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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 35

AUGUST 26, 1932

Twopence



SAVIOUR

"I am come that they might have life."

John X. 10.



HEALER



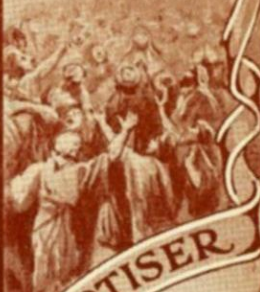
Principal GEORGE JEFFREYS

who convened the great gatherings at the Crystal Palace, London, and the Dome, Brighton.



"I will come again."

John XIV. 3.

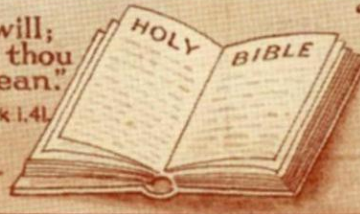


BAPTISER



"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.
 Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
 Secretary-General: Pastor E. J. Phillips. Editors: Pastor W. G. Hathaway.

Vol. XIII. August 26, 1932 No. 35

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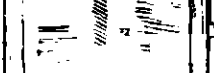
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- ABERYSTWYTH.** Every Sunday. Guild Room, Portland Road. Foursquare Gospel services conducted by Pastor D. W. Evans.
- ILFORD** Sept. 25. Elim Hall, Sraffon Road. Visit of London Crusader Choir at 6.30 p.m.
- LONDON.** Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.
- WIMBLEDON.** Sept. 4. Elim Hall, Southey Road. Visit of London Crusader Choir at 6.30 p.m.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall, Belfast, the Dome, Brighton, and the St. Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIII., No. 35

AUGUST 26, 1932

Fridays, Twopence

Elim at the Crystal Palace

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

For the third year in succession, Principal George Jeffreys conducted the great Foursquare Gospel gatherings in the Crystal Palace, London, the world's largest exhibition hall. It was a day of great rejoicing, for souls were saved and bodies touched by the Great Physician. Everywhere in the vast palace of glass one came into contact with happy folk, and from every direction came the sound of praise. The Elim choirs who sang from the bandstand between the meetings flooded the Palace with song. The Crusader and Sunday School Choirs with the splendid orchestra under the able leadership of Mr Douglas Gray simply thrilled everyone. The speakers included Rev. Professor John Robertson, D.D., Pastors R Mercer and E J. Phillips, and Evangelist Frank Allen, Elim's boy preacher, who spoke at the afternoon children's service. We are indebted to everyone who prayed the meetings through and for those who made it easy for the Principal to converse by giving of their loving practical service throughout the day. The following report by Mr. Proctor is of the morning and afternoon services:

ELIM was highly favoured on Saturday, July 31st, by the presence as a speaker of Rev. John Robertson, D.D., who was at one time one of the most popular preachers in Glasgow, and has always been a stalwart defender of the fundamental doctrines of the faith. Crowds gathered to hear "John o' Gorbals," as he was familiarly called in those days. He was also a frequent preacher at the Metropolitan Tabernacle for C. H. Spurgeon. He told us at the Crystal Palace how well he remembered the last Sunday in January about forty years ago, when Spurgeon lay dying at Mentone, France, and as he was taking his place at the Tabernacle, a telegram arrived with the sad news: "No hope, Pastor passing away." The groan of sorrow of that vast congregation abides in memory till this day.

He took for his subject the 23rd Psalm, which he read from the Scottish metrical version, and afterwards sang in a clear melodious voice. He said that in his younger days he called it the Shepherd's Psalm, but he realised later on that it was also

THE SOLDIER'S PSALM.

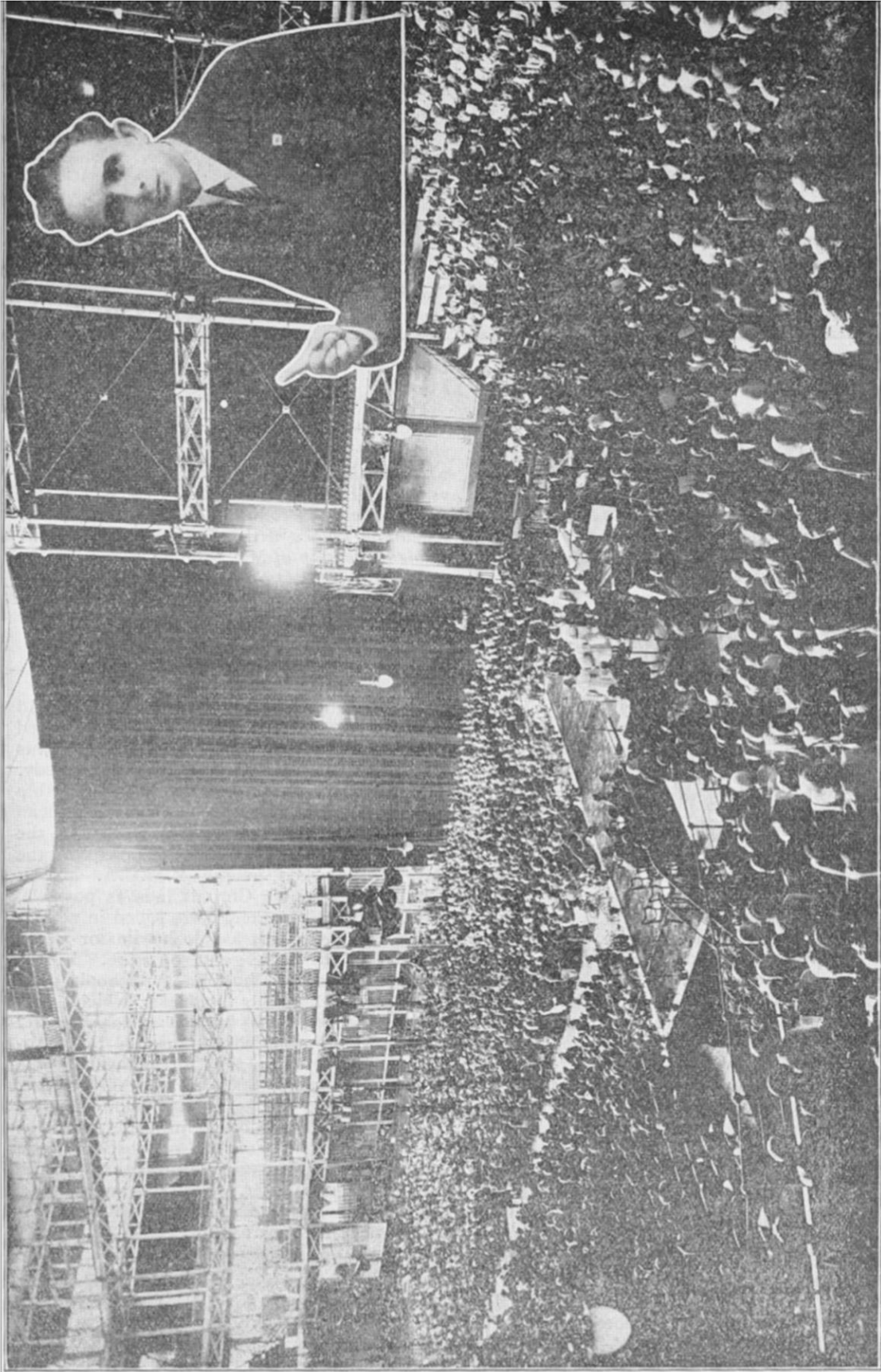
For it was while defending his flock that David became a soldier. "Thy servant slew both the lion and the bear" said David, "and Jehovah Rohi, who delivered me from lions and bears will deliver me from Goliath, he shall even be as one of them." He said that "Rohi" my shepherd, meant also "the first on the march." "He it is that doth go before thee" So that David was being trained for the army while keeping his father's flocks

And the doctor himself from being a shepherd had in like manner become a soldier, who had looked death in the face, both on sea and land. He was both a witness and survivor of a terrible sea tragedy. He was on board the *Orotos* when its sister ship the *Otranto* sank with the loss of 200 American soldiers on its way to France. He was with the first convoy bringing Americans to our help in the Great War, and worked in the Y.M.C.A. hut at Abbeville, to be as near his Gorbals lads as possible, and he tells us that 413 of them were killed in action. We were also favoured with a solo by Pastor Corry which was listened to with great pleasure. In the afternoon the children of Elim Sunday Schools gave a demonstration of that holy boldness which only the presence of the Spirit can impart. Each girl and boy gave evidence of splendid training as they proclaimed the Gospel, first holding up as banners the names of various flowers, such as the lily, rose, daisy, violet, etc., and giving a text and discourse on each, and afterwards exhibiting in large letters as an acrostic the words "Foursquare Gospel," each of sixteen children, giving us a pithy discourse on the word suggested by each letter. Not only the parents, but everyone else was greatly charmed and encouraged and filled with

HOPE FOR THE FUTURE

at seeing how well the young people are being trained by our Elim teachers

The address given by our young friend Frank Allen, was one specially full of power by the Spirit



ELIM FOURSQUARE GOSPELLERS AT THE CRYSTAL PALACE, JULY, 1932

“ Remarkable scenes were witnessed at the third annual Demonstration held at the Crystal Palace by Principal George Jeffreys of the Foursquare Gospel Alliance ”
The People, July 31st, 1932

“ Mr Jeffreys asked for proof of any who had been cured during meetings in recent years The results were startling I eighteen people testified to having been cured of deformity, thirty-four of cancer and internal growths, sixteen of blindness, twenty of deafness, and scores of minor ills ” *Daily Sketch*, August 1st, 1932

Inset Principal George Jeffreys

of the Lord, and was followed by eighteen souls yielding to God. His subject was that of the young ruler who asked, "What must I do to inherit eternal life?" Our "boy preacher," as he was called, stressed the necessity of believing before doing. No one can be saved by works alone. No unsaved person can DO anything acceptable to God until he is begotten from above.

The prayers led by Pastor George Kingston and

Pastor Court were both uplifting and inspiring. Altogether the saints were "built up in their most holy faith," sinners led to Christ, and many others who came for Divine healing received fresh resurrection life from God.

N B—The *Christian Herald* for 4th August contains an interesting sketch of the life of Dr. Robertson, from which some of the incidents of his past life are here reproduced.

Foursquare Revivalism in Palace of Glass

By Pastor H. A. COURT

I DRAW aside the curtains of my bedroom window in — where I am staying for the week-end, and gaze out. There it lies before me—my rendezvous for 1932's extra Saturday (for there are fifty-three this year). And as I gaze upon that structure of shimmering glass I realise that for me it is to be a temple where God and I are to meet in holy fellowship. In eager anticipation, therefore, I set out, all forgotten, save the desire to meet Him. Thousands of others, too, have the same intention, and the turnstiles revolve rapidly as men and women make their way into this South London Mecca of our beloved Foursquare Gospel.

"Hallelujah!" seems to be the "open sesame" for the day, and one feels as the word is uttered as friend greets friend that new doors are opening to spiritual wealth and enrichment.

The Palace has been built for pleasure, a fact that Elm visitations abundantly endorse, and, as in the early minutes of the opening meeting we sing "Constantly abiding," the reason for the believer's pleasures becomes apparent—the pleasures are at His right hand, and He is here. But we pause from our exuberant expressions, while the Dean of the College gives us a choral reminder of "a Fount where sins" (ours, Hallelujah!) are washed away."

We are now listening to the speaker for the morning service. From the ranks of ministerial representation on the platform steps "the Champion of Fundamentalism," Professor John Robertson, who, with apt illustration, drawn from a fund of tender recollection, turns our attention to "No. 1 on the March"—his favourite title for the Lord our Shepherd. "Get in behind Jesus" is the sound advice that sums up the message. There are those present at this meeting who ail in body. As soon as the invitation to seek the Master's touch is given, they stream forward, and

MANY ARE THE GLAD HEARTS

as sickness is dispersed, while Principal George Jeffreys prays, for Jesus is present to heal.

A new feature of Elm Foursquare Gospel demonstrations is introduced at the afternoon service in the nature of a special children's gathering. "Let us all be children," says Pastor Corry, as the meeting opens with a burst of praise—"a Melody of Love," which from the hearts of many escapes through the lips, and makes the centre transept "ring." Pastor G. Kingston, a true brother and friend of the Elm cause from its inception, petitions (and not in vain)

the great God in our behalf. There is a section of the Choir to whom Pastor Corry's injunction is inapplicable, and as that happy company of Elm Sunday School children sing of "the Ranks of Truth" our hearts rejoice that these little ones are His whom we love.

There is "A Heavenly Millionaire." We know. But a further reminder from a wee girlie's message is not misplaced. Flowers play their part in speaking of Jehovah and His love. Seven children from Barking Church impressed this pleasantly upon us by their message in flowers from Nature's garden which were chosen to portray the love that knows no death.

F-O-U-R-S—what does it mean? One after another the children are appearing on the platform, each bearing a large card on which is printed a single letter. We are guessing! "Q stands for the queues," we are being informed by number six, and everyone thinks of the long queues which are a regular feature at the Principal's revival campaigns throughout the land. And so one by one the children tell us of the

FOURSQUARE GOSPEL

Fresh from the revival scenes in Scotland are the Revival Party, and our faces are radiant as our beloved Messrs Darragh and Edsor unitedly extol in gleeful mood the advantages of living in "Sunshine Square."

In striking contrast with this morning's preacher, we are now listening to a boy as he proclaims the Word. Master Frank Allen, who was baptised in the Holy Ghost when nine years of age, tells us of the rich young ruler, and as we hearken we rejoice that our meeting with Jesus had not a similar sequel, for we are exceedingly happy, whereas "he went away sorrowful." To add to that joy a number respond to the appeal, and with us now share the experience of being followers of the humble Nazarene.

The evening meeting finds us attesting our faith in the many promises. How we sing—and we mean it—"Standing on the promises of God." A brother is present from the States. We know, for we can hear his trombone. Bla-a-are! That's his way of praising the Lord. Pastor McWhirter invokes Divine assistance, and we all say "Amen."

The first evening message, given by the Secretary-General, Pastor E. J. Phillips, has long been needed, and God's people should take it to heart. "The body for the Lord and the Lord for the body." The

inseparable connection between the body and soul (and their experience) during earthly existence is pointed out, and we realise that we would

CALL LESS FOR DIVINE HEALING

if our spiritual life was kept in tune by the full consecration of the body's members. Can we honestly

brings us a message of hope and cheer. Explaining clearly the meaning of covenants, he leads us to the great Covenant under which we receive so much blessing. We are reminded, among other things through the allegory of Sarah and Hagar, of our inheritance in Christ. Isaac, we are told, was from a laughing mother. So are we! There is another ad-



MAKING MELODY UNTO THE LORD.

The London Crusader Choir and the Southern Crusader Choir flooded the Palace with song, their singing being broadcast from the Bandstand in the South Nave. This picture shows the Southern Choir with Mr. H. Ellery, its conductor.

expect healing for members that are not yielded to Him? We were strikingly impressed by the thought that "food is for the stomach" (Mod Eng) and not for the taste.

Testimonies follow. Many stand to witness that cancers, impaired limbs, deafness, blindness and other ailments no longer afflict. They have met Jesus at former campaigns.

Pastor Mercer, that able exponent of Bible truth, who has from the early days of Elim brought joy to the hearts of the saints by his lucid teaching, now

addition to the laughing family to-night, for a number say "Yes" when asked to accept Jesus as Saviour.

And now is it really over? We feel like stopping on! The Elm Crusaders sing to us, as sweetly as ever, of the "Gathering at Harvest." We have been inspired by their singing all day, a happy feature of all Elm meetings.

We disperse. It has been a wonderful day of pleasant surprises. And as we go that mighty strain rings in our hearts and thrills us: "Hallelujah! Christ arose." We met Him at the Palace to-day!

Happy Foursquare Gospellers at the Crystal Palace

By Mrs GEORGE KINGSTON

ONCE again on Saturday, July 30th, the Crystal Palace rang with the hallelujahs of thousands of happy Elm Foursquare Gospellers. We entered, as many used to do before the days of motor vehicles, by the low level door, but praise God for all His blessings that were so bounteously poured

out, that really and truly we were all lifted to the high-level of mountain-top experience.

Rev. Professor Robertson, D.D., a G.O.M. of Scotland, gave a stirring message in the morning. "Keep behind Jesus," remains with me as God's Word to my soul.

The afternoon meeting was the "Children's Hour," and some hundreds of Elim Sunday School boys and girls took part in that service

Four girls and two boys gave six beautiful messages on the flowers. Forget-me-not spoke of God's remembrances of us all, the rose of love, the violet of humility, the sweet fragrance of Jesus, the pansy of heart's-ease, the peace our Saviour gives, the lily of purity, and the daisy of our Morning Star, Christ Jesus. An acrostic given by several girls and boys on the letters F-O-U-R-S-Q-U-A-R-E G-O-S-P-E-L was beautifully and touchingly rendered

Then the youngest evangelist in the Elim Band of Spirit-filled, wholehearted workers for Jesus, Master Frank Allen, gave a beautiful message on the Rich Young Ruler. It was not his riches, nor his youth nor beauty, but it was just *him* that Jesus loved when He looked on him. Yet he lacked *one thing* that only Jesus could supply. Eighteen signified their desire to follow Jesus wholly.

The evening service was the crowning one of all. Everything was beautiful and one's heart longed that it might go on for ever. At the beginning the Principal asked how many there had proved that God keeps His promise to heal, and

MANY HANDS WENT UP.

Altogether thirty-four testified of healing from cancers and growths, twenty of deafness and twenty-eight were healed that once were cripples. Truly God is in our midst confirming His Word with signs following

The first speaker was Pastor E J Phillips, the one who is usually behind the scenes. He spoke on "The body for the Lord, and the Lord for the body," shewing in a most inspiring and convincing way that when the body is given wholly to the Lord to be used as a sacred blessing from God, *then* God is for the body, and Divine life and health and healing are the outcome. Some splendid material he gave for the help of those seeking bodily healing.

Following came Pastor Robert Mercer, a much-loved brother from North Ireland. His address on Sarah's and Hagar's children was most helpful.

Thank God we are not the children of the bond-woman but the children of the freewoman, the woman that laughed and rejoiced. Hagar's children are still in bondage, praise God, we are free. No more reppings, no more long faces—rejoice ye children of Sarah, rejoice!

PRESS REPORTS

HEALED BY FAITH.

Amazing Scenes at a Revival Meeting

Remarkable scenes were witnessed at the third annual faith-healing demonstration held yesterday at the Crystal Palace by Principal George Jeffreys of the Foursquare Gospel Alliance

At the close of each service, men, women and children came forward for the laying-on of hands, and a number of cripples who had been led up by friends went back to their seats alone and unaided, while the assembly sang "All hail the power!"

Hundreds of people of both sexes testified to lasting cures—*The People*, 31st July

MIRACLE "CURES" IN REVIVAL FERVOUR.

During revivalist meetings of the Elm Foursquare Gospel Alliance at the Crystal Palace yesterday many men and women testified to having been healed of diseases

They claimed that during the revival campaign of Principal George Jeffreys, founder of the movement, they had been healed of cancer, blindness, deafness, lameness, rheumatoid arthritis, tumours, epilepsy, rupture, septic poisoning, varicose veins, sleepy sickness and other troubles

The meetings were marked throughout by intense religious fervour. In two instances men, women and children came forward for laying-on of hands and anointment. Cripples, who had been led up by friends, went back to their seats unaided—*Sunday Graphic*, 31st July

REVIVALIST SCENES AT CRYSTAL PALACE

Faith-Healing Demonstration by Principal Jeffreys.

Revivalist enthusiasm marked the third annual demonstration conducted by Principal George Jeffreys, at the Crystal Palace on Saturday

Hundreds of people testified to lasting cures, and some stated that they were healed during the Barking campaign which Principal Jeffreys conducted seven years ago

Rev Dr John Robertson, of New York, who preached at the opening service, said the Foursquare Gospel Alliance was founded on the belief that every word in the Bible was inspired—*South London Press*, 5th August



MRS E STARKEY.

Healed of Rheumatoid Arthritis at Birmingham Revival Campaign

DEAR PRINCIPAL JEFFREYS,

I went to your meetings in Steelhouse Lane Congregational Church, and I heard of people who were being healed. I was suffering with Rheumatoid Arthritis of over six years' standing. My knees were locked and I could not kneel. I was very weak, and could not do my own work, I had to have a woman in to do it. The pain was awful. I tried many things—Sunray, Radiant heat, Brine Baths. I went out for prayer, and I believed the Lord would heal me. After being prayed for He completely healed me. On Whit-Sunday I stooped and something gave way under my knee. I was free. I can now kneel, and also do my own work. I do praise the Lord for His goodness to me. Hallelujah!

E. STARKEY.

Shall we Believe?

By Mrs. C NUZUM

THE Syrophenician woman got all she believed for her daughter, the man from Capernaum for his son, the centurion of Matthew viii for his servant, the man in the parable of Luke xi. 6, three loaves for his friend (typical of coming to Jesus for spirit, soul, and body). In all these cases Jesus had not met the delivered person, nor sent any word, nor made any requirements or demands of them. All that was necessary to get *all* for the needy ones was that the one who came to Jesus in their behalf should be all right, and the needy one received the blessing desired.

Mark xi. 24 says, "What things soever ye desire" shall be given you if you believe. John xiv. 13 says Jesus will do all you ask, and the fourteenth verse emphasises the promise. John xv. 7 says that if you abide in Christ, He will do all you ask. I John iii. 22 says if you

OBEY AND PLEASE GOD,

He will answer all your prayers. Why did God heap up all these promises? "Faithful is He that calleth you, who also will do it" (I Thess v. 24)

Is it not time that we should wake up, stir ourselves and believe God? One says, Oh, if I had faith "God hath dealt to every man the measure of faith" (Rom xii. 3) "It is accepted according to that a man hath, and not according to that he hath not" (II Cor viii. 12). The widow's little pot of oil filled all empty vessels so long as she poured it out into vessels of others, but stayed the moment she ceased to use it. Wonderful type that very little is enough if used, but little when not used. The Syrophenician woman could not have had any faith except the measure "dealt to every man," because she was an unsaved heathen, but she, persistently, in the face of many and great discouragements, used, and kept on using, her faith and got all. We stop when great discouragements come.

In Genesis i. God said, "Let there be," and every time "there was." Not one failure. He now says in Matthew viii. 13, "Be it." In Genesis i. all depended on God. Now it all depends on our faith. "Be it" and "Let there be" are just the same, but in Genesis i., God did not demand faith. In Matthew viii. 13 He does. The decree is just as positive and results will be just as sure. God hath given every one (not one exception) the measure of faith that is capable of

UNENDING INCREASE

as it is used and is all God requires. Will we use it as persistently as the Syrophenician woman did? If we do there shall no more failure follow the "Be it" of Matthew viii. 13, than followed the "Let there be" of Genesis i. In both cases the work and power are of God. In the first He depended on Himself. In the second He depends on us. How awful to fail God.

The measure of faith, that God hath given, surely is as large as the tiny grain of mustard seed that Jesus said was the least of all seeds, and He said that faith

the size of the seed would be enough to move mountains. God created, in Genesis, and He tells us He still creates "in Christ Jesus" (Phil ii. 10). He tells us to call "things which be not as though they were" (Rom iv. 17) and as we believe, they are, He creates them and they appear. One translation of Hebrews xi. 1 is, "Faith maketh substance of things hoped for," and is the true version. You ask for a thing, believe you have it (Mark xi. 24) when you cannot see, feel, or at all find it, and your faith makes that thing that does not at all exist, become a substance that you *can* see, feel, use and enjoy. God again creates, makes something out of nothing, and it is. He will no more fail your faith than He failed His own word in Genesis i.

See how we are hindering God. Let it make us repent and say, "Sirs, I believe God." "He that believeth not shall be condemned" (Mark xvi. 16). Is there not condemnation on us now because we have not believed all these great sayings of God concerning receiving things?

IF WE ONLY BELIEVE

for them? Do we truly believe that "all things are possible to him that believeth"? God says so, and "he that believeth not God hath made Him a liar" (I John v. 10). Do we not need to repent on this line?

We read in Acts v. 16 that the early Church cast the unclean spirits out of every one and healed every one. Here was deliverance for both body and soul through believers. Has God changed? Did He do more for faith then than He will now? "I am the Lord, I change not." The only difference is, those early Christians truly believed God, and we only *hope* He will work for us. "Contend for the faith." There seems now to be an increase of faith for healing, but in Luke xi. 8 we are shewn that we can have as many loaves as are needed, which means we can have Jesus for every need of those to whom we minister. Praise God for every sick one healed, but Jesus the Almighty One, is just as sufficient for the blind eyes, the deaf ears, the demon-possessed, and those held in evil ways by Satan, as for the sick ones, and God is saying for all these needy ones also, "As thou hast believed, so be it done" (Matt viii. 13). Why not take a stand and dare to believe for all God has promised?

Malachi iii. 7-12 THE BLESSINGS OF TITHING

The startling thing about the apostasy of the days of Nehemiah and Malachi was that the people were blind in their self-righteousness. Seven times they cry "Wherein?" to God's accusations through the prophet. Let us ask God to help us to search our own hearts and by His Spirit to enable us to give Him our due money, time, talents, and strength, for nobody can outgive God.

I've Found a Friend

J G SMALL

GEO C STEBBINS

1 I've found a Friend, oh, such a Friend! He loved me ere I knew Him, He
 2 I've found a Friend, oh, such a Friend! He bled, He died to save me, And
 3 I've found a Friend, oh, such a Friend! All pow'r to Him is gi- ven, To
 4 I've found a Friend, oh, such a Friend! So kind, and true, and ten- der, So

drew me with the chords of love, And thus He bound me to Him, And
 not a- lone the gift of life, But His own self He gave me Naught
 guard me on my on- ward cour- se, And bring me safe to hea- ven! He
 wise a Coun- sel - lor and Guide, So might - y a De- fend - er! From

'round my heart still close-ly twine Those ties which naught can sev - er, For
 that I have my own I call, I hold it for the Giv - er My
 ter - nal glo - ries gleam a - far, To nerve my faint en - deav - or So
 Him, who loves me now so well, What pow'r my soul can sev - er? Shall

I am His and He is mine, For - ev - er and for - ev - er
 heart my strength, my life, my all, Are His, and His for - ev - er
 now to watch, to work, to war, And then to rest for - ev - er
 life or death, or earth or hell? No, I am His for - ev - er

Bible Study Helps

STANDING IN THE GAP.
 (Ezekiel xxii. 30).

Some who have stood in the gap between God and men—Moses, Abraham, Elijah, etc The Christian martyrs were men who stood in the gap God calls for such men to-day

I. Volunteers.

God calls for such—not desiring to force men or draft men "Go ye"

II. Consecrated Men.

Left all for the sake of Christ God needs such in the gap to-day (Rom xii 1 Luke xiv 26, 27).

III. Courageous Men

Endured suffering cheerfully (II Cor vii 4) Takes a man of courage to stand for Christ in the gap to-day

IV. Faithful Men.

Faithful to the end when victory came (Rev " 10) Faithful to God, to His Word, to the Blood

A CHRISTIAN'S PROGRESS.

(Philippians III. 13, 14, R V.)

I. His Modesty

"Brethren, I count not myself to have laid hold"

II. His Method.

1 Negatively—"Forgetting the things which are behind"
 2 Positively—"Stretching forth unto those things which are before"

III His Mark

"I press on toward the goal unto the prize of the high (upward) calling of God in Christ Jesus" (cf I Thess iv 15, 16)

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 CHARADE.

Two men there were the one a scholar
 Deeply taught in Egypt's lore,
 Sprung of priestly kin the other,
 Scarcely used o'er books to pore,

Each yet challenged God's good wisdom
 Him to send as witness bold,
 Seeking thus God's mind to alter,
 And t' escape the Potter's mould

"I am not eloquent enough,"
 The scholar said, reluctant,
 "How can a child like me so speak?"
 Quoth he of priestly cov'nant

Yet God armed both with mission high
 Nations to call, smite, and heal,
 With words of judgment, grace, and pow'r—
 Child, to God be thou thus leal,

In thy weakness seek Christ's strength,
 Glory, if infirm thou art—
 His death thy power, thy death His claim
 In witness bold thy part

Name the two heroes of the charade Their stories can be discovered in Acts vii, Exodus iv, and Jeremiah i

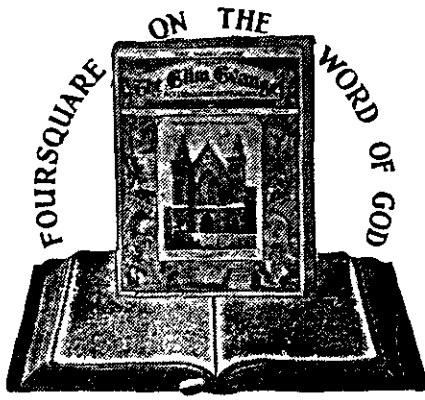
SOLUTION TO BIBLE CROSSWORD, AUGUST 12th.

Answer: I Peter v 4

Solution. Clues across: 6 Shepherd, 7 Fadeth; 15 Appear
 Clues down: 4 Crown, 5 Receive, 10 Chief, 11 Glory

Correct solutions were received from: Tom Armstrong, Joan Bradford, Mary Brunt, Audrey Frith, Joyce Gummer, Dilys Hale, George Hesling, Quita Holman, Mary Hurst, Muriel E Keys, Monty Mountjoy, Beatrice Paul, Alice Potter, Olive Rhodes, Patty Rogers, Dennis Wilkinson, Alfred Yardley

Unless you appreciate the first coming of Christ, you are not on the "look-out" for His second coming



EDITORIAL

Hating the Cross.

THE following incident, narrated by a missionary of the China Inland Mission, speaks for itself.

"I once found myself in a cave in Shansi with a demon-possessed Chinese doctor. I asked him if he had seen the hymn printed on a sheet of paper that lay on the table. 'No,' said he. Taking it up he began to read aloud, then in a wonderful way explained the meaning of each verse far better than ever I could, but finishing by ridiculing and saying horrible things about each verse. He did this till he came to one verse, which ran thus: 'I have heard that Jesus left heaven for us, in order to die on the cross for our sins.'

"As he read this verse he rose, and with his finger drew a cross on the mud floor, then with a venom and hatred I shall never forget, awful indeed to experience, stamped with a terrible fury three times on the cross he had drawn on the floor, hissing between his teeth as he did so, 'The cross! the cross! the cross!' then crumpling up the hymn sheet, threw it on the floor and rushed out of the cave. Never had I felt the presence of the Devil so terribly near, and I claimed the protection of the Blood of Calvary. Hatred, venom, bitterness and anger were expressed in that hissing cry as he stamped in rage upon the mark of the cross he had drawn on the floor, and I can never forget the awful antagonism that was evident in his action. To me it was a revelation of the deadly hatred the Devil bears to the Cross of Calvary.

Revival and Prayer.

We probably have all wondered at the vast influence of C. G. Finney on world-wide revivals. It is profitable to read his own view of the secret of this fact. His words are contained in a striking paragraph on The Power of Prayer. We will give the whole paragraph:

"Dr. Lyman Beecher said of the great revival in Rochester, New York, conducted by Mr. Finney, that it was the greatest revival of the Christian era. During Mr. Finney's evangelistic ministry hundreds of thousands were converted to God through his labours. His 'Lectures on Revivals' have been most wonderfully blessed in the conversion of sinners directly and indirectly, not only in this country, but in foreign countries, too. When they were published in this country 12,000 were sold as fast as they could be printed. They were reprinted in England and France and translated into Welsh and German. One publisher in London put out 80,000 volumes of them. Great revivals followed wherever they were circulated. But why did such revivals follow Mr. Finney's preaching and the reading of his lectures? I will let Mr. Finney answer this question himself. He said in his autobiography: 'Let the reader remember that long day of agony and prayer at sea, that God would do something to forward the work of revivals and enable me, if He desired to do it, to take such a course as to help forward the work. I felt certain then that my prayers would be answered, and I have regarded all that I have since been able to accomplish as, in a very important sense, an answer to the prayers of that day. The spirit of prayer came upon me as a sovereign grace, bestowed upon me without the least merit, and in despite of all my sinfulness. He pressed my soul in prayer until I was able to prevail, and through infinite riches of grace in Christ Jesus I have been many years witnessing the wonderful results of that day of wrestling with God. In answer to that day's agony He has continued to give me the spirit of prayer.'

With calm and solemn footsteps the rising tide bears against the rushing torrent up stream, and pushes back the hurrying waters. With no less calm and solemn footsteps, nor less certainty, does a great mind bear up against public opinion, and push back its hurrying stream. Therefore should every man wait, should bide his time. Not in listless idleness, not in useless pastime, not in querulous dejection; but in constant, steady, cheerful endeavours, always willing and fulfilling, and accomplishing his task.

We all know but we often forget that the highest spiritual power is independent of physical and worldly things. Like "rivers of water in a dry place," it may spring up in the dreariest deserts of life. The body and outward lot may be but a sorry lantern holding a bright light. The glory of God may shine in the tabernacle with its "rough planks and black hair-cloth." The forces and fulness of a Divine life and righteousness and love may be allied with poverty and fleshly feebleness and worldly meanness. "As poor, yet making many rich; as having nothing, and yet possessing all things."

God is light, and the Son is the brightness of His Father's glory, yet in His pilgrimage upon the earth He was always under a cloud. Astonishing miracle, transcending all those in the compass of nature, yet the power of love effected it. He was made not only "lower than the angels, but less than all men," joining (oh amazing abasement!) the majesty of God with the meanness of a worm.

The believer has not to prove the truth of the love of Christ, but that of his own.

ANONYMOUS GIFTS

We gratefully acknowledge the following anonymous gifts:

Elim Bible College Littlehampton, 4/-

Foreign Missions (designated) H. W. and F. (Elim Woodlands), 10/-, Portsmouth, 10/-

Revival Scenes at the Dome

Principal George Jeffreys at Brighton

By ALBERT W. EDSOR (Pianist to the Revival Party)

The following report of this year's Convention at the Royal Dome, Brighton, on August Bank Holiday Monday is given by Mr Edsor, who was one of the great number of converts during the Principal's campaign that stirred the town five years ago.—ED

WHAT memories were recalled by the two Convention meetings in the historic Royal Dome on August Bank Holiday Monday! Here during Principal George Jeffreys' Revival Campaign five years ago, long queues of people had queued up for hours outside this same building in order to gain access to the services. Night after night it was packed from floor to ceiling with hungry crowds eager for the things of God. My mind was taken back to those memorable meetings in my home town, for in them I was one of the 1,500 who were born again and found abundant spiritual life and bodily healing in the Lord and Saviour Jesus Christ. We were told then by those who stood afar off and criticised the marvellous work of God that nothing would remain after the campaign came to a close. But just the very opposite has been the case. As a result of those revival meetings a splendid Elim Foursquare Gospel Church has been established in Brighton with a membership of many hundreds, another in Hove, and another in the Preston Park district.



Mr A W Edsor.

Now on August Bank Holiday Monday, just five years later, we are once more back in the Dome with the Principal conducting and preaching. Again we saw that great building crowded with men and women whose happy faces but reflected a heart on fire for God. We were told that nothing would remain, but, praise God, Brighton was once more reminded that she has in her midst a live people, standing for the Bible from cover to cover, eager to do their part in the extension of the Kingdom of God.

As the campaign meetings live in the memory of many, so will the two services on August Bank Holiday Monday. We shall not forget the glorious God-given and inspiring messages from the lips of the

Principal and Pastors R. Mercer and E. J. Phillips, the very effective solo singing of our well-known Crusader sister, Miss Joan Holman, and the united singing of the splendid Elim Crusader Choir under the leadership of Mr Douglas Gray. We shall not forget the joy on seeing precious souls accepting Christ as Saviour, the time of prayer for those seeking bodily healing, and

THE LIVING SILENCE

when the great congregation quietly pleaded on behalf of the suffering. We shall not forget the testimonies given by those who were healed five years ago, their united cry was "We are still healed today." The Principal particularly mentioned our dear sister, Mrs. Coffin, wife of Rev. A. Coffin, the Baptist minister, who was then healed of cancer. With a smiling face she was there to testify that she was still healed and kept in health. We shall not forget the grand and thrilling congregational singing as the vast audience lifted their voices in praise in "Glad day, glad day, is it the crowning day?" We expected the Dome roof to come off as that top A-flat was taken in the last line. We shall not forget the Principal's delight (and ours, too) on discovering that there were at least sixteen nationalities in the Dome that day. How they came to the platform and testified in their own language—German, French, Belgian, Norwegian, Indian, Armenian, etc.—to the saving power of the Lord and Saviour Jesus Christ. All linked together and standing Foursquare on the Word of God. They were aptly described by the Principal as "the real League of Nations." We shall not forget the beautiful time of fellowship one with another during the meetings. And, above all, we shall not forget to praise and thank Him from the depths of our hearts for so presenting Himself with us and blessing us in such an abundant manner. It was indeed a day of days spent with the King of kings and Lord of lords. Praise His matchless Name!

Revival Fire at Brighton

A Real League of Nations.

By CYNTHIA GORNOLD

CONVENTION sounds a dull word, but there was nothing dull about the meetings convened by Principal George Jeffreys during the August Bank Holiday. Revival fire of the truest kind was burning at the great Dome in Brighton, not waves of passing emotionalism, but the steady fervour of tried Christians. The hearty singing and enthusiasm came from hearts genuinely filled with praise to a faithful God. Critics of the Foursquare Gospel move-

ment would find themselves out of work if they had attended these Convention meetings, and it is to be hoped that some did so. It is five years since the Principal first came to Brighton and conducted a Revival Campaign sweeping hundreds of souls into the Christian Faith, and here after the lapse of that period were gathered together in the Dome a multitude of believers still on fire for Christ, still steady in faith. Surely a silencing reply to those who affirmed

in 1928 that these people were swept off their feet on a wave of religious hysteria! It requires something more than hysteria or emotionalism to hold men and women so steadfastly to a decision made five years ago

Two great meetings were held in the Dome on Monday, one in the afternoon and one in the evening. From the commencement of the meetings one felt the presence of God and increasingly as the moments passed one realised the greatness of the work which the Principal and Party are doing in these days of modern thought, free thinking, and growing looseness of morals among the younger generation. Remembering the tragedies resulting from loose living among all classes which daily fill the pages of our newspapers, it is encouraging to know that the Four-square Gospel is touching and

CHANGING THE LIVES OF THOUSANDS

of young people up and down the country. Some of these were ranged in tiers each side of the big organ in the Dome and formed the choir, their ages ranging from fourteen to thirty-five.

At the end of the afternoon meeting, during which, as one expressed it to me, "Heaven came down our souls to greet," the lame and the sick were anointed with oil and prayed over for healing in obedience to the scriptural injunction, "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord."

The evening meeting was one that will live in the memory of all those present. It was a meeting charged with import. Here was being preached with tremendous power and emphasis the old-time Baptism of Pentecost, the truth being fearlessly declared from the Dome platform to a crowded hall on August Bank Holiday and in—1932! And in that audience was a veritable League of Nations—a league of nations with their problems solved—unity in Jesus Christ! By one of those happy thoughts which have a way of striking Principal Jeffreys, he called representatives of various nations who were present to the platform and found that there were many more countries represented than he had supposed. One after another they raised their hands and declared their nationality and were in turn invited to the platform, until

SIXTEEN COUNTRIES WERE REPRESENTED,

including Norway, Sweden, Germany, France, Mexico, Italy, Finland, Holland, Poland, South Africa, etc. With linked hands they stood on that large platform—a practical testimony to those worried politicians at Geneva of the way through to world peace. Real born-again Christianity, not a cold formula of the original Faith, but the living life-ruling Truth. At the request of the Principal each one in turn recited in his or her own language the words "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." A most impressive incident in a very notable meeting. Sixteen nations were present, and by a strange coincidence sixteen people decided to join the greatest League of Nations in the world—the Church of Jesus Christ, by signifying their acceptance of Him as Saviour.

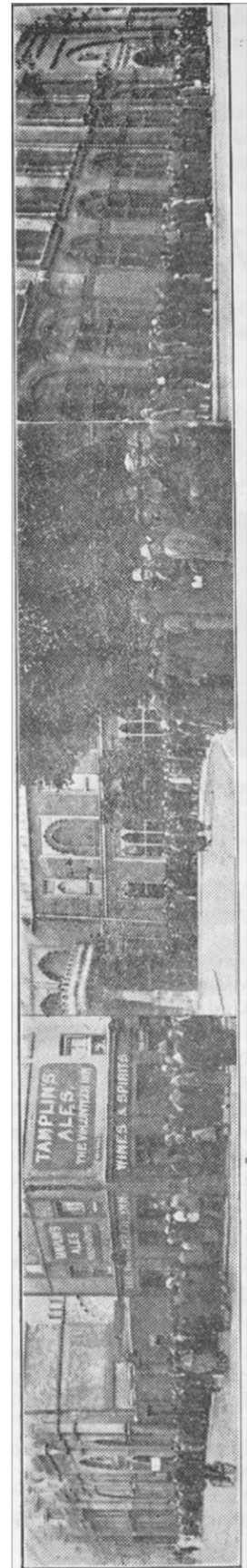
The Great Elim Convention

in the Brighton Dome

By E. M. EARP

SURELY of all the meetings that have been held in our beautiful Dome the healing meeting on Monday afternoon, August 1st, was one of the most remarkable.

Unavoidably detained, I arrived as the first address was closing. The call was given for all who needed a touch of healing to come forward, and as well-known choruses were softly sung, hundreds left their seats and filed quietly on to the platform, kneeling among the beautiful flowers which had been placed there by loving hands earlier in the day. Others



FIVE YEARS AGO

Here is a picture of the scenes at Brighton five years ago, when queues lined up daily at the three entrances to the Royal Dome for Principal George Jeffreys' Revival Campaign. The crowds clamoured to get into the auditorium in spite of the heat.

kneled around the platform and still others knelt in the aisles while Principal George Jeffreys prayed, anointed and laid his hands on them

We were softly singing, "Breathe on us Breath of God," when a strange hush fell on the great congregation. The singing ceased—the silence deepened and increased—a heavenly wave of God's own compassion—the very breath of God it seemed, swept over the meeting. It was as if the Master were weeping, not only for the sufferers present, but for all the sorrow and suffering of the world. The Principal himself

WAS DEEPLY MOVED,

as also the other helpers, many being melted to tears with the same deep compassion. The wonderful moments passed and then the silence was broken by the Principal softly starting a chorus, and the great never-to-be-forgotten healing meeting came to an end.

Eagerly we looked forward to the evening meeting, and after snatching a hasty meal in the town, we joined the great queue already lined up outside the Dome.

At last we were once more inside, but not for us the luxurious armchairs, they had been taken long ago, so we contented ourselves with rather hard chairs some distance from the platform. The great Crusader Choir ranged in tiers on each side of the

platform reached from floor to ceiling—the young strong voices sending out volumes of praise with the real ring of sincerity, leading the great congregation in still further praise.

Pastor Phillips spoke first, a masterly address, powerful, yet given with a gentle, quiet dignity befitting so great a subject—Christ's reign in two realms—on the earth during the Millennium, and in the heart of the true believer now.

Then the Principal spoke in his clear, forceful way on the great

GIFTS OF THE HOLY SPIRIT

proving beyond a doubt that those great gifts are still with us to-day, even as in the beginning of the Pentecostal dispensation, with outward signs and manifestations, but I must leave that speech to be described by some abler pen than mine—I only know I felt, here is a man speaking under the immediate influence and power of the Holy Spirit.

How we sang and waved our yellow hymn sheets (glory sheets, the Principal called them) and praised God for all the wonderful things that He had done—healing and saving many precious souls. How we praised, till the last minute when we sang the dear Principal and his Party into the car—and we felt indeed "heaven has been down our souls to greet"

Seeing God in the Prayer Mirror

By Dr. S. D. GORDON

IT is fairly pathetic what a stranger God is in His own world. He comes to His own, and they who are His own kinsfolk keep Him standing outside the door while they peer suspiciously at Him through the crack at the hinges.

To know God really, truly, is the beginning of a normal life. One of the best pictures of God that I ever saw came to me in a simple story. It was of a minister, who had a son about fourteen years of age, going to school. One afternoon

THE BOY'S TEACHER

called at the home and asked for the father, and said

"Is your boy sick?"

"No. Why?"

"He was not at school to-day."

"Is that so?"

"Nor yesterday."

"You don't mean it?"

"Nor the day before."

"Well!"

"And I supposed he was sick."

"No, he's not been sick."

"Well, I thought I should tell you."

And the father said, "Thank you," and the teacher left.

And the father sat thinking. By and by he heard a click at the gate, and he knew the boy was coming, so he went to open the door. And the boy knew as he looked up that his father knew about those three days. And the father said

"Come into the library, Phil." And Phil went, and the door was shut. And the father said "Phil, your teacher was here this afternoon. He tells me you were not at school to-day—nor yesterday—nor the day before. And we supposed you were. You let us think you were. I have always trusted you. I have always said, 'I can trust my boy, Phil.' And you have been

A LIVING LIE

for three whole days, and I can't tell you how badly I feel about it."

Well, that was hard on Phil to be talked to quietly like that. If his father had spoken to him roughly, or had asked him out to the woodshed for a confidential interview, it would not have been nearly so hard. Then, after a moment's pause, the father said, "Phil, we'll get down and pray." And this thing was getting harder for Phil all the time. He didn't want to pray just then. And they got down. And the father poured out his heart in prayer. And the boy knew as he listened how badly his father felt over his conduct. Somehow he saw himself in the mirror on his knees as he had not before. It's queer about the mirror of the knee-joints. It does shew so many things. Many folks don't like it.

And they got up. And the father's eyes were wet. And Phil's eyes were not dry. Then the father said

"My boy, there's a law of life that where there is sin, there is suffering. You can't detach those two things. Where there is suffering there has been sin somewhere. And where there is sin there will be suf-

fering You can't get those two things apart. Now," he went on, "you have done wrong And I am in this home like God in the world So we will do this You go up to the attic. I'll make

A PALLET FOR YOU THERE

We'll take your meals up to you at the regular times, and you stay there as long as you have been a living lie—three days and three nights."

And Phil didn't say a word. They went up stairs. the pallet was made, and the father kissed his boy and left him alone with his thoughts Supper time came, and the father and mother sat down to eat. But they couldn't eat for thinking about the boy The longer they chewed the food, the bigger and drier it got in their mouths And swallowing it was out of the question Then they went into the sitting-room for the evening. He picked up the evening paper to read, and she sat down to sew. Well, his eyes weren't very good He wore glasses And this evening he couldn't seem to see distinctly—the glasses seemed blurred It must have been the glasses, of course So he took them off and cleaned them very deliberately and found that he had been holding the paper upside down And she tried to sew But the thread broke, and she couldn't seem to get the needle threaded again How we do reveal ourselves in the details

By and by the clock struck nine, and then ten, then

USUAL HOUR FOR RETIRING

She said, "Aren't you going to bed?" And he said, "I think I'll not go yet a bit, you go" "No, I guess I'll wait a bit too" And the clock struck eleven and the hands worked around toward twelve

Then they arose, and looked up, and went to bed—but not to sleep Each pretended to be asleep, and each knew that the other was not asleep. By and by she said (women are always the keener), "Why don't you sleep?" And he said gently,

"Well, I just can't for thinking of the boy up in the attic"

"That's what's the matter with me," she replied And the clock in the hall struck twelve, and one, and two. Still no sleep came

At last he said "Mother, I can't stand this any longer, I am going up stairs with Phil" And he took his pillow and went softly out of the room and up the attic stairs and pressed the latch-key softly, so as not to wake the boy if he were asleep, and tip-toed across the attic floor to the corner by the window, and looked—there Phil lay, wide awake, with

SOMETHING GLISTENING

in his eyes, and what looked like stains on his cheeks And the father got down in between the sheets with his boy, and they got their arms around each other's necks, for they had always been the best of friends, father and boy, and their tears got mixed up on each other's cheeks Then they slept And the next night when sleep came the father said, "Good-night, mother, I'm going upstairs with Phil" And the second night he slept in the attic with his boy And the third night again he said, "Mother, good-night I'm going up with the boy again" And the third night he slept in the place of punishment with his son.

You are not surprised to know that to-day that boy, a man grown, is telling the story of Jesus with tongue and life of flame in the heart of China



Ministry of the Word Honoured—Baptismal Services in Ireland

BRADFORD CONVENTION

Bradford (Pastor H W Fardell) The Convention is over but the blessings received at the time are with us yet Spiritual experiences cannot be adequately described in words From the opening meeting right through to the last and crowning service when seeking souls stole from their seats up the aisle to the vestry, the cup of blessing gradually filled with an inexpressible holy joy until it truly overflowed in a mighty volume of praise How the crowds sang the 23rd Psalm

Monday was a special day We wish we had photographs of the great congregation The platform was an impressive sight, with its tiers of Crusaders and the orchestra beneath its rail Among the large number of ministers were Pastors H W Fardell (Convener), W L Kemp (Belfast), A S Thorne (Bir-

mingham), J C Kennedy (Halifax), Miss A Kennedy (Birmingham), who were the speakers, also Pastors Jewitt, Miles, and Macullagh (Leeds), J McAvoy (Barnsley), Thorn (Keighley), Mrs Walshaw, senr, and Miss Hawes

In the afternoon a Divine healing service was held Many claimed to have received a healing touch from the Lord

After reading me,
please pass on to
:: a friend ::

Owing to the enormous success of the Convention and the high tide of blessing the meetings were extended over the second week-end

A PROGRESSIVE WORK

Barnsley (Pastor J McAvoy) The services of the past few weeks have been a time of great spiritual blessing The joy and presence of the Lord is truly felt, and God is in the midst Many have definitely accepted Jesus Christ as their own personal Saviour and some have received the Baptism of the Holy Ghost, according to Acts 11:4 The Sunday morning breaking-of-bread service is indeed a hallowed time, and the Gospel service at night is most inspiring, and well attended The Thursday evening Bible studies are a source of rich blessing and inspiration to all Recently, we were privileged to have with us for the Sunday services Mrs Saxon Walshaw, when we had a most blessed time

Quite a few have received a touch of healing from the Divine Physician, while a few weeks ago a little girl who had been in bed two months, and unable to

band her knees through rheumatism, was carried into the Sunday afternoon service, and when prayed for by the Pastor, was instantaneously healed.

In addition to the regular meetings held in the Arcade Hall, the open-air services are proving a means of great blessing, many being attracted to listen to the Gospel message in story and song, while tracts are also being distributed from door to door, mostly by our young people. To God be the glory, great things He hath done!

TIMES OF REFRESHING.

Bournemouth (Pastor J. T. Bradley)

"Blessings new He is bestowing, and our hearts are overflowing," for the way in which the Lord is working here at Elim Tabernacle, Victoria Place, Springbourne, Bournemouth, through the ministry of Pastor James Bradley. We have recently been much refreshed by the special ministries of a number of God's messengers who have been visiting the town. We praise God, too, for the souls that are being saved, on a recent Sunday two hands were raised, and on July 31 a young man was restored back to his first love during the preaching of Pastor Byatt of Romsey, whom we were greatly privileged to have with us for that week-end.

The sick, too, are proving Jesus as the Healer, quite a number having been restored back to health. The following is an outstanding case. A brother, while haymaking, was kicked by a horse and rendered unconscious. He was taken to hospital and X-rayed, but this revealed no internal injury, so he was discharged after three days. The doctor saw him again but he was not satisfied with the progress made, so ordered another X-ray examination. This revealed a broken and cracked rib, ten days after the accident. "I went," he says, "to the meeting, and was anointed according to the Word of God. I had a wonderful touch of healing, and when next I went to the doctor he was amazed at the way in which the ribs had joined and all trace of bruise had vanished. He said that usually I should have been absent from work eight weeks but I am returning

in just over four weeks. Praise God, He has a great interest in His children!"

MANY BAPTISMS

Armagh (Pastor J. Hill) We are able to praise God for continued blessing in Armagh. Through the spiritual ministry of Pastor Hill, the Lord has been blessing the Church in every department. The prayer meetings, the weekly Bible study, and the Gospel meetings especially have

been baptised in the last twelve months. This summer a special feature of the church's activity has been the open-air work carried on in the surrounding towns and villages by the Crusaders. Large and successful meetings have been held in various places within a radius of seven miles, and hundreds of "Evangelists" and tracts distributed. We know that much blessing has resulted from these meetings.

This church was also favoured recently by a visit of Principal Percy Parker, and for six nights we were fed upon the finest of the wheat. The meetings were very well attended and were filled with blessing. God's people were encouraged and strengthened by the Word, and the last night of the mission after a powerful Gospel address one soul was saved. We were sorry that Mr. Parker could not stay longer with us, but the Captain of our salvation remains and we are marching on Hallelujah!

IRISH FREE STATE.

Monaghan. In this Irish border town, where the Elim movement originated, the Foursquare Gospel is still being mightily blessed, and during a recent mission held by Miss Craig of Bangor, very many were gloriously saved and baptised in the Holy Ghost according to Acts 11:4.

The next desire of these converts was to follow the Lord through the waters of baptism, so a special bus was engaged and a large party paid a visit to the Elim Tabernacle, Armagh, where Pastor Hill conducted a baptismal service.

After delivering an inspiring message from Hebrews 11, the Pastor asked the candidates to give their testimonies. These testimonies are ringing in our ears still and we shall not soon forget them, nor the look of joy that shone from the faces of those that gave them. The Pastor then baptised fifteen men and eleven women and the service was brought to a close by the singing of the Hallelujah Chorus.

Our friends in Monaghan are suffering much persecution for the truth, and on a recent occasion their hall was pulled to the ground. Your prayers are asked for this assembly.



Baptising at Elim Tabernacle, Armagh

been attracting strangers to the Elim Tabernacle in College Street, and also, thank God, sinners to Jesus. The labour of the past weeks had a fitting sequel on a recent Thursday night when a baptismal service was held. In an atmosphere of praise, the Pastor immersed seventeen believers, some of them quite recently saved, making a total of over sixty that

Concise Comments & Interesting Items

It is interesting to read that "Mr. Kagan tells of a Jew whom he overtook recently between Jerusalem and Mount Olivet. Asked why he took that road the Israelite replied 'We orthodox Jews are watching the signs of the times, and we can come to no other conclusion than that the day of the Messiah must be at hand. I read that "in that day His feet shall stand upon the Mount of Olives" (Zech. xiv. 4), and therefore I have walked from the Holy City to Olivet every day for fourteen years, so that I may be there to welcome Him!'"

This is certainly interesting and suggestive in the light of the signs of the times to-day. Although we do not expect the Messiah to come back to Olivet

until the Church has been raptured into His presence.

It is tragic to know that ten and a half million people in the United States are out of employment. This is at the rate of one in five of those normally in employment. No wonder we hear of labour troubles in America. The surprising thing is that we do not hear of more. There is no dole in America. If the number increases much more a state of chaos will surely arise in that land. At the moment we hear of a boom on Wall Street, the great money centre of U.S.A. But booms are so frequently followed by bursts that we are afraid to rejoice at the so-called revival in money

matters. Amidst it all the Gospel message is progressing. For this form of revival we thank God and take courage.

What city is this? It is a city that has more advantages than any other.

- Pure water
- All streets paved with gold
- No taxes
- No sickness
- No funerals
- Perpetual lighting
- Even temperature.
- The best society ever known
- The finest music ever heard
- Free transportation,
- And a thousand other joyful conditions.



ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD

CRYSTAL PALACE ECHOES

A DAY OF HAPPY MEMORIES.

By Douglas B. Gray.

The third annual Foursquare Gospel Demonstration at the Crystal Palace was indeed one of sunshine, both indoors and out. The thousands who gathered experienced God's radiance and joy in their souls as well as feeling and enjoying the warmth of the natural sun without

One of the first parties to arrive was a number of Cadets from Hastings. How happy they all looked in anticipation of the glorious day which they were commencing!

How well our beloved Principal and Revival Party looked! Everybody was delighted to see them fresh from the victorious campaigns in Scotland. The Principal's vigorous voice and inspiring personality was an encouragement to all Foursquare Gospellers.

We heard numerous complimentary remarks about the singing of the Southern Crusader Choir under the leadership of Mr. H. Ellery of Southampton. Their items which were broadcast from the bandstand in the South Nave were much enjoyed and added blessing between the great demonstration meetings.

The "anti-depression" song, "From Grumble Corner to Sunshine Square," rendered during the afternoon service by Pastor R. E. Darragh and Mr. Albert Eads, was a real tonic and uplift.

An interesting point, worthy of mention was that two of the pieces rendered by the Elim Crusader Choir were the compositions of members of our Churches—Mr. H. Tee of Kilsyth, and Mr. Swift of Ryde. We praise God for such gifts and for the ministry of song and music.

The solo rendered by one of the Southern Choir, entitled, "The Stranger of Galilee," came over beautifully. What a lot we owe to Him who gave Himself for us! Our hearts rejoiced to see such a witness of Youth speaking and singing for the Lord Jesus Christ.

All were delighted at the splendid way in which the scholars and Cadets rendered their items in the afternoon service. It was a credit to all those who had laboured so untiringly to make the meeting a success.

"Why did Pastors McWhirter and Darragh suddenly disappear from the evening meeting?" many asked. It was simply because they had to catch the night express back to Edinburgh ready for the great revival services the next

day in Portobello. The King's business is an urgent one and no time must be lost in the salvation of the lost. Readers, pray on for the revivals in Scotland!

It was a great pleasure to hear such a helpful, thoughtful, and inspiring address from Pastor E. J. Phillips, the Secretary-General of the Elim Alliance. Although bearing the greater part of the day's responsibilities in the great organising of the meetings, he appeared fresh for preaching the Word to the thousands gathered.

Other speakers during the day included Pastor R. Mercer, Evangelist Frank Allen and Rev. John Robertson.

That Jesus Christ is the same, yesterday, to-day, and for ever, was wonderfully confirmed by the hundreds who testified to having been healed of divers diseases.

The London Crusader Choir again contributed a forty-five minutes' interval song service. Their singing was inspiring and reached hundreds through the medium of the loudspeakers. The piece "Wonderful are the Promises of God," is a great favourite, frequently sung by the choir. By the way, it was a pleasing and effective sight to observe that every member was wearing the Crusader Sash.

We missed many old faces at the Palace. For instance we had not the pleasure of our National Crusader Secretary, Pastor E. C. W. Boulton, with us. He was away ministering the Word at the Hull and Grimsby Conventions.

"Hallelujah! Christ arose!" How this final stanza of congregational singing flooded the great glass auditorium. It was not merely a song, but a testimony from thousands of hearts who had experienced the new birth.

As the crowds are dispersing along the South Nave, hundreds cannot resist the impulse to stay around the bandstand where the London and Southern Choirs are singing their final benediction, "Abide with Me."

The great day has gone, but memories still linger. If Jesus carries we may meet again to enjoy another day of similar joy. Yet we think of that day when we shall all be for ever with the Lord singing with the heavenly choirs, "Unto Him that hath loved us and washed us from sin, Unto Him be the glory for ever. Amen."

DOVES ON THE WIRE.

Just out of reach from my window stretches a wire, which carries a heavy current of electricity for light and power. It is carefully insulated at every pole that supports it, and is carried well out of common reach. If I could lean far enough out to touch it, death would be swifter than the tiger's leap or the serpent's sting, as swift as the lightning stroke.

Yet the doves light on it and take no harm. They fly from my window-sill, where I sometimes feed them, to perch and rest upon it in safe content, and then fly off again to their search for food or nesting. The secret is that, when they touch the full-powered wire, they touch nothing else. They give themselves wholly to it. My danger would be that, while I touched the wire, I should also be touching the earth through the walls of my house, and the current would turn my body into a channel for escape. But they rest wholly on the wire, and experience neither dread nor danger. They are one with it and they are safe.

So would God have us seek our safety in complete self-surrender to His power and love. It is when we reach one hand to Him, while yet we keep fast hold of some forbidden thing with the other that we are in danger. It is the heart's clasp of earth that ruins prayer. "If I regard iniquity in my heart, the Lord will not hear me."

OPPORTUNITY.

God gave me something very sweet to be mine own this day—

A precious opportunity, a word for Christ to say,

A soul that my desire might reach, a work to do for Him,

And now I thank Him for this grace, ere yet the light grows dim.

No service that He sends me on can be so welcome, aye,

To guide a pilgrim's weary feet within the narrow way,

To share the Shepherd's quest, and so, by brake and fen,

To find for Him His wandering lambs, the erring sons of men.

I did not seek this blessed thing, it came a rare surprise,

Flooding my heart with deepest joy, as, lifting wistful eyes,

Heaven's light upon a dear one's face shone plain and clear on mine,

And there an unseen Third, I felt, was waiting—One Divine.

So in this twilight hour I kneel, and pour my grateful thought

In song and prayer to Jesus for the gifts this day hath brought,

Sure never service is so sweet, nor life hath so much zest.

As when He bids me speak for Him, and then He does the rest.

Studies in The Acts

By P N COARY

Acts XIX 21-41.

The work of the Apostle and those who had received the Word went mightily forward throughout the province. Many believed upon the Lord, and the Name of Jesus was magnified even in the city in which the name of Diana had for so long held undisputed sway.

The name and cult of this goddess was Eastern in its origin, oriental in its magnificence, and occult in its form, and upon the sale of charms as well as models of the shrine the servants of the Temple waxed fat. This revival that was now spreading like a flame throughout the province set another fire afloat, for many brought their books of charms and sorcery, and burned them before all. There was no weak faith, but one that made a public renunciation of all that the worship of Diana stood for, even in her own city. A most expensive bonfire this, for the value of the books destroyed amounted to nearly £2,000 in English currency. The three years' labour in Ephesus (Acts xv 31) was drawing to a close, but as yet the usual storm does not seem to have broken. Now however, Demetrius and his fellow craftsmen take advantage of the presence of the crowds in the city for the yearly games and raise a riot.

Pockets v The Gospel

When the Gospel touches the illicit gains of sinners, then you can look out for trouble. They cried out, "Diana is despised," but only because their craft was in danger, and their pockets considerably lighter. What did Demetrius and his pals care for the worship of Diana, so long as their wealth was safe. There are many who have spoken strongly against religion or roused opposition to revivals throughout the centuries, but their motives have been the same. Brewers, publicans, cardsharps, drug-traffickers, scoundrels, and scavengers upon the weaknesses of their fellow human beings, whose life and substance depend upon a fool being born every minute. Outwardly they serve the god of chance, Bacchus or Artemis (Diana), but the god to which they bow in reality is Mammon, to whom they have bartered their souls. The Lord Jesus Christ has come into the world not only to save sinners, but to put wealth into its proper place as the servant and not the master, the subject and not the slave-driver. But where righteousness and a new life cut across ill-gotten gains there will be anger and riot.

Paul and Idolatry.

Please do not minimise the risk and danger that the Apostle was subjected to at this time. Read II Cor 1:8-10 in this connection. The man who had trodden many a dangerous highway, who had been through troubles by the score, and been scourged and beaten more than once or twice, was not a man to exaggerate, yet he says, "We were

pressed out of measure, we despaired of life, we had the sentence of death, we were delivered from so great a death, after the manner of men we fought with beasts at Ephesus (I Cor xv 32),—yet God raised up friends for His servant, even among the "chief of Asia." These men were undoubtedly friendly to the Apostle, as was also the town clerk, and their action in protecting him probably saved Paul's life. In the speeches of Demetrius, take particular notice that no charge is made that Paul had ever said a word against Diana, and the town clerk's defence also shews the same knowledge, for he said, "These men are neither robbers of temples, nor yet blasphemers of your goddess." It was the system—"they be no gods which are made with hands"—and not the particular idol against which Paul's teaching warned them. He preached the unsearchable riches of Christ in such a way, and with such power, that the riches of the goddess Diana appeared as dross. Christ dethroned the harlot from the hearts of men, so that men's hearts became temples for an habitation of God through the

Spirit (see Eph iii 8, 11, 20, 21), and needed not shrines of man's making any longer. So many open-air speakers and other preachers bring trouble upon themselves because they go out of their way and beyond the warrant of their commission, to attack evils which they imagine would be better out of the way. Perhaps they would, but are we in any way entitled to waste our time in such pursuits when our task is to preach Christ? Surely we shall improve social conditions best by improving the people, and not their outward surroundings. A new man in Christ Jesus is a man lost to the publican, the bookmaker, and the box-office manager. By helping to save men and bring them to the knowledge of the Lord Jesus, we are helping to overthrow the temples of lust and shame, nor can they then say we are against them. Rather we can reply that we wish above all things that they also might be saved, and come to a knowledge of the Truth. It seems as though the enemy gains an advantage when he can get us to aim at any other target but the heart of man, and exist for any other purpose than to preach Christ and Him crucified. We need not bother about Diana or any other temple in the city, even though we live next door, if we will continue to shew men that their bodies are temples of the Holy Ghost, that they may walk with Him all the day long. They will leave the outward, and receive the new life within. Diana will give place to Christ. Ephesus became a ruin, but the Church of Christ continues for ever.

FAMILY ALTAR



The Scripture Union Daily Portions . Meditations by PERCY G PARKER

Sunday, August 28th Matt xiv 1-12

"Herod the tetrarch heard of the fame of Jesus (verse 1)

It is one thing to hear of the fame of Jesus, it is quite another thing to have an experience of Jesus. It is possible to hear all about Him day after day for years, and yet, at the end, hear Him say, "I never knew you, depart from Me." The first step is to hear. The second step is to respond. The third step is to experience. Of what use is the first step if the last two steps are missing? Have we had an experience of Him? Do we know what it is to receive His forgiveness, His blessing, His guidance, His healing? Christ is not a historical statue to be admired. He is a living Person to be experienced. He is our Lord, and He desires that we shall feel the gentle touch of His control. Thank God for the fame of His Name. But, much more, let us thank Him for the power of it.

Monday, August 29th. Matt xiv 13-21

"They did all eat" (verse 20)

The Creator of the world knows no shortage. He never runs out of supplies. It is never a problem to God

to know how to provide for His own. We see the problem, and sometimes fear. But He knows His own resources, and is confident. The one great problem to God was to find a way of forgiveness for man. That why He found in the Lord Jesus Christ. Now with Christ He can freely give us all things. We see the problem, God sees its solution. Is it bread we need? God is our Baker. Is it work? God is our Labour-bureau. Is it protection? God is our Shepherd. Is it health? God is our Physician. Is it money? God is our Banker. Is it power? God is our Power-station. God may test us. But after the test comes the rest. We stand—look around—and wonder how. At His command, we sit—look up—and eat.

Tuesday, August 30th. Matt xiv 22-36

"When the evening was come, He was there alone" (verse 23)

All the great spiritual influences of history have spent many hours alone. Moses spent weeks alone. So did Elijah and Elisha. So did John the Baptist. So did the Lord Jesus. Away from man communion has been found with God. Lives are not moulded in the public eye, they are moulded in the secluded

hours of communion with God We are not made for the crowds, we are made for God We can only safely mingle with the crowds by stepping forth unto them from the presence of God The man who tries to make his abiding place in the midst of the multitudes will lose himself and the multitude But the man who lives alone with God and only pays visits to them, will preserve himself, and bring blessing to the crowds

Wednesday, Aug 31st Matt. xv 1-14

"Every plant, which My heavenly Father hath not planted, shall be rooted up" (verse 13)

God is a Gardener He plants for eternity The Devil also imitates God He plants It is within his heart also to plant for eternity. But he cannot No plant that he plants has eternal roots But the plants that our heavenly Father plants have an eternal rootage When plants are first put in the soil it is difficult to judge their end, for their roots cannot be seen But time will tell The test of roots is time So with us Satan's plants sadly wither until they are rooted up completely and destroyed Rooted in Christ we are safe for eternity When Christ nourishes, the plant flourishes We are God's plant With the water of love and the sunshine of grace we are daily growing God grows everlasting flowers in the literal sense of the word

Thursday, Sept. 1st Matt xv 15-28

"Lord, help me" (verse 25)

Blessed Lord, I, too, need Thy help.

Thy Name encourages me to come to Thee for help, for does it not say, "The Lord is my Helper"? I need help, Thou art the Helper Therefore I come unto Thee I am not sufficient in myself to conquer the circumstances of life But if Thou dost help me, then I am safe I am glad to remember that my weakness does not vex Thee Nay, it calls forth the deepest sympathies of Thine heart Thou dost not turn Thy back on the weak ones Thou dost face them Thou dost tarry in order to understand their need, Thou dost put Thine arms beneath them as a mother does to her child, and Thou dost lift them Underneath me are the everlasting arms Am I sinking? Nay, I am not sinking, for Thou art lifting Blessed be the underneath arms of the everlasting God

Friday, Sept. 2nd. Matt xv 29-39

"Whence should we have so much bread in the wilderness?" (verse 33)

Food supplies in a wilderness are not easily obtained Yet Israel obtained them for forty years, and the multitude of which we have been reading obtained an abundant supply The wilderness does not perplex our heavenly Father The wilderness as well as the garden is under His eye No child of His crosses a wilderness unseen Barren places provide God an opportunity for revealing His power Barren stretches come to all our lives Especially do we know what it is to enter a wilderness barren of spiritual experiences Prayer seems to lose its reality Praises die upon our

lips Christian fellowship is denied us The years of our life are barren We look around for bread and find none Are we to be sent away fasting? Suddenly one speaks, "I will not send them away fasting" We have heard that voice before It is the voice of Jesus It is the voice of the only One who can bring forth bread in the wilderness We look to Him with fresh hope He works for us with fresh power, and, lo, a banquet of fresh spiritual provision appears in the wilderness of our lives.

Saturday, Sept 3rd Matt xvi 1-12

"O ye of little faith . . . do ye not understand, neither remember . . ." (verse 9)

Memory is one of the best tonics for the Christian pilgrim To sit down and think into the past is to encourage our lives in the present That which God has done in the past He can always repeat in the present Has His grace been sufficient in the past? Surely it has! Again and again in the past He has dried our tears, again and again He has made a way through some Red Sea of impossibility, again and again after a night of dark sorrow He has arisen with healing in His rays Are these not proofs that God is able. Of course they are! Is God now unable? Of course not He is still able We will dry our tears We will bid fear depart from our heart We will trust Him for the present crisis His love yesterday forbids me to think that He will leave me in peril to sink to-day.

"BROKEN CISTERNS" and SPRINGING WELLS

THE Lord Jesus Christ is well able to satisfy the most languished soul, but so many are seeking to provide their own satisfaction God calls it an evil when His own people seek satisfaction in any source but in Him He said of His people of old "For My people have committed two evils, they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii 13)

The very fact that they had "hewed them out cisterns" proves that they had forsaken the Lord They had forsaken the only Source of satisfaction and refreshment, so they themselves sought to provide the satisfaction But they found it not, for the cisterns that they had hewed out were "broken cisterns, that can hold no water" It was a false comfort The thing that they thought would give them satisfaction had gone to naught There was no water in the cisterns that they had made with their own hands

Men and women work hard to hew out their broken cisterns, and after they have laboured and are "heavy laden" they have spent their strength for naught, they have suffered only to reap disappointment and crushed hopes They have not the "fountains of living waters" to satisfy their poor, thirsty souls They have sought satisfaction in the wrong source, and have made fools of themselves

But not so those who "seek those things which are above" (Col. iii 1). In Christ they find true satisfaction, for He is the "Fountain of Living Waters" They put their trust under the shadow of His wings

and want nothing "They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them to drink of the river of Thy pleasures. For with Thee is the fountain of life" (Psalm xxxvi. 7-9)

Jesus told the woman of Samaria "Whosoever drinketh of this water shall thirst again but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv 13, 14)

This is not a broken cistern, but a well—ever springing up, flowing over and on and on, to others—"into everlasting life" It is an ever-satisfying draft to the soul Every thirst is quenched by the water of the Well of Life, and there ceases to be the thirsting for life's pleasures There is no longer a taunting by the dirty and poisonous waters of the "dead sea" or stagnant pools of earth The Devil's draughts look crystal in the goblet, but when tasted they only moisten the parched tongue, and the soul continues to crave for that which truly satisfies But listen.

I heard the voice of Jesus say,
"Behold, I freely give
The Living Water thirsty one,
Stoop down, and drink, and live!"
I came to Jesus, and I drank
Of that life-giving stream,
My thirst was quenched, my soul revived,
And now I live in Him

Classified Advertisements

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MARRIAGE.

ATKINS; GIBBS.—On August 1st, at Elm Tabernacle, Hendon, by Pastor W. B. Kelly, Ernest Arthur Atkins to Eileen Grace Gibbs. Both Elm Crusaders.

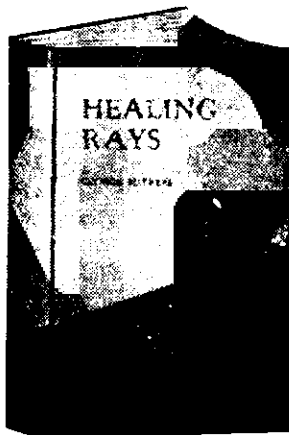
WITH CHRIST.

BROWN. "As it began to dawn toward the first day of the week"—August 7th—Maud Louisa Brown, of Yeovil assembly. Temporary resting place, Yeovil Cemetery. Funeral service conducted by Pastor W. N. Brambleby. "Sweet, gentle, loyal." B1175

DEANE.—On August 3rd, Mattie, aged 24, Crusader of Elm Church, Carlisle. Funeral service conducted by Pastor R. Moore, Greenock, assisted by Mr. G. Stormont, Birmingham. B1172

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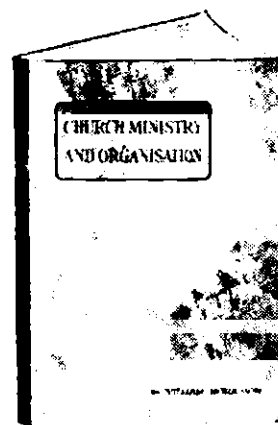


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