the reassuring answer to every perplexing question which clamours at our gates.

In conclusion, we would ask you, dear reader, whether God occupies the throne of *YOUR* life? Have you crowned the Christ Lord of all? If not, then make Him Monarch of your whole being without further delay. Or perchance you are a backslider who remembers with many a bitter regret those happy days when God reigned in all your life. Return unto the Lord, and reinstate Him as Sovereign of your heart.

## The Millennial Kingdom

By HENRY PROCTOR, F.R.S.L.

**T**HE Millennial Kingdom of our Lord and Saviour Jesus Christ will have two aspects.

For the Throne of God, and of the Lamb will be in the Heavenly Jerusalem, but the Throne of David in the Earthly Jerusalem will be also His throne, from which He will administer justice over the whole earth, "for out of Zion shall go forth the Law and the Word of the Lord from Jerusalem."

Too often one phase or the other is lost sight of, but the Bible makes a careful distinction between them. For example we can plainly see that the Camp of the Saints and the Beloved City which is compassed about "after the thousand years are finished," by the Gog-Magog armies, cannot be the same as the Heavenly Jerusalem, for it is inconceivable that this

could be besieged or invaded. Also the term "nations" must have an earthly meaning, because such are never spoken of as existing in heaven, but only in connection with, and being ruled over by the *kings of the earth*.

The heavenly rulers must be quite distinct from these, as much as they are at present. For even now there are heavenly hierarchies, angelic rulers, authorities and powers, spirit-forces of good as well as of evil (Eph 1:20; vi:12). The great difference will be that "the world-rulers of the darkness of this age," will have been brought to nought, and *good*, instead of evil, will be mightily in the ascendant, for righteousness shall then "cover the earth as the waters cover the sea."

**Order Christmas Double Number Now!**

## A Fiery Trial

Mrs. Aimee Semple McPherson of the Angelus Temple

*"Mrs McPherson Angelus Temple Los Angeles—Thousands of Elim friends throughout British Isles send loving sympathy and continue praying for you in your fiery trial—George Jeffreys" In response to this cablegram sent a few days ago, the following reply has been received—"Jeffreys Elim Clapham London—Message deeply appreciated—revival sweeping onward—Satan opposing—fiery furnace blazing—saints defending solidly—united ultimate victory certain—when can you come—McPherson"*

*The article below is written by Mrs Kennedy (Mrs McPherson's mother) It will be welcomed by the readers of the "Elim Evangel" who have heard nothing but the wildest reports Our readers are asked to continue steadfastly in prayer for our sister in the bitter persecution through which she is passing*

**T**HIRTY-SIX years ago I took the front line trenches, down through a deep valley—a valley well nigh of death—but through which I was brought up by the Lord on the victory side. In my arms I brought a tiny baby and I named her A-mee.

When six weeks of age, I dedicated her to the Lord on the platform of the Salvation Army. It was a stricter ritual than we hold here, but I never see children dedicated on this platform but I think of the night that I stood beneath the blood and fire colours, and handed my baby to the officer who was conducting the ceremony.

There I stood and said "Amen!" to every word of the ritual. It said that I would stand by that child—that I would rear her for the Lord Jesus Christ; that I would keep her from evil companionships as much as lay in my power, that I would provide for her when she came to the age of giving her service to Christ as far as I was able, and, should her service to the Lord entail persecution, sorrow, or imprisonment that I would still stand by her.

All through the years I have stood by her. She was reared in the little home with its fireside and rocking chair where I sang to her about Jesus. She has told you that the stories which were her bedtime comfort were not of Aladdin and his lamp, were not of Aesop and his fables, but were the story of Joseph, of Daniel and the three Hebrew children, of David, of Jeremiah, the weeping prophet who was placed in the dungeon where he sunk in the mire up to his armpits and was brought out by the Lord; of John the Baptist, who because of his fearless message was placed in prison, and for fear he would escape, was beheaded to please a wicked woman.

I told her of Peter, of Paul, of Barnabas, Silas, and the many heroes of the Bible, who because of their message for the Lord, their lives were ended in prison or by martyrdom. I told her of the other heroes down through the ages to the days of John Bunyan, of his being put in a prison cell, and of how, while there, he wrote *Pilgrim's Progress*.

Coming on down to the modern day, I told her of our early Salvation Army days, when our wonder-

ful officers, such as Colonel Cox, knew what it was to be falsely accused and to take her place, gladly and rejoicingly as a heroine, behind the prison bars.

Those bright little eyes would glow as I told her these stories, and into that life and into mine there came the spirit, "I will go through with Christ!"

Our lives have ever since been an open book before the world. From the little farm in Canada, all down through the years, it has been faithfully recorded and has been read throughout the world.

Then came the day that she gave her heart, herself, to the Lord, and He called her to His blessed service. How happy I am that He did! Even then the mother still stood by, though it was hard to see that little home empty and the bright little daughter—the only one—leave, but I remembered the covenant. I had given her to God!

When sorrow and bereavement came to her in far-off China, "Mother" still stood by. I'm so glad I am her mother! Then her little baby came. I helped rear it. There came the day when I was called to lay my own life on the altar of service and stand by her in the work of God.

I have journeyed with her, from the days of the little mission halls and smaller meetings, when she cared for her own tents and protected them through the night, the winds and rain, not taking the front place then, but always standing by and taking the difficult places wherever I could, as any mother would.

Then came the day that God brought her message forth and gave her a greater place in larger campaigns, and laid upon her heart the building of beautiful Angelus Temple. How we do praise God that He has saved so many souls, baptised so many believers, and has touched so many sick and broken bodies in and through Angelus Temple and the ministry of Sister McPherson.

Out of all those days—the day of her birth, the day of her marriage, the days that I have gone through the darkness and the sorrow for her—I do not know that I have ever been so privileged as I am in these days to again stand in the front line trenches, side by side with Sister McPherson.



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How gladly I would step in front of her and shield her from it all. Any mother would feel like that. Every false accusation hurled at her strikes directly at my heart. Every blow aimed at her comes crashing home to my heart with an even greater force than hers. She is my daughter—the little daughter I prayed for—the daughter I gave unto the Lord. Any mother would rather suffer herself than see her darling endure pain, either physical or mental. My mother heart has ached for her, but through it all the Lord has been with me in a wonderful way. He has kept my soul in perfect peace.

"Yes, Lord," I have thought many times, "there is coming a day, there is coming another bar—your Judgment Bar. Just now you are looking down. You are reading the thoughts, the purposes and intents of the hearts, and there is coming that day when every man and woman shall receive the reward for their deeds done in the body."

Praise God! He has given me the victory! My heart is singing and I am happy that we have been privileged to know a little of the persecution which the early saints suffered.

Years ago we used to speak of how wonderful it would be to have some scars of actual battle to show when we reached Heaven when Paul, Stephen, Peter and the others were shewing their scars. Now it looks as though we were to have them.

This last attack of Satan, which has been made upon even the body of our Sister, has been foiled by the grace of God through the prayers of the saints and, having only missed two services, she is again in the pulpit, completely recovered. Praise God!

The servant is not greater than his Lord. Jesus never told His people that they would have a bed of roses. He told them if they lived godly they must suffer persecution.

"I'll go with Him—with Him all the way," many times we have sung with uplifted hands.

It is not difficult to sing it in a crowded Temple or by the quiet hearthstone with the Sabbath bells softly chiming and kindly faces smiling, but the time has now come when we must sing it in the midst of the burning fiery furnace, which is indeed being heated hotter each day.

Countless thousands of God's Foursquare Gospel saints the world over are suffering with anguished hearts and are praying day and night that grace will be given to the little Evangelist through whose life and fearless word the light and blessing have gone around the world in this great revival.

It was seventeen years ago she gave her heart to God in a humble mission and answered His call to the harvest fields. It has not been an easy way, though it might have been had she listened to the voice of flattery or been willing to cut corners. To her the only course was to be true to the vision; and we

thank God that we who know her, know she has been true.

Preaching from coast to coast, continent to continent, the Gospel of Jesus Christ the same yesterday, to-day and forever was carried wherever she went until in no city could be found an auditorium large enough to contain the throngs that came to hear—throngs that would wait day and night could they but obtain admission to hear this Evangelist.

Finally she came to Los Angeles and by perseverance, faith, sacrifice and constant devotion throughout the years, by the grace of God, brought Angelus Temple into being. It was dedicated to the Lord on January 1st, 1923, and opened to whosoever will.

At first she planned it only to be an evangelistic centre, but later it developed into a church with a great membership of many thousands, trained and taught in the Word of God, and whose lives were according to its principles.

As an evangelistic centre it has no rival for an unabated revival! It is no uncommon thing to have upward of thirty states, besides the foreign countries and distant cities of the state, represented in the monthly reception of delegates.

The KFSG radio found a place a-top the dome of Angelus Temple, and has broadcast the message which has meant sunshine and salvation in thousands of hearts, and has set the joy-bells ringing in homes and lives across the country and almost around the world.

Tens of thousands of letters have been received telling of the new life received over the radio, of faith revived, of hope inspired, and of names—new names written down in glory.

The Bible School was to be builded, for there was a Sunday School running as high as three thousand souls. Again the little Evangelist put her shoulder to the wheel with the members and friends, both of Angelus Temple and the *Bridal Call* Family, and it was builded—a beautiful structure of concrete and steel, inviting to the eye, containing every modern equipment and convenience and having four great auditoriums besides the numerous classrooms and offices. It was just what was needed.

Then, as the greater part of the burden was lifted the Temple members planned Sister McPherson's first vacation, that she might have the fulfilment of her lifelong desire to visit the Holy Land and walk where the Saviour she loved so well had taught and walked. It was all arranged. An evangelist was found to fill the pulpit. Sister McPherson had her glorious trip and returned to her work happy, joyous, carefree as a little bird on the wing. Her members and workers were assuming more and more responsibility and she was surrounded by love and care on every hand. The future looked brighter than it ever had looked, and Sister McPherson was looking forward, now that the church and school were organised and such splendid workers were in charge, that she



# THE ELIM EVANGEL

might again travel at least part of the time and deliver her message in the great centres of the world.

She was given such a reception on her return as the officials of the railroad companies and the papers state had never been accorded any person, great or small, in Los Angeles.

The enemy could not stand it any longer. We wondered, in our hearts, that the work was permitted to continue unattacked as long as it had been, but the meetings were so sane, our Temple was well out of the city, the building of it had revolutionised and improved the neighbourhood—and where would the persecution begin?

Ah, he had a plan, long worked out and carefully laid!

On May 18th, while our little Evangelist went out to the beach which was her custom, for an hour or two's relaxation and rest, taking with her her Bible and notebook to prepare her Sunday sermons, she was inveigled into an automobile on the pretext of praying for a sick child. When remonstrating that she must dress first, a coat was thrown over her shoulders, and as the case had been presented as urgent, she said to herself,

"I am an evangelist. If I do not go people will think I am selfish, and I never want to be selfish."

She went. It was but a moment, as she rested her foot on the running board and leaned forward, until a voice had said, "Step in," and she was pushed into the car, rendered unconscious and knew no more.

The events of that following month we will not relate. Suffice it to say that she was moved to the desert and, as we believe, allowed to escape, that they might wreak out upon her defenceless head a worse fate than death. Because of her great vitality and indomitable spirit and courage, she was able to find her way to the lights of the town and met by friends in Douglas, was taken into their midst, cared for, and given every assistance.

Sister McPherson was asked to tell her story in detail with the statement that it was for the purpose of helping to find the persons who had been her captors. She did it as innocently as a child, asking that it be brought back to her for proof-reading and signature. Instead of doing this, however, the statement was given to the papers without ever presenting it to Sister, and beside the statement were the words—

"The cold eye of official investigation is being turned upon her."

Turned upon her, the victim of it all! Turned upon her, who had suffered so much! Turned upon her with this beautiful church, her darling children, her mother, her Bible School with hundreds of students! Turned upon her with her past record of seventeen years of evangelism and her pure life which has ever been an open book to the world!

Why?

Let the reader not judge until he has looked into all the surrounding circumstances and the source of the persecution.

Immediately steps were taken to hail Sister McPherson before the grand jury. She went, and under oath told her story. They were unable to trip her. God kept her mind clear throughout the trying ordeal.

She had to suffer the humiliation of seeing her mother taken before the grand jury as well as her little thirteen-year-old son who tells us of questions put to him for which we blush.

Failing in this attempt, seeing that the work of God was still going on, upheld by prayer, by love and faith, with more converts than ever before, the baptismery filled, hundreds receiving the baptism of the Holy Spirit, students coming in from every part of the world to train for the ministry—another onslaught was evidently planned, and this time so carefully worked out that at the moment of writing it would seem they have woven a net completely to enmesh Sister McPherson and her mother, and to close the mouth of this fearless preacher of the Gospel forever.

Sister McPherson has preached the Gospel for seventeen years with such success as to rouse the enemy to drastic action. She is now in the midst of the burning fiery furnace herself, and she, who has given her life to help others, now must be sustained by the prayer and love of others. The call is made to every reader who knows the ministry and life of Sister McPherson, to look to God and to hold on in prayer. This struggle is a sign of the times and the day in which we live. Turn to your Bibles and read of the things which shall come to pass in the latter days, and you will have the answer for yourselves.

It is not necessary to explain to anyone who has known Sister McPherson. They know she is the same sweet, pure, lovely evangelist she has always been, whose life is without blemish or spot. We feel the enemy has taken the one course open to him to attack her by casting a shadow upon her name, choosing a time when she was alone and in captivity, and therefore has no way of proving where she was.

We are preachers and not fighters. Therefore there is little we can do. We are waiting on the Lord and we call to prayer all of God's children everywhere. Pray that grace and strength may be given for the trying ordeal which is out ahead.

While we cannot understand why a charge should be made against Sister McPherson, who has done naught but good to everyone with whom she came in contact, evidence is being provided in an attempt to place our leader in a compromising situation and to discount her story of the kidnapping.

Just a few days before the tragedy which took her from us and plunged us into all this sorrow, thousands from all walks of life were giving words of appreciation of Mrs. McPherson.



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Then came the sudden change—the tragedy of the kidnapping, the sorrow of the Temple, the determination to carry on, the planning for the future, the upheaval of Sister's homecoming when we learned that she was alive, her return, the "official shadow," then the plans for her persecution, the failure to disprove her story, the continuous and demoralising effect of the press stories sent out at random, the sensational "Carmel Cottage" stories intimating that our beautiful, pure-hearted leader, who has been acknowledged the peer of evangelists, and whose life has been without a shadow of reproach throughout the years, had been the inmate of the cottage and the companion of a former employee.

Those who know Sister McPherson would not give a moment's thought to such a dastardly charge. However, by the aid of "investigation" carried on with county money and by officials of a different faith, the papers were again filled with sensational stories that various persons had seen a woman, now thought to be Sister McPherson, in and around a little seaside cottage during the first ten days after her disappearance.

At first we did not take these stories seriously, believing it was simply a continued attempt to destroy her reputation, and would fall by its own weight. Later we began to see that it was serious, and that evidently an attempt was being made to "frame" Sister McPherson, hoping for her arrest, conviction and imprisonment, though outwardly with the excuse of perjury, but inwardly, as we all feel, it was to remove her from the platform and to still her voice.

Someone had been in the cottage, and we waited day after day believing that, as all other points brought up had been cleared by the truth, so the inmates of this cottage would come forward. Various letters came with confessions, but we paid no heed to them, as they were unidentified.

Then came Mrs Wiseman. Now it seems that she was a "plant." And they apparently accomplished their intention! Mrs Wiseman was attractive in appearance, of a captivating personality, told her story convincingly and faced all tests unflinchingly. Her story to us in a nutshell was that it was she whom the people saw and took to be Mrs McPherson, that her sister was the companion of the former Temple employee, that her sister was sick and she was there caring for her, that when she learned of the trouble and of the accusations against Mrs McPherson, her conscience troubled her and she could not eat nor sleep, but had to come and unburden her soul. She stated she had made attempts to see the District Attorney and failed. She came to us and to others. We were not the only ones to be deceived by her. We did not vouch for her story, although we listened to it. She promised to produce responsible witnesses who knew her movements about that time. We gave her seven

tests during the time she was coming and going, and she faced everyone of them, to all appearances, willingly. One was that she go to Carmel and meet the persons who had seen the couple at the cottage. She went, but returned stating that her affidavits would do instead of meeting them then.

Then we wanted her to meet Mr Benedict, the owner of the cottage, which she did, afterwards stating to us that he was satisfied she was the woman. We then wanted her to interview the District Attorney, which she did, according to her report to us, many times. We asked her to have her picture taken, to submit to the authorities a sample of her handwriting and to go before the grand jury and testify. To all of these she acquiesced willingly.

Then the grand jury broke up before she had given her testimony, and she stated to us that she had seen the judge who was in charge of it, and he had arranged for her to meet a committee of judges who would hear her story, and listen to her witnesses. Later she said it was considered all that was necessary was to give her story to the papers.

Accordingly she enlisted the services of our stenographer, to whom she dictated her statement.

It seems it must have been all arranged, for Mrs Wiseman left that night, saying good-bye to us and stating that she might not see us again as she was leaving now for her home, feeling that she had done all in her power to right a wrong she had unintentionally done by letting the reflection of the Carmel story be cast upon Sister McPherson. Then, a few hours later, the papers were filled with the sensational story that she had been arrested on bad cheque charges and she proved to have, according to reports, a criminal and insane record. It is stated that her husband had applied for a divorce on the ground of persistent untruth and her sister stated that she had left a trail of bad cheques behind her for years.

On returning home we were met by a woman with a note from Mrs Wiseman requesting three thousand dollars be sent her in a few moments, and upon our refusal to enter into anything of this sort, we were met with veiled threats that a few hours would be disastrous if we did not pay the money. We steadfastly refused, however, and the result was that within a few hours the alleged "confession" of Mrs Wiseman was published, in which she made it appear that we had conspired with her. Now we find that the officials are stating their confidence in her statements. If she could fool the district attorney, is it not reasonable that she might fool us? We are not detectives, and were not looking for a criminal but for the person who actually was in the cottage to appear and make a true statement.

Another angle of the case is the blind attorney of Long Beach. Our first knowledge of this was on Decoration Day, through a telephone message from



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the Captain of Detectives of Long Beach, stating that the attorney had come to him with the information that the alleged kidnapers or their accomplices had approached him in his office that morning with the story that Mrs. McPherson had been kidnapped and was being held for ransom, and that her mother was to be approached for the money.

Mr. McKinley gave this testimony before the grand jury, accompanied by his secretary, Miss Morris. Mr. McKinley won the confidence of one of the most eminent jurors. Was it not to be expected that he would win ours?

Seeing that we apparently could expect no help from the authorities, after the close of the grand jury investigation, we met Mr. McKinley and finally retained him on the case. He stated definitely that he had knowledge of the kidnapers and believed that he could clear up the entire case.

However, he met a sudden and mysterious death—his automobile being plunged into a bog and buried in the mud and mire, where he and two companions perished while on a night drive.

Learning of this, with one of our attorneys and the driver, we went to Long Beach. Mr. McKinley's secretary stated she had all the knowledge of the facts. She stated that another lawyer, a friend of Mr. McKinley, also knew the facts and would continue the case. Miss Morris herself gave statements to the press to this effect. We have learned that the said legal friend of Mr. McKinley approached our attorney who stated to him that they must put their facts on the table and that all dealings would have to be in the open. They did not attempt further to approach us.

Shortly after this we learned that efforts were being made to compromise with the secretary. She came to us ostensibly to ask Mrs. McPherson to write a letter of comfort to someone in trouble. This Mrs. McPherson graciously did. While there Miss Morris took the opportunity to approach the matter of the kidnapers and also the matter of money, stating the kidnapers would prepare a map of the route which Mrs. McPherson had been taken over, this being one of the demands we had made of Mr. McKinley. The secretary stated, however, that they would want fifteen hundred dollars for the same. We replied, "Indeed not!"

Then she came down to three or four hundred dollars, to which we also replied, "No!"

Later Sister McPherson gave her, in the presence of witnesses, a sum which she said would give them their bare expenses for a few days, until they had a chance to prove whether or not they could produce anything.

Shortly after this, the secretary gave her "confession."

Since then it has been a series of fabrications and "confessions."

Sister McPherson's story is the only one which has remained unchanged from the beginning. Persons of questionable reputation are being used to swear to statements which are absolutely false.

Our thinking readers, we know, can read not only the words, but can read between the lines and see the signs of the times in which we live. We realize this has been a great and glorious revival and that the enemy could not allow it to go on unhindered. We are preaching the Gospel straight from the shoulder, condemning sin and upholding the standard of righteousness and purity. They have taken the one way open to them to injure Sister, by attempting to besmirch her good name and character. Certain papers, known to be adverse to our religion, have covered the front pages of their publications for months with an avalanche of filth.

Throughout it all our people have held steadfast, unmovable, abounding in the work and faith of Christ. The meetings have continued, altars have been filled continually, the baptistery has been doubly filled with more than a hundred each week baptised, throngs of new members have been received weekly.

At the moment of writing we are facing the preliminary hearing. We know not what the future may bring forth, nor how high they have builded their house of blocks, but we do know that a structure of fabrication and lies builded upon the sand, when the storm comes, will be laid low, while the house founded on the solid rock will stand every test.

"So persecuted they the prophets which went before you," we read, and "The servant is not greater than his Lord."

To one of Sister McPherson's fine sensibilities and tender heart, the agony has been excruciating, yet as she enters the services it all seems to drop from her shoulders, and she meets her people in the power of God.

To our beloved friends who know the history and the purpose of this work, we need give no explanation. We know that you are standing with us and believing and praying for us, and that, weal or woe you will uphold the standards of the Foursquare Gospel. The public mind, especially among strangers and unconverted people, has been so inflamed that we believe it would be very difficult to find either judge or jury unbiased under present conditions. Any stories which we have given to the press have been so surrounded and inundated by the sensational, adverse stories as to be almost obscured and we have made little attempt toward defence in the press.

Stand by, remain true—true to the vision God has given you—pray for us as we do for you, rejoice in the Lord, and "carry on" as never before!

# Elim Foursquare Gospel Churches

## GENERAL REPORTS

Mr. W. Martin has left Guernsey and is now at Monaghan.

Miss V E R Allen is at Guernsey.

Mr P. W Stubbles is at Moneyslane and Mr E. Gough at Megaberry

In Wales, Pastor W. Roderick is in charge of the assembly at Pontypridd, R Edwards at Pontyates, T James at Ystradgynlais, D J Jones at Manselton, T Wilkins at Tumble and J Davies at Merthyr Tydfil

Mr Greenow is in charge of the assembly at Hay, Herefordshire

**Clapham.** Prayer is asked for the special campaign at the Elm Tabernacle, Park Crescent, Clapham, which was commenced by Pastor and Mrs. Stoneham on Sunday, 7th inst

**Battersea.** A fortnight's mission was conducted last month at the Elm Hall, Plough Road, by Evangelist J. C. Miner. A number of souls were won for Christ, and the ministry of the Word brought much blessing to the saints. Services are now held on Sundays at 6.30 p.m., and on Mondays, Wednesdays and Fridays at 7.30 p.m. A women's meeting is conducted every Wednesday afternoon at 3 o'clock by Mrs Stoneham. The hall is only a few minutes from Clapham Junction Station.

**Hull.** During the recent revival services conducted by Miss Thornley of Wales, quite a few souls decided for Christ. Most of the meetings were characterised by a deep sense of conviction, one realised the brooding presence of the Divine Spirit, waiting to quicken the Word into life in the hearts of those who listened. The faithful and fearless presentation of the Gospel message met with the hearty appreciation and response of those who gathered. In these days when there is such a tendency to tone down the revelation of God, it is a joy to co-operate with those who refuse to trim their utterances to suit the popular opinion. We are thankful to God for the ministry of His handmaid—she leaves behind her fruit, which we believe, will bring her joy in the great day of ingathering and home-going. One exceedingly happy case of conversion was that of an amateur boxer, the brother of one of our Crusaders. Since accepting Christ, although advertised for a local boxing contest, he has withdrawn from the engagement and is now fighting on the Lord's side.

**Letchworth Sunday School.** Three years old! We were reminded of this fact at the anniversary meet-

ings of the Elm Sunday School at Letchworth Garden City on October 10th. Deep gratitude to God was felt for the gradual and sturdy growth of the school during the past year, and the bright faces of the scholars testified to their happiness at once again celebrating their school's birthday. The hymns sung at the meetings all spoke of victory and advance—Jesus Himself being the Victor and Leader. In the afternoon the grown-ups were invited, and those who responded must surely have been gladdened as they listened to the hymns of praise, and to the singularly simple but sound and deep message to the children. An abiding impression, under the Holy Spirit's influence, must have been made upon the young—and perhaps older—hearers as the Gospel was taught by means of apt illustrations. The report of the Superintendent which followed was most cheering, and one could not help but feel that God's blessing was following the quiet and almost unseen labour in this little corner of His vineyard. In this school each class adopts a text as a motto for one month, and on the anniversary day all the classes told the congregation the mottoes they had chosen. Another feature was the contribution of the "Young Comrades"—a band of young people under fourteen—who presented "A swarm of bees worth hiving," when each Comrade gave out one or two texts of which the first syllable was "Be." It struck us that the "hive" idea could have a two-fold meaning for such busy text-finders as these young people must be worth hiving into the Kingdom of Christ!

## SPECIAL CHRISTMAS DOUBLE NUMBERS

### ELIM EVANGEL.

There will be only one issue of the *Elim Evangel* next month. It will be published on December 6th, and will be a double number, containing 32 pages, and a cover printed in two colours. It will contain a series of four articles by Pastor George Jeffreys on Jesus Christ as Saviour, Healer, Baptist and Coming King, as well as many other interesting special features, photographs, and reports of different branches of the work. With it will be given away an Elm Sheet Almanac for 1927 (published at 1d), printed in three colours. The price of this double number will be 4d (by post 5d), and orders for extra copies should be sent in without delay.

### YOUNG FOLKS' EVANGEL.

The special double number of the *Young Folks' Evangel* will be published as usual on the 1st of the month. In it will be seasonable articles for the children. Although containing 16 pages, illustrated, it will be published at the usual price of 1d (by post 1½d).



# THE YOUNG FOLKS' CALENDAR

Size  $5\frac{1}{4}$  x  $10\frac{1}{2}$  ins

Picture in septa on art brown board  
Daily tear-off block containing selected text. Our young people will make this Calendar their own and read daily.

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## HELP THE CHILDREN NEXT YEAR BY SUBSCRIBING FOR THE *Young Folks' Evangel*

The First and only Pentecostal Magazine for children ever published in the British Isles

Eight pages - - - Illustrated

It contains a monthly letter from Uncle, Missionary Stories, Bible Questions and Searchings, Sunday School Lessons, etc.

Published on the first of each Month

Price One Penny (by post 1½d)

Subscription Price: 1/6 per annum (post free)

Specimen copy sent post free on application



## A Daily Reminder in Every Home of the ELIM WORK AND MEETINGS

This is what the Elim Sacred Art Calendar for 1927 will be in every home where it hangs on the wall. Below we give two illustrations of the Calendar, but these by no means adequately picture it, as it is most beautifully printed in Art Colours. Although we sold nearly twice as many Film Calendars for 1926 than we did for 1925 we are sure that our friends will be even more pleased with the 1927 issue.

### Special Features

The Sunday School Lesson

as in the

*Young Folks' Evangel*

is given each Sunday,

A Daily Scripture Verse in full

and

Twelve Bible Pictures

The verse for each Sunday is the Golden Text for the following Sunday



On the back page of the Calendar is shewn a perpetual calendar and various useful weights and measures



Size of Calendar  $9\frac{1}{4}$  x 17 inches

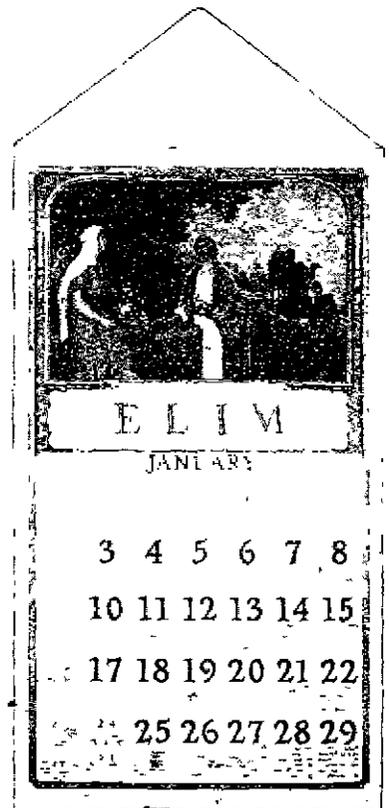
PRICE **1/6** EACH

[(we pay postage)]



#### THE COVER

The Cover is an exceptionally artistic reproduction of "The Flight into Egypt" in art colours, and is well worth framing.



ELIM

JANUARY

3	4	5	6	7	8
10	11	12	13	14	15
17	18	19	20	21	22
25	26	27	28	29	

#### INSIDE PICTURES

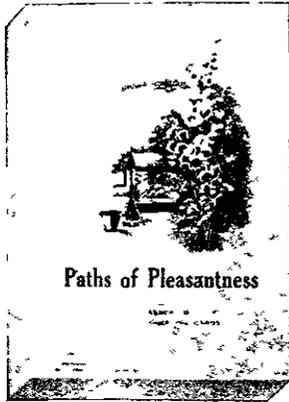
A different one for each month. The influence these pictures alone have on the young should appeal to every parent.

MAIL ONE TO YOUR FRIEND ON THE MISSION FIELD

# GOLDEN GRAIN

## KIND THOUGHTS.

Cabinet of Six Choice Landscape designs with Floral Vignette at side On Folding Cards, with inset Poetry by Daphne Hammonde H E Wood, and L M Warner Six cards, six envelopes 1s (by post 1s 2d)



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A Cabinet containing six cards, assorted designs Plate sunk, Floral, Embossed Texts, and Verses by F R Havergal, Thornton Daphne Hammonde Edith Schofield, J H S, and others Envelopes to match 1s net (by post 1s 2d)

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Twelve Special Children's Folding Cards with designs of children at play Text and verse 1s (by post 1s 2d)

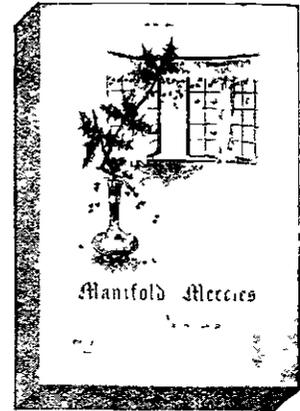
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Manifold Mercies

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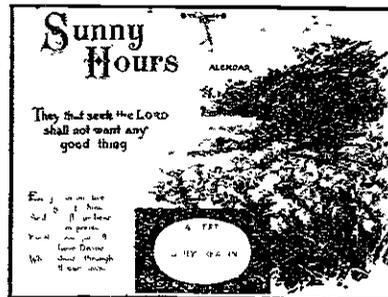
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as illustration below —  
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 have a  
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1s 6d each (by post 1s 9d.)

"The Christian" (13 1/2 x 8 1/2 ins)  
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 "Daily Text"  
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