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"WHY I DO NOT" (See page 451)

REGISTERED AT THE G.P.O.
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. XVII., No. 29

JULY 17th, 1936

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER



"Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; Thy judgments are a great deep."—Psalm xxxvi. 5-6.

COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed.

General Headquarters:

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

Vol. XVII.

July 17, 1936

No. 29

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ABERDARE. Now proceeding. Campaign in large tent erected on Old Rock Brewery grounds, High Street, conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler.

BRIGHTON. July 26, August 2 and 9. Elim Tabernacle, Union Street. Pastor James McWhirter.

CROYDON. July 12—16. Elim Tabernacle, Stanley Road. Special services conducted by Evangelist J. E. Shaw.

DUNDONALD (Belfast). Now proceeding, Tent Campaign conducted by Pastor and Mrs. H. T. D. Stoneham.

ELIM WOODLANDS will be open to visitors every Saturday during July and August. Come and enjoy the beautiful grounds and meet your friends at tea. In the evening Meetings will be arranged with special speakers and singing. Charge, including tea, 1/-.

HENDON. July 19, 20. Elim Tabernacle, Ravenshurst Avenue. Visit of Mr. John Leech, K.C.

HORSHAM. Now proceeding. Evangelistic Campaign, in Elim Hall, Market Square, conducted by Evangelist David Vanstone.

KENSINGTON. Daily at 11 a.m. Kensington Temple, Kensington Park Road: World Revival Crusade Divine Healing meeting.

NEWTOWNARDS. Now proceeding, Tent Campaign, conducted by Evangelist D. Hood.

NOTTINGHAM. July 18, 19. City Temple, Halifax Place. Visit of Pastor W. G. Hathaway.

ROTHERHAM. July 10—16. Elim Foursquare Gospel Church, Gresbro' Road (Four Lane Ends), Parkgate. Series of special addresses on "Christian Fundamentals" by Evangelist Noel Brooks.

WOOLWICH. July 18—26. Elim Hall, Crescent Road. Special services conducted by Evangelist J. E. Shaw.

WOMBWELL. Commencing July 19th. Futurist Dance Hall, Cemetery Road. Evangelistic Campaign by Pastor H. O. Bale.

GREAT JULY CONVENTION

(BANGOR, Co. Down, N. Ireland) will be held in the Elim Tabernacle, Southwell Road

Services: Sunday, July 12th. 11.30 a.m. and 7 p.m. Monday, July 13th. 11.30 a.m., 3, and 7 p.m. Tuesday, July 14th. 11.30 a.m., 3 and 8 p.m.

Speakers: Pastor P. N. CORRY (Dean of Elim Bible College, London), and Pastor F. G. CLOKE (Southport).

Those who desire to visit this beautiful seaside resort and enjoy these glorious services should consult the list of boarding houses on Cover iii.

DO NOT MISS IT!

THIS YEAR'S DEMONSTRATION AT THE

Crystal Palace

London

WHEN THE OUTSTANDING FEATURE
WILL BE

"Twenty-One Years of Revival"

A panoramic review of the progress of Elim. Choirs from all over the British Isles and scores of speakers will take part. Among other features will be a Divine Healing Service and a Communion Service conducted by

PRINCIPAL GEORGE JEFFREYS

BOOK THE DATE NOW!—SEPTEMBER 5th.

Watch this page for further particulars!

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The only up-to-date record of Elim's twenty-one years. No friend of Elim should be without it.

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ALL PROFITS TO THE ELIM JUBILEE FUND

August Bank Holiday

AUGUST 3rd

Principal George Jeffreys

and REVIVAL PARTY at

THE ROYAL DOME, BRIGHTON

(Recently enlarged and reconstructed)

TWO GREAT DIVINE HEALING MEETINGS

(Healing for Spirit, Soul, and Body), 3 and 6.30 p.m.

The Principal will preach at both services.

August Conventions

GRIMSBY. Elim Hall, Tunnard Street. Full particulars later.

HULL. City Temple, Hessele Road. Full particulars later.

ROMSEY. Elim Tabernacle, Middlebridge Street. Full particulars later.

RYDE, I.O.W. Aug. 1—3. Elim Tabernacle, Warwick Street. Pentecostal Convention. Speaker: Pastor H. Burton Haynes. Convener: Pastor G. Hillman.

SOUTHEND-ON-SEA. Elim Tabernacle, Seaview Road. Full particulars later.

BLACKPOOL

JUBILEE TEMPLE, WATERLOO ROAD

Special Speakers throughout the Summer Months

Visitors will be welcomed at the Guest House in St. Vincent Avenue (open all the summer), and also at the Elim Holiday Home near the sea (open July 28 to Aug. 28). Apply to Miss Wylie or Mrs. Pawson, 4, St. Vincent Avenue, Blackpool.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 29

JULY 17, 1936

Fridays, Twopence

The Principal again in the Principality Enthusiastic Crowds at the City Temple, Cardiff

By Pastor J. J. MORGAN

THE news that Principal Jeffreys was to visit the City Temple, Cardiff, was hailed with rejoicing, and eagerly looked forward to. At last Sunday, June 14th, came and found a good number of prayer warriors in the prayer room. Soon the people began to gather, and the morning service commenced.

After a time of worship in song and praise the Principal ministered the Word of Life, and then all gathered around the Lord's Table. One was conscious of the Spirit of the Lord brooding over the gathering. How blessed to feast upon heaven's rich dainties, supplied by the Lamb that was slain.

Evening brought bigger throngs to the Temple. Still they came, and settled down in every conceivable corner and cranny. The body of the church filled, then the rising terrace, then the extra seats in the aisles

were occupied, then the terrace steps, the cloakrooms, the vestry and pulpit steps. All around one beheld a sea of upturned and expectant faces. After Mr. Darragh and Mr. Edsor had rejoiced our hearts by their ministry of song, there followed the Principal's address on the present-day fulfilment of prophecy, convicting and convincing, and above all, anointed by the Spirit of God. What rejoicing when twenty-seven hands were lifted up, signifying that these dear ones were yielding to the claims of the Lord Jesus Christ.

Both morning and evening the sick were ministered to, and one realised that the heart of the Eternal God ever beats with love and compassion, not only toward the sinful, but the suffering, and those who trust Him wholly find Him wholly true.

May the Lord's richest blessing rest upon this portion of God's great harvest field.

Principal Preaches in Famous Sanctuary at Neath

By Evangelist W. H. FARROW

THE Welsh people throughout the Principality are thrilled at having Principal George Jeffreys again in Wales. The high esteem in which he is held by his own countrymen is revealed in the tremendous ovations which greet him wherever he goes. Surely he is a man greatly beloved. Wales is proud of her crusader of the Cross.

Nineteen hundred people of all denominations assembled in the beautiful Forward Movement Hall, where the saintly brothers, Revs. Seth and Frank Joshua, so faithfully laboured, to welcome the Principal for the first time to Neath.

The service opened with that divinely inspired chorus, "Everybody ought to love Him, everybody,

everywhere, . . . Jesus died for every nation, everybody everywhere." As I listened enthralled to that vast concourse of people singing, it seemed as though I could hear Jesus saying from the pulpit of the Cross, "I, if I be lifted up will draw all men unto Me." Truly, rivers and seas cannot divide His kingdom. His territories are under every sky.

The Principal, in his address, led us via the cradle and the Cross to the occupied throne, to the exalted Christ. At the close of the message he had the crowning joy of pointing out the way of salvation to precious souls.

The sick were dealt with individually. Many came forward to receive a divine touch.

As we bade God-speed to the Revival Party we thought of the old African negro who, when bidding goodbye to the departing missionary, exclaimed tearfully, "Come back and tell us more of that story."

Wales, the land of revival, is fast losing the spirit of revival in a too zealous adherence to the outward

form of religion, and so we cry in united voice, "Come back to Wales," and may Utopian ideals give way to divine revelation and the ministry of the Holy Ghost.

We conclude by thanking the Rev. R. R. Davies, D.D., and his splendid band of workers, for lending their church for the occasion of the Principal's visit. God bless you, doctor, for your big-heartedness and your great work for Christ in Neath.

Signs Following at Swansea

By Pastor T. E. FRANCIS

FOR several weeks we had looked forward to the visit of the Principal and his Party to Swansea.

The Central Hall had been booked for the night and we had prayed for definite things to take place, we prayed for souls to be saved, bodies to be healed, and the hall to be full of people anxious to hear the gospel. Our prayers were abundantly answered—when the appeal for souls was given thirty-five hands were raised, many also were prayed for and healed. A young man who came with a withered hand was able to move his fingers and had the full use of his hand after the service; a Roman Catholic lady testified to one of the church officers that when the Principal prayed for the sick she "felt something coming over her," and although she had suffered much from internal trouble she went out from the meeting feeling much better and was quite enthusiastic about it. A sister was healed of rheumatic pains, a brother of a very severe cough, a child who had whooping cough was

much easier after the laying-on of a handkerchief which the Principal prayed over.

The hall was crowded far beyond its usual capacity and about four hundred had to be turned away.

We shall never forget the meeting. The Principal's message was inspiring, our teaching on divine healing being very clearly set forth, and many were deeply impressed.

The singing was in proper Welsh style. We had real *Hwyl* in singing the praises of Jesus. No wonder there were shouts of *Diolch Iddo* and *Bendigedig*: we had something to shout about.

There was only one regret and that was that we only had one meeting. However, cups were filled to overflowing, and the expression heard everywhere was: "*Roedd y cwrdd yn Fendigedig*" ("The meeting was simply blessed").

Dewch etto, Principal, mae croesaw calon i chwi a'r Parti yn Abertawe (Thanks be unto God, Principal. There is heart welcome for you and Party in Swansea).

Keeping God Waiting

By CHESTER E. SHULER

LITTLE Dora was ready for bed. Mother and she had just knelt beside the little white bed for prayers. "Now I lay me down to sleep—" prayed Dora.

Then there was a ring at the doorbell downstairs. "Just wait a minute," said mother, as she hastened to answer. "I'll be back soon, dear."

Mother admitted the visitor, and during the conversation which followed, forgot to return immediately upstairs.

After some time had elapsed, the lady and her caller were surprised to hear the child calling loudly for her mother.

"Yes, dear. What is it?"

"Mamma, aren't you 'shamed to keep God waitin' so long?"

"That has taught me a lesson," remarked that mother to her guest later after she had knelt by her darling's side and asked forgiveness from her heavenly Father. "How often, I fear, do God's big children 'keep Him waiting'!"

"Quite true," replied the other lady; "and isn't it sweet of Him so often to remind us of our failings through these 'little ones' whom He loves so well?"

"In this case, I'm certain, a 'little child' has led me to see a great truth; and may the Lord give me strength never again to 'keep Him waiting,' but rather 'always to pray'!"

Sealed unto the Day of Redemption

"IN whom ye also, having heard the word of the truth, the gospel of your salvation, in whom having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory. . . . And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Eph. i. 13, 14; iv. 30).

In this statement is suggested the fact that God has purchased us unto Himself—and that He has given a seal in token of the completion of that transaction.

Ephesus was a lumber mart. The lumber merchants could purchase their logs in distant forests, and these logs were then floated down to the city and there separated and claimed. But how could a man know the logs that he had purchased? The seal that was stamped on the log was his evidence of ownership. In his lumber camp, the man who scaled the logs, after he had measured and computed the lumber in any particular log, struck the butt of the log with a heavy hammer which had an initial on the head. This mark was the seal that was indelibly implanted on the end of the log. The log could then be floated down the river; and, when wet, the imprint would be much more vivid than when the log had been struck with the initial seal.

What a wonderful picture we have here of the fact that God has given to us His seal of our redemption until the day when the purchased possession shall be claimed!—*F. J. McCreery.*

Why I Do Not

By Principal PERCY G. PARKER

I THOUGHT at first of entitling this, "Why we do not." But then on this matter it is better for each one to speak for himself.

Why I do not attend the theatre and picture palace.

It is not because I do not enjoy acting—it is not because I dislike pictures. It is amusing and pleasurable to see children playing a game of make-believe. Pictures can be educational and harmlessly thrilling. The main reason why I do not attend such places is because of *associations*—*associations* that create atmosphere. The atmosphere of the theatre and picture palace is not only *apart* from God, it is definitely antagonistic to God. Religious plays may be acted and religious pictures shown but that does not alter the atmosphere. The atmosphere is not only created by the things shown but by the people who attend—ninety-five per cent of whom, if not more, reject the Lordship of Jesus Christ.

Dr. Biederwolf writes: "Then there is the theatre. And now what shall be said of the theatre? It is not upon the imaginary theatre, not upon the theatre as an ideal, but on the theatre as it actually exists today, and as the history of the world has always shown it to be, that we must speak. What, now, are the specific charges against the theatre? The chief of these, some would have us believe, lies in the effect upon the actor. For a man to play perfectly the part of another character he must take himself out of himself, and put himself over so far as possible into the character he wishes to set forth.

If the character to be acted is that of an impure woman then the pure woman who is to play the part must deliberately plan to think and feel and seem impure.

I cannot myself, however, get away from the conviction that the chiefest of all objections to the theatre lies in its effect upon its audience. The specific charge I now make against the theatre is that its chief appeal is to the baser instincts of human nature. Two things will prove this to any fair and pure-minded person.

First, the immoral suggestiveness of nine-tenths of the present-day plays. I will not make the assertion but will simply quote the words of Mr. Palmer, the distinguished theatrical manager, who said: "the chief themes of the theatre are now, as they ever have been, the passions of men—ambition and jealousy, leading to murder, lust leading to adultery and death."

Secondly, the other thing which proves that the chief appeal of the theatre is to the baser instincts of our nature is the indecent display of the human form. We have actually come to a time when plays which in themselves perchance might pass without censure must needs be stopped several times in the course of the evening while a crowd of girls immodestly exposed are given the stage; and if you ask the manager a reason for this intrusion, he will give you for an answer a wink of his eye."

Why I do not play cards.

Perhaps the best answer is, "I do not now play cards because I once did." It was only for a brief

time when I was a youth but the fascination of it became so great that soon I was staying up until one or two o'clock in the morning, and I discovered that the excitement created destroyed my quiet times with my Bible, and my peaceful times at prayer. In itself there is nothing wrong in a game of cards. And if in the family circle it is desired to play a game of "Happy Families," or such like, with the children, I could not make any objection. But there are card games which definitely lead on to and are associated with gambling. Let me again give an extract from Dr. Biederwolf:

"The one sweeping condemnation of the card table is that it is, and always has been, the Devil's chief tool for gambling. I do not say that men could not gamble over croquet or any other game, but the fact remains that they seldom or never do.

"Every gambler, and every drunkard, and every thief, and every tramp, and the keeper of every brothel, and every low-down lecherous debauchee has a pack of filthy, finger-worn playing cards in his possession—the same cards which are used to play the same games which you are teaching your children to play in your home.

"It is a sad fact, but one which no one can deny, that nine-tenths of all the gamblers learned to play cards in the home. You say you are going to allow your boy to play in the home, so he will not want to play away from home. But what sort of passion is that for a game that kindles a passion in the human breast?"

Gambling is a passion, and you might as well say: "I am going to give my boy a little whisky in the home, so he will not want any outside the home."

One says: "Nine people out of ten, when they for the first time accept an invitation to a game of poker or whist, have no more suspicion of the passions they may be about to nurse than the maid of sixteen when she engages in her first flirtation."

John Philip Quinn, the converted gambler, said the card-playing home was the kindergarten for the gambling saloon.

Why I do not have the wireless in my home.

I am on delicate ground here, but it is not because I am entirely opposed to the wireless. It has a place for the shut-in, for the invalid, for the aged. It can be educational. Discriminately used, I grant, it can be useful. But I do not have the wireless because I have three children. I do not want them to habitually learn to let the outside world into the home in order to fill up their spare moments. I do not want them to study programmes and wait about in anticipation of attractive items. I want my children's hearts to circle round the house of God, the Word of God, the sweetness of family worship, the delights of the open air, and health-giving games. Neither do I want them to neglect their necessary studies for the habit of listening-in.

An aged saint said to me recently: "Years ago I had a remarkable day-vision. I saw Satan spreading a net-work over this earth. Later on I saw that the net-work was the wireless." She said, "I also saw

that the only ones who could rise above the net-work were those washed in the precious blood of Christ."

Well, people may smile at the suggestion that the wireless is the Devil's net-work. They may instance the thousands who have been converted through the gospel messages sent forth on the wireless. But to me that is different. I would use a theatre in which to preach the gospel. I would use a picture palace. I would also use the wireless. If I were ever given the opportunity to preach the gospel over the wireless I would immediately do it. But that is no argument for introducing the wireless into my home. Because I would preach the gospel in a theatre that is no argument for me to take my children there.

Maybe when my family is grown up and God may permit me to be aged and infirm—maybe I might even then have a wireless. But while my children are young, while I find them eager to hurry off to the house of God, while I find them always ready to have a prayer meeting with "Daddy," or longing to go out into the fields to walk and play, I prefer not to have the wireless. Maybe the Editor will be inclined to drop this section but I ask him to keep it in for the sake of some who will respond to the warning therein.

Why I do not play games.

But I do! I play cricket and football with my children. I play other games also. I enjoy a romp. Yea, let it be confessed, I love sport. I love the skill and competitive elements that enter into games. For years I was captain of my school cricket team, and vice-captain of the football team. I was told that I could get my living by sport. Even now I do not hesitate to play games with the children on our Sunday school outings. I did not hesitate when in College life to play games with the students. Yet I rigidly refuse to play regular, organised games. Why? First of all because I have not the time. Secondly, I am afraid of my example upon others. Thirdly, because organised and competitive games means using up one's strength to the utmost, and, while I am ready for that which physically recreates me I am not ready for that which absorbs my strength and makes me too tired or overdone for the vital things in life.

I have complete sympathy with C. T. Studd's way of putting it. He was at one time England's greatest cricketer. But he said,

"I have tasted almost all the pleasures that this world can give. I do not suppose that there is one that I have not experienced, but I can tell you that the pleasures were as nothing compared to the joy that the saving of one soul gave me. I went on working for some time, and then the cricket season came round and I thought I must go on to the cricket field and get the men there to know the Lord Jesus Christ. Formerly I had as much love for cricket as any man could have, but when the Lord Jesus came into my heart, I found that I had something infinitely better than cricket. My heart was no longer in the game. I wanted to win souls for the Lord. I knew that cricket would not last, and honour would not last, and nothing in the world would last, but it was worth while living for the world to come."

Why I do not smoke and dance.

Well, I have written two booklets on these subjects. One entitled, *Should a Christian Smoke?* and the other, *Should a Christian Dance?* Supposing I summarise the arguments given in those booklets. Should the reader then wish for them he can get them by application to the Victory Press, Park Crescent, Clapham, London, S.W.4. They are 1d. each.

Reasons why I do not smoke: (1) Many people smoke at the expense of their homes. (2) Many people smoke at the expense of their health. (3) Many smoke at the expense of their offerings to God. (4) All Christians smoke at the expense of their Christianity.

Reasons why I do not dance. Once I did dance. These are the reasons why I gave it up. (1) There came the desire to release myself from the unnecessary company of non-Christian people. (2) There came the desire to release myself from that which caused an unnecessary expenditure of money. (3) There came a desire to release myself from that which robbed me of my spiritual preparation for the following day. (4) There came a desire to release myself from a false atmosphere.

The dance room is a spiritual drug. It paints death with rainbow colours. It robs life of its tremendous reality. It ruins serious thought. It is part of the Satanic system. It keeps men and women from Jesus. It keeps them from a victorious Christian experience.

In the light of these things I do not smoke and I do not dance.

One could continue with many "Why I don't's." Yet sufficient has been said to show that the "don't's" are not the outcome of slavish fear. They are not because there are rigid laws against these things in Scripture. They are rather the expression of a scriptural principle of life. That principle is expressed in I. Corinthians vi. 12: "All things are lawful unto me, but all things are not expedient."

Add to this Romans xiv. 20 and you will see "Why I don't." Romans xiv. 21 reads: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

Later on (D.V.) I am hoping to write on "Why I do."

ELIM SUMMER HOLIDAY HOMES

"Gather My saints together unto Me" (Psa. 1. 5).

Each one of these homes has its own distinctive holiday attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim meetings.

BLACKPOOL. July 28th—August 28th. House near the sea. Special meetings at the new Jubilee Temple. Miss Volckman and Miss Ching.

ELIM BUNGALOW CAMP. Brighton Downs, for all ages, July 1st to 25th, Crusaders only July 25th—August 15th.

EASTBOURNE. July 31st—September 4th. Spacious house in its own extensive grounds, near Sea and Downs. **Week-end visitors welcomed.** Miss Barbour and Miss Henderson.

ELIM WOODLANDS. The heart of Elim and home of the Bible College. Beautiful grounds and within easy access of public places of interest.

GLOSSOP, BETHRAPHA. Open throughout the year. Near hills and moors. Bracing air. Crusader Camp, August 1—15. Apply Pastor and Mrs. Gaunt.

RYDE, ISLE OF WIGHT. July 31st—August 28th. Only a few minutes from sea. Well situated in this delightful holiday resort. Mrs. Webster and Miss Ryde.

SCARBOROUGH. July 24th—September 4th. Joel ii. 23. Apply Mrs. S. Walshaw, Bell Grove, Rothwell Road, Halifax.

SCOTLAND. Maeduff, Banffshire. Young Men Crusaders' Camp, July 18 to August 1. Applications to Pastor John Hill, 140, Hammerfield Avenue, Aberdeen.

Unless otherwise stated apply to Miss Barbour, 30, Clarence Road, Clapham Park, S.W.4.

All Things Bending to God's Plan

All things work together for good to them that love God, to them who are the called according to His purpose.—Romans viii. 28.

THIS text contains a promise of such sweeping magnitude that it might well stagger the faith of the most courageous. God here underwrites the lives of those who meet His conditions, and guarantees them against all real harm. This is an insurance policy covering every phase of the Christian's life and all of his interests, both temporal and eternal. One version of this text makes the meaning clearer by thus rendering the opening clause: "God worketh all things together for good." This reveals the wise and loving Father as the Master Mind behind all circumstances. It is God Himself who plans our yielded lives so that the outcome shall be blessing. How different is this glorious truth from the shallow optimism which looks for a happy ending to every life story without reason or cause? The world is full of unrelieved sorrow, and within the knowledge of each of us occur many sad shipwrecks. Popular fiction and the stage work their greatest harm by conveying the impression that life means ultimate happiness apart from God and His salvation. This divine insurance policy is void if its terms be disregarded.

Observe that the promise does not preclude the possibility of danger, conflict, and distress. In fact, without trying experiences we could not test the validity of the Lord's guarantee. Paul's own life is an illustration of the overruling of difficulties. When he was put in prison, the gaoler was saved. His ship was wrecked, but the gospel reached the governor of the island upon which he landed. Even his imprisonment meant a voyage to Rome, the goal of his missionary career, and

AN ENLARGED OPPORTUNITY

to preach the message even unto the emperor's household. God does not offer us freedom from sorrow, but He does protect us from despair. We shall know stern battles in life, but never complete defeat. We may lack many things that seem essential to others, but always our hearts shall be enriched by His grace. The loving hand of God will take every day's happenings and circumstances and will weave for us a pattern that is only good.

The condition attached to this promise is impossible for the natural man. We must love God if we would be guaranteed against evil. Jesus explained that love of God and of our neighbour means the fulfilling of the whole law. The Holy Spirit in the Epistle of John further teaches us that love of our brother indicates love for God. As we love the unlovable, we give evidence of love for God. Only divine love, shed abroad in our hearts by the Holy Ghost, is sufficient for such unflinching devotion to faulty human beings. We must be born from above and indwelt by our living, loving Lord Himself before we can meet the condition. The guaranteed life is the love life made perfect.

The deep problem of predestination is made clearer by the wording of our text. The last two clauses are parallel or synonymous so that they who "love God"

are the same as they "who are called according to His purpose." If we would know whether we belong to the foreordained or not, we need but examine the love of our hearts.

GOD'S GREAT ETERNAL FAMILY

is bound together by the fast band, love. Love is faith made conscious through its own fervour. We cannot trust unless we love, and without faith love is impossible. Love, therefore, toward our fellow-men, especially toward the erring, becomes vitally important as a touchstone of faith and as an evidence of that conformity to the purposes of God which insures His unflinching care. Loving children are essential to the eternal programme of our Father; and when any of them are threatened with harm, all the resources of Omnipotence are summoned for their protection. Also it is God's plan to make us like unto Himself, and He is love. When we are disciplined, it is that we may be separated from the things that are unlike Him. The life, therefore, that learns in largest measure to love, needs least of God's restraint. To the loving soul God can grant His highest privileges, and to such He can reveal His sweetest secrets of grace. We allow more scope for the working of our Father when we love more truly. If we would see great miracles of power, let us seek hearts of the utmost tenderness toward God and man.

Concerning Appreciation

"THOSE whom I have served most, have shown the least appreciation." Have you ever said that? Have you ever felt that way? If our sacrifices were always recognised and our motives understood and our achievements acknowledged, the very joy of the service would be its reward. But one lesson is set for us all to learn sooner or later, and that is that we shall not be appreciated. If we are craving the recognition of people we are going to be bitterly disappointed. If we so far forget our loyalty to our Lord as to serve for the approval of the populace we will share the ancient king's humiliation, who heard the maidens sing, "Saul hath slain his thousands"; but those same maidens sang also, "David hath slain his tens of thousands."

It does seem, however, to be a fact in human experience that those for whom we do most appreciate our ministry least. Yet, why did you serve that individual most—because you loved him best? Oh no, because he needed you most. Others you may have loved more, but they were able to care for themselves and you gave your service to the weaker brother. Let us not regret it. We have had the value of the service for our own souls, and God was keeping watch. His approval is sufficient. He, Himself, has promised to be our exceeding great reward.

Christ is Coming

W.M.

W. MACOMBER.

1. In the glow of ear-ly morn-ing, In the sol- emn hush of night;
2. Oft me-thinks I hear His footsteps, Stealing down the paths of time;
3. Long we've wait-ed, blest Re-deem-er, Wait-ed for the first bright ray

Down from hea-ven's o-pen por-tals, Steals a mes-sen-ger of light,
And the fu-ture dark with sha-dows, Brightens with this hope sub-lime.
Of the morn when sin and sor-row At Thy pre-sence flee a-way;

Whisp'ring sweet-ly to my spi-rit, While the hosts of hea-ven sing;
Sound the soul-in-spir-ing an- them; An-gel-hosts your harps at-tune;
But our vi-gil's near-ly o-ver; Hope of heav'n, oh, priceless boon!

This the won-drous thrilling sto-ry: Christ is com-ing— Christ my King.
Earth's long night is al-most o-ver, Christ is com-ing— com-ing soon.
In the east the glow ap-pearing, Christ is com-ing— com-ing soon.

This the won-drous thrilling sto-ry— Christ is coming— Christ my King.
Earth's long night is al-most o-ver, Christ is coming— com-ing soon.
In the east the glow ap-pearing, Christ is coming— com-ing soon.

Bible Study Helps

WHY DID JESUS DIE?

Introduction: He did not die of old age, or disease, or because He could not help Himself. He could have commanded twelve legions of mighty angels to deliver Him (Matt. xxvi. 53). Even the soldiers dared not touch Him (John xviii. 6).

1. He died for the ungodly (Rom. v. 6).
2. He died to put away sin (Heb. ix. 26).
3. He died for our sins according to the Scriptures (I. Cor. xv. 3; I. Pet. ii. 24).
4. He died "the just for the unjust, that He might bring us to God" (I. Pet. iii. 18).
5. He died to redeem us from the curse of the law (Gal. iii. 13).
6. He died to deliver us from the power of death and the Devil (Heb. ii. 9, 14, 15).
7. He died to reconcile a lost world to God (II. Cor. v. 18-21; Col. i. 20-22).

HOW GOD BRINGS THINGS TO PASS (Ezra i.)

1. Predictive prophecy (v. 1).
2. Divine sovereignty (vv. 1-4).
3. Human agency (vv. 5-11).

THE ARM OF GOD

1. A **Saving** arm (Isa. lix. 16).
 2. A **Gathering** arm (Isa. xl. 11).
 3. A **Ruling** arm (Isa. xl. 10).
 4. A **Trustworthy** arm (Isa. li. 9, 10).
 5. A **Victorious** arm (Deut. xxxiii. 27).
- God's arm is the **Arm of Love** on which we lean (S. of Sol. viii. 5).

It is a **Preserving Arm**, on which we are set as a seal or armlet (S. of Sol. viii. 6).

THE PUBLICAN'S PRAYER (Luke xviii.)

1. It was **passionate** in its appeal.
2. It was **purposeful** in its design.
3. It was **powerful** in its accomplishment.

THE MISTAKES OF THE RATIONALIST (Matt. xxii. 29).

1. **Miscalculation**, "Ye do err."
2. **Misinterpretation**, "not knowing the Scriptures."
3. **Misconception**, "nor the power of God."

Have You Heard?

That we have three tent campaigns in progress in Ireland— Pastor and Mrs. Stoneham at Dundonald, Belfast; Pastor Farlow at Armony, and Evangelist D. Hood at Newtownards.

That a new church has been opened at Port Talbot as a result of Pastor Brewster's campaign, and Mr. F. A. Hodge is in charge.

That gifts to our Free Distribution of Literature Fund are always welcome. This fund enables us to send "Elim Evangels" and tracts to those who cannot afford to purchase them. Gifts should be sent to the Managing Director, Elim Publishing Company, Limited, Park Crescent, London, S.W.4.

That the most interesting events ever arranged in the Elim Movement will be held at the Crystal Palace on 5th September, when the history of the twenty-one years of this work will be told by testimony and song in the Centre Transept during the afternoon and evening.

That special speakers and choirs are coming from all parts of the British Isles and record crowds are expected for the day's gatherings. Many of the choirs have never before visited London, including one from Belfast, and one from South Wales; the latter will sing in Welsh.

That the Coming of Age Celebrations will be continued during the week following the Crystal Palace gatherings, when special meetings will be held in several Elim Churches in London. Ministers from all over the British Isles will take part.

FAMILY ALTAR



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

Sunday, July 19th. Matt. iv. 1-11.

"It is written" (verse 4).

In His hour of fierce conflict with His strong enemy the Lord Jesus finds refuge in the Word of God. The written Word provides the basis for His repulse. And with wonderful success. Satan makes three attempts, but is forced back every time by the impregnable Word. It is the one thing he cannot pass. To the saints this same Word is a shield and buckler. There is no better entrenchment. Within the fastnesses of the Word of God there is safety from every attack. And how diversified Satan's attacks can be. A master of strategy he uses the most unthinkable devices—devices against which even experience is not proof. Today's attack is so different from that of yesterday. The most experienced saint cannot afford to be for one moment without the Word of God. The oldest is as liable to attack as the youngest. Let us all then take example from our Master, who, in the hour of temptation, met His enemy with the unfailing Word of God.

PRAYER TOPIC:

Bring keener, sweeter, deeper love for Jesus into every redeemed life to-day, gracious Holy Spirit, that impelled by sheer love for Him they may become broken bread in His hands to feed others.

Monday, July 20th. Matt. iv. 12-25.

"They straightway left their nets" (verse 20).

What command the Master's words had in them. Without hesitation men were prepared to cut themselves off from all that life held for them when He spoke the word. It was not that their occupations were of a doubtful character. Peter and Andrew followed an honest occupation. It was probably a lucrative one, but not the less honest. Years of experience had taught these men all that could be known of fishing. And it is likely since they were unlearned men that they had limited themselves to this particular form of toil. Yet at a word they were prepared to throw away the knowledge of years. A Man enters their lives, and they leave their nets. To them prospects before them are as uncertain as their labours had been certain. The future is altogether an unknown quantity. Yet they followed. To-day the call is heard in our hearts. Do we as implicitly heed it and follow as did those men of old? Do we hesitate? Or do we act straightway?

PRAYER TOPIC:

Special remembrance of Switzerland that the converts won at the Principal's previous campaigns there may be a mighty influence for God and for good in that and other lands.

Tuesday, July 21st. Matt. v. 1-16.

"Ye are the salt of the earth" (v. 13).

What a remarkable testimony is this to the mighty influence that can be wielded by the child of God. Salt possesses the

quality that it can arrest corruption. It checks the rottenness that follows in the wake of death. Could the Master have chosen a better appellation? The saints can hold back the course of wickedness. Death has passed upon all men. Yet the evil consequent on this death can be stayed. The presence of a believer amongst unbelievers can often have a checking effect upon evils that would otherwise have increased themselves. But the salt must retain its savour. It must be protected from those elements that would destroy its valuable powers. Carelessness will result in loss of savour. Loss of savour means loss of influence. And a believer without influence is of no use to God. He is "good for nothing" but the rubbish heap. It behoves us then to see to it that we retain our value in this world of woe.

PRAYER TOPIC:

Thanksgiving for God's sovereign grace in using Pastor and Mrs. Mullan to bring definite blessing and hunger for God to both black and white people on their new station at Tzaneen. Pray for divine help for them in learning two new languages.

Wednesday, July 22nd. Matt. v. 17-26.

"Be reconciled" (verse 24).

In no place is this reconciliation needed more than in the Church of Christ. Success will attend the Church's efforts when her members strive together for the faith of the gospel. This success is hampered by the little quarrels and petty strifes found amongst her members. We are not thinking so much of denominational difficulties, which are so often (though not always) a matter of conscience. We are thinking of those foolish happenings that prevent the onward march of the local church. The Master teaches us that our acts of worship count for little in spiritual progress if we allow a breach to continue between ourselves and some other member of the body of Christ. Worship to God is one attitude of the Church. But she has a worldward attitude, and it is important that this should not be disjointed by inward schisms. Why not be reconciled to your brother to-day? You will see the Church take another step forward.

PRAYER TOPIC:

That the spiritual forces in our Youth Movement be increased through open air effort and personal evangelism this summer.

Thursday, July 23rd. Matt. v. 33-48.

"Whosoever shall compel thee to go a mile, go with him twain" (verse 41).

It was often the lot of men in the days of our Lord to be pressed into service. The Romans had adopted the custom from Persia of selecting any man and compelling him to carry messages. This is unknown to us to-day, but we can find its parallel in our daily lives. We are often called upon to do something we would rather not do. We are not now thinking of matters of conscience, but

merely matters of feeling. The circumstance is such that we feel compelled to act although contrary to our feelings. What a testimony ours would be if instead of resenting we entered into it with a willingness that would not only do the required task but even more. The world complains that the sermon on the mount is not being put into practice. If this particular part of that sermon were put more into practice I am confident that the world would sit up and take notice. We need more Christians who will go the second mile. Will you be one of them?

PRAYER TOPIC:

Prayerful remembrance of the Principal's services at the Royal Dome, Brighton on Bank Holiday Monday, August 3rd.

Friday, July 24th. Matt. vi. 1-18.

"They have their reward" (verse 16).

The Son of God was not a critic. He formed a true estimate of character. He could see that men in exalted religious positions were forming poses that were not substantiated by fact. This was probably apparent to other people, too. But whereas the others would only criticise He offered a solution and a substitute. Or better still He offered the real thing in place of what was only a substitute. The Master, looking ahead, was able to see the ultimate of such conduct. They have their reward. The inference is that there are two kinds of reward—one for the hypocrite, and one for the upright saint. Moreover, the Lord would not have us waste time in idle criticism of what is wrong, but rather spend our time in accomplishing that which is right. What we cannot alter in others we must endure, knowing that there will be discrimination when God rewards. Let us then, to whom the knowledge of right has come, pursue to the end.

PRAYER TOPIC:

Thanksgiving for encouraging reports recorded in the "Evangel" week by week from our churches. Live in the midst of us, O God, we pray, that we as a Movement may go on in a holier, humbler way to bear unflinching witness for Thee.

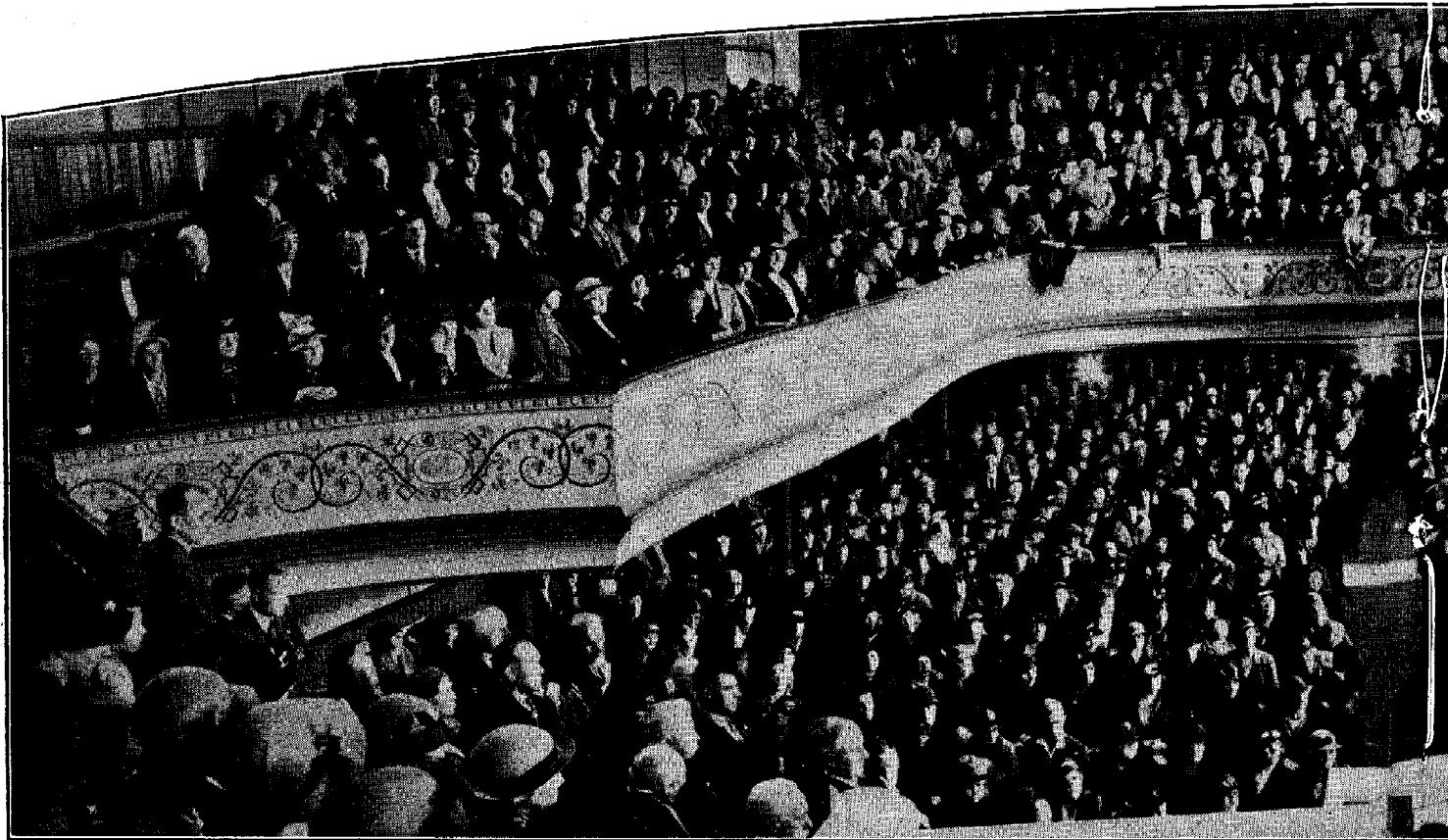
Saturday, July 25th. Matt. vi. 19-34.

"Your Father knoweth" (verse 32).

What consolation! What comfort! We have only to combine this with our knowledge of what God is and we have rest and peace. It is the antidote for all worry and apprehension. God not only knows but will apply His knowledge to our need, and the result is benefit. There is, of course, a condition: "seek ye first." God will not give to us that we may lend to the Devil. Nor will He supply that we may consume His blessings upon ourselves. Knowing our need He will give, and that readily enough, if we will but apply ourselves to the kingdom. He has a right to exact this of us. We are His by creation, and we are His by redemption. If we then put ourselves into harness for His kingdom, putting Him first, He will assume responsibility for our whole welfare. Then will come to us a fuller understanding of His knowledge as a wise Father. Our confidence in Him will increase, and will receive its reward.

PRAYER TOPIC:

Keep Thy blessed hand in sanctifying power on the London Crusader Choir that Thy messages through them may continue to flow unhindered wherever they go, O God.

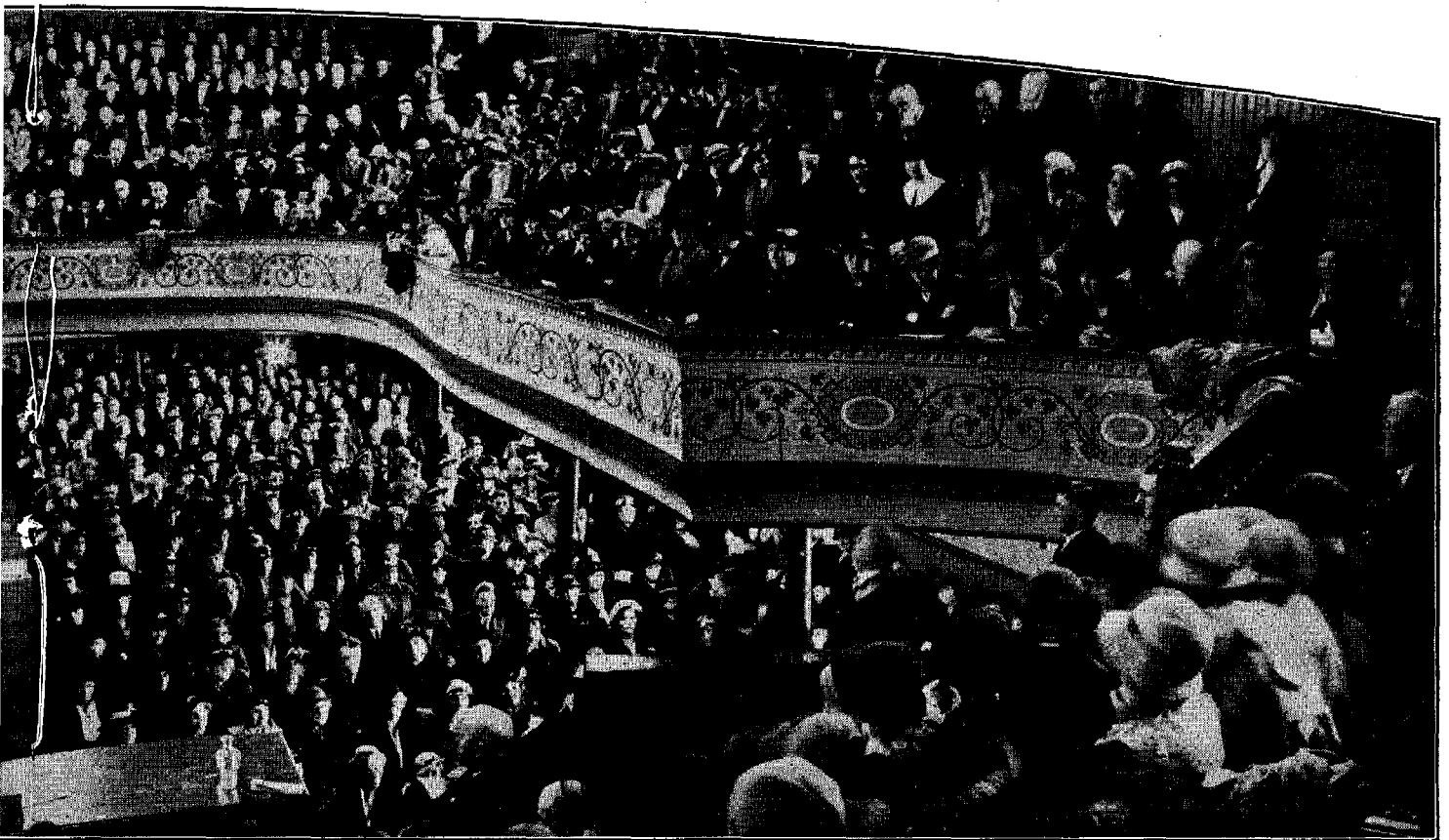


The Central Hall, Swansea, was besieged and hundreds were unable to gain admission during the Principal's Church Tour visit. The above photo shows the time in Swansea where a Foursquare Gospel church was established.



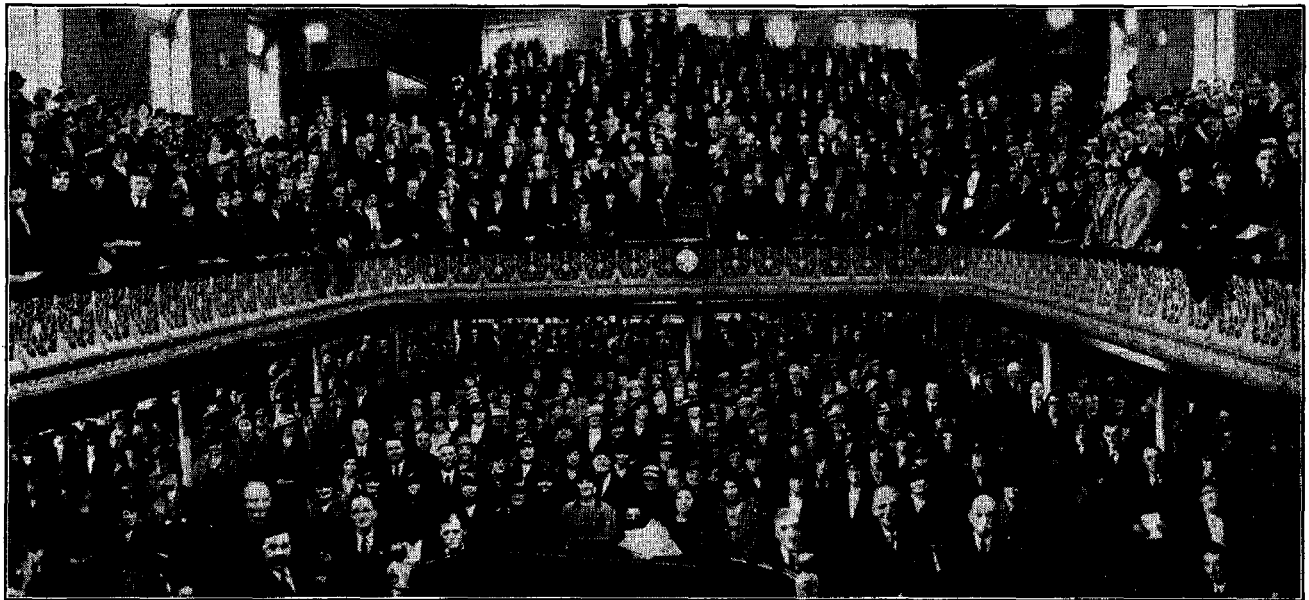
The magnificent City Temple, Cardiff, situated on one of the main thoroughfares, almost opposite Cardiff Castle, witnessed tremendous scenes of Holy Ghost revival on the occasion of the Principal's visit to the Capital of the Principality. The great building was packed to overflowing, many were turned away, and "Church Full" notices had to be displayed outside. A striking tribute to the solidity of the Foursquare Gospel work in the capital of the Principal's home country after 7 years.

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above photograph shows the huge congregation which packed the building from floor to roof. Another testimony to the solidity of the work, this established seven years ago after the Principal's great campaign.

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For the Principal's first visit to Neath, the Rev. R. R. Davies, D.D. and his church officers kindly gave him the loan of their historic Forward Movement Hall in which the beloved brothers, Revs. Frank and Seth Joshua once ministered. Here is a photograph showing the great crowd which attended the Principal's meeting.



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

The Rediscovery of Pentecost.

IN a number of specially written messages on the subject of "The Holy Spirit in the Life of the Church," which recently came into our hands, we were much impressed by some of the revealing things contained therein, showing a consciousness of real spiritual need. For example, in one article, a leading churchman states, "The rediscovery of Pentecost is vital for the present day." This in itself amounts to an admission that Pentecost as an experience has to a large extent been lost to the Church of to-day. Another writer adds, "I am convinced that not until we recover and make our own the fact of the Holy Spirit in the Church and in individual hearts, will there be those overwhelming Pentecostal signs." From these and kindred expressions on this important subject it would appear that there are many leaders of present-day Christian thought who deeply realise the need of that pentecostal outpouring for which the Foursquare Gospel Movement has stood so uncompromisingly for the past twenty-one years. We are indeed thankful for this indication of awakened desire for the presence and power of the Holy Ghost in Christian ministry and service. May this sense of need lead to widespread quest in the Christian Church, and this in turn result in glorious revival.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A believer suffering with internal trouble and rheumatism, that God's power may be revealed.

A child of God in very poor health, that Jehovah Rophi may manifest His power.—A.O.

A young man suffering from a mental breakdown; he is quite strong physically, but needs God's touch upon his mind.—A.B.

A son and daughter who are unsaved, that they may be led into the light of God's salvation. Also for another daughter who has been through two operations, and now has to undergo a third, that the Lord may touch with His healing hand, and completely deliver.—H.C.

A young man who is terribly depressed and without hope, that he may be healed.—C.R.

For a man who suffers severely with pains in his head, that the power of God may be manifested in healing.—A.C.

A woman in India, bound by Spiritism, that she may be entirely freed from this terrible possession.—E.S.

Hidden Manna

I have meat to eat that ye know not of.

—John iv. 31-42.

AND what sort of meat is this? The Lord found secret refreshment in feeding other people. In vitalising the woman of Samaria He restored His own soul. The disciples were amazed when they returned to find that the weariness had gone out of His face and that He looked like one who had been at a feast!

And that is the law of life. "My meat is to do the will." There is a secret nutriment in the bread we give away. The Lord gives us to eat of the "hidden manna" whenever we are seeking the refreshment of our fellows. Distributed bread has a sacramental efficacy for our own souls. The man who feeds the hungry shall himself be "satisfied as with marrow."

And these ways of service are open on every side. There are millions of weary people waiting, like the woman at the well. "Lift up your eyes, and look on the fields: for they are white already to harvest!" Be it mine to be a minister in the mighty service, and in the ways of obedience let me find delights and delicacies for my own soul.

Bread of heaven,
Feed me till I want no more.

—Sel.

The Fresh Eye

His compassions fail not; they are new every morning
—Lamentations iii. 22, 23.

WE have not to live on yesterday's manna; we can gather it fresh to-day. Compassion becomes stale when it becomes thoughtless. It is new thought that keeps our pity strong. If our perception of need can remain vivid, as vivid as though we had never seen it before, our sympathies will never fail. The fresh eye insures the sensitive heart. And our God's compassions are so new because He never becomes accustomed to our need. He always sees it with an eye that is never dulled by commonplace; He never becomes blind with much seeing! We can look at a thing so often that we cease to see it. God always sees a thing as though He were seeing it for the first time. "Thou God seest me," and "His compassions fail not."

And if my compassions are to be like a river that never knows drought, I must cultivate a freshness of sight. The horrible can lose its horrors. The daily tragedy can become the daily commonplace. My neighbour's needs can become as familiar as my furniture, and I may never see either the one or the other. And therefore I ask the Lord for the daily gift of discerning eyes. "Lord, that I may receive my sight!" And with an always newly-awakened interest may I reveal "the compassions of the Lord!"—Sel.

God lives in an eternal now; with Him there is no past nor future; and that if we could fulfil all that He requires in the way of obedience to His will, immediately our needs would be supplied, our desires fulfilled, our prayers answered.

The Secret of Power for Life and Service

By Rev. ROBERT CLARKE

IN Acts i. 8, we have our Lord's promise to His disciples in respect to their life and service, "Ye shall receive power after that the Holy Ghost is come upon you." It was fulfilled on the day of Pentecost when they were all together in one place, and were all baptised and all filled with the Spirit.

The word that would characterise these early disciples is the word power. The manifestation of this power is seen sometimes in their patient endurance of suffering, in their restraint, and sometimes in their aggressive action.

They had power in their own lives. Gone for ever were their petty jealousies, their fear of man, of persecution and death. They lived in a new spiritual atmosphere. They could rejoice in hardships and persecutions.

They had unparalleled power as ministers of Jesus Christ. Their very presence changed the atmosphere of a place. Their fame preceded them as men who turned the world upside down. Their spoken testimony had power. Things began to happen when they began to speak. Sometimes there was a revival and sometimes a riot and sometimes both. Wherever they preached men repented and turned to God. Churches sprang up as a result of their labours, and in a little time great stretches of territory were evangelised.

The letters which they wrote also had power. They remain to this day. Throughout the years they have been sources of spiritual life and light to millions of men in all parts of the world.

One thing is notable. These men had not the things that are generally supposed to go with success. They had neither numbers, organisation, education, money or prestige in the world. But they did a work that was unparalleled both in respect to quality and quantity. When we compare the early Church with the modern Church the odds are all in favour of the former. We have everything that they lacked: numbers, organisations, education, wealth and prestige with the world. But we do not have power. The great denominations are not growing in a way commensurate with their size and equipment. Some of them are doing little more than marking time. Multitudes of nominal members give little evidence of ever having had an evangelical experience of faith and life. Is there anything less powerful than the average sermon? Thousands of sermons are preached every week without a ripple on the conscience of the sinner.

Since this promise of power was not for that generation alone, but for all disciples—ought we not to study the lives of those men to find the secret of their power? When we examine the characters of the early disciples we find that they differ as much as any equal number of men would differ. They differed in age, in mental calibre, in experience, in education and in temperament. But in certain respects they were all one, and in these things in which they agreed we believe lies the secret of their power.

1. *They were unanimous in their attitude toward the Scriptures.*

To them the Bible was the Word of God. This word came not by the will of man, but holy men of God spake as they were moved by the Holy Spirit. They believed the Scriptures were authoritative and final in matters of faith and doctrine. They were to be believed and obeyed. The disciples squared their lives by the Scriptures; they did not trim the Bible to suit their tastes. The promises of the Messiah and of the kingdom were facts to be fulfilled. They waited for the coming of the King. When Christ did come they were prepared to receive, to believe, and to follow Him.

It was different with the Scribes and Pharisees. They had a comprehensive knowledge of the Scriptures, but it was not vitalised by faith. When they were asked where Christ was to be born they could cite the prophecy and give chapter and verse, but they had not faith enough to go and see for themselves. They missed the opportunity of a lifetime. They missed their Lord and Saviour.

The disciples never modified their early faith in the Scriptures as the Word of God. Later, in quoting the Scriptures they ignored the human instruments and attributed this Word to God. They may seem to have been narrow, but they had power in their life and ministry.

We have travelled a long way from the position of the early disciples. The popular view is that the Bible is a human production, errant, and only to be read in the light of modern science. A man is not supposed to be a scholar unless he sits in judgment upon the Scriptures to delete and amend them. To multitudes to-day the Bible is no longer an authority to be believed and obeyed implicitly. It is a book of religions but not of revelation. Men no longer fear or tremble at the Word. The sword of the Spirit has lost its edge and temper, and become as ineffectual as a fragile lath.

If there is any relation between cause and effect the powerlessness of the Church to-day is due to the modern attitude to the Bible. At any rate these early disciples who had convictions about the divine inspiration and authority of the Scriptures were pre-eminently men of power.

2. *These men had convictions about Christ.*

These convictions grew stronger as they came to know Him better. We can trace the growth of their beliefs in the gospel story. At first Christ was to them a prophet, then the Christ or Messiah who was to come, then He was the Son of God. Finally they believed Him to be God and they worshipped Him as such.

The disciples never modified this exalted conception of Christ in the passing years. They never believed that Christ was less than God but rather their faith was strengthened. In their epistles they give abundant

testimony to their faith in Christ as God. He is the Creator of all things, the Upholder of all things, the Redeemer of all, the Heir of all, and the Judge of all.

Their convictions about Christ were so strong that they would make no compromises. Anyone who denied the deity of the Lord was an enemy and to be avoided. Dr. Jones says, "Talk to them about a parliament of religions! They would have scorned the idea. To them there was only one religion, the religion of Christ. There is no other name known in heaven or among men but the name of Jesus."

They had convictions about the death of Christ and its meaning to men. Christ did not die as a martyr to truth only, but as a Saviour of men. They believed with Isaiah, that "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed." They believed with Paul that "He was made sin for us who knew no sin that we might become the righteousness of God in Him." They went forth and preached, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

These disciples lived and died for their convictions. They were the holiest and most zealous of men. Few in numbers, they evangelised vast areas of country, turned sinners to God and multiplied churches through their ministries. By their beliefs and labours they changed the moral course of the western world. They were men of power.

I wonder if the impotence of the Church to-day may not be due to a lack of beliefs and convictions concerning the person and work of our Lord. There are multitudes in high official positions in the Church who hold beliefs opposite to those of the early disciples. The burden of proof rests upon them to show a power at least equal to the early disciples.

But there is a vast difference between the early Church with its power for life and service and the present organisations that bear the name of Christ.

3. *These men had training for their work, the best that was ever given.*

Professor Bruce, in his book, *The Training of the Twelve*, gives us an adequate idea of the comprehensiveness of the training that the disciples had before they were sent out to preach.

They were three and a half years with Christ as His disciples or learners. They heard Him preach the Word to the multitudes. He expounded it to them in private. They saw Him perform mighty miracles. They had evidences of His love and compassion for the sinful and needy. They saw Him pouring out His life in daily service and finally dying on the Cross as an offering for the sin of the world.

They drank in the spirit of that great personality. They grew in knowledge and experience under the tutelage of the Lord. He opened to them the Scriptures; He opened their understanding, and He opened their hearts. This training was the avenue along which the power came. Spiritual power never comes out of a vacuum either in the head or in the heart. There are always antecedent causes.

Now it is pertinent for us to ask ourselves if we have this training? We may have all that the schools

could give us and hold the highest degree. But have we this training? Have we been in the school of Christ? Have we learned in His school to pray, to trust and to obey? We should get all the training we can in other schools, but we cannot neglect the school of Christ.

4. *Then these men did the thing that they were called to do.*

They went out to carry the gospel as far and as fast as they could to the greatest number of people. They subordinated everything to this one end. They refused administrative duties that were thrust upon them that they might give themselves to the ministry of the Word and prayer.

Some say that they lacked the social vision. Yet the gospel seed that they sowed so diligently in time worked social revolutions for the betterment of men.

I wonder sometimes if the impotence of the Church may be due to the diversity of interests in the Church. We are too versatile. We try to do too much. We are like the man who was busy here and there and neglected the one thing that he had been commanded to do.

There is no substitute for this power. If the disciples could not begin their ministry until endued, how much less can we!

If we fulfil the conditions we can have this power. The disciples believed the Word of God; they believed the Christ of God; they were learners in the school of God, and they were obedient to their call.

When Pentecost was fully come,
The Holy Ghost from heaven,
Baptised and filled each waiting one,
And power for life was given.

Oh, seek this power, ye feeble saints,
And labour while you may;
For the One who sent the Spirit then
Is just the same to-day.

"PENTECOST"

Reviewed by Pastor H. KITCHING

"*Pentecost*," by J. I. Brice. [MESSRS. HODDER & STOUGHTON, 3/6]. Obtainable from the Elim Publishing Company, Ltd., Park Crescent, Clapham Park, London, S.W.4, 3/6 (by post 3/10).

THIS week my book for devotional reading has been *Pentecost*, by J. I. Brice. This volume attracted me because it was written by an old Cliff College student and tutor. Being an old Cliff College man myself I gladly availed myself of the opportunity of reading it. The book makes profitable reading. It bears the trace of "Chadwickian" up-bringing. A most useful book. It deserves to be a class-book in colleges, and to be earnestly studied by all who are interested in this line of teaching. An exceedingly well-written book upon a most attractive subject. Although it is a book for Christians, the gospel runs through it like a silver thread. Believers should patronise this book in preference to the trashy productions of fashion and fiction. It is well-planned, well-arranged and well got-up. An asset not only to the book-case but to the individual life.

PRAISE THE LORD!

The Arm of the Lord Made Bare in Salvation, Healing, and Baptism

MANY SOULS SAVED

Wonderful Times of Blessing

York (Pastor W. G. Hawkins). During the past weeks events of immense interest in the life of His Church have taken place here. Many souls have been saved.

A service full of interest was one taken by the Cadets. A Lighthouse was erected in the centre of the platform which formed the theme for the singing, readings from the Word, recitations, testimonies and the four messages given by the Cadets under the leadership of the Misses Macnamara and Routledge. The Cadet Leaders and the children had the joy of bringing many souls to Christ.

A flying visit from Evangelist D. Vanstone was greatly appreciated, as was the week-end visit of Evangelist J. Shaw, who gave his most interesting life-story.

What a time of blessing the church had when the Principal and the Revival Party visited York! The singing of new choruses, and the duets sung by Pastors Darragh and Edsors, with real Elim fervour, gave great joy to the crowded congregations at each service. In the afternoon, at the close of the Principal's inspiring address, a Divine Healing service was held, and many felt the touch of God. At the evening service, filled to overflowing, the Principal took Bible Prophecy, dealing with the five schools of thought on the subject. The gripping message could not fail to bring home to all present that the signs of the times all point to, and make us ready to welcome "The breaking of the Day." Thirty-six souls accepted the Saviour.

The Sunday School Anniversary proved a fruitful week-end, and there were large congregations at each service. The Demonstration "The Book Divine," with recitations, duets, etc., under the superintendence of Mr. J. Shaw, and the choir singing, conducted by Mr. J. W. Hall, were really fine. On the Sunday evening, Pastor W. G. Hawkins gave a forceful address, with a special appeal to parents, and seven precious souls were saved. On the Monday, Pastor L. C. Quest of Knottingley, spoke to the children, and his interesting and bright address was greatly appreciated by them.

Now that the weather has improved, Sunday evening open air meetings are again being held in St. Sampson's Square, conducted by Pastor Hawkins, when large crowds gather to hear the Word and the messages in song.

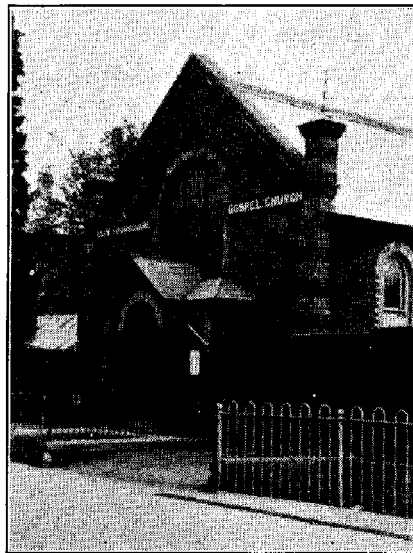
The Whitsuntide services taken by Pastor L. C. Quest proved most helpful.

SPECIAL ANNIVERSARY SERVICES Witnessing in the Open Air

Romsey (Evangelist C. R. Cooper). Another milestone in the history of this church has recently been passed, when the first anniversary of the opening of our New Tabernacle was recently celebrated. Pastor Knipe from Ryde conducted the services throughout the day and a time of rich blessing was experienced by all.

It is with praise and thanksgiving to God that after eight years of waiting and praying the church can gather in its own building.

The weekly Bible studies, just concluded, on The Gifts of the Holy Spirit,



ELIM TABERNACLE, ROMSEY

have proved edifying to all, and a deeper desire has been created for the fulness of the Spirit.

Evangelist Cooper has now commenced a series of talks on the Epistle to the Romans, which are listened to with great interest.

On Sunday evenings saint and sinner are richly blessed, as they hear more of the Word of God, and of the One who died to save. Following these gospel services open-air meetings are held in different parts of the town, and many have testified to blessing received, as the gospel has gone forth in word and song.

In spite of the call of the country-side the Cadets still rally in full force each Monday and sing heartily the praises of Jesus.

At the recent Sunday School Anniversary services the little children brought joy to the congregation as they gave forth their messages in word and song.

A special visit from Miss Hoskins in the evening was blessed by God, and hearts were moved to praise as she told of God's work out in Japan.

Later the children again rendered songs, recitations and dialogues, before a crowded church, the special speaker being Pastor L. Morris of Southampton.

SUCCESSFUL REVIVAL CAMPAIGN New Church Established

Port Talbot. The saints of Port Talbot have been praying for many years for a visitation of old-time power and glory, and in the early part of this year these prayer-warriors were made exceeding glad when God was pleased to send rain upon the dry ground. A revival and healing campaign has just been completed and as a result many hearts are rejoicing in a full and free salvation, and several have been gloriously liberated from physical bondage by the mighty power of God. A new Foursquare Church was opened on Monday, June 22nd by Pastor J. Morgan, Pastor W. G. Hathaway being unable to attend. One hour before the meeting began crowds were gathering, and at 7.30 the Church was packed. All were greatly moved as they listened to Pastor Morgan's inspiring exposition of the Word of God. The message was closed with an earnest appeal to all present to yield themselves to the Saviour.

The following report appeared in the local press:

FOURSQUARE GOSPEL CHURCH ESTABLISHED

Extensive Campaign in Progress

After campaigning in a large tent in Port Talbot for six weeks, the Elim Foursquare Evangelicals have established a regular church in the Minor Hall, Empire Buildings, Port Talbot.

The first meeting in the new church was held on Monday night, when all available seating accommodation was occupied.

"The Body of Crusaders" from the Neath Church were present, and together with Pastors P. S. Brewster, J. J. Morgan, Evangelists W. Farrow, and C. A. C. Hadler, a very successful service was held.

Pastor W. G. Hathaway was unable to be present as advertised, but his place was taken by Pastor Morgan, the district chairman for Wales.

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year

1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for the faith against all modern thought, higher criticism and new theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

PENTECOST REPEATED Saints Strengthened

Erdington (Evangelist A. Biddle). The blessing of the Lord continues to rest upon this church. Several of the Lord's people have received the Baptism in the Holy Ghost as on the day of Pentecost. Two souls have recently yielded to Christ in the services.

The elder members of the church recently conducted the Sunday evening gathering. The Crusaders also conducted a special service in which all the young people took part.

Several believers have been baptised in water in obedience to the Word of God. The saints are being strengthened in faith and built up in the Lord.

SOULS SAVED: BACKSLIDERS RESTORED

Attendances Steadily Increasing

Birmingham (Selly Oak) (Evangelist L. F. Lloyd Smith).

"Like a mighty sea, like a mighty sea;
Comes the love of Jesus sweeping over me.
The waves of glory roll,
The shouts I can't control,
Comes the love of Jesus sweeping o'er my soul.

This has been the experience of the people here during the ministry of Evangelist Lloyd Smith, who has, under the unction of the Holy Spirit been able to lead the saints right into the presence of the Lord.

Special reference must be given to the breaking of bread services where each one present has been filled with a deep sense of the Divine presence.

The Thursday evening Bible study is well attended and the discourses are proving most uplifting.

Although this is one of the most recent churches opened by Elim, the Lord has worked mightily through His two servants, Mr. and Mrs. Yardley, who carried on faithfully until such time as a Pastor could be appointed. Precious souls have been won for Christ and backsliders restored every time God's servant has made the appeal. God is indeed working here in a special way.

The attendance now reaches three figures and is steadily increasing, and the church is looking forward to mightier things.

SEASONS OF SPIRITUAL UPLIFT Precious and Profitable Ministry

Barnard Castle. This church recently held a most helpful six days' convention, during which many inspiring messages from the Word of God were given.

In the first gathering those present were exhorted to hold fast without compromise to the full revelation of truth. The importance of a Spirit-filled life was shown.

The following day the ministry proceeded to a great extent along the same line as on the opening session of the convention. Believers were instructed in their quest for the Baptism in the Holy Ghost, and taught the true life of worship. To an appeal for those who sought the outpouring of the Spirit to stand to their feet there was a splendid response.

On the Friday the emphasis was laid upon the fact that the saints of the Lord were saved with a view to service in the Kingdom of God. At the close of this meeting the Lord's people glorified God for His manifold blessings, and once again hearts were filled to overflowing.

During the remainder of the convention various aspects of truth were dealt with by the speakers. Throughout the gatherings a deep consciousness that God was in the midst was experienced. When the sick were prayed for one realised that

the Great Healer Himself was present to answer the cry of those who sought His life-giving touch.

CAMPAIGN BLESSINGS CONTINUE Souls Still Deciding for Christ

Blackpool (Evangelist A. Chuter). Blackpool, the scene of the recent Revival Campaign, conducted by the Principal and his Party, is still flourishing by the preaching of the Word.

After the Principal's departure to commence his Coming of Age Tour of the churches, Pastor McWhirter took over the meetings for a short time. Many helpful Bible studies were given by God's servant. Miss Joan Holman also paid Blackpool a short visit. Hearts were touched as that rich voice rose and fell in sweet cadence, and the words of life were sung with such pleading pathos that it was impossible to resist.

It was with regret that we said goodbye to Pastor McWhirter and Miss Holman when the time for their departure drew near, but God favoured the church by sending Evangelist A. Chuter to carry on the work.

It is pleasing to record that souls are still being won for the Kingdom, sick bodies are being healed, and the spiritual standing of the church is very high.

An inspiring address on the "Signs of the Times" was given by Evangelist Chuter recently, and all Christians were warned to be ready for that great day when Christ shall come for His own.

"The Leprosy of Sin," was another inspiring address given by the Pastor in which the dreadful disease was spiritualised and applied to the present day. At the close of this message five souls accepted Christ. Hallelujah!

It is wonderful to see souls deciding for Christ night after night, and the zeal and enthusiasm of the people is not diminishing but rather increasing, and everyone is anxious to do something for God. Already many have expressed their desire to go through the waters of baptism and a baptismal service is being arranged for the near future.

The Foursquare Banner has been established in Blackpool, and from its reception it is apparent that it is going to stay.

AUGUST 1st to 15th

Boys' Camp at Herne Bay

WHAT SHALL WE DO WITH HIM?
SEND HIM TO CAMP!

Write for particulars to:

CAMP SECRETARY,

Elim Woodlands, Clarence Road,
Clapham, London, S.W.4

LET GOD SPEAK

Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean or unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye. Pause! Be still! Not a word, emphatically, not even a look that will mar the serenity of the soul. Know God. Keep silence before Him. Not a word of murmuring or complaining in supplication; not a word of nagging or persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him the opportunity to speak. Harken to hear His voice. This is the way to honour and to know Him. Not a word—not the last word. Listen to obey.

CHANNEL ISLES WITNESS

"God's best for us—our best for God" is the motto that has been well kept ever since Delancey Crusaders were formed in February of this year.

David was only counted as a youth when he slew Goliath, and although Delancey branch is only young in the grand crusade for the salvation of souls, yet by the grace of God it is proving more than a match for the arch-enemy of souls, Satan himself.

The open air meetings are bringing fresh scholars to the Sunday school, and men and women hear the grand news, that Christ Jesus came into the world to save sinners.

The indoor meetings are being well attended and have been a great inspiration and blessing to all, as each brother and sister, according to their abilities, have taken their part in the different meetings.

May the Lord go on blessing and using His people for the extension of His kingdom is the prayer and aim of Delancey Crusaders.

HENDON VISITED

The Male Voice and Instrumental Octette Party of the London Crusader Choir visited Hendon recently with Pastor Douglas Gray. The playing and singing was greatly enjoyed, and concluded with a challenging message from Mr. T. H. Knight.



(Conducted by Pastor DOUGLAS B. GRAY)

GLASGOW VICTORIES

The Crusaders at Glasgow are rejoicing in victories for the gospel's sake. Since the recent visit of Principal George Jeffreys, a distinct increase in the number of Crusaders has resulted, and newcomers are testifying to the wonderful saving power of the Lord Jesus Christ. The spiritual life of the young people is being deepened, and several have received the baptism in the Holy Ghost.



COMING EVENTS

July and August. Crusader Holiday Camps: Brighton, Glossop, and Macduff.

THERE IS STILL TIME TO BOOK!

- August 3. Great August Convention in the Royal Dome, Brighton, conducted by Principal George Jeffreys and the Revival Party.
- Sept. 5. Crystal Palace, London. Elim's great "Coming of Age" Day of Celebration. Crusaders coming from all parts of the British Isles, with choirs, bands, and orchestras.
- Oct. 4 to 11. Preliminary announcement of great National Crusader Week.

ISLINGTON

The Crusaders of Islington are full of praise for the continued blessing in the meetings. This branch received a pleasant surprise a few weeks ago when Evangelist G. Ladlow (once a member of the local Crusader branch) came along, and passed on an inspiring message from the Word of God, reminding the Crusaders that the Triune God was "for us" in the Christian warfare.

One evening Pastor Patterson gave a few hints on sermon building, and he recently introduced a new feature, known as "Snowball Night," when one was chosen to take part, and each in turn called on another to testify or sing; thus the "snowball" grew until eleven had taken part, some for the first time.

Other meetings have included both a "Brothers'" and a "Sisters'" Night.

There is a real hunger manifested among the Crusaders here for the Baptism in the Holy Ghost, and many have recently been filled. To God be all the glory!

BLACKPOOL'S CRUSADE

After a time of wonderful revival in the Jubilee Temple, conducted by Principal George Jeffreys, the Crusaders have settled down to some aggressive Crusading for the Master, and meetings of much interest and help are featuring.

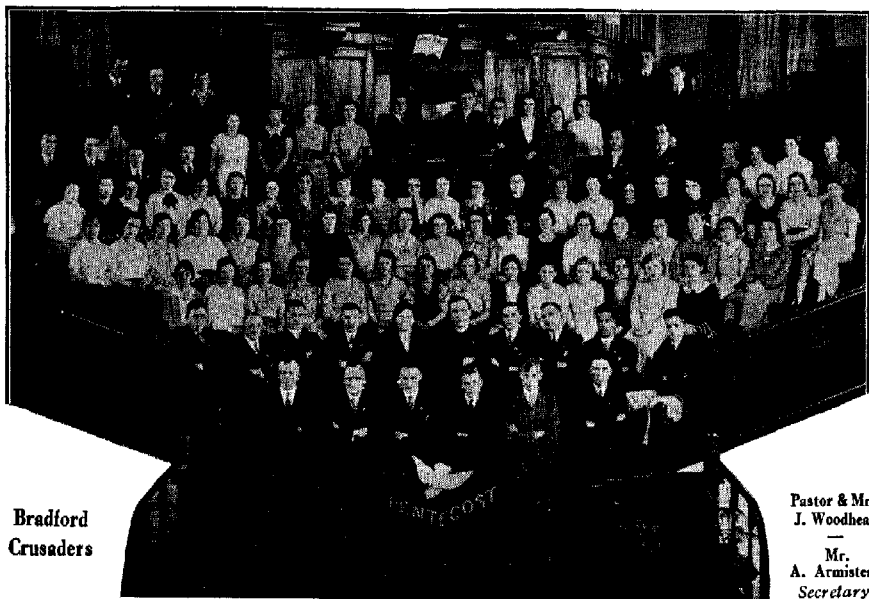
BRADFORD CRUSADERS

Praise the Lord for rich blessing He is bestowing upon the Crusader Band here. The tide is rising higher every week, and one feels that the work is on the verge of a great revival. With this in mind the Crusaders are endeavouring to do their utmost for the advancement of the Kingdom. All the bands are on active service. On Saturday nights the open air band has been out proclaiming that Christ is still the power of God unto salvation to everyone that believeth. For two Saturdays a band of Crusaders has toured the city with sandwich boards advertising the revival meetings. The Crusader meetings are well attended and increasing in numbers every week.

On a recent Crusader night Pastor Woodhead took the part of a Roman Catholic priest, and one of the brethren defended the Truth. The debate was a great success and proved the error of Roman Catholicism, Pastor Woodhead (as the R.C. priest) being overwhelmingly defeated. Praise God the truth always triumphs.

GREETINGS FROM CRUSADERS

Crusaders everywhere will wish our President, Pastor James McWhirter, and Mrs. McWhirter (*nee* Joan Holman), Crusader Commissioner, every good wish on the occasion of their marriage, and we pray God's continued and richest blessing on their union and future service in the Crusader cause.



Bradford Crusaders

Pastor & Mrs. J. Woodhead
—
Mr. A. Armistead
Secretary

Perfect Rest

THE resting place for God's people is the Lord. In Him alone is perfect rest. In the thirty-seventh Psalm, which has brought so much comfort to the saints of all ages, we read of trusting in the Lord, and are told "delight thyself also in the Lord . . . commit thy way unto the Lord," and finally "rest in the Lord and wait patiently for Him." And this is the true way to rest; blessed rest and peace in our Lord becomes ours. First we must trust Him; trust Him in all things, trust Him fully and always. He must be our delight, the one attraction of our lives, the One altogether lovely. In all our ways He must be honoured and acknowledged, and if we do, we commit our way unto the Lord. Trust, delight and daily fellowship with Him leads to a perfect rest in Him. We rest in His infinite love, the love which knows no end, the love which passeth knowledge, the love which

never fails. The love which went to the Cross and paid the price, that infinite price for our redemption. It is infinite love which is ours in Him, the infinite Lord of glory. We rest in His infinite power. He is our omnipotent Lord, the Jehovah, the self-existing One. The hands which were pierced for our sins uphold all things. All power is His and all glory as well. His love will never fail His trusting people, neither will His power. What a rest, to rest in faith in One who created all things and sustains all things.

We rest in His infinite wisdom. On earth the testimony was borne, "He does all things well." All He does for His own, all He permits, all suffering which may come, all trials, all sorrows, all disappointments are governed and watched over by infinite wisdom. In that wisdom all things work together for good to those who love God. Oh! rest in the Lord—in infinite love, infinite power and infinite wisdom.



The Door Without a Handle

A REPLICA (copy) of Mr. Holman Hunt's renowned picture, "The Light of the World," adorns the walls of St. Paul's Cathedral, London, and it is an object of much interest to visitors to the famous edifice. The Lord Jesus is represented as standing knocking at a closed door with one hand, while in the other He holds a lantern. The door is overgrown with trailing ivy and weeds, and looks as if it had been closed for a long time. The artist's conception of the painting is based on the familiar words of the Saviour to the Church at Laodicea:

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20).

It is said that after Mr. Hunt had finished the picture a friend called to inspect it. After looking at it for several minutes he turned to the artist, and said, "It is a beautiful picture, but have you not made a very strange mistake?" "A mistake! What do you mean?" "Well, you have painted a door, and have made the panel very plain, but there is no handle to the door. Whoever heard of a door without a handle?" "That," said the artist, "is one of the points of the picture; there is no handle to that door; if there were a handle, the Saviour would not remain waiting outside for admission. That door can only be opened from the inside." What is true of Holman Hunt's picture is also true of the door of our hearts. Christ will not break it open. It must be opened from within. He has respect to man's moral agency. Men are subjects of moral, not physical, government. The Lord won't coerce anyone to allow Him admission. The door of the human heart is bolted from within with the bar of unbelief, and the Saviour won't compel you to open it. It is His desire that "all men" should be saved (I. Tim. ii. 4), the proof of this

being blessedly manifested in the glorious fact that He "gave Himself a ransom for all" (I. Tim. ii. 6). God has given to man the power to say "No" to His voice of entreaty and warning, as innumerable Scriptures testify. This is the only explanation why it is that so many are lost. "Ye will not come unto Me that ye might have life" (John v. 40) are the Lord's words. "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." The Lord wishes your ear first of all; not your purse or pocket-book. "Faith cometh by hearing" (Rom. x. 17). "Incline your ear . . . hear, and your soul shall live" (Isa. lv. 3). "Incline your ear;" that is bend down and listen. Not up to your feet and work, nor down on your knees and pray, but hear what the Lord has to say to you. "Hear, and your soul shall live." Harken to what the Lord says to you. Harken to the Gospel of His matchless grace; harken to the good news that Christ "died for our sins, was buried and rose again" (I. Cor. xv. 3, 4). He paid the ransom for your deliverance, and salvation, vast, full, and free, is yours the moment that you take Him at His word.

"Behold, I stand at the door, and knock." The best Friend you ever had is waiting to bestow on you untold mercies, blessings, and favours. He longs to imprint on your cheek the kiss of forgiveness and give you eternal life as a free gift and a present possession. The moment you draw back the bar of unbelief He will take possession of your heart and bestow upon you love, and life, and lasting joy, and power to overcome sin, self, and Satan.

The Lord Jesus is knocking now at your heart's door, but He may soon leave you to perish in your sins.

From heaven His eye is downward bent,
Still ranging to and fro,
Where'er in this wide wilderness
There roams a child of woe.
And when the rebel chooses wrath
God mourns his hapless lot,
Deep breathings from his heart of love
"I would, but ye would not."

He waits to be gracious. He is now knocking, entreating you to draw back the bolt of unbelief and let Him in. Why not let Him in now? A. M.

The above may be obtained in tract form from the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, at 9d. per 100 (by post 1/-).

CLASSIFIED ADVERTISEMENTS

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

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

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

Advertisers under "Board Residence, etc." must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

**BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.**

* **Bangor, Ireland.**—"Armachia" Board-residence, beautifully situated on sea front; convenient to all travel routes; excellent catering, electric light; Christian fellowship; recommended by pastors. The Misses Troughton, 32, Seaciffle Road. C98

* **Blackpool.**—Comfortable apartments, modern house; all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. B2337

* **Blackpool.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfield Road, North Shore. C71

* **Bognor.**—Everyone knows holidays are jollidays with Mr. and Mrs. Holtzman. Right on sea front; Christian fellowship; highly recommended by Crusaders and Elim Pastors; reasonable terms. Canonbury, Esplanade. Telephone 1029. C99

* **Bournemouth.**—Homely apartments, or bed and breakfast 21/- per week; near buses and shops, ten minutes from sea, five minutes from Foursquare fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelbourne Rd. C79

* **Bournemouth.**—Superior accommodation, bed and breakfast; home from home, 1 minute sea; moderate terms; stamp. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C89

* **Bournemouth.**—"Salaam," Campbell Road, Boscombe.—Homely board-residence, every comfort and consideration; central, near sea, gardens, trams, etc; separate tables, midday dinner; terms from £2 2s. Miss Cavill. C90

* **Brighton.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Rd. C60

* **Brighton.**—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week, full board if required; Christian home, Foursquare. Mrs. Smith, "Fernleigh" Sea View Road, Woodingdean. C102

* **Christian lady** offers well-furnished bedroom in quiet, country surroundings; meals if required; terms moderate. Box 427, "Elim Evangel" Office. C88

* **Christian Workers' Holiday Home (Devon).**—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 15th-September 7th. Subject "Vital Facts of Our Faith." Particulars from Mrs. Parker, "The Rookery," Lynton, Devon. B2329

* **Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1 1/2 acres; tennis, putting; 10 minutes' walk various beaches, comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (b. & c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 520. B2207

* **Cornwall, Penzance.**—Board-residence or bed and breakfast; terms moderate; nr. sea and new Elim Assembly. Mrs. Walsh, 24, Penare Rd. C43.

* **Eastbourne.**—Board-residence or bed and breakfast; moderate terms, every comfort; homely people; nice locality, 3 minutes to bus, 10 minutes to sea (Foursquare member), recommended. Mrs. Lee, "Astaire Villa," Astaire Avenue. C91

* **Elim Holiday Homes.**—See page 452.

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

* **Guernsey.**—Why not come to sunny Guernsey for your holidays? few minutes from sea and Vazon Foursquare Assembly; board-residence at Mrs. Manger, Les Effards, Vazon, Castel, Guernsey, C.I. Terms moderate. C92

* **Hastings.**—Bedroom and sitting-room, full board 25/-, bed-breakfast 17/6; Christian fellowship; near sea, shops and Foursquare Assembly; children welcome. Miss A. Harman, 5, Egremont Place. C93

* **Hastings.**—Bed and breakfast, 1 gn. weekly, August 25/-; 3 minutes trams and station. Collins and Lowes, 89, Parker Road. C97

* **Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. C49

* **Hove.**—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, Beulah, 43, Erroll Road, Hove 3, Sussex. B2321

* **Leigh-on-Sea.**—Bracing air, delightful scenery; holiday home, "Bethany," St. Clement's Drive. Bed and breakfast 17/6, other meals if required. C87

* **London.**—Christian greetings! Mrs. Barnwell offers to visitors and others, home comforts; personal supervision; Christian fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4; Recommended by ministers; moderate terms; phone Mountview 7069. C30

* **London.**—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C27

* **London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, Kings Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C80

* **Margate.**—For sunshine and health; board-residence from 30/- inclusive; minute sea and station; bathe from house; children welcomed. Stamp to Mrs. E. Green, "Beech Crest" 41, Canterbury Rd. Westbrook. B2340

* **Old Colwyn.**—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen" Abergelle Road. B2256

* **Ramsgate.**—Christian holiday home, quiet, restful; home comforts, good food; family worship; close sea and country; terms 35/- p. w. inclusive; open all year. Keep this notice for reference. Mr. & Mrs. Webster, 85, West Cliff Road. C81

* **Scarborough.**—Genial, homely accommodation; Christian fellowship in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms, board if desired. Apply, Mrs. Starling, "Elim," 12, Edgell Road. C82

* **Shanklin, I.O.W.**—Board-residence or bed and breakfast; 3 minutes' walk from sea and station; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue (late Athley Rd. Dairy). C12

* **Shanklin, I.O.W.**—"The Gem of the Island" guest house; ideal position, 2 minutes from cliffs; recommended by Pastors; reduction for numbers sharing, large rooms. Miss Fyfe, "Thornbury," Alexandra Rd. Tel. 230. C85

* **Southend-on-Sea.**—Board-residence or bed and breakfast; terms moderate; nr. sea & assembly. Miss Job, "Bethany," 212, Victoria Rd., Thorpe Bay. B2334

* **Southend-on-Sea.**—Clean, comfortable apartments, bed-breakfast 17/6, reduction sharing; near Priory Park and station; other terms quoted if desired. Mrs. Robinson, "Homeland," 27, Priory Avenue. C83

* **Southport.**—"Buxton House" 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. B2300

* **St. Briavels, Glos.**—On hills overlooking Wye Valley, 800 ft. above sea level, lovely walks through woods; terms very moderate; suit those wanting quiet holiday. Mrs. Chapple, Hudnalls Road. C84

* **Swansea.**—Board-residence, bed-breakfast; all comforts and conveniences; moderate terms; minute sea; without board if preferred; Foursquare. Mrs. Lascom, 8, Bryn Road, Brynmill. C62

* **Wandsworth Common.**—5 minutes from Clapham Junction (ld. bus St. John's Hill to Council House). Newly-furnished bed-sitting rooms from 14/-; meals optional, or partial board-residence 28/-. Nice house and district. 8, Allfarthing Lane, S.W.18. C8

* **Wanted** by two ladies, quiet, refined Christian home within easy reach of Deptford and city. James, Gilbert House, Gun St., Bishopsgate, E.1. C95

* **Whitby.**—The resort of glad return, designed by nature for ideal holidays; glorious moors, lovely sands; home comforts, recommended by pastor; picnic luncheons packed. Cowley, "Sterling," West Cliff. Phone 334. C96

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* **Belfast.**—Wanted small furnished, or part furnished, house or apartments, or board, near good school and assembly, by South African Foursquare family (mother, three girls and boy) from 1st September for about 12 months. State weekly terms to Mrs. Stevens, c/o Poston, Gallonie, Feeny, County Londonderry. C101

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* **Required** for season, kitchenmaid and housemaid. Apply, "Dimbola" Private Hotel, Freshwater, Isle of Wight. C86

* **Wanted** a reliable help to help other Foursquare sisters as housemaid-waitress in Christian guest house. Apply, Miss Kent, Montreal, 7, Walpole Road, Boscombe, Bournemouth. C100

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* **Hundreds** distributed, many more wanted; clean "Elim Evangels" and "Young Folks' Evangels" for needy district without Foursquare church. Your prayers requested. Thank you. Mr. F. Walker, 6, Avonside, Hampton, Evesham, Worcestershire. C94

MARRIAGES

* **Anderson & Dowst.**—On June 27th, at the Elim Tabernacle, East Ham, by Pastor J. C. Kennedy; James Anderson to Irene May Dowst (both Elim Crusaders).

* **Bull & Jee.**—On June 27th, at the Elim Tabernacle, Ealing, by Pastor D. E. Forsyth; Charles Dudley Bull to Queenie Jee (both Elim Crusaders).

* **McWhirter & Holman.** On July 1st, at the Elim Tabernacle, Eastbourne, by Principal George Jeffreys, Pastor James McWhirter (Crusader President) to Miss Joan Olga Holman (Crusader Commissioner).

* **Whiting & Moore.**—On June 13th, at the City Temple, Hull, by Pastor H. W. Greenway; Ernest Whiting to Ivy May Moore.

WITH CHRIST

* **Cordner.**—On June 20th, Annie (Nancy) Cordner of Belfast, aged 24. Funeral conducted by Pastor C. Johnson.

* **Cordner.**—On June 23rd, baby (Robert Henry) Cordner, son of Mr. and the late Mrs. Cordner of Belfast. Funeral conducted by Pastor C. Johnson.

* **Saunders.**—On June 21st, Mrs. Louisa Jane Saunders, aged 71, member of Elim Church, Wimborne. Funeral conducted by Evangelist L. W. Green.

* **Stead.**—On June 22nd, Mr. Stead of Hull. Funeral conducted by Pastor H. W. Greenway.

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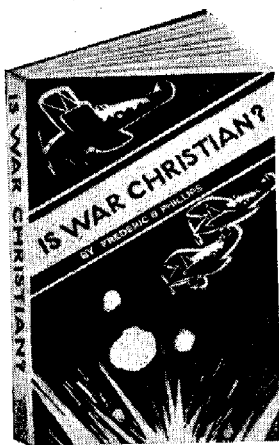
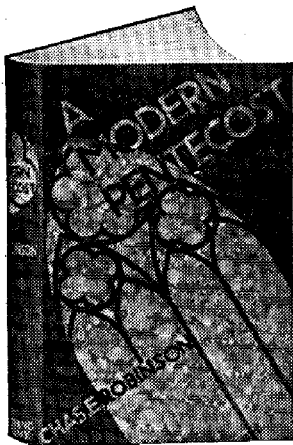
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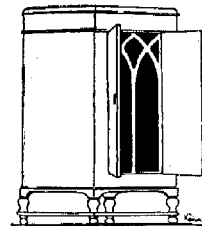
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