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The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVII., No. 30

JULY 24th, 1936

Twopence



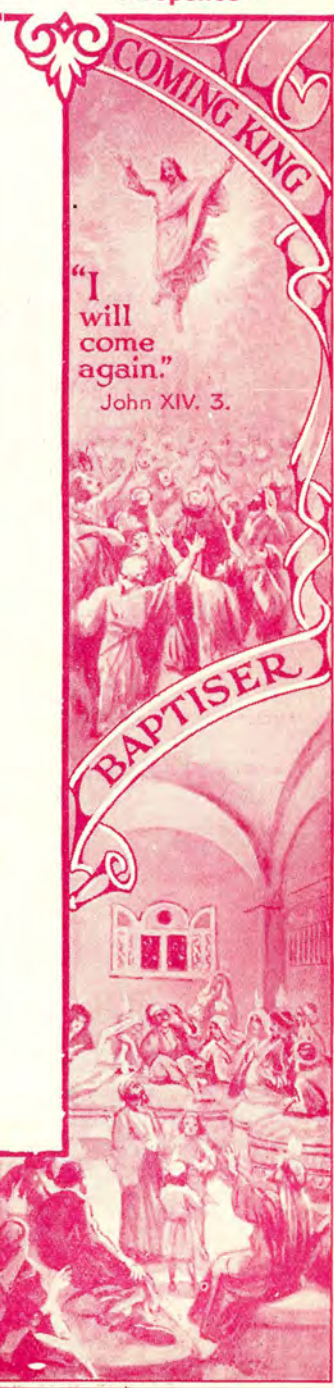
"I am come that they might have life."

John X. 10.



suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Bear-eth all things, hopeth all things, endureth all things. Love never faileth.

One
Corinthians
Thirteen
Four to
Eight



"I will come again."

John XIV. 3.

"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:

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General Headquarters:

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

Vol. XVII.

July 24, 1936

No. 30

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"Twenty-One Years of Revival"

A graphic portrayal and 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!



4 Watch these Dates 4

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.

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.

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

PECKHAM. July 24. Elim Hall, Nunhead Passage (off Whorlton Rd.), Peckham Rye. Convention, 7.30 p.m. Speaker: Evangelist F. Kent.

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.

COMING OF AGE

CELEBRATIONS :: IN LONDON ::

September 5th to 11th, 1936.

September 5th. Crystal Palace.

September 6th to 11th. Meetings every night in various parts of London convened by **Principal George Jeffreys** and addressed by Elim Ministers.

DO NOT MISS THESE GATHERINGS!

August Bank Holiday

AUGUST 3rd

Principal George Jeffreys

and REVIVAL PARTY at

THE ROYAL DOME, BRIGHTON

(Recently enlarged and reconstructed)

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

The Principal will preach at both services.

August Conventions

- GRIMSBY.** August 2-6. Elim Hall, Tunnard St. Speakers include: Pastor H. Entwisle. Convener: Pastor V. S. Pritchard.
- HULL.** August 2-6. City Temple, Hessele Rd. (corner of Madeley St.). Speakers include: Pastors E. C. W. Boulton and L. C. Quest. Convener: Pastor H. W. Greenway
- ROMSEY.** August 2-6. Elim Tabernacle, Middlebridge St. Speakers include: Pastors W. L. Kemp and H. J. Rodwell. Convener: Pastor C. R. Cooper.
- RYDE, I.O.W.** Aug. 1-3. Elim Tabernacle, Warwick Street. Pentecostal Convention. Speaker: Pastor H. Burton Haynes. Convener: Pastor G. Hillman.
- PLYMOUTH.** August 2-6. Elim Tabernacle, Rendle St. Speakers include: Pastor A. Jackson and Mr. W. Uprichard (Ulster). Convener: Pastor R. Mercer.
- 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.

HALIFAX

Opening services of recently acquired **Elim Tabernacle, Bond Street, Hopwood Lane**, by Principal George Jeffreys, Wednesday, 29th July at 7.15 p.m.; Thursday, 30th July at 3 and 7.30 p.m.

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. 30

JULY 24, 1936

Fridays, Twopence

THE MOUNT OF OLIVES IN HISTORY AND PROPHECY

By H. V. ANDREWS

NOT until Jesus came and hallowed it did the Mount of Olives have any place of note in the history of God's people, nor any spiritual significance to give it prominence. Being on the east side of Jerusalem, it was away from the march of commerce and of war. Men of trade and men of war usually came from the north or south. The road eastward from the city was not travelled sufficiently to warrant much protection from thieves and robbers.

In Old Testament history. The Mount of Olives is a ridge rather than a mountain. It extends for about two miles across the eastern side of Jerusalem, and is separated from Mount Zion, on which the city is built, by a deep ravine, called "the Brook Kidron," but known later as the valley of Jehoshaphat." It rises 300 feet above the Temple site, its total height being 2,700 feet above sea level.

When David fled from Absalom to the country east of the Jordan, he and his loyal followers left by the eastern gate of the city, crossed the Brook Kidron, and ascended the Mount of Olives, a sad, weeping army of men (II. Sam. xv.). This is the only incident mentioned in Old Testament history connected with this mountain.

In the days of our Lord. Jesus was a frequent visitor in Bethany, a town just over the top of Olivet. There

HE RAISED LAZARUS

from the dead. During the passion week, He spent His nights there, descending in the morning to the city, and climbing its slope on His return in the evening. From its brow, He viewed the city that had killed the prophets, and that was about to kill Him; and as He gazed, He wept over it, knowing its doom, and over its "house" now left desolate by the rejected Lord of the house. Here also, during the passion week, He delivered the advent messages, called "the Olivet discourses."

On the side of Olivet is the Garden of Gethsemane, where Jesus frequently resorted, where He spent a part of the last night before departing for the city that knows no night, where He fought His greatest battle

as the God-man, and where He submitted to the kiss of the traitor and the rough hands of His captors.

It was from this mountain, back from the brow far enough to be hidden from the gaze of the wicked city, while conversing with His loyal followers and blessing them, that He was parted from them and ascended to the Father who sent Him. His mission fulfilled, His work of redeeming men finished, He returned to receive the Father's welcome. Then it was that heaven lifted up its gates, even its everlasting doors, to receive the King of glory, the conquering Hero.

At the Lord's return. There is a very significant fact about this sacred mountain, one that should bind it closely to every follower of Him who crowned it with many sacred memories, and one that should fill the thoughts with joyful anticipation. It is this: The Mount of Olives was the last place to feel the pressure of the feet of Him who walked its pathway, and it will be the first place His feet will touch when He comes again, all His holy ones with Him, for "His feet shall stand in that day on the Mount of Olives."

The prophet Zechariah has given us a foreview of the last battle to be fought before the coming of Him who shall cause all wars to cease. This battle is to be fought at Jerusalem (Zech. xiv.). We read and hear much about the battle of Armageddon, which, as many believe, will be the final battle of this age. The only place in Scripture where the name is found is in Revelation xvi. 14-16. The Revised Version uses the word "war" instead of "battle" as in the Authorised Version. The word "war" suggests a campaign rather than a battle, and is evidently the correct word, for the passage refers to Armageddon simply as the place where the armies will be assembled. Nowhere in Scripture is this place referred to as the place of the last battle. The armies of the nations are to be gathered together there, on the plains of Esdraelon, a famous battle ground of ancient times, with the definite purpose of

FIGHTING AGAINST GOD,

of carrying to a finish Russia's present threat and

boast, that of dethroning God. From this great plain, the armies will move south, spreading over the land and concentrating on Jerusalem, where the great battle described by Zechariah will be fought. This is in full accord with Ezekiel xxxviii. and xxxix. In these chapters, little is said about the battle, but much about the coming of Gog and all his hordes against the land of Israel, and the falling and burial of this great host on the mountains of Israel. The two accounts should be studied together.

The great army will not fall until it has fought the battle foretold by the prophet. It will come against Jerusalem with all the equipment of modern warfare. Its big guns from the rear will rain shells, death, and destruction on the city, then the armed men will rush forward and take the city. While they are rejoicing over the all but complete victory, and gloating over the spoil, suddenly a blaze of great brilliancy will light up the sky toward the east. The figure of the descending Son of God, followed by a great host of glorious beings, will soon become discernible. Every eye will turn to behold. The revelry will be stayed in an instant. The warriors will forget their lust, their prey, and in terror seek a place to hide. They will see Him stand on the Mount of Olives, they will hear the mountain rend with a terrific roar, and they will feel

THE EARTH QUAKE BENEATH THEIR FEET.

The panic of fright will possess them. Plague soon

will begin its work of death among this mass of God-haters; hailstones and fire will fall; and the army that expected to wipe the name of God and the people of God from the earth will vanish like snow before the midday sun. The birds of the air and the beasts of the field will be called to the great supper, to eat the flesh of an army, the boast and pride of many nations.

This is probably the same event as that portrayed in Revelation xix., when the beast and the false prophet, the Antichrist and his lieutenant, will be taken and cast alive into the lake of fire.

The little Mount of Olives, made sacred by the feet of Him who trod its sloping pathway, by the tears of the Man of Sorrows, and by the voice of Him who spake as never man spake, will be crowned in that day with a blaze of unsurpassing glory, and will be honoured by the touch of His feet that glow like burnished brass. Responding to the touch of His feet, Olivet will open wide its heart, making a valley through which will pass the followers of Christ, who flee toward Him whose transcendent glory lights the scene. The Mount of Olives will then share with Mount Zion in the honour and glory of the ever-visible presence of the Prince of Peace, the King of kings. The law will then go forth from Jerusalem to the ends of the earth. Righteousness will cover the earth, and the tongue of every one who escapes the terror of those awful days will confess Him as Lord of all.

The Morning Star

BEAUTIFUL sight! There in the eastern sky in the early morning that brilliant star! It is the Morning Star, the herald of the dawning day, the rising Sun in all his glory. Our Lord is both, the Morning Star and the Sun. At the close of the Old Testament Scriptures the coming day is announced that shall burn like an oven. The proud and the wicked shall be the stubble. In that day the Sun of Righteousness arises with healing in His wings. This is His visible and glorious coming to judge the earth in righteousness, to bring peace to the nations and to establish His kingdom. The sunrise is for Israel and the nations, the breaking of the millennial day. At the close of the New Testament His own voice is heard. "I am the root and the offspring of David, and the Bright and Morning Star." As soon as He announced Himself as the Morning Star there is an answer from the earth: "The Spirit and the Bride say, Come." The Spirit is the Holy Spirit dwelling on earth in the members of the Body of Christ; the Bride is the Body of Christ, the Church. The word "Come" is ad-

ressed to Him, the Morning Star, that He who has promised to come for His own may soon come. The Morning Star is symbolical of His coming for His saints to take them home to glory.

Surely the Morning Star will rise for the night cannot last for ever; the morning must come. Surely He will keep His promise, in which we hope and trust, and come for us, His waiting people. Let us watch and wait. May it be true of all His people what David expressed: "My soul waiteth for the Lord more than they that watch for the morning" (Psalm cxxx. 6).

How often we have looked at the Morning Star in the eastern sky and then, with the thousands of His dear people prayed, O Lord Jesus, Thou Bright and Morning Star, Come! And what a day when the love-call is answered! What a sight when we see Him in all His glorious beauty! What a joy when earth's sorrows end and heaven's portals swing open!

"Even so, come, Lord Jesus."

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"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.

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

SCOTLAND. Macduff, 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.



Showing the pulpit and front part of the crowded City Temple, Cardiff, during the Principal's Church Tour visit.

“Our Weapons are not Carnal”

By Miss S. A. FOULKES

“CRY out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.” The Lord of hosts wants a shout of victory in His camp. He wants His people to be a conquering host. Paul declares, “We are more than conquerors through Him that loved us.” To be a conqueror is glorious! But God’s plan for His people is that they be *more* than conquerors.

To bring the people of God to this place of triumph, Christ went to Calvary. Everything that was “contrary to us” He nailed to the Cross. And “the hostile princes and rulers He shook off from Himself and boldly displayed them as His conquest when *by the Cross* He triumphed over them.”

On the Cross Christ vanquished our enemies in life and death. In the battle of life we have no fresh victories to win. We have but to enter into His glorious conquests and gather the spoils of His mighty victories.

Paul lived in the glories of this conquering life. He testified, “Thanks be unto God which always causeth us to triumph *in Christ* and maketh manifest the savour of His knowledge by us in every place.” Paul was a victorious Christian who triumphed *in Christ* in every situation and in no place allowed the enemy to rob God of His victory in his life.

The journey of the children of Israel out of Egypt into the land flowing with milk and honey is typical of man’s

DELIVERANCE FROM BONDAGE

into the liberty of the children of God. When the conquering hosts of Israel reached the borders of the promised land Jehovah said unto Joshua, “Every place that the sole of your foot shall tread upon, that have I given you.” As long as Israel remained one with God in a spirit of filial obedience they never lost a battle. Day after day they pushed steadily forward to

possess their possessions and to inherit their God-given inheritance. Rahab said of these victorious Israelites, "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you." How many in the world to-day are trembling and fainting because of our victorious testimony! God means for our worldly enemies to tremble and flee, not us!

God listens to hear the shout of victory in the armies of the Lord of hosts. A Christ-rejecting and Christ-scorning world is entering the gathering gloom of its darkest night. But God's people are not of the world. Their citizenship is in heaven. Living in a world of uncertainty and strife, they are not to be partakers of the world's depressions any more than they are to be partakers of the world's transgressions. They are a Christ-redeemed and heavenly host, governed, not by worldly conditions, but by heaven's law of everlasting life and peace.

Since that far-off day when sin entered the world and death by sin, all life has been a battle. There is strife in the home; competition in trade;

DISAGREEMENT AMONG THE NATIONS

and every man's hand turned against his brother. The world uses carnal weapons to wage its conflicts. But our weapons are not carnal but "mighty through God to the pulling down of strongholds."

God has armed His people with weapons that are mighty to pull down strongholds. Yet, many of the strongholds stand. His people as a whole are a defeated, not a conquering people. Gideon was a mighty man of valour because he used the weapons of faith, made mighty through God. But many of God's people to-day are not valiant neither are they mighty because they are armed with the forbidden, carnal weapons, the natural, fleshly weapons that return evil for evil, that cast the first stone when their own lives are not perfect, weapons that pluck the mote from the brother's eye when the beam in their own eye is large and blinding; weapons that grumble and murmur against conditions in home, office or church; weapons that resent, retort, and avenge and justify self. Pride, jealousy, selfishness, evil-speaking, holding grudges one against another. The names of these carnal weapons are legion. All are hate-poisoned weapons from the arsenal of the enemy of God and man. They never win a victory. They only serve to bring the Christian to inglorious defeat. It was a carnal weapon of natural defence that Peter employed to strike off the ear of the high priest's servant. The sinless Son of God standing near picked up the bleeding ear and healed the wound of his mortal enemy. What mighty

WEAPONS OF WARFARE

the Son of God employed! They were not weapons dripping, like Peter's sword, with the blood of His enemies, but weapons gleaming and shining with love—weapons that overcame evil with good, and returned blessing for cursing. All our Lord's victories were love's victories, and so must ours be if we follow wholly the Captain of our salvation in His mighty conquest of evil and sin.

God is love. Love is God's most triumphant weapon in the battle of light against darkness. If someone speaks evil of us should we snatch a carnal weapon

from its sheath and speak evil in return? God forbid! If we are standing with the Captain of our salvation in life's raging battle we pray for our enemies and go gladly the second mile with them that ask us to go one.

There are times when the battle with the adversary is long and drawn-out. We are soldiers of Him who never lost a battle. Why do we suffer delay and often defeat? Simply because in the Spirit's warfare with the flesh, we employ these carnal weapons—the flesh lusts against the Spirit. We do not rejoice in tribulation. We do not "give thanks in all things." We do not trust and commit. We fret, worry, plan and scheme. We murmur at trials, inwardly rebel in hard tests, and thus regarding iniquity in our hearts; God is not with us in our disobedience and we are left to fight our life's battle alone. These single-handed combats are never winning ones.

God begins when we cease. God triumphs when we are weak. Christ lives in us when we are dead to self and sin. Through our emptiness, God works in the fulness of power

TO DEFEAT THE FLESH.

No weapon that is formed against us can prosper when we use those made mighty through God's all-conquering grace.

What was God's weapon for conquering sin? "God so loved, that He gave His only begotten Son." In God's armoury, love is the conquering weapon. Love never fails. Love is gentle. David, the mighty conqueror declared, "Thy gentleness hath made me great." Love is considerate of others, just, sympathetic, and holds in every day and every hour the opportunities of helping others as the priceless heritage of the gospel crusade. Love is militant for righteousness but love is never found in the ranks of impatience or unkindness. Love never retorts, combats or retaliates. Love suffers long and is kind.

Self-conquest is Love's mightiest conquest. When self is defeated by Love's overmastering victories, injuries, reproaches, rebuffs and sacrifices are gladly and willingly borne for His name's sake.

Christ won for us the victory over self and sin on the Cross. Victory never comes through ourselves. It is Christ, all Christ. Victory is Christ in us the hope of glory.

We have Jesus in us as our life, and He is in us to impart His victory and make us victors. The life of Jesus in us must master and triumph over the life of this body. Living in Christ alone, in the power of the Spirit, we are victorious. Let us pray, "Lord, by Thy infinite grace and enablings, I take Thee to be my life and victory to-day and every day as long as I live." Thus will Christ bring us, through absolute dependence upon Him, to that place where His victorious life is gloriously triumphant over every condition and circumstance in life and death.

Faith is dead to doubts, dumb to discouragements, blind to impossibilities, knows nothing but success.

Faith lifts its hands up through the threatening clouds, lays hold of Him who has all power in heaven and on earth.

Faith makes the uplook good, the outlook bright, the inlook favourable, and the future glorious.

The Mercenary Workers

Parable of the labourers in the vineyard (Matt. xx. 1-16)

By Pastor T. BURTON CLARKE

THIS parable was told by our Lord to show that love motives and not low motives should govern our Christian service. This is truly the Christian worker's problem parable and in its exegesis calls for a re-statement of the means and motives of all Christian service. We miss the Master's meaning altogether if we separate the earthly story from its heavenly meaning. Socialism finds in this parable some grounds for its beliefs, but unless the heart has truly turned to God, in vain may we apply the ethics of Socialism. This parable is definitely designed to teach spiritual truth, and therefore our approach must be spiritual. Wesley had a remarkably good motto for Christian workers. "All at it—always at it," and no one will doubt he lived up to his motto. It is interesting to read what led up to this parable. In the preceding chapter, we have the incident of the rich young ruler, whose wealth withered his service. He went his own way sorrowful for he had great possessions. After this Peter draws attention to the sacrifice of himself and his fellow-disciples and asks, "What shall we have therefore?" In reply Jesus speaks of a twofold blessing, hundredfold now and everlasting life. Godliness is profitable unto all things, having the promise of the life that now is, and that which is to come. Following this we have the parable. Let us relate it briefly. Labourers are required for the vineyard and the householder agrees with the first batch for a penny a day, and

THEY COMMENCE EARLY.

He wants more, so hires more at the third, sixth, ninth and eleventh hours, promising to give them all what is right. At the end of the day they all received equal payment. There is murmuring from those who toiled all day because the others have been made equal. The master points out that he has paid them according to agreement, and tells them it is lawful for him to dispose of his wealth as he wishes. Keeping before us spiritual profit what does this parable teach? Two dangers are presented:—

1. *The danger of thinking too much of rewards.*
2. *The danger of bargaining with God.*

Two things will make the parable more understandable—

1. *Rewards are for faithfulness.* This faithfulness dates from enlistment. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10). "Unto death," or the end of the day. From the new birth to the Translation. This is important to notice as service rendered in the name of religion or a Church is valueless before regeneration.

2. *Motives in service are important.* Quality or quantity is a reasonable question, even in Christian service. The quality is very largely governed by the spiritual idea that pervades it. Human elements in the parable fail to teach the moral. Man works for pay generally and not for sheer joy of service. It is amazing to know the vast multitudes who through sheer

force of circumstances pursue a work daily that is nothing less than drudgery. Those who can rise above the bread and butter motive that so

OFTEN IMPELS DAILY LABOUR

have got their feet on the bottom rung of the ladder of material success. In Christian service the motive is different or it should be. We are not driven to service for Jesus Christ, for need of bread, but because we love Him, and that love compels sacrificial service. "The love of Christ constraineth us."

We are now to consider two important questions. How may we interpret the penny and the day? Here are the real problems of the parable, for if we fail here the whole parable would fail to teach us the Master's lesson.

They are both representative and figurative. The penny must be the standard daily rate. What a modest sum it appears to be even in these days when the dole is the meagre allowance to so many. A penny may have had an equivalent English value of about 7½d. That may have been a farm boy's wage in the hungry forties. Comparing East with West actually experience has taught me that a native of Palestine can live very cheaply and his 7½d. would be a good daily wage.

Here is an Elysian employer, an Idealist whose thoughts are not merely about grapes but men, who sees the family need behind.

The penny cannot represent less than eternal life. If that is so the master is quite right in giving a penny to all who have laboured whether short or long. To all who enlist early or late a penny is given, but their capacity to enjoy His presence may be limited by slowness and slackness in service. What a penny is to some may be entirely different to others. It may go further

BECAUSE OF INDIVIDUAL ECONOMY,

temperament and taste. Money and its use is the un-failing test of character. It is best to bring up our children to know the wise and unwise use of money. Our own children have their modest weekly allowance, and by experience they learn what to spend and what to save. No restrictions are made and their planning is instructive to listen to as well as amusing. The Co-operative Society on the one hand may be a strong argument for thrift but very often it covers the vagaries of a thriftless people. The penny is not a gift for base ends. There is a wise economy governing all God's generosity. We are not exactly called to economise or conserve the life God gives to us. We may only have what we can use, but we can have all we may use. Eternal life that we enjoy now is not a store that we exhaust by using but a fount that is ever springing.

What does the day represent? Here is a twofold representation. The Gospel age. Life chance. For upwards of two thousand years the Holy Spirit has been visiting the market places of the world, calling to labour. In this the last hour those who are faithful

receive a crown of life. Apply it to a man's life chance. How many times the Holy Spirit has urged to enlistment and enactment. Adolescence, early manhood, prime and old age. Those who enter into life at the last hour enter maimed; they bring but ashes, the service that is rendered is poor indeed. But say some, what of the reward? What incentive is there for consistent early service, if

ALL RECEIVE THE SAME?

If the pay of those who had borne the heat and burden of the day had been double that would have eliminated the complaint. Shall not the Judge of all the earth do right? We live in deeds not years, not always our length of service but its intensity. It is the quality in our service that counts. Notice the murmurers. Murmuring disqualifies and disparages service. When we receive the reward at His nail-pierced hand, there will be no murmuring. "Not at the crown He gifteth, but at His pierced hand, the Lamb is all the glory in Immanuel's land."

There is nothing in the parable to suggest sluggish service. What encouragement as the Holy Spirit urges early and late. To enjoy rest we must be tired. "The rest of a labouring man is sweet!" The vision of home with its humble comforts makes his leaden feet light as he trudges home to the blazing hearth, easy chair, slippers and a trio of happy faces ready to minister to his comfort. Likewise the Christian, tired in the service looks forward to the comforts of his eternal home. Rewards are to be commensurate with service. Individual capacity has much to do with it. A penny at the end of the day does not mean that life is to be a drudge with reward only at its close. We are now living on the interest of that eternal penny that never grows less. "Present pay we now receive." Present

pay does not lessen our eternal reward. At midday the navy may often sub for a meal but at the end of the day this amount will be deducted, Not so

OUR HEAVENLY MASTER.

Go on subbing, the principle does not get one whit less. Hallelujah! God's eternal penny is enough for our need for ever. We read in the Bible of the wages of sin and unrighteousness but never of the wages of righteousness. The better word is reward. The reward is that voluntary gift God gives His children and is all contained in the one expression eternal life. When we have done our best in service, we shall admit we are but unprofitable servants. The murmuring spirit can only have an earthly interpretation. The value of eternal life is conditioned by the character of our labour down here, and rewards are strongly related to motives.

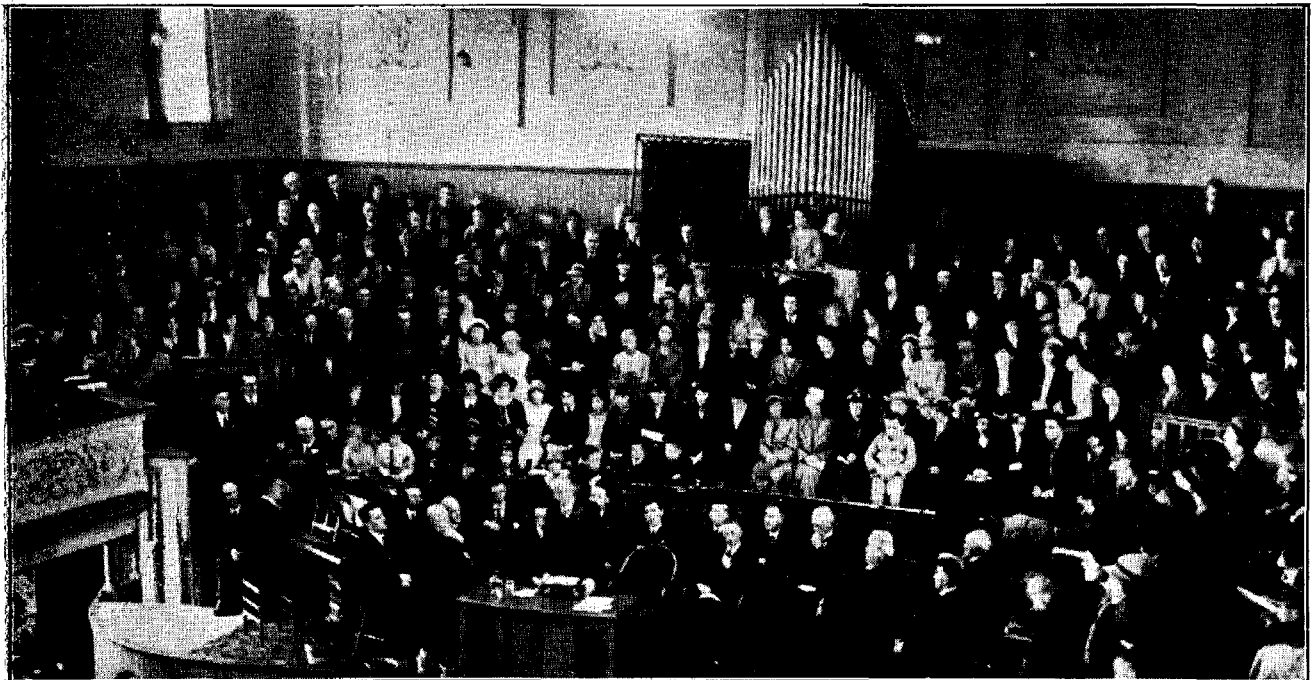
Dismiss me not Thy service, Lord,
But claim me for Thy will;
For even I in fields so broad
Some duty may fulfil;
And I will ask for no reward,
Except to serve Thee still.

This is the language of love; Lord, help me to love like that.

ANONYMOUS GIFTS

We acknowledge with gratitude to God the following anonymous gifts:

Jubilee Appeal Fund: Eastbourne, £1; Aberystwyth, £10; Hull believer, 5/-; Edinburgh sister, £1; Colwyn Bay (C.N.W.), £2; Southampton widow, £5; Barnet (D.S.), 10/-.
Foreign Missionary Fund: Hove Crusader, designated, 2/6; Southport, per Pastor Cloke, 5/-; Caterham brother (Z.Y.X.), 5/-; Croydon Crusader, per Miss Henderson, 5/-.
Prison Work: Southampton, 10/-; Southport, per Pastor Cloke, 5/-.
Work in General: Birmingham sister, £1 4/-; Borden brother, 5/-.



A glimpse of the crowded Central Hall platform during the Principal's Church Tour visit to Swansea.

FAMILY ALTAR



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

Sunday, July 26th. Matt. vii. 1-14.

"Lest they trample them under their feet" (verse 6).

The Christian religion is consistently reasonable. An ideal instance of this is found here. The injunction is to withhold things of value from those who have no power to appreciate them. The picture chosen by the Master is one of pigs trampling pearls in the filth of their styes. No rational man would think of putting his pearls where they would be so maltreated. This ruinous treatment is given as the reason for discrimination. The pigs, remember, cannot even learn the value of the pearls. Therefore the pigs and the pearls must be kept apart. In the matter of spiritual truths a careful discrimination is called for. The believer dwells in a realm that is unknown to the unbeliever. While the latter is unbelieving he is as unteachable as those pigs. The things of the Spirit can only be spiritually discerned. Until his eyes are opened the unsaved man can never grasp the meaning of spiritual experiences. He will laugh at them, scoff at them, trample them under foot. For the unbeliever we have one message, the message of the Cross. We retain all else as pearls he cannot appreciate.

PRAYER TOPIC:

That prayer's unseen forces may prevail in convicting thoughtless breakers of the Lord's Day to find in God their pleasure, and their pleasure in God's house.

Monday, July 27th. Matt. vii. 15-29.

"By their fruits ye shall know them" (verse 20).

The inner nature reveals itself. He who has the nature of God will produce godliness. For nature will exert itself. In its bringing forth it will show where it has its roots. The man who lives for self will reveal it in his practices. Hypocritical attempts to hide this will be of no avail. Success may attend him for a time, but ultimately the fruit on his tree which he cannot suppress will expose the corruptness of his nature. And godly fruitfulness will show itself despite external attempts to frustrate it. Pressure by force of circumstance may be brought to bear on the life that is lived for God. Evil may try to force an entry into such a life. By every conceivable device it will endeavour to pierce its way in to undermine and corrupt. But the good tree that is rooted in God resists these attacks and yields its fruit in righteousness.

PRAYER TOPIC:

For the Cadets and children of our Sunday Schools to be kept by God's power during holiday time true to Jesus, unsullied and unshaken by Satan's power.

Tuesday, July 28th. Matt. viii. 1-17.

"She arose and ministered unto them" (verse 15).

The immediate results of Christ's healing touch are pleasant to read. Peter's

mother-in-law was ill. The Master's touch brought complete deliverance. Active endeavour followed the healing. There was no interval between the healing and love's response. Surely we have here a pattern for modern days. Too often a long period is allowed to elapse before human gratitude expresses itself Godward. We have been delivered from a malady that incapacitated us. In our sick condition we could do nothing for God. In answer to prayer we were set free from that sickness. In some cases there was a ready service rendered, and Christ was ministered unto. But the delay in the case of others seems unwarranted. If we are still slack in the matter of serving the Lord who has saved us let us bestir ourselves. There is room for us all as workers for God. The Lord Jesus accepts every offer to serve Him, and appreciates our efforts by receiving what we do for Him at love's dictate.

PRAYER TOPIC:

Praise for God's blessing on Mrs. Taylor's ministry amongst the women and girls on her station in Congo Belge.

Wednesday, July 29th. Matt. viii. 18-34.

"They besought Him that He would depart" (verse 34).

Here is stark tragedy. Christ the Lover of men is asked to leave the district. Christ the mighty Deliverer of suffering humanity is besought to depart. It is not the cry of indifference, but rather the cry of decision. The Gergesenes did not want Jesus. Christ responded, and He never came back. Forty years later their city was burned to the ground, being the first to suffer a judgment that befell that locality. Rejecting Christ is a risky business. They who ask Him to depart may just as likely be taken at their word. Notice that the rejecters in the narrative were aware of the miracle that had happened to the two men. They did not stop to inquire, but impulsively refused the presence of Jesus. They who sin against the light and reject the One who so signally manifests Himself are guilty of grave folly. For them there can only be a certain looking for of judgment.

PRAYER TOPIC:

Special remembrance of boys' camp both in England and Scotland. Boys saved in camp last year have now become soul winners themselves. God bless these camps.

Thursday, July 30th. Matt. ix. 1-13.

"I am not come to call the righteous but sinners to repentance" (verse 13).

They who would avail themselves of the good offices of the Lord Jesus must first see their need of Him. We who work for Him should stress this. To seek Christ and not see a need for Him is to fail to find Him. He calls one class. That class is called "sinners." The righteous are not included in His call.

They that are whole need not a physician. Who are these whole people that can do without Christ? Where are they? Where do they live? How have they kept whole? To what do they owe their immunity from the sin that has smitten the rest of Adam's race? The truth is that there are none that can do without Christ. All have sinned. The righteous referred to by Christ are those who are self-styled. All have sinned, and therefore all need to confess. They who refuse to do the latter but rely on their own righteousness are beyond the Saviour's scope. He meets only repentant souls.

PRAYER TOPIC:

Rejoicings for the river of life, and healing, and salvation that flowed through the Principal's meetings during his late tour of the churches.

Friday, July 31st. Matt. ix. 14-26.

"The rent is made worse" (verse 16).

Patchwork religion is a failure. Old nature refuses to be patched up for long. When put to the strain it collapses. Christ's methods are different. The work done at Calvary when a man repents is a transforming work. The old nature is not employed to hold the new life that is given. It could not hold it. A new nature is given, and a man becomes a new creation. God re-makes the man. Once again the breath of life is given. Once again the divine image is impressed. To put a new patch on the old life is to mix two unmixable things. And God deplores mixtures. There is something ugly about patchwork. He who can perceive the true beauty apparent in a godly life can see also the ugliness of patchwork religion. The latter can never be a substitute for the former. Let us see to it then that we urge upon all the need for a complete change of heart and life.

PRAYER TOPIC:

That needy holiday-seekers in Brighton may be led to the special services in the Royal Dome next Monday, and that there they may be blessed with the greatest of all blessings—salvation for spirit, soul, and body.

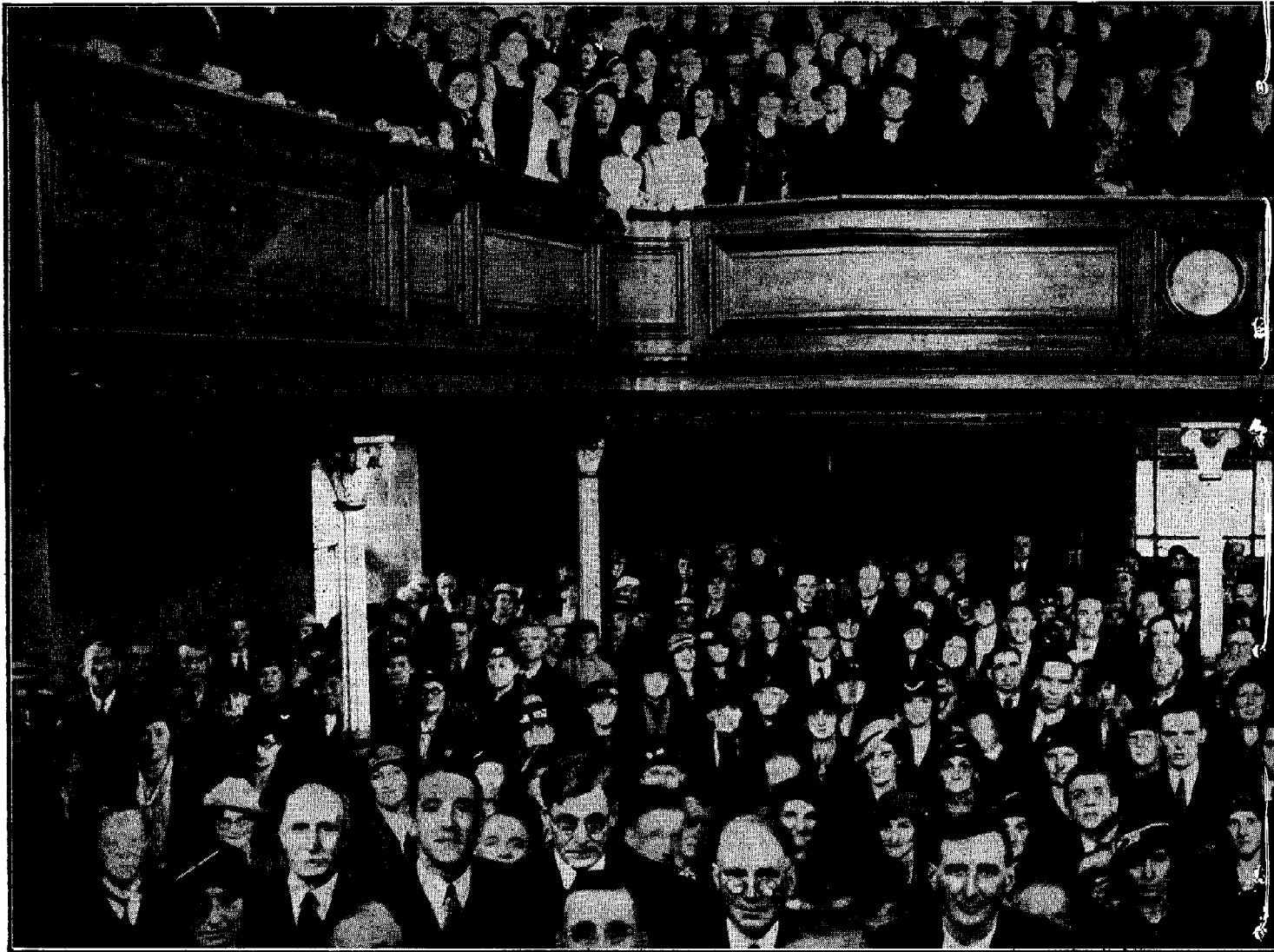
Saturday, August 1st. Matt. ix. 27-38.

"Pray ye therefore . . . that He will send forth labourers" (verse 38).

The work of intercession is valuable and vital. There have been men and women whose sole labour for God has been intercession. They have given up hours of each day to the purpose of prayer. They have travailed for a world that needs God. And they have brought forth labourers that have entered the field of labour. The past centuries have seen great workers for God, and that because these centuries have had their warriors of prayer. Wesley, Whitfield, Fox, Spurgeon, Moody, and a host of others have been the results of prayer for labourers in the past. To-day God is answering prayer by putting into the harvest field such men as our Principal. But cease not to pray. The field is vast, and many sickles wait to be used by competent men. Pray that the call shall be heard by men whose hearts the Lord has touched, men who eschew all thought of ambition and personal gain, and seek only to garner sheaves for glory.

PRAYER TOPIC:

For God's overshadowing blessing over all the Holiday Homes and the Waterhall Valley Crusaders' Camp during this next crowded week.



Hours before the announced time of starting, the Elim Tabernacle, Dowlais, was the centre of revival activity. By the time the Principal and Pa
gallery and back of the

P RINCIPAL GEORGE JEFFREYS' recent tour of the Elim Churches, judged from the standpoint of spiritual results, has proved a remarkable success. Wherever God's servant has visited, even though in many instances his visit has only included one meeting, yet wonderful demonstrations of divine power and blessing have accompanied the proclamation of the glorious Foursquare Gospel message. Could the story of this tour be written in detail what a record of triumphant witnessing for God would be the result. Town after town has felt the impact of revival, and one has realised the tremendous possibilities could the tour have been extended to cover an indefinite period.

A TRAIL of TRIUMPH

Everywhere the Principal travelled he was accorded the most hearty welcome, and to any one possessed of spiritual insight it was obvious that a great hunger for God had laid hold of the crowds that thronged to hear his message. They recognised the voice of a man sent from God, and to the call given hundreds responded by the surrender of their lives to the claims of the Cross. The enthusiasm at some of the services was tremendous, sweeping over the great congregations in glorious waves of praise and worship.



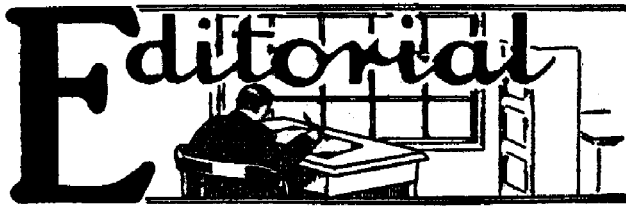
and Party arrived it was packed from floor to roof, minor halls as well, with enthusiastic crowds. The above photograph shows the front of the of the ground floor only.

PHANT TESTIMONY

This tour has provided another splendid tribute to the present-day power of the dear old evangel of redeeming grace, revealing that the message of the Crucified still has irresistible power of attraction for those who hitherto have been held in sin's thralldom. Meeting after meeting has yielded its quota to the triumph of the tour.

We cannot but rejoice that God has, in these last days, thus raised a prophet whose ministry is leading thousands of souls to Jesus Christ, and bringing scores of suffering people to see

that the healing efficacy of the Mighty Nazarene is still the same to-day. We venture to say that no greater contribution to the national good can be given at the present time than that which turns men's thoughts and hearts to the Great Peace Giver Himself. Living, as we are, in a period of suspicion and strife, when the spirit of war seems to be abroad everywhere, how we should welcome the advent of a religious leader such as Principal George Jeffreys whose appeal is for fellowship with God, and whose appeal is successfully reaching thousands of hearts and homes.



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 Crystal Palace.

THE Crystal Palace holds so many sacred memories for Foursquare Gossellers. To numbers it has been the birthplace of a new spiritual consciousness, where fresh contact with God has been established, and the soul has passed out into a larger and more wonderful realm of Christian experience. During the past years thousands of the Lord's people have spent days of radiant fellowship within those crystal walls. And now we are rapidly approaching what we anticipate will prove the most glorious C.P. Day in Elim's history. Special preparations are being made and are now well in hand for record gatherings of Foursquare believers. Being the Coming of Age Year arrangements for a unique and appropriate programme have been made which we believe will quite eclipse previous C.P. Demonstrations. The day will be packed with interesting events showing the remarkable development of this God-raised Movement within the past twenty-one years; the whole of the proceedings being made to centre in the One whose hand has wrought such marvels in our midst. We might well describe it as a pageant of praise to which each worshipper in those mighty gatherings adds his or her contribution of thanksgiving. Let all Foursquare Gospel believers be diligent in prayer during the coming days that all expectations may be exceeded, and this great effort be crowned with the glory and power of the Lord.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A sister suffering from blood pressure, that God's touch of healing may be realised.—*E.P.*

A lady who, owing to low physical condition, has sought relief in Spiritism, Theosophy, etc., that God may restore her to Himself.—*J.L.K.*

A brother anxious to find deliverance from secret sin; that the Lord may grant full freedom.—*G.I.*

A young believer who is eager to do service for the Master but suffers terribly from nerves, that God may baptise with power for ministry.—*R.T.T.*

One called to undertake a difficult service for Christ, from which the flesh shrinks; that God may give grace and strength to obey.—*T.S.A.*

New convert faced with great temptation, that God's keeping power may be revealed in his life.—*A.F.V.*

Clusters of Camphire.

The Test of Devotion

By Pastor E. C. W. Boulton

"He endured."—Heb. xi. 27.

I would not falter in the path of faith,
Nor from the plough of holy purpose

Take my hand;

I would not disappoint Thy loving heart,
Nor fail in hour of test for Thee to

Take my stand.

"HE endured." No greater tribute could be paid to Moses than this. It was perhaps the truest confirmation of his appointment to the leadership of the Lord's people. No more splendid thing could be said of any servant of God than that he kept to his course, refusing to be turned aside from the God-given path by any alluring promises or prospects held out to him.

Endurance is one of those vital elements in the character of those who would successfully aspire to conquest in any sphere of life and service. To attain the goal one must needs climb the steep of endurance; it is the royal road to real greatness.

Endurance is often overlooked but never ultimately unrewarded; it must eventually come into its own; sooner or later it must reach the throne of authority. Endurance is a quality without which Christian discipleship can never find its fullest expression. To be Christlike we must endure unto the end. The acceptance of the cross implies the need of endurance.

Let life possess some sufficiently strong and noble incentive and it will persistently move on through a host of antagonisms, unshaken in its allegiance, unswerving in its devotion, unbending in its determination. It is the character and the clarity of the vision upon which so much depends. In moments of crisis decisions will be determined by the dominant urge within. The mastership of life will thus be declared and demonstrated. The soul will not allow circumstances to dictate its policy or influence its choice—it will remain true to the supreme passion within.

O teach me, Lord, when heart is wounded sore,

It is Thy cup I drink;

E'en though the cross makes large demands on faith,

Forbid that I should shrink.

Blessed Master grant me strength that will not fail in the supreme tests of life. Give me faith that will stand unshattered in the hour of shattered hopes and frustrated ambitions. Keep my heart anchored to Thy sure Word of promise, that no threat of the adversary may move me from the place of Thy choice. Let me, like Thy servant Moses, have due regard for "the recompence of the reward." Save me from being swayed out of alignment with Thy perfect will by any sudden gust of temptation. Let my face be set as a flint towards the cross which Thou hast set before me.

I bless Thee for the glorious example of Thine enduring love; for the inspiration of Thine unflagging zeal; and for the influence of Thy unfainting courage. I look to Thee and in Thy passion find the urge to surrender and sacrifice.

Martyrs of To-Day

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

NEVER was there a time when the prophecies of the second Psalm were being so palpably fulfilled. Nations, hitherto called Christian, now openly declare themselves against Jehovah and His Christ.

God is asking to-day "Why are the pagans seething, and the nations vainly plotting, headed by the kings of the world, and their rulers sitting in conclave together against the Lord and against His anointed, saying, 'Let us break their bands asunder and cast away their cords from us.'" So they rage against His ancient people, and hunt them from place to place. Every conceivable insult and indignity is heaped upon them, and nowhere in Europe among Fascists or Communists do they seem to be safe. And at the same time every section of the Church of God on earth is being persecuted.

The Prayer Secretary of the Russian Missionary Society says: "A long letter has come to me from Soviet Russia and I believe it contains a message for each one of us. Here are some excerpts: "I really see that all He sends is good, and only serves to bring us nearer to each other and unite us more perfectly to Him. These terrible outward and unbelievable conditions are very useful for our spiritual life; they serve to

PURIFY AND ENLIGHTEN

the inner man. Only those who sincerely believe in the Lord, and the love of God can rejoice in these difficulties, trials and anxieties, for they are only occasions to mount higher up. We Christians accept these material privations and persecutions with full submission and joy, as they bring us nearer to Christ, and conform us to His image. Jesus Christ had nowhere to lay His head. He was abused, outraged, disgraced as the worst malefactor. He died under the terrible weight of our sin which He bore. So when I found myself in prison, condemned to hard labour, strange to say, I found myself wrapped up in a feeling of liberty and of the presence of God. Prison for us is not the same as it is for the Bolsheviks: tragedy and suffering. We are just as happy and joyful as somewhere else. We are happy in our prison; we are happy on the way to it, I am still happy here in O—. If they would exile me for life I would find nothing dreadful in that. Really it does not matter in what part of the globe one lives. One can approach God and fulfil the outlined destiny in any place one lives.

"I thank God for everything. He sends only what is necessary and serves for our perfecting. Glory be to Jesus; I am happy, very happy. As God has placed us in such conditions, it is necessary for our good, and for the good of those who surround us." What

A TRIUMPH FOR CHRISTIANITY,

when it enables believers to speak like this. It reminds us of the three friends of Daniel in "the burning fiery furnace."

But what of the Jews? We learn that the passports of all Jews (German) have been taken up and only with special permission can they travel abroad. While during 1935, no less than 20,000 Jews emigrated to Palestine, this year only 100 will be allowed to leave for Palestine.

In addition, "kosher meat," formerly obtained from Sweden because Jews are not allowed to make it in Germany, is also now forbidden. Through this second measure 24,386 more Jews, or three times that number when their dependents are counted, have been deprived of means of livelihood.

Emil Ludwig, German correspondent comments: "When the German Government, in the beginning, declared its intention to expel 500,000 Jews, it was possible for those who had the money to quickly pack their valises. Now the Germans have shut their exits and simultaneously made it impossible to live within Germany's borders: they literally want them to die of hunger, just as old Turkey literally starved to death two million Armenians." It is hoped by the Jews to bring about

A MASS EXODUS

of Jews from Germany, and Palestine is seen as the only door of hope. Dr. Stephen Wise, appealing to American Jewry, writes: "The rebuilding of the Jewish National Home is the primary activity of the Jewish people, and the one certain means of assuring survival despite increasing forces of terror and destruction. It is because we recognise that the potentialities of Palestine are still virtually untapped and that it can easily make room for hundreds of thousands of additional Jews that we now call upon the Jewish community in America to give its greatest consideration not only to the achievements, but to the possibilities of Palestine. We have it within our power to save a maximum number of the harried and tortured Jews of Europe by providing for their settlement in Palestine." Newspapers have referred to the undertaking of a massed exodus as "Parallel to the forty years' trek of Moses"—the exodus from Egypt.

But what does all this mean to us as Christians?

"When the Fig Tree putteth forth her leaves, we know that summer is nigh." "The long dark night of the times of the Gentiles, is drawing to a close. It is to Jewry the

DARKEST PART OF THE NIGHT

which precedes the dawn. "For the Deliverer shall come from Zion, and shall turn away ungodliness from Jacob."

We are to look up for *our* redemption draweth nigh; for when the Fig Tree putteth forth her leaves: her branches full of sap, we are to know that the Redeemer is near; even at our doors. (Matt. xxiv. 32; Mark xiii. 28.)

From Here, There and Everywhere

MR. CHADWICK ON PRAYER

Satan dreads nothing but prayer. . . . The Church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organisations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of the Devil is, to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.

MUSSOLINI AND HITLER

Says the Daily Press :

While General Valle, Italian Under-Secretary for Air, and Mussolini's emissary to Chancellor Hitler, was being welcomed in Berlin this morning with great ceremony, the Countess Ciano, Mussolini's daughter, was receiving many attentions from German officials in Cologne.

Mussolini's eagerness for a deal with Hitler is now generally recognised in authoritative German quarters.

The Duce's idea seems to be a chain of dictatorial governments from the Baltic to the Mediterranean, consisting of Germany, Austria, Hungary and Italy.

Specially note, "A chain of dictatorial governments."

THE LAST ROCKET

Preachers will be able to make an effective illustration out of this recent incident :

Fifty men on board the Australian 3,000-ton freighter, *Mungana*, were to-day rescued by the Liverpool 15,000-ton liner, *Nestor*.

The *Mungana*, her propeller shaft broken, was being blown by a fierce gale on to a dangerous reef at Cape Jaffa, 170 miles south-east of here.

For hours rockets were fired in vain in an attempt to get lines aboard.

Then, with only one rocket left, the *Mungana's* crew made a last desperate effort. The rocket shot across the bows of the *Nestor* and the *Mungana* was taken in tow.

WATCH THE MEDITERRANEAN

The Mediterranean Sea has once more become the storm centre of international diplomatic activity.

The security and future of seven countries and their com-

munications may well depend upon the outcome of that activity. These countries are Spain, France, Italy, Yugoslavia, Greece, Turkey and Britain.

One thing is certain: **the Italian front line has now moved from Ethiopia to the Mediterranean.**

METHODISTS AND WAR

The Rev Leslie Keeble, joint secretary of the Methodist Peace Fellowship, has written to Mr. Duff Cooper, Secretary for War, referring to the speech made by the Minister at Manchester in which he called on the leaders of the Church of England to denounce Christian pacifist belief and teaching as heresy.

"We hasten to inform you," the letter states, "that there are many hundreds of Methodist ministers, as well as hundreds of lay men and women associated with us, who have solemnly pledged themselves 'to renounce war and all its ways and works now and for ever.'"

"Far from regarding this attitude as heresy to the Christian faith, we are convinced it is a natural and inevitable expression. All war is contrary to the spirit, teaching and purpose of Jesus Christ, and our conscience forbids us ever to take part in it or its preparation."

SEPTEMBER 16th, 1936

Bible students will watch this date with intense interest, for according to those who accept Pyramid dating this day will be a crisis day. In fact the truth or otherwise of the Pyramid theory will be proof-tested by it. A writer says :

"The passage leading from the Ante-Chamber to the King's Chamber symbolises the economic depression that settled upon the world on May 30th, 1928, when commodity prices broke on the European stock exchanges, marking the beginning of the world 'depression.' The low passage ends at the threshold of the King's Chamber, *where we find the precise hour of midnight between the 15th and 16th of September, 1936. The next day is Jewish New Year. It is also the Feast of Trumpets.*"

Bible students of the negative and positive schools of thought regarding the Pyramid will certainly have their theories tested this coming September. So let us watch September 16th, 1936.

I Bring to Thee, My Saviour

P. LE TISSIER.

Arr. by P. ANDRÉ RUCHON.

I bring to Thee, my Sa-viour, My heart with all its sin;

Thy blood a-lone can save me And keep me pure with-in.

Copyright.

Bible Study Helps

THE SAVIOUR'S BIRTH

(Luke ii. 8-20)

I. The Tidings to the Shepherds (vv. 8-11).

1. The vigil (v. 8).
2. The vision (v. 9).
3. The voice (v. 10).
4. The victor (v. 11).

II. The Token to the Shepherds (vv. 12-16).

1. The designation (v. 12).
2. The demonstration (vv. 13, 14).
3. The decision (v. 15).
4. The discovery (v. 16).

III. The Testimony of the Shepherds (vv. 17-20).

1. The proclamation (vv. 17, 18).
2. The pondering (v. 19).
3. The praise (v. 20).



Glorious Confession and Confirmation of the Power of the Old Gospel

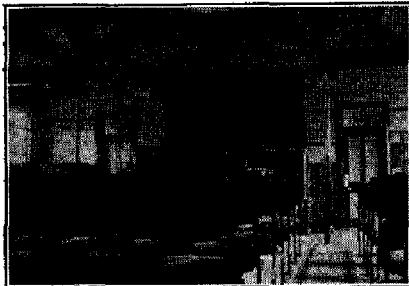
OPENING OF NEW ELIM TABERNACLE

Twelve Months' Successful Ministry

Dorking. Following a campaign held about two years ago by Pastor W. E. Smith, the saints at Dorking, after the use of small hired halls, have at last entered into possession of their own sanctuary.

Amid great rejoicings the new hall was opened on June 27th by Pastor W. G. Hathaway, assisted by Pastor W. N. Brambleby and others from surrounding districts.

A great deal of sacrificial giving has made possible this beautiful Tabernacle,



Interior of New Elim Hall at Dorking

complete with baptistery, tip-up seats, electric light, a fine pulpit and lower rostrum.

Mr. H. Childs has been in charge for about a year, and under his active leadership the work has grown to its present proportions.

The building stands between the town and a large new building estate, and its future usefulness is assured. A Sunday school is being opened, and there is already an active Crusader branch. Mr. H. Childs will shortly be leaving the work to take up duties elsewhere.

INSPIRING CONVENTION GATHERINGS

Soul-Searching Ministry

Annaghanoon (Evangelist D. R. McClean). The saints at Annaghanoon have during the past few weeks richly experienced the blessing of the Lord under the inspiring ministry of Mr. D. R. McClean who recently took over the work. God is blessing His servant and a definite increase in attendance at the prayer meetings and the breaking of bread services is noticeable.

The annual convention held recently proved a time of great blessing for all God's people. Pastor Urch from Portadown who spoke first gave a timely and helpful address on Sanctification, dealing

with the subject from three view-points. This was followed by an inspiring message in which Pastor N. Caughley from Lisburn dealt with Nehemiah's work, and urged God's people to greater sacrifice for the extension of His kingdom. Tea was provided between the services, and under glorious sunshine was served in the spacious ground which surrounds the hall. No wonder the saints could sing with such fervour "Rich are the moments of blessing," etc., when, after a blessed time under the ministry of Mr. W. Uprichard (Lurgan), and Pastor R. G. Tweed, Divisional Superintendent, the evening service was concluded.

"But the end is not yet," and on Sunday afternoon after Pastor Urch had spoken to the Sunday school, to which a large number of boys and girls gathered, Pastor Martin from Lurgan gave a very searching message to God's people on the characteristics of the Church. The closing meeting of the convention will long be remembered when, under the power of the Holy Ghost, Pastor Tweed delivered the gospel message, speaking from II. Cor. viii. 9.

BOUNDLESS BLESSINGS Pentecost in Experience

Ashbourne (Evangelist R. J. Cook). During the last month the Resurrected Redeemer has been opening the windows of heaven and bestowing His boundless blessings upon the church here.

What are some of these blessings?

1. Salvation. During the last month four souls have been rescued from the sea of sin. They have been raised from the dead by the touch of Him who died and lives to save.

2. The Holy Spirit's Baptism. For the first time for many years at Ashbourne a brother received an Acts ii. 4 experience. Thank God for a personal and perceptible Pentecost! It is gladdening the hearts of all to see consecrated young converts quivering with divine power as they seek their fulfilment of God's Pentecostal promise.

On the last Sunday in June another baptismal service was held when four candidates put their feet in the footmarks of the Man of Sorrows.

Recently the Sunday school anniversary services were held when a goodly number gathered to listen to the children. The church was edified and stimulated by the special pieces sung and recitations rendered.

A young women's Bible class has been formed and a great work is being done in this department of the work.

The Crusader meeting is growing in

number and in grace; the Pastor's talks have been appreciated and are proving most helpful.

LONDON CRUSADER OCTET AT HENDON

Special Visit of Former Pastor

Hendon (Pastor J. Dyke). God is working in this corner of His vineyard, and souls are being saved through the preaching of the Word. The recent visit of Pastor H. W. Fardell of Greenock proved a great blessing to the large congregation which assembled and heard his stirring message from the "Grand Old Book."

On a recent Wednesday the church was favoured with a visit of the London Crusader Octet, led by Pastor Douglas B. Gray. The Word of God was beautifully expounded in word and song, and the musical items were greatly enjoyed by all. May God continue to use these talented young people for the extension of His kingdom.

One Sunday evening recently the gospel service was conducted by the Crusaders. Two searching messages from the Word were given by a brother and sister, and others testified in word and song to the saving power of the Lord.

TIMES OF RE-UNION Refreshing Ministries

Eastbourne (Pastor Jack Moore). There is deep appreciation in the church here owing to the return of Pastor Moore to Eastbourne. The spirit of good fellowship and the blessing and peace of God has been manifested in the midst since this happy reunion.

All the meetings are well attended, the Saturday evening prayer meeting always



Band of Earnest and Enthusiastic Eastbourne Workers

proving a time of quiet blessedness, full of the holy consciousness of the Lord's presence.

The week-night addresses have been most inspiring, containing true spiritual help for pilgrims who are at times weary by the way, yet giving faithful admonition from the Word of God for the faulty or wavering.

Recently, amid mingled humour and hard work, a little band of energetic workers met to "spring-clean" the Tabernacle. Before commencing, the blessing of God was sought by Pastor Moore, and then with willing hearts and hands the work was quickly accomplished.

The children's Sunday school outing was held in June, and a very happy time was spent at Herstmonceux by the scholars with their teachers and friends.

Open air meetings are still held on Sunday evenings, either in the town or on the beach, and earnest prayer ascends that God may use this faithful outdoor witness for His honour and glory and to the salvation of precious souls.

NEWS FROM INDIA

Enthusiasm Among Crusaders

Hull (City Temple) (Pastor H. W. Greenway). The "Glamour of the East," so often mentioned in fiction, was revealed to us in its truer colours by Miss Paint the missionary. She was able to give one or two glimpses behind the scenes which made her hearers all the more desirous to try and further this great work, and to help those poor natives; deceived by their religious leaders; filled with superstition, and above all, yearning from the depths of their being for something they know not what. One instance was given of this: a young man, of a very religious family, having been to the mission, was threatened with death by his father. He left, but so unhappy was he that he soon returned, and is now being used of God as an evangelist, despite his earthly father.

Miss Paint seemed very reticent to speak of the horrors and gross darkness out in India, dwelling rather on the joy of seeing the people coming to God; but the little that the congregation did hear left an indelible impression on their minds.

Meanwhile the Hull Crusaders are not lying idle: under the leadership of Pastor Greenway they are increasing both in enthusiasm and numbers. Recently they set themselves the task of doubling their number within six months; at the present rate of progress half that time will suffice.

Great interest is being shown, particularly among the younger Bible students, in a series of studies to be given shortly by Pastor Greenway on "The Holy Ghost and His work in the Modern Church."

TIMES OF SPIRITUAL REFRESHING

God's Arm Made Bare

Nottingham (Pastor J. T. Bradley). The blessing of God still continues to rest on this corner of His vineyard under the ministry of Pastor J. T. Bradley.

During the past three months the church has received special visits from Pastor E. C. W. Boulton, Miss A. Henderson, and the Principal; all of which have been a great stimulus to the spiritual life of the church and the ingathering of the unsaved.

It was the first visit of Miss Henderson to the provinces, and God did richly bless in the salvation of six souls and several backsliders being restored to their first love.

Two baptismal services were held recently when some thirty-nine brothers and sisters passed through the waters in loving obedience to their Lord's command. Also during the past few months thirty-two believers have joined the fellowship of the Foursquare Gospel church.

The Saturday evening service still continues to strengthen and build us up in the faith, and promote yet deeper study of the more vital things in God's Word.

The branch churches of Carlton and Beeston under the leadership of Evangelist Oliver and Mr. H. Hill are progressing, and God is blessing the faithful ministry of these two servants.

To our heavenly Father be all the praise and glory for these tokens of His love; also for the many precious souls who have been led to the Lord Jesus, not forgetting the four definite cases of healing during the visit of our beloved leader, Principal George Jeffreys.

GOING FORWARD UNDER THE FOURSQUARE GOSPEL BANNER

Barnstaple (Mr. F. Trim). The meetings in connection with the Elim Church in this west country town have been very encouraging of late. At Whitsun, a special Convention was held and good numbers attended the services, and the meetings proved a real spiritual stimulus. The numbers attending the regular services are not large but there is a keen desire to go forward and enjoy the fullness of God's blessing under the Foursquare Gospel banner.

Symptoms of a Declining State of Grace

To be read and pondered alone with God

1. When you grow bolder with sin, or with temptations to sin than you were in your more watchful state—then be sure something is wrong.
2. When you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable.
3. When you settle down to a course of Christian life that gives you but little labour, and leave out the hard and costly part.
4. When your God and Saviour grows a little strange to you, and your religion is conversing with men and their books and not with God and His Book.
5. When you delight more in hearing and talking, than in secret prayer and the Word.
6. When you read the Word more as a matter of duty, than as food in which your soul delights.
7. When you regard too much the eye of man, and too little the eye of God.
8. When you grow hot and eager for some disputed point, or in forwarding the interests of some party of Christians, more than about those matters which concern the great cause of Christ.
9. When you grow harsh and bitter towards those who differ from you, instead of feeling tenderly towards all who love Christ.
10. When you make light of preparing for the Lord's day, and the Lord's table, and think more of outward ordinances than you do of heart work.
11. When the joys of heaven and the love of God do not interest you, but you are thirsting for some worldly enjoyment and grow eager for it.
12. When the world grows sweeter to you and death and eternity are distasteful subjects.

When these are wholly or partly true you know you are in a declining state.

More than one-half of

1936

—our Coming of Age Year—
has now passed.

Have you yet sent your gift to the

JUBILEE FUND ?

Gifts may be made through your local Church, or sent direct to the Secretary-General, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4

"Whatsoever He saith unto you, do it."



(Conducted by Pastor DOUGLAS B. GRAY)

SHEFFIELD'S SPECIAL SERVICES

Visit of Glossop Crusaders

Taking a survey of the Crusader meetings the thought strikes one immediately how God has blessed the efforts of the Crusaders. Many fresh ideas have been introduced—one never-to-be-forgotten one was the first Crusader communion service; truly this was heaven upon earth; the power of God was manifest in a marvellous way.

A very inspiring service, too, was "The Worldly Christian on Trial." The exposition and endeavours of all who took part amply repaid the large congregation who gathered to hear "the case," the occasion being made "open night."

The visit of the Glossop friends, ably assisted by Pastor and Mrs. Gaunt, proved to be a time of happy fellowship. Our friends gave us a delightful and refreshing ministry in message and song, not forgetting the concerted choir items. We say "thank you" to our Glossop friends for such a splendid programme, and to Him be all the praise and glory.

NOW COMMENCING

The Crusader Camps at Macduff, Glossop, and Brighton are commencing operations. Full programmes have been arranged at all centres. Splendid bookings reported, and everything planned for ideal holidays.

Macduff is somewhat limited to certain Scottish Crusaders, but Glossop is an ideal centre for many Crusaders in that part of the country. This camp opens on August 1st, and Pastor and Mrs. Gaunt will warmly welcome you. Every comfort and ideal surroundings for the best of holidays. Yes, you still have time to write and book up. Brighton has vacancies for certain dates only.

The biggest and best programme this year for Elim Crusader Camps and Holiday Homes.

AUGUST BANK HOLIDAY MONDAY

in

The Royal Dome, Brighton
Principal **GEORGE JEFFREYS** and
REVIVAL PARTY

with

Massed Crusader Choir

directed by

Pastor **DOUGLAS GRAY**

London Crusader Choir at PORTSMOUTH CITY

The second visit of the Choir to Portsmouth prison was memorable for its effective service. Pastor S. Gorman accompanied the Choir. The prison band also took part in the service, and at the conclusion of the service a beautiful bouquet of flowers was presented by a prisoner to the Choir as a small token of appreciation for their thoughtful and helpful messages. Pastor Douglas Gray spoke to the men and briefly described the messages behind each piece and the application to the individual soul. The evening service in the Tabernacle drew a large congregation, and again the service was one of praise and blessing. The Choir were lovingly and very warmly entertained by Pastor and Mrs. Gorman and their loyal band of workers.

(Continued from column three).

luctantly left the Tabernacle, but we did so with the consciousness of the blessing and smile of our Lord Jesus Christ.

Though the Scarborough branch is quite small and we have lost a number of members during the past year owing to their having left the town, yet we mean to press onward by His grace, and we are expecting Him, in the coming days, to add to our numbers "such as shall be saved."

SCARBOROUGH FELLOWSHIP

Recently the Scarborough Crusaders held their first fellowship supper. The first "ordeal" was to face the camera-man in front of our much-loved Tabernacle (see photograph). We say "much-loved" because it is here where the believers can forget the work and worry of the day and meet together with our Lord and Master in a special way. Praise His name for ever! The meeting which followed proved to be a "feast of fat things" as our beloved Pastor unfolded the beauties of the Word of God. Our souls are always hungry, but under his ministry we are truly "well fed."

Under the loving supervision of Mrs. Tetchner, whose efforts for the Church—and especially for the young people's departments—are untiring, a varied repast was provided after the service in the "upper room." During supper the Pastor gave to the Crusaders their parts in the forthcoming meetings, to which we are sure each one will gallantly respond.

We were delighted to welcome a number of strangers into the midst, and we are praying earnestly that as the Lord passes their way they may come to know Him as their Saviour. That was our aim in planning this little fellowship gathering, and we believe that God will honour the efforts made for the extension of His kingdom.

About 9.30 p.m. we very re-

(Continued in previous column)



Scarborough Crusaders (with Pastor and Mrs. T. Tetchner and Mrs. E. Hoggarth, Secretary)

"WITH HIM"

<p>They say that once a piece of common clay Such fragrance breathed as from a garden blows. "My secret is but this," they heard it say, "I have been near a rose."</p>	<p>And those there are who bear along with them The power with thought of Christ men's hearts to stir, For having knelt to kiss His garment's hem His garments smell of myrrh.</p>	<p>So grant, I pray Thee, Lord, that by Thy grace The fragrance of Thy life may dwell in me, That as I move about from place to place. Men's thoughts may turn to Thee.</p>
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The Gift of God's Love

Eternal Life made possible through the Blood of Jesus Christ

By A. E. FISH

"FOR God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Almighty God, the Father of our Lord and Saviour, Jesus Christ, set the price of man's redemption from sin, and paid the price in full.

The price must necessarily be set according to the justice, righteousness and mercy of a righteous and holy God.

The awfulness of sin, and the tremendous consequences which would be its results, and God's great love for the sinner, were all made known by the price He paid for our redemption.

"The BLOOD of Jesus Christ His Son cleanseth us from all sin."

God says: "The life is in the blood," and when Jesus poured out His Blood upon the cross of Calvary, He poured out His life for the sin of the world.

According to the Bible, which is the Word of God, Jesus made all things: By Him and for Him and through Him was everything made that was made: "In Him we live, and move, and have our being," and all power, both in heaven and in earth, was given to Him of His Father, and Jesus now at the present time upholdeth all things by the Word of His power.

In the sight of Almighty God, the life of the Creator is worth in value the life of all His creatures, so that when God offered the life of His Son for the life of the world, He made an offering which was valuable enough to pay in full the price of the redemption of the whole world.

Jesus was the only One who could make the sacrifice, because the blood of just a sinful man could never atone for the sin of the whole world, and there was not one good man in all the earth.

Because it would please His Father, and because of His great love for us, He was willing to take upon Himself the guilt of the sin of the whole world, and to receive the just and righteous and terrible wrath of a Holy God against sin, and to suffer the penalty of death: He took our place. He tasted death for every man.

He did all this, because He was not willing that any should perish, but that all men might come to repentance.

He came into the world to bear witness to the truth: He came that we might have life and that we might have it more abundantly: He came that men might be born again to the life eternal, and that they might spend that eternal life in the very presence of the Triune God, and all those who are saved by the blood of Christ together might enjoy the riches of God's grace throughout the eternal ages as God intends to show them through His Son Jesus Christ.

Through the blood of Jesus Christ, God has made it possible that all men might receive eternal life as a free gift, and all that eternal life means.

Jesus came to do the will of His Father:—He took upon Himself the form of sinful flesh: God prepared for

Him a body: God was His Father: Mary, the virgin wife of Joseph, was His mother: He lived a life of perfect obedience to God's perfect law: He fulfilled all righteousness: bore witness to the truth, or gave the world the message His Father gave Him to speak: took upon Himself the guilt of the sin of the whole world: died on the cross a shameful death and was buried: rose again the third day from the dead, and was seen of many men: ascended to His Father, and now sits at the right hand of God, and is coming again: first for His Church, and then coming back with His Church to rule and reign here upon earth for a thousand years.

Then there shall be a new heaven and a new earth, which shall not pass away.

God offers this eternal life and all that it includes, as a free gift, to all, to whosoever will believe on Jesus Christ, His Son, and accept Him as their Saviour from sin.

The man who does not believe in Jesus, and the record which God gave of His Son, is a sinner in the sight of God.

This wonderful inheritance which has been made possible for you and me, cost a tremendous price; it cost God all that He had; because all of His love was bestowed upon Jesus; all of His wealth He gave to Him, and caused Him to inherit all things; and so loved Him and had the trust and confidence in Him, so that He could safely trust Him with all power both in heaven and in earth, and the gift showed how much He loved us, when God would not even withhold His only begotten Son from us, but with Him freely gave us all things.

Reader, if you have been slighting this love; if you have failed to believe in Jesus as your Saviour; if you have neglected and failed to believe the Word of God which is the Bible, and is the record God gave of His Son; if you have been treading under your feet the blood of the sacrifice of Jesus, and have by your actions treated it as not worthy of your acceptance, then it is time that you repented of your sin to God, and called upon the name of Jesus to save you from the guilt and power of this sin of unbelief.

God says: "For whosoever shall call upon the name of the Lord shall be saved."

If you have never definitely accepted Jesus Christ as your Saviour, then do so right now, just where you are; tell God in your own words, that you do, and thank and praise Him for the gift.

Read your Bible which is God's Word to you, and through reading it you will come to a fuller knowledge of the truth.

Jesus says: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

"He that followeth Me shall not walk in darkness, but shall have the light of Life."

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

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

C 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, Seacliffe 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. Hollyman. Right on sea front; Christian fellowship; highly recommended by Crusaders and Elim Pastors; reasonable terms. Canonbury, Esplanade. Telephone 1029. C39
- * **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. C103
- * **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. B2289
- * **Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ 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; (h. & c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2297
- * **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 466.
- * **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. Mauger, 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. B2921
- * **Hove.**—Board-residence, quiet Christian home, from 35/- weekly, or part board from 21/-; comfortable, homely, every convenience; near sea, shops, buses. Miss Conway, 41, Clarendon Villas. C103
- * **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. C60

Maldon, Essex.—Christian guest house, sunny aspect, home comforts, garden, garage; near sea and shops, opposite Assembly Hall, from 30/- weekly. Miss May, "High View," 44, Wantz Road. C104

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

* **Morecambe.**—Beautiful Morecambe, sea and mountain scenery; comfortable, homely board-residence, bed-breakfast; nice locality, nice garden; highly recommended (Foursquare). Mrs. Raw, 55, Brentlea Crescent, Heysham Road. Vacancies from now onward. C105

* **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

* **Saarborough.**—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, Edgehill 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 Atherley 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. B2354

* **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

* **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 29/-. 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

HOUSES, FLATS, ETC., For Sale, To Let, and Wanted

Ardnadam, Argyll, Holy Loch, nr. Dunoon; modern furnished, four- or five-apartment flat, own key; Shore Road, near pier, now on Murray Wardwell, Ardnadam, Argyll. C106

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 Paston, Gallonie, Feeny, County Londonderry. C101

Goodmayes, nr. Ilford.—Good pre-war house for sale, 5 rooms, kitchen, bathroom, h. & c. water; garden; £550, or nearest offer. Apply, 49, Rosebery Road, Clapham Park, S.W. C109

To be Sold.—Old-world eight-roomed house on beautiful Ashdown Forest, with small Mission Hall in grounds, hut with bedrooms, main water, electric light, garage. Write, 14, King's Road, Wimbledon. C107

MISCELLANEOUS

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

Young lady would care for child or children from 24th August—10th Sept. in return for fare from Birmingham and board. Please state full particulars. Box 428, "Elim Evangel" Office. C108

BIRTH

Rudkin.—On June 29th, to Pastor and Mrs. D. J. Rudkin, at Wimbledon, the gift of a son, James David.

MARRIAGES

Barclay : Forbes.—On June 12th, at Elim Tabernacle, Marischal Street, Aberdeen, by Pastor John Hill; Peter Barclay to Mina Cameron Forbes.

Blackwell : Kent.—On July 4th, in the Elim Tabernacle, Clapham, by Evangelist F. W. Kent; Frank Vernon Blackwell to Grace Emily Kent.

Mail : Hatcliff.—On July 4th, in the Elim Tabernacle, East Ham, by Pastor J. C. Kennedy; Ernest Albert George Mail (Choir Leader) to Alice Louisa Hatcliff.

WITH CHRIST

Baily.—On June 24th, William George Baily, of Andover, aged 76. Funeral conducted by Pastor Raddon, assisted by Evangelist F. Greenslade.

Couchman.—On July 5th, Mrs. Charlotte Couchman, of South Croydon, wife of Sunday School Superintendent. Funeral conducted by Pastor S. Penney.

Dickson.—On June 26th, Mrs. F. M. Dickson, much-loved member of Elim Church, Carlisle. Funeral conducted by Pastor J. Tetchner.

Rose.—On June 29th, Mary Hannah Rose, of Huddersfield, aged 53. Funeral conducted by Pastor W. B. Kelly.

Smith.—On July 9th, suddenly, Mrs. Barbara Gordon Smith, member of Elim Tabernacle, Aberdeen. Funeral conducted by Pastor John Hill.

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