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AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 44

OCTOBER 30, 1931

Twopence

SAVIOUR

Nothing will
build up the
work of God
except the
Word of God

COMING KING

"I am come
that they
might
have life."

John X.
10.

"I
will
come
again."

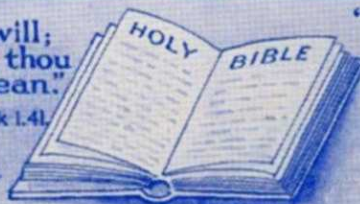
John XIV. 3.

HEALER

BAPTISER

"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII. October 30, 1931 No. 44

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HUDDERSFIELD

Principal George Jeffreys and Revival Party

CONTINUE THEIR CAMPAIGN

Every week-night (except Fridays) 7.30, Sunday afternoons at 3, Wednesday and Thursday afternoons at 3.30, in the

Ramsden St. Congregational Church

Sundays at 6.30 p.m., in the

Tudor Cinema, Ramsden Street

KNOTTINGLEY

Special Revival Services

will be conducted by

Principal GEORGE JEFFREYS
in the *TABERNACLE CHURCH*

on Saturday, 31st Oct. & Sunday, 1st Nov.

HALIFAX

Principal George Jeffreys' Campaign at Halifax
commences on Monday, 2nd November

GLOSSOP

Campaign still in Progress

conducted by

Evangelists P. H. HULBERT & H. W. FIELDING

WATCH THESE DATES

CHELMSFORD. Commencing October 11. Elim Tabernacle, Mildmay Road. Campaign by Pastor and Mrs. J. Woodhead, Yorkshire.

COLCHESTER. October 11. Opening of new Elim Tabernacle, end of Fairfax and Lucas Roads, off Mersea Road, by Pastor and Mrs. Charles Kingston, followed by three weeks' campaign.

KENSINGTON. Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station. 52 'bus from Victoria).

LEIGH-ON-SEA. Commencing October 11. Elim Hall, Glendale Gardens. Three weeks' campaign by Evangelists W. Hall and A. Wright of Belfast.

LEIGH-ON-SEA. November 4. Elim Hall, Glendale Gardens. Convention Services 3 and 7 p.m. Special speakers. Refreshment provided.

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

This space is reserved for local announcements

Glossop

SPECIAL Foursquare Gospel CONVENTION

Saturday, Nov. 7 to Sunday, Nov. 15

For full particulars see page 691

Don't miss Cover iv.!

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 Cor-



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the 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 sobriety, faithfulness, urgency and old-time power.

Vol. XII, No. 44

OCTOBER 30, 1931

Fridays, Twopence

Elim in the Derbyshire Hills

Principal George Jeffreys takes over famous Church and Healing Home

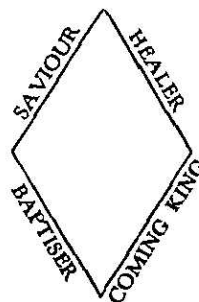
By Miss ALICE WATKINS

Here indeed Elim finds a real link with the saints of the past, men and women who have held aloft the torch of truth in days that are gone by—Rev and Mrs Michael Baxter, Pastor Richard Howton, and others who have followed their Lord along the path of righteousness for His Name's sake. During the last few weeks Principal George Jeffreys and the Revival Party have conducted a revival campaign in the late Pastor Richard Howton's Church. The beautiful Church, its minor hall and school room have been packed to overflowing. Hundreds of souls have been saved, and remarkable testimonies of healing given. The prayers of years have been answered in the heaven-sent revival. Elim now takes over the Church and also "Bethrapha," the famous home of healing. Both will be officially opened by the Principal and other Ministers of the Alliance on Saturday, November 7th, at the commencement of an eight days' Convention. Pastors P. H. Hulbert and Fielding are now holding forth and the Lord is working mightily.—ED

I LOVE the story of Glossop and so I am glad to have the opportunity of giving to *Evangel* readers a little outline of what the Lord has done there in past years, and how He has now linked it up with the present-day ministry of Principal George Jeffreys. As the story continues it will be seen that, if the Lord tarry a little longer, the members of the great Elim family (and others if they wish) will have a practical interest in the place in the future. Glossop is a little industrial town lying among the hills of north Derbyshire. If approached from the Sheffield side along the twenty miles of gorgeous moorland scenery and the Snake Pass, it comes into full view as the road descends into the valley with its multitudes of neat little stone houses, the dwellings of its 21,000 inhabitants—a people, seemingly, of simple and kindly disposition.

Near the centre of the town, to the right of this road, we come across the lovely church in which the late Pastor Howton ministered—the first of the two buildings we are looking for. We step into the vestibule, and we are immediately at home as, in a mural panel, we see with wonder and delight,

a declaration of our own "Foursquare Gospel" and the following inscription in the form of a diamond—



proclaiming the fact that someone has been here with the fuller Gospel before Principal Jeffreys' And this indeed is the truth. The Rev. Richard Howton built the church in 1888 and laboured there with his wife until his death in 1927. Many were saved and many were healed and blessed. Probably no other names are more cherished or better known in the district

than these two faithful witnesses of those things which were from the beginning, through whose instrumentality a beacon light was kindled which has never been put out, and which the Lord has caused to flare up more brightly than ever during the past few weeks of revival when hundreds were gloriously saved. Passing now into the church we are charmed with its beauty, utility, and arrangement. It was built with seating capacity for 800, including the galleries. At each side of the pulpit is a vestry, and at the back are lecture room and class rooms.

Leaving the church we walk for seven or eight minutes through a quiet neighbourhood to the second spot claiming our attention. We are on the outskirts of the town and soon reach our destination—"Beth-rapha" (House of Healing) surrounded by fields and lovely country walks in the bracing air, and close to a very beautifully laid-out public park, and large swimming baths. The house is of grey

the oft-repeated rendezvous for the inmates of Beth-rapha, led by Pastor Howton, for a time of prayer. For the house was founded and raised with prayer and was steeped in prayer, and hence the blessing brought to many a guest. It was the meeting-place with his or her Lord. Many were saved here and many were healed.

Pastor Howton had a vision of the beautiful little



"BETHRAPHA,"

the G'osop home of healing, nesting quietly amidst the Derbyshire hills, in which many miracles of healing were witnessed under the ministry of the Lord's faithful servants, Pastor and Mrs. Richard Howton. The home, built in 1904, has become world-renowned for people have resorted thither from all classes of life, rich and poor, high and low, to find healing through Christ. The home is now taken over by Elim, and Principal George Jeffreys and other Elim Ministers will re-open it on Sunday, November 7th. The above photo was taken in 1907, during one of the annual Conventions.

Derbyshire stone and owns the same man of faith for its bulder as the church. It is large and commodious having several reception and fourteen bedrooms, and is warmed with central heating. From almost every window are pleasant views of the hilly country dotted with little villages. One hill particularly calls the attention—"The Nob"—for it was

church being filled—and faith has been answered in its being filled recently to overflowing.

By wonderful leadings his dear widow and the little congregation of the faithful have been brought in unison with Principal George Jeffreys, and yet one more church has passed into the hands of the Elim Alliance.

Foursquare Gospel Convention at Glossop

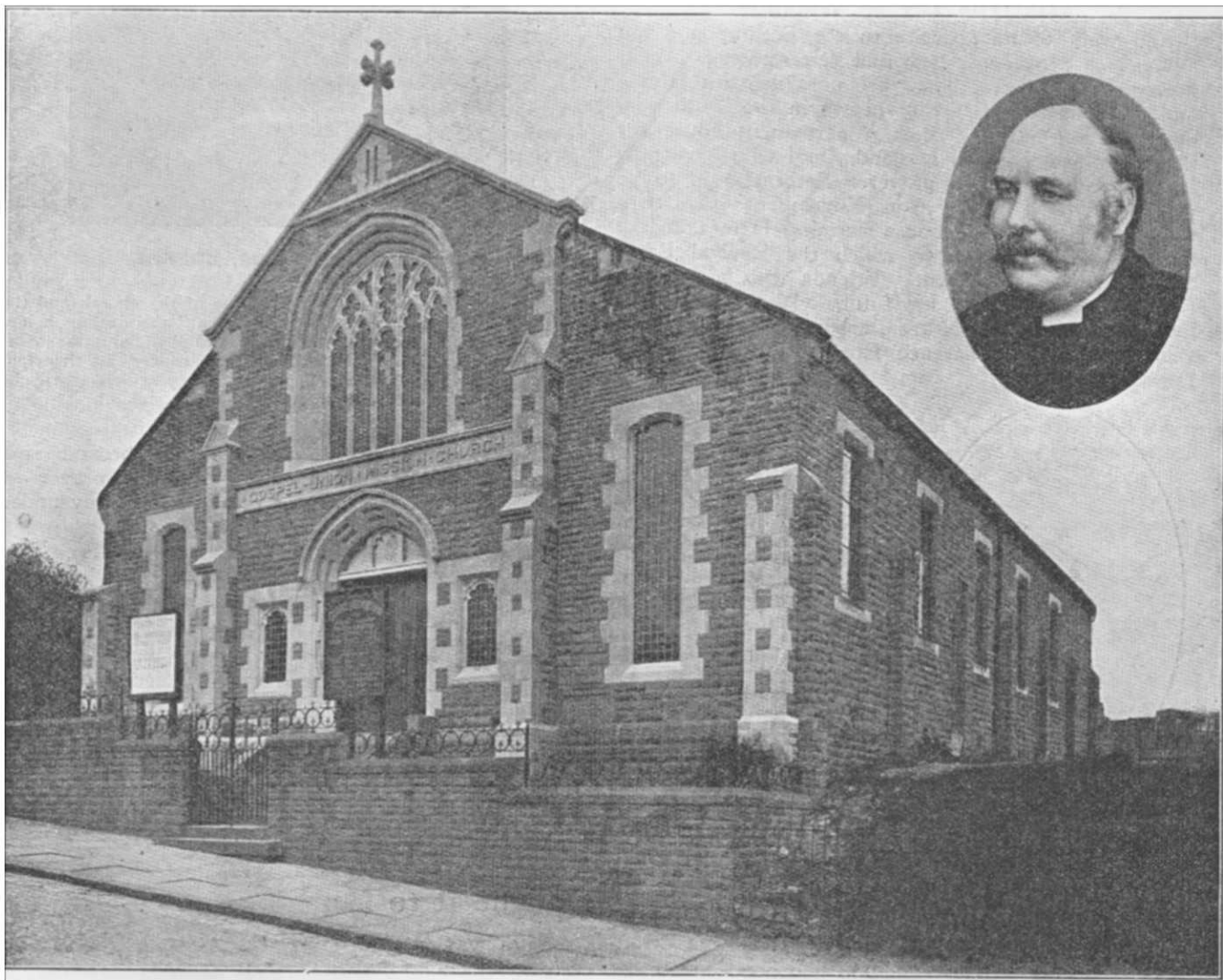
at the NEW ELIM TABERNACLE, and at the NEW ELIM HEALING HOME, "Bethrapha"

SATURDAY, NOVEMBER 7th to SUNDAY, NOVEMBER 15th

Each week-night at 7.30 Tuesday, Wednesday and Thursday afternoons at 3.30. Sundays at 11, 3 and 6.30

Speakers will include Principal George Jeffreys, the Revival Party, Alderman Dearden (Rochdale), Pastor Algernon Coffin (Exeter), Pastor P. H. Hulbert (London), Pastor T. H. Jewitt (Leeds), Pastor W. Barton (Bradford), Pastor H. Kitching (Sheffield).

For accommodation at "Bethrapha," please apply to Miss Barbour, Elm Woodlands, Clarence Road, Clapham Park London S W 4



PASTOR RICHARD HOWTON'S CHURCH, TO BE RE-OPENED AS AN ELIM TABERNACLE

Principal George Jeffreys and other Elim Ministers will officially open the church as an Elim Tabernacle on November 7th, immediately after the re-opening of "Bethrapha," the home of healing. This beautiful church, the scene of the late Pastor Howton's ministry, has been packed to capacity these last few weeks during the Principal's revival campaign. The church, fully equipped with a fine two-manual pipe organ and magnificent baptistry, is handed over to the Elim Alliance free of debt. Elim Foursquare Gossellers will feel at home as soon as they enter the porch erected as a memorial to the late Pastor Richard Howton. Standing out prominently are the words "Jesus Christ the Saviour, Healer, Baptiser, and Coming King," while underneath reference is made on the tablet to the fact that Pastor Howton preached the Foursquare Gospel during his lifetime. Inset: The late Pastor Howton.



MISS M. BARBOUR,
Superintendent of our London Bible College

Our dear sister, Miss Barbour, not only superintends Elm Woodlands, the home of the Elm Bible College she is in charge of the staffs in the various Elm holiday homes. The many responsibilities and multifarious duties have not prevented her from responding to the additional supervision of "Bethrapha" in Glossop

And what of their desire to see Bethrapha again a home of prayer and spiritual refreshment? Well, praise the Lord, all things are possible with Him—and there have been loving hearts in the south who have felt the need of such a permanent house for those in the north and midlands, and who have now found their answer to prayer. Bethrapha is to be re-stated, God willing, on November 8th, with wide-open arms. The house-warming is to take the form of a Convention to which the Revival Party are pledged to be present. Friends who wish to be there or to fix dates for future visits, may apply for terms to our dear Miss Barbour, Superintendent, Elm Woodlands, Clarence Road, Clapham Park, London, S W 4



MRS. RICHARD HOWTON.

Both Pastor and Mrs Howton, dearly beloved of the Glossop people, were the spiritual children of the late Mrs Michael Baxter. Mrs Howton frequently refers to her as "my dear spiritual mother." Everyone remarked on the happiness of Mrs Howton as she witnessed the answer to her years of prayer for revival, during the Principal's campaign

Our dear friends Pastor and Mrs Coffin have accepted the pastorate of the church, and they and their daughter will take up their residence at Bethrapha and seek to minister to the spiritual help of the household. Dear Mrs Howton expects also to be there to give her welcome and will be an inspirer of faith. For she, as well as Mrs Coffin, are living testimonies to miraculous healing. In spite of many unbelievers, she and her husband held on in faith



PASTOR AND MRS. COFFIN,

who have been appointed to take charge of the church and the spiritual side of the work in "Bethrapha" the healing home. The Pastor's all-round solid ministry combined with the testimony of his wife who was healed of cancer at Principal George Jeffrey's revival at Brighton four years ago, will be a source of encouragement to one and all

to the Great Physician until the time became ripe for a miracle of healing and, with the prayer of faith, an enormous cancer in the face fell away under the power of the Lord

* * * * *

If this little paper should be the means of introducing the newer members of Elm among our dear Glossop friends to the older members of the family it will have done its work, and we shall look forward to hearing of many a friendly meeting, and of blessed seasons of fellowship ere many weeks are past

Friends, let us continue to pray for Glossop in all its needs and for church and home

Abbie's First Prayer

As George Muller Taught It to Her

ABIGAIL was the youngest child of God-fearing parents. From babyhood she was accustomed to hearing the reading of God's Word, and very early was taught the way of salvation

Her father was a close friend of the late George Muller, the man whose childlike faith in God bore fruit in the great Orphanages in Bristol. So little Abbie early learned that faith in God brought things to pass

Abbie's faith was born when her first childish prayer

of faith was uttered on George Muller's knee. One day while in his home the little girl, then but three years old, said, "I wish God would answer my prayers like he does yours, George Muller."

"He will," was the prompt reply, and taking the little child on his knee he repeated God's promise, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Now, Abbie, what is it you want to ask God for?"

"Some wool" said the child

So George Muller, clasping her hands in an atti-

tude of prayer, said, "Now you repeat what I say, Please, God, send Abbie some wool" The child was satisfied and jumped down and ran out to her play Suddenly she turned back and ran to Mr. Muller's house and said, "Please, God, send it wa-re-ga-ted"

The next day she was filled with joy and delight to receive a box by mail with a quantity of little balls of vari-coloured wools Her teacher while away on a visit had found the odds and ends of wool, and thought her little pupil might like them, so sent the box by post Little Abbie's heart rejoiced and praised God for answering her prayer, and

HER FAITH IN GOD INCREASED

In telling the answer to her friend, George Muller, he again taught her words of the Lord Jesus in regard to prayer "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" As God's Word was also read daily and obeyed by her parents, little Abbie really loved the Lord and prayed to Him a long time before she confessed Him

Early one morning she was playing in Mr. Muller's garden at the orphanage Mr Muller took her hand, saying, "Come, see what our Father will do," and he led her into a long dining-room The plates and cups or bowls were on the table. There was nothing on the table but empty dishes There was no food in the larder, and no money to supply the need The children were standing waiting for their morning meal, when Mr Muller said, "Children, you know we must be on time for school" Then lifting his hand, he said, "Dear Father, we thank Thee for what Thou art going to give us to eat"

A knock at the door was heard The baker stood there and said, "Mr Muller, I couldn't sleep last night Somehow I felt you didn't have bread for breakfast, and the Lord wanted me to send you some So I got up at two o'clock and baked fresh bread, and have brought it"

George Muller thanked the man and praised God for His care, then said, "Children, we not only have bread, but the rare treat of fresh bread" No sooner had he said this than there came

A SECOND KNOCK

This time it was a milkman He said his milk cart had broken down right in front of the orphanage, and that he would like to give the children his cans of fresh milk, so he could empty his wagon and repair it

These incidents made a great impression on little Abbie She learned that God, in answer to the prayer of faith, made with thanksgiving, would supply His children with needed food So step by step God was leading His precious little child, little both in years, and in the faith

Even a little child's faith is tested Abbie's mother was ill One night during her fifth year her loved mother had a severe hemorrhage, and was given up to die An older sister hurried upstairs to bring the baby sister, to receive her mother's goodbye kiss Telling her that her mother was dying, and that they must hurry, the little girl commenced crying,

"My mother must not die, my mother must not die" As they passed a closet at the foot of the stairs Abbie asked her sister to let her go in the closet alone for a few minutes The sister put her down, but told her to hurry Little Abbie entered the closet, shut the door and closed the window, then kneeling prayed "Dear Lord, here I am I've done just what You said I've come to the closet, and I've shut the door No one is here but just You and me Please, dear Lord, don't let my mother die till I've confessed Christ"

A great peace filled her heart, and she ran to her mother's bed saying, "My mother will not die" Her mother reached out loving arms to enfold her baby, and to the

SURPRISE OF THE PHYSICIAN

fell into a natural sleep, clasping her little girl. When she awoke the danger was past, and while she never became entirely well, God spared her life five years

Then Satan began troubling little Abbie Many people think it is not important for children to be saved, but Satan is on the alert to tempt even the little ones, so how necessary it is to lead them early to the Lord Jesus

In her prayer for God to spare her mother's life Abbie had said, "Don't let my mother die till I've confessed Christ" so every time she tried to tell her mother she was saved and belonged to Christ, Satan would whisper, "The minute you confess Christ your mother will die"

For two years this torture continued Abbie longed to tell her mother she was saved. She knew her mother was praying and longing for her salvation but fearing her confession would mean her mother's death, Satan kept her lips closed The child believed with her heart, but was afraid to confess with her mouth Jesus as her Saviour

One Sunday with her parents she started for service The mother was taken in a wheeled chair, being unable to walk Little Abbie would trot ahead to see things, then would run back to the chair to tell her mother Soon they heard singing, but could see no singer "Run and see what it is, dear," said her mother Abbie ran ahead and found

A LITTLE RAGGED GIRL

a few years older than herself, sweeping the street crossing As she swept she sang,

I do, I do, I do believe,
That Jesus died for me,
And through His blood, His precious blood,
I am from sin set free
Oh, I do, I do, I do believe,
That Jesus died for me

"If you believe that, then you're saved, aren't you?" said Abbie

"Yes," said the girl "Do you believe it?"

"I don't know," answered Abbie, great fear of confessing Him and the thought of losing her mother coming upon her

"That's queer," said the little crossing sweeper. "Your father told me how to accept the Lord Jesus You are his daughter, and you don't believe in the Lord"

This was more than the child could stand

"I do believe, so there," confessed Abbie firmly and joyfully. Turning she ran swiftly and climbed up the chair beside her mother. Then throwing her arms around her mother's neck she cried, "Mother, I'm saved, whether you live or die."

What a great burden was lifted from the heart of a little child as

SHE CONFESSED CHRIST

with her lips. Later in the day she told her mother how she had accepted Christ two years before, but how Satan through fear had kept her silent.

God spared the dear mother for three years longer, until Abbie was ten years old, and many lessons of faith were learned at her mother's knee. When the mother knew her time had come, and she was soon to go to be with the Lord, Abbie was reconciled and willing to let her go.

How necessary that, if the call comes from God to her child, the parent may help by prayers and life

In a whatsoe'er the call may be,
To serve small or great,
To cross the seas and speak God's love
To smile, to rule a state—
When God shall come and stay to you,
"Here is the thing that you must do,"
Be listening

The call to comfort God's sick and helpless ones came to sister Abigail when just a little child. Her parents had always desired and prayed that this be her work.

ON HER SEVENTH BIRTHDAY

she confessed Jesus Christ as her Saviour. That same day, after praying with her, the mother placed a little Bible and a few tracts in her hands, saying, "Now my little girl must be a missionary. Go to the old blind lady in the almshouse and read to her, and tell her you love Jesus, and Jesus loves you. She will be so glad. Then go across to see that dear girl who is so sick, and sing, 'Jesus loves me,' and tell her He loves her, too."

So at the age of seven her life work among the poor, blind, and sick ones started. This service continued for thirty-five years, first with her father, then with her husband. When these dear ones were taken home to the Lord, Sister Abigail went to America, where the Lord led her out into a new service for Him—Sel

"Workers Together" (II. Cor. vi. 1)

Gifts are urgently needed for the expansion of the work of the Elm Foursquare Gospel Alliance which has been so signally blessed of God. Readers of the *Elm Evangel* are asked to pray about this matter, and co-operate with us as the Lord leads. Gifts for any branch will be gratefully acknowledged by the Secretary, 20, Clarence Road, Clapham Park, London, S W 4



MISS EDITH JONES

Mastoids Instantly Healed

after an anointing at
Principal George Jeffreys' Nottingham Campaign

"I DESIRE to give my testimony with great thankfulness of heart to God for all He has done for me. I suffered over two years with mastoids at the back of my ears, which gave me great pain. Eighteen months ago I was reluctantly compelled to have an operation on my right ear, the doctors doing all they could for me, but the wound would not heal, and kept on discharging. In a short time a mastoid appeared on my left ear which caused deafness periodically. It was at this time attending the Doncaster Infirmary, but I did not get better.

"On November 2nd, 1930, I went to the revival and healing service conducted by Principal George Jeffreys at the Halifax Place Wesleyan Church, and in the afternoon meeting, with many others, I went out to the front to be ministered to by the Principal according to James v 14. During the ministration the wound behind my right ear closed up, and the swelling on my left ear disappeared. I had the experience of a cracking which constrained me to pull off the bandage (the first time for eighteen months), and behold, my ears were made whole, and I was healed. Truly the Lord is the same to-day. I will never cease to praise Him"—EDITH E. JONES (Doncaster)

"I endorse this testimony with great thankfulness to God"—W. J. THOMAS (Pastor, Doncaster Assembly)

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Nov. 1st Deut xvi 1-12

"Thou shalt remember that thou wast a bondman in Egypt" (verse 12)

The Passover lamb reminded the Israelites of two things, (1) they had been miserable bondmen in Egypt, (2) through the virtue of the Passover lamb God had gloriously delivered them. Our Passover Lamb reminds us of the same facts. As to-day we gather round the Lord and look upon the emblems of His death we are vividly reminded that once we were bondmen—bitter slaves to the world. We were living in the Egypt of this life, led captive by the Devil at His will. We deserved judgment, but God gave mercy. He provided His Lamb. The provision was offered to us. We accepted and now, bless God, we are free. No longer are we slaves of Egypt, we are the free sons and daughters of the living God. We remember and rejoice. Our songs are the songs of the free.

Monday, Nov 2nd Deut xvi 13-22

"Every man shall give as he is able" (verse 17)

The great condition was that there should be no appearing before the Lord empty. One of the greatest conditions of getting from the Lord was that of giving to the Lord. It is still true to-day. Our willingness to give is a proof of our suitability to receive. If we do not gladly give to the Lord that which we have, how can we expect Him to give to us that which we have not. We are to give to God as we are able. But fervent love finds itself able to give what indifference would say was impossible. If we really love God we shall soon find a way of giving to Him. We may have to deny ourselves severely, but the joy of giving to God will far more than counter-balance this. The man who is anxious to be able to give finds himself in the current of God's supply.

Tuesday, Nov 3rd Deut xvii 14-20

"Ye shall henceforth return no more that way" (verse 16)

Having left Egypt the children of Israel were never to think of returning there again. Yet they did so think—and at one period they actually chose a captain to lead them back to Egypt (Neh ix 17). Having left the world we are never to think of returning there again. Never again are we to find our pleasure in the company of the wicked. Never again are we to identify ourselves with the godless multitude, whose method of living is that of life without God. There are pleasures in Egypt—but they are only for a season. There is learning in Egypt—but it is not the pure wisdom of God. We may look up and look forward, and look to the needy

Meditations by PERCY G PARKER

multitude on our right hand and left, but we must never look back. Going back always starts with looking back.

Wednesday, Nov. 4th. Deut xviii 9-22

"I will raise them up a prophet from among their brethren" (verse 18)

That prophet was Christ. According to the flesh Christ came out of Israel. He was God's final speech to man. The passage shews us that there would be competitors—others would seek to express final speech to man. They would be charmers, consultants with familiar spirits, wizards, necromancers. These would seek to teach and guide man. In those early days it was recognised that the world would be divided into those who listened to Christ—God's prophet, or to those possessed by evil spirits—Satan's prophets. In the dark, uncanny room of the spiritist seance Satan does his work. In the blessed atmosphere of prayer and praise Christ does His work. God's Prophet is daily speaking. Let us listen and obey.

Thursday, Nov 5th. Deut xxvi 1-11

"And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God" (verse 4)

The baskets of firstfruits were presented before God by the priest. The priest saw whether the gift was a worthy one or not. But Israel's priest was only able to judge by what he saw in the basket. He could not see the love and sacrifice behind the gift. Our Priest presents our baskets before God, but He can see what others cannot see. He does not so much notice the size of the gift, but the size of the heart that gives the gift. The Lord finds more joy in presenting a penny to God from a poor but warm-hearted disciple than He does in presenting a hundred pounds from a formal professor. The heaviest baskets are those which are filled by the invisible fruits of the Spirit.

Friday, November 6th Deut xxx 1-3, xxx 8-20

"The Lord will again rejoice over thee for good" (verse 9)

What God will do for prodigal Israel. He now does for prodigal men. Men may have wandered far from Him. They may have trodden the paths of selfishness during the finest years of their life. Yet if they repent and return unto the Lord, He will again rejoice over them. Every returning prodigal brings joy in heaven. The temptation to wander comes to all of us. How easily the zealous heart begins to compromise.

Under the guise of prudence and the subtle statement, "I don't see that it matters," many a full heart has lost its first love for Christ. Perhaps the backsliding does not lie so much in things being done that ought not to be done but rather in things not being done that should have been done. Our backsliding is negative not positive—but still it is backsliding! If this is true of us, and we repent, then once again the Lord will rejoice over us.

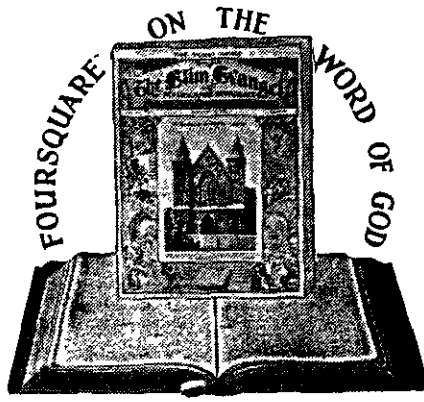
Saturday, Nov 7th. Deut. xxxi. 1-13

"The Lord thy God, He will go over before thee" (verse 3)

If the Lord goes before, then all is well. Enemies may arise in our path but the Maker of all men can overcome them. Obstacles may appear, but what are obstacles to God. All things are possible to Him. If He could make the earth out of nothing, if He could bring His Son out of the grave, then nothing can be impossible to Him. Let us settle it that the Lord is going before then we can rest. If we are going before in self-determination, then we shall fail. But if God leads the way, then there is a triumphant way through. Wait for the Light to move—then follow the Light. God may not move forward as soon and as quickly as we would like, but when God acts He accomplishes in five minutes what otherwise we could not accomplish in a lifetime.

Love is as a flowing stream ever moving onward to its goal. Beginning in the heart of God, it bore His beloved Son to offer Himself a willing sacrifice for the sins of the world. In Christ's earthly ministry it caused Him to go from place to place ever onward with the message of God. The love of God has not lessened through the ages, nor has the nature of that love been changed. From its source deep in the heart of God it reached out yearningly to the entire world that was lost in sin. In its outflow redemption was wrought, not for a few but for the many. In the purpose of God for the Church, the whole world was included in the boundary of God's love and every nation was designed to contribute its quota to the membership of the body of Christ, the Church which He purchased with His own blood.—A C S

The power of God to usward who believe is the same power that raised Christ from the dead and set Him in the heavenly places. That power will some day call our bodies either from earthly pursuits or from the grave, to be with Him. That same power is available to keep us from falling, in this life, and to present us faultless before the presence of His glory with rejoicing. No believer, therefore, need ever despair for if he will draw nigh to God with a contrite humble, trusting heart, the Father is able to work in his behalf—"according to the power that worketh in you"—B E S



EDITORIAL

The Strife of Tongues.

THE beloved Dr J R Miller bequeathed much helpful counsel. In one of his books he calls attention to the strife of tongues. Says he, "There is a great deal of power for evil in human speech. Few people altogether escape the hurt of tongues. No name is pure enough to be for ever safe against vile insinuations, cruel aspersions. Even Jesus, whose life was holy, harmless, and separate from sinners, did not escape the slanderer's tongue. It is strange how much unloving speech there is in this world. On the smallest provocation men become angry, and speak violent words. There are homes in which the principal talk is wrangling—the strife of tongues. There are children with tender souls who grow up in the midst of worldly contentions, scarcely ever hearing a gentle or loving word." Then Dr Miller continues, "We can stay in God's pavilion, and be safe from the hurt of the strife of tongues, only when we keep ourselves in the love of God. If we grow angry and speak unadvisedly, or let our heart grow bitter and our lips utter words of unkindness or resentment, we have sinned. The strife has hurt us. We must love on and pray on, and seek the good of those who are treating us so bitterly. The language of the Psalm is very beautiful. Thou shalt hide them;—Thy children, Thy believing ones—'in the secret of Thy presence, from the pride of man, thou shalt keep them secretly in a pavilion from the strife of tongues.'"

Floodlighting.

FLOODLIGHTING has come to the fore recently—especially in connection with the Faraday celebrations. It consists of flooding with electric light some object of beauty or value—the beauty and value of which would be otherwise unappreciated. Residents of and visitors to Bath are aware how attractively beautiful the Abbey is made by cleverly arranged floodlights. The beautiful stonework and magnificent architecture are there all the time, but at night-time the value would be lost if it were not for the impact of electric light.

The work of the Church is to floodlight the Lord Jesus Christ. Primarily this is the work of the Holy Spirit, but the Spirit works through redeemed people. Christ is beautiful—no blemish has ever marred that eternal beauty. Yet the world will not see His beauty unless the Church bears her witness about Him. The Spirit is one floodlight. The Word of God is another. The Church of God is another. God wills that the light of these witnesses shall concentrate on His Son. This is what Paul did. So did Wesley and Finney, and Spurgeon, and a million others. This is what Principal Jeffreys and his Revival Party are doing. This is what every believer should be doing. Let us illumine Christ. In this dark world of sin and ugliness let us by every means in our power cast our floodlight of witness upon Christ and Him crucified.

Moody & Emotionalism.

THE following account of an incident in the experience of the great evangelist will speak for itself.

"During his visit to Canon City, Colorado, in 1899, the Governor of the State, hearing that Mr Moody was to speak at the penitentiary on Thanksgiving Day, wrote him inclosing a pardon for a woman who had already served about three years of her ten-year sentence. Mr Moody was glad to be the bearer of the message to the woman, who was unaware of its coming. At the

close of his address, he announced that he had in his hands a pardon for one present, intending to make some further comments, but at once he saw the strain was becoming such that he dared not go on. He called the name and asked the woman to come forward and accept the Governor's Thanksgiving Day gift. The woman hesitated a moment, and with a shriek, crossing her hands over her breast, she fell sobbing and laughing across the lap of the woman next to her. Agam she arose, staggered, and fell at the feet of the prison matron. The excitement was so intense that the evangelist could only make a very brief application of the scene to illustrate God's offer of pardon and peace. He afterward said that if his offer of God's pardon produced such scenes he would be accused of extreme fanaticism and undue working on the emotions."

Much that is really good may become an odourless sacrifice, if lacking the fragrance of humility.

When God sends a man anywhere, the Devil does his best to keep him from going.

Indulgence in an ounce of ridicule will lose you a ton of power.
—EVAN ROBERTS

Intellect or Affection?

That great scholar and divine, Bishop Horsley, and Dr Cyril Jackson, Dean of Christ Church, once sat late into the night debating the question whether God could be better reached through the exercise of the intellect, or the exercise of the affections. Unwillingly, but step by step, the Bishop, who advocated the claims of intellect, retreated before the arguments of his friend, till at length, in a spirit which did no less honour to his humility than to his candour, he exclaimed "Then my whole life has been one great mistake."

The Divine Fire

Ecstasy in a London Church

The following article is one of a series which recently appeared in the London "Evening Standard," giving impressions of various church services in London visited by their special commissioner The "Welsh" prayer referred to was not Welsh, but merely an instance of spiritual gifts in operation (I Cor xii) We have since ascertained that no one present that morning was aware of the visit of the press representative, thus making the incidents of the service more striking—ED

AT a Sunday morning service of the Elm Church of the Foursquare Gospel, I feared at one stage that I was going to be turned out as an unworthy intruder among the Lord's people. It was an alarming experience, but nothing to bear malice about.

In my tour of the unconventional churches I had now reached one in which the emotions of the congregation were deliberately let loose. I felt at once a vibration in the atmosphere. The singing, the praying and the preaching all aimed at the excitation of emotion. I was to see passion sweeping the people like a fire. I was left with no doubt that Foursquare Gospelism was a very live religion, the dominating fact in these people's lives.

It preaches the literal truth of the Scriptures, the efficacy of Divine healing through the laying-on of hands, and the imminence of Christ's Second Coming, but chiefly it emphasises the close personal relationship between Jesus and the sinner—His love, His sufferings, and His wonderful mercy as Saviour. Hence its power. The Elmites have large followings in London and the provinces. To them Jesus is a wonderful, romantic Lover. They adore Him for His condescension to their lowliness. They have pledged everything on His promises. Their happiness is immense.

The pastor on the morning of my visit sat at a table on which were the vessels of the Holy Communion, covered with a white cloth. His dress was that of an ordinary layman. On each side of him on the platform were six elders, placed like the dots of the double-six in dominos. About 250 people were in the congregation.

The service departed little from the ordinary Non-conformist order, except that the Lord's Supper was embodied in it, everybody being expected to participate. It was not a separate rite at the end, restricted

to an inner body of worshippers. I was puzzled at first by the tiny iron holders, like horizontal rings, fixed on the back of the seats about a foot below the top. Afterwards I found they were for the reception of the little wine-glasses when the communicants had drunk from them.

What strongly differentiated the service from others I had attended was the fervour which grew in heat and vocalisation as time went on. Even the hymns,

of a revivalist character, were controlled with the same gusto, and equal enjoyment of words and tune, as a secular company might shew in singing a festive ballad.

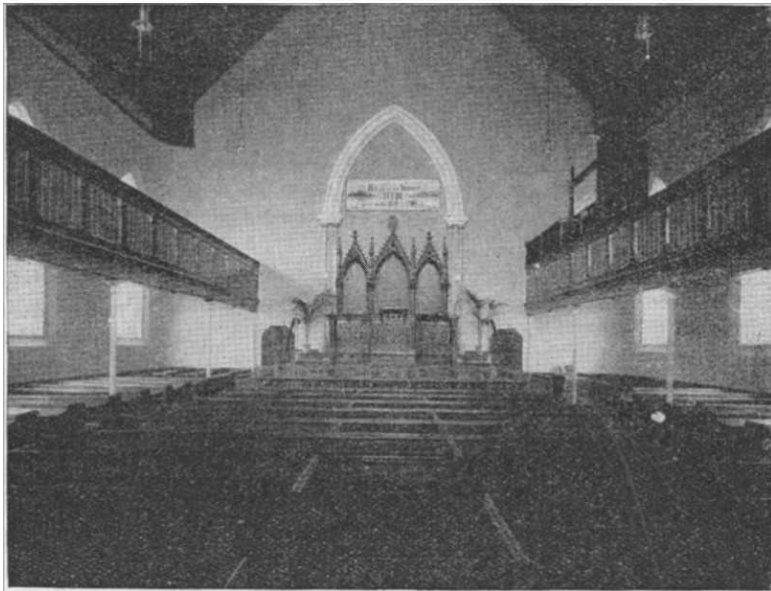
Prayers were invited from the congregation after we had partaken of the Holy Communion, for which the trays of broken biscuit and wine were passed along the pews.

A stout woman, my immediate neighbour, at once rose and in a strong, half-weeping voice poured

out adoration and gratitude. Murmurs, ejaculations, groans gathered volume as she proceeded. A man in the rear gallery followed, then one of the elders on the platform. The fire of emotion got well hold of the congregation. Cries of ecstasy accompanied the prayer like a wild escort. The pastor fed the emotion by leading little snatches of hymns.

Suddenly a woman on the opposite side of the church burst into prayer as into flames. She was young. I could just see her upturned face glowing with a sort of frenzy. She had a clear and piercing voice, obviously Welsh, and her words streamed out and fell among the congregation like burning coals. The effect was extraordinary. The people ignited on every side. Passionately they invoked God and implored Him as the Welsh woman prayed on and on in an uninterrupted flood. It was like a fierce electric storm.

Presently I began to discern that that flood of



INTERIOR OF ELIM TABERNACLE, CLAPHAM

words had what seemed like a personal reference to me

God, she said, had sent her a message The gist of it was that there was someone in the congregation that morning who sat among God's people as if he belonged to them, whereas he did not, and she was to warn him Now who (I thought) could this be but me, who was, so far as I could judge, the only stranger present? When one of the platform elders followed with a prayer in Welsh and the transmission in English of a message to the same effect, but more sternly worded, I resolved that the next church I attended I would sit nearer the door

What does one do in such circumstances? Should I assume a bland and innocent demeanour, or should I fix an accusing eye on some distant member of the congregation as if I recognised in him the offender? The Welsh woman sprang up again to reiterate her message more vehemently Things looked black

Fortunately the pastor intervened I fancied I

what looked like a glint of humour in his eyes as they caught mine These messages, he remarked, were undoubtedly from God and should be reverently attended to But he was not going to put any individual address on them, Rather, let every member examine his own heart carefully before he jumped to conclusions about anybody else

These very reasonable suggestions had the desired effect The excitement subsided as if by magic, and the service proceeded quietly to its conclusion

Thus did the Foursquarers provide me with my warmest adventure among the various creeds Whether the "messages" really alluded to me I cannot say It doesn't matter the intrinsic importance of the incident was its evidence of the intensity with which these people believe That is the strongest impression which a visitor carries away They have found an electric contact which marvelously energises them They are laid on to "the man" all right, and, whatever the source of the power may be, the current is mighty strong

Concise Comments & Interesting Items

Germany and the General Election are competitors for the chief thought of our nation Probably the General Election will win—but we doubt whether it should be so The events in Germany are liable at any moment to create a world-wide sensation As we write, the latest news is that Hindenburg, the President of Germany, has granted an interview with Hitler, the Fascist leader It would indeed seem that such an interview was not pleasant to the German President, but was forced upon him by the rapid growth of the Hitler party It would seem that this Fascist leader may come into power at any moment Then indeed matters will have reached a crisis When it is remembered that Hitler is out to repudiate all war debts with other countries, then it will be seen how near the match is to the powder magazine of international politics But—God rules

These international threatenings remind us of the nearness of the Lord's return We feel He must be very near In this connection it is interesting to notice C. H. Spurgeon's change in attitude toward the Second Coming In early years the teaching did not attract him He said regarding the Plymouth Brethren, who were so responsible for the revival of Second Coming teaching "Don't be so absorbed, like some brethren, with the doctrine of the Second Coming that you neglect to preach the First Coming I should like to say to some I know, 'Ye men of Plymouth, why stand ye gazing up into heaven? Go on with your work'"

But at the last Conference he attended he said, "I believe the Second Coming of Christ will be soon, judging by signs The Devil is very busy, and when you see a farmer burning gates and destroying the barns, you may be

sure his lease is up" We wonder what C. H. S. would be saying to-day with the signs so much more numerous and vivid!

Did a black man carry the Cross of our Lord? The following by the Rev. Titus Johnson, a Belgian Congo missionary would seem to suggest this

"Did you know that the man who carried the cross of Christ to Golgotha was a black man? Let me prove it to you Let us turn to the Gospel of Mark xv 21, 22, 'and they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull'

"In the first place, Simon came from Cyrene, a place on the northern coast of Africa This territory was originally populated with black people In the second place, Simon could not have been a Jew, because no Jew would have carried a cross, for to them it was a sign of a curse, a disgrace, a thing of shame The cross was a Roman Gentile tool of death

"In the third place, Mark, who wrote this Gospel, was a fellow-labourer with Paul When Paul was in Rome writing to the Colossians and Philemon, Mark was with him sending greetings When Paul wrote to the Romans he said, 'Salute Rufus chosen in the Lord' Mark wrote his Gospel in Rome, and in establishing the identity of Simon, was careful to say that Simon was the father of Rufus who was there with them in Rome at the time Now, turn with me to Acts xiii 1 and we find Simon mentioned again and here he is called Nigger, which means black We get the vulgar and obnoxious word 'nigger' from Niger In vulgar and improper language it would be "Simon

the nigger" All things considered, these references point to one fact, that Simon who carried the cross of Jesus Christ to Calvary had a black skin"

The "Wonderful Word," edited by Leon Tucker prominently displays this declaration on its front cover

"For two dozen years I have stood for the Authority, Authenticity, Veracity and Absolute Reliability of the Bible, the Word of God, and for the Deity and Sinless Humanity of Christ the Son of God I have sought to magnify the Written Word and the Living Word"

"By the help of God during the time that remains before I go to be with the Lord, or the Lord comes for me, I pledge myself anew to the ministry of exalting the Holy Book of God, and the Holy Son of God! Amen"

And the "Elim Evangel" again says Amen!

A Methodist paper ably speaks of modernists within the Methodist denomination It says

"We often try to get down an imagination to the place of a Methodist Modernist preacher as he enters his pulpit What is he there for? What Gospel has he for the burdened souls before him, and the sinful world beyond? With a Jesus who is shorn of all perfection, of Deity, and of atonement, what a dreary round of echoing opinions of Modernists we must have With a Bible which he thinks full of errors, and with faith clipped above, below, and all round, what is possible? Is it not amazing and pitiful that we have so many such men without God's message?"

The motto of C. T. Studd was: "If Jesus Christ be God, and died for me then no sacrifice can be too great for me to make for Him"

The Golden City

By G. D. WATSON

GOD has revealed the things of the future as real, actual facts, and the places where the righteous and the wicked are to exist in the future ages are plainly declared, named, and described in the most positive language as literal realities. There is a place prepared for the devil and his angels, and Jesus says that He has

GONE TO PREPARE A PLACE

for the righteous, and it is named the Holy City, the Heavenly Jerusalem, the City which hath foundations, the City built of pure gold, the place of many mansions. Some take all these words to be but types of something spiritual, or intellectual, but we take these terms to refer in a most literal sense to a city, just as truly as that any sun, or star, or planet, is a literal part of the universe.

In the first place, it is a singular fact that those who do not believe in the real personal return of Jesus to reign on this earth, and who do not believe in a real resurrection of our dead bodies, and a real new creation, and who reject the visible and tangible from the New Jerusalem, on the ground that it belittles true spirituality, are, as a rule the most engrossed in the materialism of this present world.

Our highest spirituality is believing the truth, just as God tells it to us. Those who accept of the future economy as being literal facts, are the most spiritual, and the most weaned from this present earth, because the things they believe "are true sayings of God."

In the second place, a belief in the literal reign of Christ on earth, and in a literal material city which is to come

DOWN FROM HEAVEN,

and as Scripture tells us, hang over the earth above the mountains, and be adorned with the eternal splendours described in the Revelation, is no bar to the highest degree of piety, or the most heavenly character. Thus earth was just as material before Adam fell as it is now. It is not the grossness of matter that hinders holiness, but the sin that Satan introduced into the world. There is no sin in the material creation of itself, and there may be blooming trees, flowing streams, melodious sounds, fragrant blossoms, sapphire skies, verdant fields, and all the charm of the visible creation about us, and these things may be enjoyed by our bodily senses, in union with a state of perfect holiness, and the favour of God, and also in a condition of immortality and freedom from all pain, sorrow, and decay—if there were no sin mingled with it. This would have been the case but for the fall of man, and this will be the case again in the new heaven and the new earth, wherein dwelleth righteousness.

In the third place, all the Scriptures that refer to the City, where the glorified saints are to have their

residence, refer to it in a natural matter-of-fact way as a literal city, described in the clearest objective terms. Abraham built no houses, but dwelt in tents, "for he looked for a city which hath foundations, whose builder and maker is God," showing that the City he looked for was as truly a City as those built by men. It is written, "God hath prepared for them a city of habitation." David says, "There is a river, the streams whereof make glad the City of God." Again, "Blessed are they that do His commandments," or, as revised, "that have washed their robes, that they may enter in through the gates into the city." The place which Christ says He has gone to prepare is the same way as the city of pure gold, which is not made with hands, but constructed by omnipotent skill, in the same way that Christ formed the blazing sun, and all other worlds.

We are told it is built of gold, like transparent glass. Gold is the finest metal that has ever been discovered in the material creation, and hence God will use the finest material in His own creation to construct that city which is to excel in brilliance and beauty any sun or star that blazes in all the universe. Infidels used to raise objections as to how gold could be rendered transparent like glass, but many years ago some chemists discovered that gold could be purified until it was transparent, and thus confirmed the words of Scripture. While the new earth will be the glad home of delivered nations, referred to in several places, the city of gold will be the special home of the

RESURRECTED AND GLORIFIED SAINTS.

In the next place, this city is called the Bride, the Lamb's wife, and it has puzzled some to understand how a city could be a bride. We must remember that a mere mass of houses and streets does not make a city, and on the other hand a mere crowd of people does not either, for there must be people living in houses to constitute a city, and so the church of the first-born, the elect saints, will live in the city of gold and thereby constitute a veritable city, and as such will be the Bride of the Lamb.

In the next place, this city is not to rest on the earth, but Isaiah tells us it will come down from God out of heaven, and hence will take the place of the sun and the moon, for we are told there will be no need for the sun or moon, and that the city will have the glory of God and will supply light to all the nations.

While it will be the residence of the glorified saints, it will not hinder them from going in and out (for the gates are not shut), and moving through the earth, or to distant worlds, to govern and superintend all the affairs of the kingdom of God, for these saints are to be kings and priests and reign with Christ to the ages of ages. Thus the honours and joys of the heavenly City will not be mere metaphors or ideals, but most positive and literal facts. For the angel said to John, "These are the true sayings of God."

A Deep Yearning to Save Men

I FIND nothing helps me so much as to sit at the feet of Jesus and try to realise what His Cross meant and how priceless must the soul of man be in God's sight, that it needed such an awful sacrifice, as Christ made, to save men. I do not wonder that Dr Jowett said in his little book, *A Passion for Souls*, "As I look into my own heart, I marvel that I am within reach, but I am constantly praying that my own heart may be more deeply stirred and spiritually passionate." We can never heal

THE NEEDS WE DO NOT FEEL

Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem, we must bleed if we would be the ministers of the saving Blood.

Samuel Rutherford said in his prison days—his "dumb Sundays" in Aberdeen—"If I could speak to a few herd-boys of my Lord, I would be content to be the meanest and most obscure of the pastors in the land."

Matthew Henry, the commentator, said, "I would think it greater happiness to myself to gain one soul to Christ, than mountains of gold and silver."

George Whitefield said, "I think I should die if God did not give me souls."

Joseph Alleins (the author of the *Alarm to the Unconverted*), went from house to house seeking to win men to Christ. His biographer said of him that "he was infinitely and insatiably greedy for souls of men."

DAVID BRAINERD,

when he came to die, left this testimony "I cared not where or how I lived, or what hardships I passed through, so that I could gain souls for Christ. While I was asleep, I dreamed of such things, and when I awaked, the first thing I thought of was this, of winning souls to Christ."

Duncan Matheson, the godly and much-used Scottish evangelist, prayed, "O God, write eternity on my eyeballs." How little we know of this intensity to-day. Yet souls need as much saving to-day.

One of the splendid passages in Miss Amy Carmichael's book on India, *Things As They Are*, which has clung to me for years, is that in which she tells the story of a waking dream she had. "The tom-toms thumped straight on all night, and the darkness shuddered around me like a living, feeling thing. I could not go to sleep, so I lay awake and looked and this is what I saw, as it seemed. I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom—only cloud shapes, black and curiously coiled, and great shadow-shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depths. Then I saw forms of people, moving in single file along the grass. They were

MAKING FOR THE EDGE.

There was a woman with a baby in her arms and another little child holding on to her dress. She

was on the very verge—then I saw that she was blind. She lifted her foot for the next step—it trod air, she was over and the children with her. Oh, the cry as they went over! Then I saw more streams of people flowing from all quarters. All were blind, stone blind, all made straight for the edge of the precipice. There were shrieks as they suddenly knew themselves falling, and tossing up of helpless arms, catching, clutching of empty air. But some went over quietly and fell without a sound. Then I wondered with a wonder that was simply agony, why no one stopped them at the edge. I could not, I was glued to the ground, and I could not call. Though I strained and tried, only a whisper would come. Then I saw that along the edge at intervals, sentries were set, but the intervals were far too great, there were

WIDE UNGUARDED GAPS

between and over these gaps the people fell in their blindness, quite unwarned, and the green grass seemed blood red to me, and the gulf yawned like the gulf of hell.

"Then I saw a little picture of peace, a group of people under some trees with their backs turned toward the gulf. They were making daisy-chains. Sometimes when a piercing shriek cut the quiet air and reached them, it disturbed them and they thought it a rather vulgar noise, and if one of their number started up and wanted to go to do something to help, then all the others would pull that one down. 'Why should you get so excited about it? You must wait for a definite call to go. You haven't finished your daisy-chains yet. It would be really selfish of you to leave us to finish the work alone.' Once a child caught at a tuft of grass that grew at the very brink of the gulf. It clung convulsively, and it called, but nobody seemed to hear. Then the roots of the grass gave way, and with a cry

THE CHILD WENT OVER.

its two little hands still holding tight to the torn off bunch of grass. And the girl, who longed to be back in her gap, thought she heard the little one cry. She sprang up and wanted to go, at which they reproved her, reminding her that no one is necessary anywhere, the gap would be well taken care of, they knew, and then they sang a hymn. Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop—one sob. And a horror of great darkness was upon me, for I knew what it was—the cry of the blood. Then thundered a voice, the voice of the Lord, and He said, 'What hast thou done? the voice of thy brother's blood crieth unto Me from the ground.' The tom-toms still beat heavily. I heard the yells of the devil dancers, the shriek of the devil-possessed outside the gate. What does it matter after all? It has gone on for years, it will go on for years. Why make such a fuss about it?"

“ God forgive us! God arouse us! shame us out of our callousness, shame us out of our sin ”

In such repentance lies the hope of revival

Brethren, may God give us the vision of the lost and the passion to win them, that we may fill up that which is belund of the sufferings of Christ, that we may travail in birth again, till Christ be formed in those we seek to win

Acknowledgment

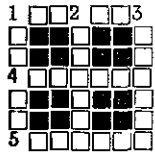
We gratefully acknowledge the following anonymous gifts Foreign Missionary Fund Southampton, £1 (10/- designated) and £1 5s 6d (designated), Bradford, £30 (India), Brighton Crusader, 4 6, Carlisle, £5, Three Reading Crusaders, £1, Armagh, £1 (Belgian Congo), A Glasgow Sister 10/- C P Demonstration Wimb'edon, £1, Work in General Portsmouth £1

Children's Bible Educator

We are giving a prize every month for the best answers

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

BIBLE ACROSTIC With the aid of the clues below, arrange the words which they indicate into a diagram of all capital letters, of similar shape to that shown



Clues Across

- 1 A law that was a snare for Daniel (Dan iv 7)
- 4 Describes those who will be excluded from the New Jerusalem (Isaiah lii 1)
- 5 Document that Paul wrote (II Thess ii 17)

Clues Down

- 1 Torture endured by Christ (Matt xv 19)

- 2 What Christians may not be (I Tim v 13 Old English spelling as Cruden)
- 3 Insure—work of Satan toward us (in Cruden's rendering of Psalm vii 5)

Solutions should arrive first post, Monday, November 2nd

SOLUTION OF JUMBLED TEXT, OCTOBER 16th.

Answer. Matt xvi 25

Correct answers were received from Ruby Atkins, Dorothy Banton, Iris Challis, Bronwen Clark, Stella Cliff, Harry Downing, Jean Egelstaff, Hazel Greenwood, Rosie Hanks, Eileen Harrad, Dilys Hale, P Havis, Joan Hill, Mary Hurst, Leslie C Hulley, Daphne Keyho, Edna M Knight, Jean Kennedy, Nessie McGrann, E Nimmo, Edward J Pipet, M Phillips, H Phillips, Tom Ramsey, Kathleen Reeves, Patty Rogers, Audrey Ross, N Robinson, Freda Sargent, Marion Selway, Eric Somerfield, Emily Waterhouse, Alfred Yardley

There's a Gladness in my Heart

M P. M POWELL
Harmony by Mrs SUTTON REID

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Bible Study Helps

YOUR SHARE OF SUFFERING (II Timothy ii 3-13)

- 1 What it may be
 - 1 Privation and separation (vv 4, 5)
 - 2 Misunderstanding (ver 7)
 - 3 Persecution (vv 9, 10)
- 11 Why you should accept it.
 - 1 It is the soldier's part (ver 3)
 - 2 It is due in loyalty to your enlisting officer (ver 4)
 - 3 It is necessary discipline (vv 5, 6)
 - 4 It advances the Gospel (vv 9, 10)
 - 5 It is surety of triumph (vi 11, 12)

A FORTUNE IN GOD

To the one who sets his love upon God there is promised in Psalm xci

- 1 Protection—"I will deliver him"
- 2 Position—"I will set him on high"
- 3 Promise—"I will answer him"
- 4 Presence—"I will be with him"
- 5 Preservation—"I will deliver him"
- 6 Promotion—"I will honour him"
- 7 Prospect—"I will shew him my salvation"

THE APPEARING OF THE LORD.

- With His Saints (I Thess iii 13)
- In Majesty and Power (II Thess i 7, Rev xix 11)
- In Manifested Glory (Matt xxiv 30, Titus ii 12)
- With all His Saints (Col iii 4, Rom viii 19)
- To Judge His Enemies (Jude 15, Acts xvii 31)
- To Punish Grace Despters (II Thess i 9, Acts xiii 41)
- To Destroy Anti-Christ (II Thess ii 8, Rev xix 20)
- To Deliver Creation (Rom viii 21 Isa xi 6)



By Pastor P N CORRY

Sunday, November 8th, 1931.

READING. Matt xxvi 57-68

THE TRIALS OF CHRIST—I

MEMORY TEXT. "He was taken from prison and from judgment, and who shall declare His generation? for He was cut off out of the land of the living for the transgression of My people was He stricken."—Isaiah liii 8

NOTES.

In your study of this portion please read Mark xiv 53-65, and John xviii 12-24 also, for they will add to your knowledge of the events of this tragic night and of the injustice that was permitted. Take the following facts

1. Blood Money

Judaea was a Roman province under a Roman governor, and as was the usual practice they allowed the local government of the country to continue. The Sanhedrin or council of seventy-one members was a legal assembly to try crimes committed by their own countrymen, and as such it was perfectly legal, on the Roman form for Christ to be tried by these men on the charges brought against Him. The arrest by order of such an assembly was legal but the fact that it was brought about by the bribery of one of the followers of Christ, and the fact that blood money was paid, would make such an arrest and the resulting trial absolutely illegal, and an indefensible act of injustice. This fact alone under strict justice would have quashed the whole trial, and rendered the proceedings of this court impossible.

2. To Annas First (John xviii 12-24)

This wealthy but wicked old man was the great power behind the Sanhedrin. He was the ex-high priest of Israel, who after he had been deposed from office had contrived to get no less than six of his family to be made high priests in his place, Caiaphas, the high priest at this time, being his son-in-law. The booths of the merchants and money-changers which the Lord Jesus had overthrown were in the hands of this man and his sons and in Jewish writings were called "the bazaars of the sons of Annas." Through them this family had become exceedingly wealthy. The profit in interest alone on the changing of money amounted to about £10,000 per year, and both Josephus and the Rabbis give the most terrible picture of this man and his family. The Talmud records a curse that was pronounced upon them, "who themselves were high priests, their sons treasurers, and their sons-in-law assistant treasurers, while their servants beat the people with sticks." This is the family that the

Lord called a den of robbers, and Annas in his princely palace on the hill was the avaricious glutton at the back of it all. When that night the Lord Jesus faced this crafty and cruel man He was fute to face with His greatest enemy, and it is evident from the reading of John xviii that this meeting was not a regular assembly of the Sanhedrin. Can it be that Annas just desired to see his enemy in his power at last? In any case what had he to do with the trial seeing he was not high priest? and was it not a miscarriage of justice to hand a prisoner over to his bitterest foe?

3 The Sanhedrin and Witnesses.

It is quite clear from Jewish law that there was a great regard for the sacredness of human life. The shedding of blood was never treated as a light thing, the whole law of the manslayer and the provision of the cities of refuge, as well as other Old Testament scriptures, attest this fact. In the days before the Roman conquest, great precautions were taken to protect the life of a prisoner, and even after sentence of death had been pronounced, and the prisoner was being taken "without the camp" in due, the law said, "An officer is to stand at the door of the court with a handkerchief in his hand, and another on horseback follows the procession so far, and halts at the farthest point where he can see the man with the handkerchief. If anyone offers himself to prove the condemned man innocent, then the first man drops the handkerchief, and the horseman gallops after the condemned man and recalls him for his defence."

Witnesses were carefully warned in Jewish law, and the oath ran as follows "Forget not, O witness, that in this trial for life, if thou sinnest, the blood of the accused and the blood of his seed to the end of time shall be imputed unto thee, and if any witness shall destroy one soul out of Israel, he is held by the Scripture to be as if he had destroyed the world." Deut xvii 6 states quite clearly that two or three witnesses are absolutely necessary, and "that at the mouth of one witness he shall not be put to death." There were no such witnesses at this court, therefore it followed inevitably as a matter of law that no charge was possible (cf Mark xiv 55-59). Even if the witnesses had agreed regarding the destruction of the Temple and its rebuilding, it was irrelevant to the charge because here was no trial for idle boasting but a trial for life.

4. It Was a Trial by Night (note, in Isaiah liii 8 the word for "taken" is in some translations rendered "hurried")

The haste of this trial also shews it to be illegal. Hebrew law was careful regarding trials, and this trial by the Sanhedrin was illegal from start to finish, because conducted by night. By the early morning they had finished the trial, and were ready to rush away to Pilate (John xviii 28), and by nine a.m. (Mark xv 25) the visits to the court of Herod and back to that of Pilate were concluded and the crucifixion a fact. The hurry and haste shew this trial to be a farce and a flagrant breach of justice, for Jewish law provided that a trial for life must only begin in the lay time, and also be concluded during the day, and if there was a sentence of death then the court must be postponed to a second day. The speed of this trial especially being held at night shews it to be a false trial running contrary to all the safeguards for human life provided by Hebrew law.

5 Self-Condemnation.

Hebrew law made it one of their fundamental principles that no one could damage himself by what he said in judgment, and stated, "Our law condemns no one to death upon his own confession." Nicodemus knew this (John viii 51), and Mr Innes, who has gone into the subject, adds, "Putting a question to the accused and founding a condemnation on his answer was therefore the last violation of formal justice, yet this is exactly what this court proceeded to do. The questions by Caiaphas, especially putting the Lord on oath (Matt xxvi 63-66), were the last acts in a trial that was devoid of justice, legality, and decorum, and as the Right Hon Lord Shaw of Dunfermline, K.C., and Lord of Appeal, says, "This procession of illegality still staggers the mind and it tears up jurisprudence and justice by the very roots."

It was nothing else but swift and pitiless judicial murder."

Tested

"We are tested every day in little things, often when we do not realise we are being tested at all. Then, at other times, we have our special trials and temptations."

"It is one thing, however, to endure a test that God sends upon us and another thing to rush into one of our own making. God will never send us a test which is too hard for us (1 Cor x 13), and He will stand by and give us His help while we are enduring any test which He allows. But if we get full of conceit, and think we are good enough to stand firm in our own strength, and so enter places of temptation when God did not lead us there, we will surely fall. We ought to be so afraid of evil and so distrustful of our own strength that we will shrink from going into testing places—shrink so much that we will pray God not to lead us into them. 'Lead us not into temptation, but deliver us from evil,' we are told to pray. When, for our own good, God does lead us into a test, we need fear no evil, for He will never leave us alone at such a time."



Spiritual Progress A New Sanctuary Shared Ministries

VISITING MINISTRIES

Greenock (Pastor W A Nolan) The Elm Tabernacle continues to be the centre of much soul-saving and blessing. During the absence of Pastor Nolan on holiday, Pastor A S Thorne ministered the Word, his duty being most profitable and resulting in decisions for Christ. Pastor F Byatt also came over from Ireland and delivered a few soul-stirring messages to the saints here. Since returning to the assembly, Pastor Nolan has taken a series of Sunday evening Gospel messages on the subject of



Pastor W A Nolan.

Heaven, through which quite a number decided for Christ. On Tuesday evenings he has given a few short talks on The Gifts of the Spirit. A recent Wednesday was an open Crusader meeting when a number of Crusaders were given the opportunity of addressing a good congregation of all ages. The messages given were a source of inspiration to all who listened, as also was the combined and solo singing of the Crusaders.

MEANS OF GRACE BLESSED.

Hornsey (Miss A Howes) God who is faithful in all the fulfilment of His rich and perfect promises, is still the theme and song of the children of His love, at Zion Tabernacle, Duncombe Road.

On the occasion of Pastor Joseph Smith's visit to this church, much blessing was received through his faithful and uplifting ministry.

The Sunday morning breaking-of-bread service was a time of real fellowship, and realisation of the great love that was shewn to us at Calvary. The message was uplifting, and refreshing as again the wondrous story of an all-wise and loving Creator, sounded in the ears of His Blood-bought ones.

The evening Gospel meeting was also a time of real feasting on the choicest morsels of His Word. Surely none could resist the message of grace, as it was given in beautiful simplicity, and the power of the Holy Ghost, pointing out the calling and election, which God has provided for all who will believe, inasmuch as "many are called, but few are chosen."

The open-air testimony is still being sounded forth, and the Lord is adding such as shall be saved, through this form of ministry.

The Lord has blessed the ministries of all His servants who have laboured here during the past few weeks, and is continuing to do so.

EZRA-LIKE LABOURERS

Aberfan (Mr W Bone) This little assembly of saints in Aberfan (Merthyr Vale) has had a time of testing, but thank God "He has redeemed from the hand of the enemy." At the time of the Easter Convention they were under a cloud, and had orders to quit their place of worship. But God gave them an old shed with four walls and slate roof ready built. He also gave several brothers from Merthyr Tydfil and adjoining villages who had hearts of love, and, praise His Name, they have under the direction of Mr William George and his brother elders from Jerusalem Chapel, Merthyr Tydfil, transformed (during three months of incessant toil) that old shed into a hallowed little Tabernacle to seat 135. Praise God for the way He undertook to supply all materials, knowing as we do that owing to lack of funds we could not otherwise have done it. Thank God He answers prayer. The saints here have had a blessed time of refreshing recently. Praise God, one young man took Jesus as his personal Saviour, also his friend was restored, many who had gone cold are quite evidently warming up again under the man fest blessing of God.

BAPTISMAL SERVICE.

Leeds (Pastor T H Jewitt and G Miles) "Good measure pressed down, and shaken together, and running over," is the experience of the saints at Leeds, as God in answer to prayer graciously continues to pour forth His Spirit.

It is with joy we record yet another baptismal service held on Wednesday, September 30th, when twenty-eight brothers and sisters followed their Lord through the waters of baptism before some 450 people.

Talking for his subject, Bible Baptism or Babylonish Substitute, Pastor Jewitt before baptising the candidates, pointed out the folly of all unscriptural practices along this line, and also the joy that comes to that implicit and faithful obedience to the inspired Word of God.

God has especially blessed us in Leeds concerning the truth of water baptism. People who belong to other churches not believing in Baptism by immersion, have seen the truth and have come to us to be baptised, after which they have gone back to their respective churches with that unspeakable joy that only obedient ones know.

The Lord has been mightily moving of late in our Sunday night Gospel meetings, the Holy Spirit has been

amongst us, and souls have been yielding to the claims of Jesus every week, praise His Name.

ANOTHER CADET BRANCH.

Islington (Pastor W G Hathaway) The month of September has passed, and we praise God for times of refreshing experienced at His hand at Elm Tabernacle, Fowler Road. Souls have been gathered in as a result of the faithful ministry of the Gospel. The church has been blessed by recent visits of Pastors W Brambleby and A C Coffin.



Pastor W G Hathaway

On the first Sunday in October a further ten members were given the right hand of fellowship by the Pastor at the evening breaking-of-bread service. Truly the "line that binds our hearts in Christian love" is blessed, as we realise our oneness in Christ Jesus.

Another venue of work has been opened at Islington in a Cadet branch being commenced, and already the blessing of the Lord is on the young people. All the meetings are well attended. Pastor Hathaway has been assisted in some of the meetings by Mr Carver from the Elm Bible College, and his talks have proved a source of real blessing.

The open-air meetings are faithfully upheld by enthusiastic workers every Saturday night at Highbury Corner, and the Word goes forth in power to the crowds that gather. Although various meetings are in progress discussing the questions of the day, praise God we have a Saviour who is able to meet all needs, and we pray that His Holy Spirit will water the seed sown, and bring forth fruit for His eternal glory.

CONVENTION MEETING

Birmingham, Graham Street (Pastor R Tweed) Out of the abundance of His love God is blessing the ministry of His servants at Graham Street Tabernacle with signs following. The saints rejoice to see souls being saved at every meeting. During the past month fifty have received the Baptism with the Holy Ghost at the various waiting meetings. The joy of the Lord is manifested

at the Saturday night Convention meetings, when the Pastors from all four Birmingham centres meet to have fellowship one with another around the Word of God

Eagerly the saints look forward to Tuesday nights' Bible study. The Pastor is giving a series of studies upon The Life of Abraham much blessing being experienced

A campaign for souls is in progress on Thursdays, preceded by an open-air meeting. In a marvellous way God is owning this special effort to reach the world's masses. The young folk are on fire outside, resulting in the salvation of souls, and the bringing of many into the Tabernacle where the preached Word convicts them.

A recent Tuesday was a special meeting for Building Fund boxes, which proved a happy time, as the Pastor pointed out in the written Word many new things God has given to us through the living Word. The renovation scheme (commenced by Pastor Tweed) has proved that God honours faith, for with the co-operation of the congregation meeting expenses, and the help of the brothers the Pastor is transforming the old Tabernacle into a new one, wherein Christ shall be glorified.

At a recent Sunday evening Gospel service Mrs Tweed delivered her message in the power and demonstration of the Holy Ghost, resulting in sixteen sinners calling upon the Name of the Lord. Thanks be unto God for the spirit of revival which still prevails.

ALL-ROUND PROGRESS

Maldon, Essex (Evangelist W Wright) The Lord's hand is upon the work here under the ministry of the Pastor.

The power of God is felt in every meeting. The gifts of the Spirit are

being manifested. It is encouraging to see the numbers increasing at the week-night services.

The Bible studies on Thursday evenings are intensely edifying and inspiring. The Pastor has been giving a series of studies on "The Foundation of our Christian Faith." Praise God for His precious Word.

MIRACULOUS HEALING.

Hastings (Pastor I G Cloke) The above church continues to be sheltered under the roof of the Central Hall, Bank Buildings, Hastings, and to experience blessing from the Father of all mercies.

Since the return of Pastor Cloke from Cardiff, God has graciously blessed the preaching of the Word in the salvation of precious souls and several have been miraculously healed.

Recently a sister fell and sustained an injury to her foot.

Believing the promise of healing in answer to prayer according to James v. 1, she was prayed for and anointed with oil in the Name of the Lord, and was instantly healed.

Times of refreshing from the presence of the Lord are the continued experience of the saints as they meet around His precious Word.

SOULS ADDED

Hendon (Pastor W G Hawkins) A time of rich spiritual blessing was enjoyed on a recent Sunday evening when Pastor H W Fardell paid a visit to the Elm Tabernacle, Ravenhurst Avenue. At the close of an inspired message on Immortality, Life after Death, two precious souls responded to the call of the Master.

During the past three weeks nine souls have been added to the fold. Much interest is being shewn in the open-air

work, and God is mightily blessing the efforts put forth.

FAREWELL SERVICES.

Knottingley (Evangelist S Hillman) Special farewell services were conducted at the Tabernacle Church recently, followed by a tea where quite a good number were present to pay a farewell tribute to Pastor Morris. The services were most impressive. During our brother's three years' ministry many new converts have been added to the church, souls have been blessed and healed, and baptised in the Holy Spirit. Pastor Morris was faithful and straightforward in his ministry, and possessed a bright and cheerful disposition. His motto was, Never give up. There will ever remain in our hearts and lives sweet memories of his fresh and fragrant ministry. The saints here are praying that every blessing and success will follow him in his new ministry.

Evangelist Hillman is continuing the work of God in this corner of His vineyard.

PENTECOSTAL EVIDENCES.

Birmingham, Sparkhill (Evangelist J McGillivray) Under the faithful ministry of Evangelist J McGillivray, the work in Highgate Park Baptist Church, Moseley Road, is progressing rapidly, the services both on Sundays and week-nights being well attended, souls are being saved, bodies are being healed, many are receiving the Baptism in the Holy Ghost with the signs following, and God is wonderfully blessing.

Recently they enjoyed the ministry of Pastor H O Bale for two weeks, when more souls were saved and backsliders restored. God gloriously manifests His presence and the old-time power is sweeping the assembly.

The Saviour is the Judge

SOME years ago, a man driving a spirited team of horses lost control of the team. As they dashed through the streets, a distinguished judge sprang out, caught the bridle-rein, and at the risk of his own life saved the man who was driving. By a singular coincidence this same man was on trial for his life some little time after, before the judge who had rescued him.

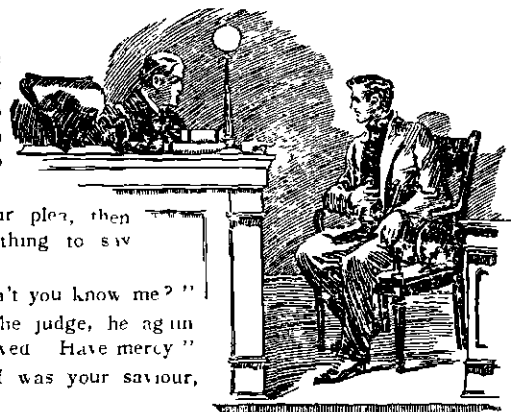
When the trial was over and the lawyers had made their plea, then the judge addressed the prisoner, saying "Have you anything to say why sentence should not be pronounced upon you?"

And the man, trembling, arose and said "Your Honour, don't you know me?"

And when told that he must speak on, and not address the judge, he again said "But, your Honour, don't you know I am the man you saved. Have mercy."

And the judge replied "I do remember you, but then I was your saviour, and to-day I am your judge, and must pass sentence."

And if you have sinned against the Saviour of men, some day you must face "TO-DAY I AM YOUR JUDGE" Him in judgment.—Dr J Wilbur Chapman



THE DIVINE FIRE

“Her Words Like Burning Coals”

HORACE THOROGOOD FINDS ECSTASY
IN A LONDON CHURCH

AT a Sunday morning service of the Elm Church of the Foursquare Gospel, I feared at one stage that I was going to be turned out as an unworthy intruder among the Lord's people. It was an alarming experience, but nothing to bear malice about.

In my tour of the unconventional churches I had now reached one in which the emotions of the congregation were deliberately let loose. I felt at once a vibration in the atmosphere. The singing, the praying and the preaching all aimed at the excitation of emotion. I was to see passion sweeping the people like a fire. I was left with no doubt that Foursquare Gospelism was a very live religion, the dominating fact in these people's lives.

It preaches the literal truth of the Scriptures, the efficacy of divine healing through the laying-on of hands, and the imminence of Christ's Second Coming, but chiefly it emphasises the close personal relationship between Jesus and the sinner—His love, His sufferings, and His wonderful mercy as Saviour. Hence its power. The Elmites have large followings in London and the provinces. To them Jesus is a wonderful, romantic lover. They adore Him for His condescension to their lowliness. They have pledged everything on His promises. Their happiness is immense.

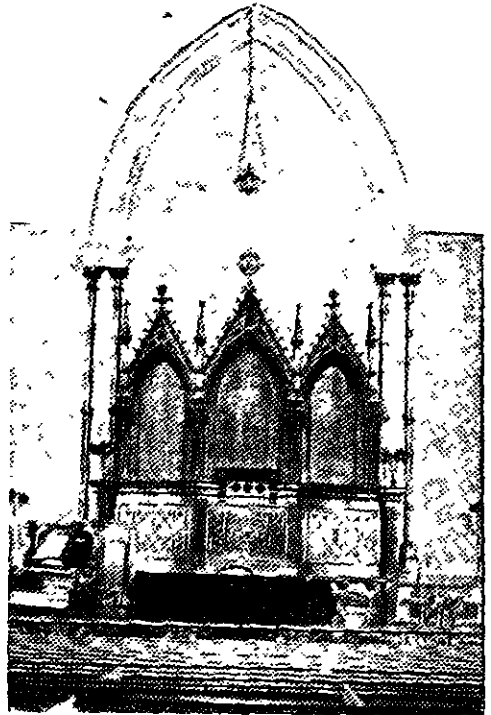
The White Veil.

The pastor on the morning of my visit sat at a table on which were the vessels of the Holy Communion, covered with a white veil. His dress was that of an ordinary layman. On each side of him on the platform were six elders, placed like the dots of the double-six in dominoes. About 250 people were in the congregation. I noticed that they were mostly women and that many of these were old women, grey-haired and bonneted, care-worn and work-worn. One sat, bowed and very still, in an invalid chair in the aisle.

The service departed little from the ordinary Nonconformist order, except that the Lord's Supper was embodied in it, everybody being expected to participate: it was not a separate rite at the end, restricted to an inner body of worshippers. I was puzzled at first by the tiny iron holders, like horizontal rings, fixed in the back of the seats about a foot below the top. Afterwards I found they were for the reception

The fifth of a series of articles investigating some of London's 85 little-known religions.

he did not, and she was to warn him. Now, who (I thought) could this be but me, who was, so far as I could judge, the only stranger present? When one of the platform elders followed with a prayer in Welsh and the transmission in English of a message to the same effect, but more sternly worded, I resolved that



London's Foursquare Gospel Church.

the next church I attended I would sit nearer the door.

What does one do in such circumstances? Should I assume a bland and innocent demeanour, or should I fix an accusing eye on some distant member of the congregation as if I recognised in him the offender? The Welsh woman sprang up again to reiterate her message more vehemently. Things looked black.

Pastor Intervenes.

Fortunately the pastor intervened. I fancied I saw what looked like a glint of humour in his eyes as they caught mine. These messages, he remarked, were undoubtedly from God and should be reverently attended to. But he was not going to put any individual address on them. Rather, let every member examine his own heart carefully before he jumped to conclusions about anybody else.

These very reasonable suggestions had the desired effect. The



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This illustration shows the metal rings fixed in the pews, one in front of each worshipper, for the reception of wine-glasses from which communicants have drunk.

of the little wine-glasses when the communicants had drunk from them.

What strongly differentiated the service from others I had attended was the fervour which grew in heat and vociferation as time went on. Even the hymns, of a revivalist character, were trotted with the same gusto, and equal enjoyment of words and tune, as a secular company might show in singing a festive ballad.

Prayers were invited from the congregation after we had partaken of the Holy Communion, for which the trays of broken biscuit and wine were passed along the pews.

A stout woman, my immediate neighbour at once rose and in a strong, half-weeping voice poured out adoration and gratitude. Murmurs, ejaculations, groans gathered volume as she proceeded. A man in the rear gallery followed, then one of the elders on the platform. The fire of emotion got well hold of the congregation. Cries of ecstasy accompanied the prayer like a wild escort. The pastor fed the emotion by leading little snatches of hymns.

Suddenly a woman on the opposite side of the church burst into prayer as into flames. She was young. I could just see her upturned face glowing with a sort of frenzy. She had a clear and piercing voice, obviously Welsh, and her words streamed out and fell among the congregation like burning coals. The effect was extraordinary. The people ignited on every side. Passionately they invoked God and implored Him as the Welsh woman prayed on and on in an uninterrupted flood. It was like a fierce electric storm.

Presently I began to discern that this flood of words had what seemed like a personal reference to me.

God, she said, had sent her a message. The gist of it was that there was someone in the congregation that morning who sat among God's people as if he belonged to them, whereas

London's Foursquare Gospel Church.

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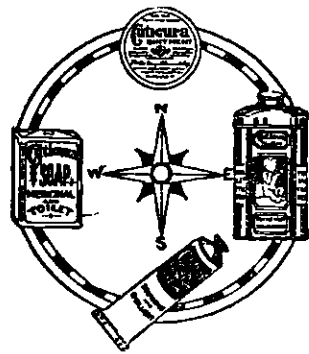
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These very reasonable suggestions had the desired effect. The excitement subsided as if by magic and the service proceeded quietly to its conclusion.

Thus did the Foursquareis provide me with my warmest adventure among the curious creeds. Whether the "messages" really alluded to me I cannot say. It doesn't matter; the intrinsic importance of the incident was its evidence of the intensity with which these people believe. That is the strongest impression which a visitor carries away. They have found an electric contact which marvellously energises them. They are "laid on to the man" all right, and, whatever the source of the power may be, the current is mighty strong.

HORACE THOROGOOD.



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