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A HEARTY INVITATION FROM THE PRINCIPAL (page 558)

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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. XVI., No. 35

AUGUST 30, 1935

Twopence



"I am come that they might have life."

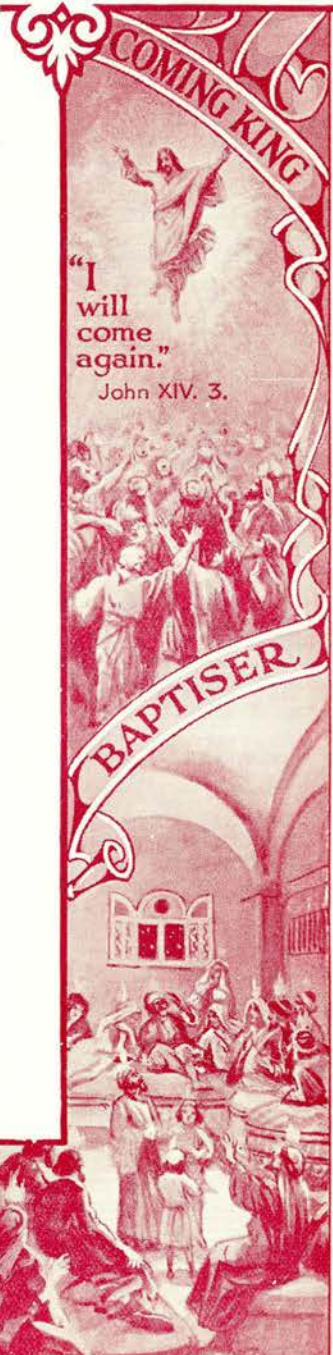
John X. 10.

Principal in Lincoln and York Revival Scenes in Two Historic Cities

After the soul-stirring scenes at Scunthorpe, Principal George Jeffreys and Party moved on to the city of Lincoln. It was indeed a great change to leave the thronging crowds of the former to begin at zero with a mere handful of people at the latter. "Cathedral cities are ever so hard" is the testimony of most Evangelists, but somehow or other even these give way under the melting power of a Foursquare Gospel revival. The few were soon gripped and the congregations began to grow here as elsewhere under the drawing power of the anointed ministry, until crowds are now wending their way to the large marquee. Up to the time of going to press well over one hundred conversions have taken place in the city of Lincoln, and signs and wonders of miraculous healing confirm the Word in the presence of full-hearted and full-throated congregations. To God be all the praise!

BAPTISING IN YORK

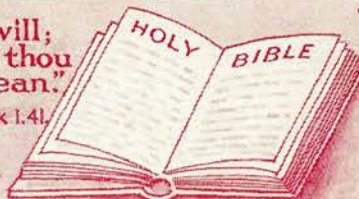
It is impossible to describe the scenes of revival fervour that were witnessed during the Principal's return visit to the ancient city of York. The great Baptismal Service on Friday, August 16th, will long be remembered by those who managed to squeeze into the crowded Elim Tabernacle. There, right in the shadow of the Minster, the Principal baptised one hundred and ten by total immersion while another hundred decided to follow the Lord at the next opportunity. Sixteen souls in the packed building launched out into Eternal Life, and praises like the sound of many waters broke forth that could be heard some distance away. Eloquent testimony was given to the lasting results of the Principal's great campaign of eighteen months ago and also to the faithful shepherd-ministry of Pastor Wilfred Hawkins who is in charge of the work at York.



"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:

Principal George Jeffreys (President).

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

General Headquarters:

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

Vol. XVI.

August 30, 1935

No. 35

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COME TO THE GREAT

FOURSQUARE RALLY

at the

Crystal Palace

LONDON.

SATURDAY, 7th SEPTEMBER
SPECIAL FEATURES ALL DAY

From 10.15 a.m.

(See page 554).

ADMISSION. Special tickets admitting to the Crystal Palace for the whole day are now obtainable at all Elim Centres at 1/- each; children half price. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

CRUSADER CHOIR. All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d. each.

SUNDAY SCHOOL SCHOLARS AND CADETS may obtain tickets from Sunday School Superintendents at 3d. each.

RESERVED SEATS. A number of reserved seat tickets for the baptismal service at 6d. each, and for the evening service at 1/- each are obtainable from the Accountant (address above). All other seats free.

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DAY VISITORS TO LONDON. Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

OTHER VISITORS. Those wishing to prolong their stay can be accommodated at Elim Woodlands. Write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4. Bible Readings will be given by Mrs. Walshaw of Halifax on the days following the Crystal Palace Rally.



ELIM WOODLANDS is open to visitors every Saturday afternoon. Tea and meetings. Admission, including tea, 1/-.

BOURNEMOUTH (WINTON). September 1. Rechabite Hall, Kemp Road. Special visit of Pastor E. J. Phillips.

CARLISLE. September 21—23. Elim Tabernacle, West Walls. Special services conducted by Pastor E. C. W. Boulton.

CATERHAM. September 1. The Capitol Cinema, Croydon Road, Caterham Valley. Visit of London Crusader Choir. Speaker: Pastor P. N. Corry at 6.30 p.m.

CATERHAM. September 8. Co-operative Hall, Caterham-on-the-Hill. Special visit of John Leech, Esq., K.C.

ELIM WOODLANDS. September 21. Young People's Leaders' Conference, 3.30 p.m. Special speakers.

September 28, Crusader Camp Reunion at 3.30 p.m.

KENSINGTON. August 30th. Kensington Temple, Kensington Park Road. 7.30 p.m. Speaker: Pastor S. Penney.

PENZANCE. August 25—September 15. Rechabite Hall, Tarovear Road. Evangelistic Campaign by Pastor H. W. Fielding.

ROMFORD. September 14—26. Elim Tabernacle, Mawrney Road. Campaign by Dr. E. P. Grahame, Preacher-Musician.

SCUNTHORPE. Now proceeding. The Revival Tent, Doncaster Road. Revival Campaign conducted by Evangelist Tom Thomas. Sundays 3 and 6.30. Week-nights (except Friday) at 7.30. Thursday afternoons at 3.

SOUTHAMPTON. September 29, 30. Elim Tabernacle, Park Road, Freemantle. Special services. Speakers, Pastors E. C. W. Boulton and W. G. Hathaway.

Revival Tour of Switzerland

SEPTEMBER 14 to OCTOBER 16

Arrangements are being made for

Principal George Jeffreys and his Team

to conduct Revival Meetings in

Berne, Bienne, Baden, Zurich, Schaffhausen, Geneva, St. Gall, Basel, Lausanne, La Chaux-de-Fonds, Neuchatel.

The Principal will appreciate special prayer on behalf of these great gatherings throughout Switzerland, and that Divine guidance be given.

PRINCIPAL GEORGE JEFFREYS'

REVIVAL & HEALING CAMPAIGN

Now proceeding in the Tent, Carholme Road, (corner of Hewson Road), Lincoln. Weeknights at 7.30 (except Fridays). Sundays at 3 and 6.30. Wednesday afternoons at 3.30.

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. XVI., No. 35

AUGUST 30, 1935

Fridays, Twopence

Power from on High

V.—The Operation of Vocal Gifts through the Believer
(Continued)

By Pastor A. LONGLEY

VOCAL gifts besides being limited to illumination of the written Word of God are further safeguarded by having no ministry of personal guidance. The list of the ministries of these three gifts of prophecy, tongues and interpretation given in I. Corinthians xiv. is confined to edification, exhortation and comfort and their ministry is not personal but to the whole Church. There is no evidence in the Word of God either of words of wisdom or words of knowledge being used for personal guidance.

Speech that is the product of organs that are dominated by the Holy Ghost must have distinctive characteristics that are apparent to the listener. If speech is the intelligible outlet of divine energy that speech must manifest something of the characteristics of its cause. Three things are special to inspired utterance providing there is not the slightest restriction of the outflow by the person and so long as there is no human interference by the one that is speaking. Because these words are the manifestation of the Holy Ghost they are well articulated, for He is the Master of all language. Because this kind of speech is the outflow of the Holy Ghost in rivers it is fluent. Because this kind of speech is the Holy Ghost outflowing as rivers of energy or power the tone is arresting or rich or powerful. Experience confirms these three facts concerning speech by vocal gifts. In *Pentecostal Rays*, by Principal George Jeffreys, from page 155 to 162 there is evidence of the perfection of the articulation and fluency of the vocal manifestation of tongues. Out of nine instances quoted of

THIS GIFT IN OPERATION

witnesses testify on six occasions in words like this, "he is speaking it (Chinese dialect) perfectly," page 155, "idiomatically, distinctly and fluently," page 158. Of Africans in the Congo exercising this gift a notable incident is quoted on page 161, "At least two cases occurred of those who praised God in beautiful English, and I also heard snatches of French and Dutch or German. And almost all who spoke in

tongues had languages with beautiful clear 'R' sounds, which is significant since in the natural a Luban cannot pronounce this sound. In *Spiritual Gifts in the Church*, by W. G. Hathaway, the writer says (page 77), ". . . but in every case where investigation has been made, the language spoken is in its purest form."

Such a result must follow an unrestricted dominating of the vocal organs by the Holy Ghost. Even where tongues are spoken and not understood the distinctiveness of the syllables is apparent. The fluency also can be detected in the volume of the speech when the utterance is unrestricted. In the case of prophecy and interpretation, the utterance being in a language that is understood, the articulation and fluency are more apparent still. The sense also which is produced by the Spirit putting the words in their grammatical order is found to be sublime and can be appreciated. Mr. T. B. Barratt, in his book, *In the Days of the Latter Rain*, tells of prophecy in operation among the Carmisards in the Cevennes. He says, ". . . unlearned and simple folk delivered messages, when under the

POWER OF THE SPIRIT,

that were simply astounding . . . The thoughts were so high and beautifully expressed, at times in the purest French, although the speakers only know a simple dialect of that language; and the mode of delivery was so expressive and forceful that all felt the messages came from a higher source."

It is evident from scripture and experience that a pure gift of tongues bears definite marks of articulation and fluency. Prophecy and Interpretation being produced in the same manner also bear the same marks with additional evidence of sublime thought and expression. The tone of inspired utterance is also distinctive whether it be tongues, interpretation, or prophecy. Alison, "On the Tones of the Human Voice," is quoted in Bell's *Standard Elocutionist* (page 41). He says, "The tones peculiar to anger, peevishness,

malice, envy, misanthropy, deceit, etc., are neither agreeable nor beautiful . . . On the contrary, the tones peculiar to hope, joy, humility, gentleness, modesty, melancholy, etc., though extremely different, are all beautiful; because the qualities they express are the objects of universal interest and approbation." In this short discourse he mentions eighteen different qualities each of which is expressed by a different tone of the human voice. If there are so many detectable shades of human tone it must be very easy to detect the difference in the tone, when, in inspired utterance, it is enriched by the Holy Ghost. A very striking example of the effect of the Holy Ghost upon the tone of the voice in times of the manifestation of His power is to be found when a believer

"SINGS WITH THE SPIRIT."

Those who have heard this kind of manifestation will be struck by the beautiful notes that emanate from those who at ordinary times are unable to sing well: such singing in fact is of different and sweeter tone than can be produced by a well trained voice. Dean Farrar's description of a Pentecostal meeting in the days of Nero is quoted in *Pentecostal Rays* on page 167 and the effect of the Holy Ghost on the tone of the voice when exercising the gift of tongues is mentioned. In the same book (page 209) the testimony of a solicitor of London, "a sound and sober-minded man, whose professional pursuits fitted him to weigh evidence with discrimination and impartiality . . ." is as follows, "The manner and voice are (speaking generally) different from what they are at other times, and on ordinary occasions."

We have now followed the operation of a pure vocal gift from its unseen source to its manifestation. When on the first occasion the disciples were filled with the Holy Ghost, the Spirit took up His abode in the human spirit or the inner man and in that particular portion of the body called the belly. After the first outflowing in the form of "tongues," the power subsided to this physical locality for it was necessary for them to come back to that normal condition. At these times of manifestation either by spiritual gift or apart from these gifts that power rose up from this place to fill their whole bodies and flow out through whichever form of manifestation took place. The vocal organs were not the only

OUTLET FOR THE POWER

of the Holy Ghost for there are instances in the Scriptures of the power of the Spirit being manifested through the hands. It was when Peter and John laid hands upon the Samaritan converts that they received the gift of the Holy Ghost, and the same thing occurred when Paul laid his hands upon the Ephesian converts. Healings were wrought by this method of outflow also, for as Ananias laid his hands on Saul he was healed of blindness, and when Paul laid his hands upon the father of Publius he was healed. By the way of the hands the Spirit of God flowed out of the inner beings of these Spirit-filled believers to others, and in view of this method we shall be justified in accepting the literal of Acts v. 12, "And by the hands of the apostles were many signs and wonders wrought among the people." At times the outflow of power was so great that it could be felt without contact with these disciples but within a few feet of them. In Acts v. 15

we read, "Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them." Evidently similar things occurred in the ministry of Paul for we read in Acts xix. 11, 12, "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." A more definite case still of the transmitting of the power of God without contact is found in Acts xiv. 8-10 when the lame man of Lystra was healed by Paul. "The same heard Paul speak: who

STEDFASTLY BEHOLDING HIM,

and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."

Those who regularly exercise the gift of tongues in private devotion know that they can speak fluently on these occasions without the least sign of that unmistakable urge that precedes the exercise of a vocal gift. Prayer in tongues is the one exception that Scripture makes to this rule, for prayer in tongues operates through a process that is different from the manner in which any other vocal gift operates. When tongues are spoken in the Church meeting publicly and aloud in anticipation of an interpretation the words spoken are inspired by the Holy Ghost but in prayer in tongues this is not the case. Paul points this out clearly in I. Corinthians xiv. 14 when he says, "For if I pray in an unknown tongue, my spirit prayeth . . ." In prayer in another tongue it is the human spirit that dominates the vocal organs and not the Holy Spirit. The words uttered in this form of speaking in tongues are to express the mind of the human spirit, for it is the human spirit that prayeth. Because the Holy Ghost is not dominating the vocal organs the believer is not conscious of the uprising of the power of God within. While the tongues may be prayed in an exceedingly fluent manner the utterance lacks the characteristics of the "rivers" and there is not the same volume nor force in the utterance as in the operation of tongues spoken in anticipation of an interpretation.

The human spirit is the channel of communication between God and man; Romans i. 9 says,

"GOD IS MY WITNESS

whom I serve with my spirit in the gospel of His Son." When the believer is waiting upon God the desires and thoughts of the human spirit toward God sometimes become so vivid and eloquent that they cannot be expressed by the natural language because of the limitations of the believer's vocabulary. In a case like this the human spirit uses the believer's gift of tongues as a readier means of expressing its fluent thought to God. The signal for "prayer in tongues" to operate is a slight impulse in the human spirit which is strong enough on certain occasions to be registered in the body but lasting only for a moment. Sometimes this signal can scarcely be called an impulse, for prayer in tongues functions easily when the believer feels that fulness or joy of soul that is common to times of meditation upon God.

The believer ought to know before he speaks in tongues if he is praying or otherwise, for he may speak

aloud in Church meetings tongues that are prayer, thinking there will be an interpretation. This would be contrary to the instructions of Paul for he says that prayer in the Church should be in the natural language of the one that is praying. His instructions regarding praying with the spirit are in I. Corinthians xiv. 14-17; in verse 15 he says, "What is it then? I will pray with the spirit, and I will pray with the understanding also." It will be noticed that the apostle does not bring the gift of interpretation forward as a means of giving understanding to the listeners of prayer with the spirit. He asks those who regularly speak in tongues to pray

THAT THEY MIGHT INTERPRET,

but prayer in the room of the unlearned must be with the understanding also. In verse 19 he says, "Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words [of prayer] in an unknown tongue." In this scripture he shows that where speech that is known to others can be used in

the Church it must be used. Paul could not have been thinking of interpreting prayer in tongues as the means of praying with the understanding, for interpretation does not operate with the aid of understanding. The utterance of an interpretation is carried along by the force of the outrushing power of the Holy Ghost and thus the words are not the fruit of the understanding. After they have been uttered by the lips they can become the food of the understanding, that is, instead of proceeding from the understanding outward to be uttered the words of an interpretation can only be taken in by the understanding after they have been uttered. In natural speech the words are the fruit of the thought but in interpretation the words produce the thought and minister to the understanding when they are uttered.

In order to avoid praying in tongues in a Church meeting publicly and aloud it is necessary to understand these vital differences between praying in tongues, and tongues that with interpretation are for the edification of the Church.

My Thrilling Days by the Sea of Galilee

By GWILYM I. FRANCIS

DURING my recent extensive tour of Palestine, the three most impressive and sacred moments were:

First. That thrilling moment when I beheld the most sacred of all the places upon this earth; the place called Calvary.

The second thrilling moment was when I reached the summit of the Mount of Olives and from there beheld for the first time the wonderful city of Jerusalem.

And the third thrilling moment was when I caught my first glimpse of the Sea of Galilee.

After several interesting days at Jerusalem and the neighbouring districts we arrived early one bright and sunny morning at the Damascus Gate situated on the North of the City, and set off in a modern car on a wonderful journey to the Sea of Galilee, a distance of over a hundred miles.

Leaving the high hills upon which Jerusalem is built, we descend into the hot and burning valley below: onward we go on a road which is nearly always rising and falling, and Manoah, our swift Arab driver, always managing somehow to miraculously negotiate the multitude of hairpin bends which abound everywhere on these zigzagging and steep Palestine roads; sometimes roads in name only.

The first village to the left

AFTER LEAVING JERUSALEM

is the ancient Nob (I. Sam. xxi. 1); (follow the route with map at the back of your Bible), where Goliath's sword was kept; a little later, on our right, we see, on the top of the hill, the ancient village of Ramah (I. Sam. vii. 17), where the prophet Samuel lived and judged Israel, etc., and after passing by a number of little villages we arrived at the small town of Beeroth, where Jesus was missed by His parents (Luke ii. 41). The next place of interest, we see on our right standing on the ridge of a hill, with a valley on either side, is a desolate moorland covered with ruins which marks the

ancient village of Bethel (Gen. xxviii. 19), the place where Jacob spent his first night away from home, sleeping on pillows of stone; through a few more interesting and historical sites including Jacob's Well near Sychar, where our Lord met the woman of Samaria (John iv.), until we reach that beautiful little town of Nablus, the ancient Shechem (Josh. xx. 7); which lies in a long and narrow valley between Mount Ebal and Mount Gerizim (Deut. xi. 29) (probably the mountains referred to by our Lord in John iv. 20, 21). This little town is set in one of the most beautiful sites in the whole of Palestine.

Another drive north of Nablus, over some very rough camel and donkey tracks, brings us to that historical town of Samaria (I. Kings xvi.) etc., which occupies an important place in Old and New Testament history, and remembered by us through

SOME EXCITING EXPERIENCES,

but we must drive on, and bearing on our right pass through a district rich in Scripture associations, with a series of picturesque glens, over romantic hills covered with cultivated plots, and a succession of gardens and colonies. About twelve miles north of Shechem we pass the fertile plains of Dothan, where Joseph was cast into the pit by his brethren, but again sold to the Ishmaelites (Gen. xxxvii. 17), and at a junction of several roads we pass through that beautiful and important little town of Jenin, which according to tradition is the place where Christ cleansed the ten lepers (Luke xvii. 11-19), and here we enter the beautiful plains of Jezreel (Judges vi. 33), with the great plain of Esdraelon or Megiddo on our left, the scene of so many ancient battles, but which is now covered with large Jewish colonies and settlements. We pass a few more historical Galilean villages such as Shunem (II. Kings iv.), Nain (Luke vii. 11-17), Endor (I. Sam. xxviii.), climb up to a height of about 1,500 feet and reach a flourishing little town with a large number of

square and blue-coloured houses spread loosely over a considerable area of hills and valleys—it is Nazareth—the place where our Lord spent thirty years of His life upon this earth (Luke ii. 51), and it was a great moment in our experience when we were shown the place where the Master worked and toiled. But He is no longer at the bench at Nazareth, but to-day is seated on the right hand of the Father in heaven; no longer as the human carpenter repairing broken ploughs and furniture, but as

THE DIVINE CARPENTER

mending broken hearts, lives and limbs.

After a few hours at Nazareth we leave for Tiberias. Taking the road which passes the Virgin's Fountain we see the women and children drawing the water, and carrying it away, some in earthen vessels, but others in petrol tins; Mary, and very probably Jesus Himself, came to this fountain for water.

As we are about to descend into the valley we pass on our left the little village where the disobedient prophet Jonah was born and buried, the village of Gath Hapher (Jonah i., ii.), and ascending from the valley we arrive at that celebrated little town of Cana of Galilee, and are shown the spot where Jesus performed His first miracle in turning the water into wine, at a wedding (John ii. 1-11).

Another climb, and as we drive along a rather straight road, we see on our left a gradual slope from the road northward, which ends up in a hill. In shape it resembles a very large rider's saddle, and as each end rises like horns, it is known as the Horns of Hattin, but it is significant because it is cited as the place where Jesus preached that wonderful discourse, known as the "Sermon on the Mount" (Matt. v., vi., vii.). Of this country the poet has well written:

But now in beauty and in light we see
The hills and vales of far-famed Galilee.
In Jezreel's vale the corn is waving deep,
Fir, larch, and myrtle grace high Tabor's steep;
In warm Sepphoris' beds the tulips streak
Rivals red Morn when soft her blushes break;
Ten thousand pansies breathe their odorous breath,
And orchards bloom round holy Nazareth;
While birds with song, as cooler eve comes on,
Fill the green groves of bowery Zebulon.

Almost immediately we turn our eyes from

THE HORNS OF HATTIN,

as we proceed along a fairly level road we see in the distance a panoramic scene which we shall never forget.

It was evening and the brilliant sun, now clothed in subdued splendour, like a ball of molten gold, was speedily disappearing over the horizon. The air was almost still save for a slight and soothing coolness which gently wafted from the hills. Suddenly, through an opening in the mountains before us, we beheld in the distance a very large hollow, gradually unfolding until in shape it resembles the human heart, or a pear; in size some sixteen miles in length by some seven miles in breadth in its widest part; in appearance, covered with a large sheet of placid blue.

This sparkling sea of glass, set like a precious and perfect gem in that deeply depressed hollow some 650 feet below sea level, mirrors and reflects upon its face

all the charm and beauty of those rugged hills and lofty mountains within which it is completely enclosed.

In the North, forming a magic background, we see a succession of ranges of mountains, headed by the gleaming, majestic and snow-covered peaks of Mount Hermon. In the East and South-east, which is right before us, rising from the hidden depths with uniform slope, becoming almost perpendicular at the height of some 2,000 feet, towering like the

INVINCIBLE RAMPARTS

of a huge fortress with their craggy summits like disguised turrets, we see the brown, barren and desolate mountains of the Gergesenes. In the West and North-west are the steep hills and the fertile plains of Gennesaret—a riot of colour and beauty, its rugged slopes covered with masses of unique shrubs, tropical plants and beautiful flowers, with an occasional tree here and there around the golden patches of ripened wheat ready for the harvest, all decorously and cunningly woven and interwoven, surpassing the most exquisite design ever worked into the richest of oriental rugs and carpets.

Amid this profusion and medley of light and shadow, of the artistic variation of colour and beauty, in the silence of unbroken tranquillity and peacefulness, in that heart-shaped hollow, lies a beautiful lake, the Sea of Galilee, otherwise the Lake of Gennesaret (because its waters wash the plain of Gennesaret), and also known as the Sea of Tiberias (the only town now remaining on its shores).

Descending along a zigzagging road with its usual numerous hairpin bends, the air becoming hotter and hotter, we soon reach the level of the water by the peaceful little town of Tiberias, which we must pass through as it will soon be dark.

Whilst skipping along the beautiful shores of the lake, and engaged in quiet observation and

DEEP MEDITATION,

those beautiful words re-echo in my mind:

"We fain would speak, but language may not find.
Yet, not like Sodom's waters, here we trace
A holy beauty and a solemn grace;
Though man may now desert yon silent strand,
Fancy will call up forms on wave and land;
A thousand memories treasured still shall be,
And linked throughout all time, fair lake, with thee."

The blessed feet of the Master have hallowed this sacred site; His pitying eye of love and mercy has gazed a thousand times upon this fair expanse of sea and land; His sacred lips have distilled words of pardon and peace to myriads of troubled souls, and His tender hands have graciously touched and cooled many a fevered brow, and gloriously healed multitudes of sick and afflicted folk. Most of His disciples were called from these fair shores, where the sublime story of the gospel of grace has been so gloriously and miraculously enacted.

As the weary sun is taking its final plunge behind those grey and fantastic mountains, we wind our way across the plain of Gennesaret, and arrive at Tabgha, the site of the ancient town of Bethsaida.

Here, amidst the most congenial environments we are to make our abode during our three thrilling days by the Sea of Galilee. It is at a beautiful villa, with its annexed buildings and church, nestling modestly

within a large cluster of tropical trees, consisting of the stately palm, the ever green fir, the tall, pyramidal and aromatic cypress, the fruitful olive, the fragrant orange, the shady lemon and a host of other trees, artistically interspersed with brilliant masses of a large variety of beautiful flowers of gorgeous colouring, presenting a picture which surpasses the wildest imagination. At noon a welcome retreat from the blaze and brilliancy of a fierce Eastern sun, at night

enshrouded by a haunting, romantic yet inspiring realm of tranquillity and restfulness.

Time and space forbids the record of all the gracious influences and impressions inspired by those sacred scenes. Indelibly stamped upon the consciousness is the memory of those hallowed hours amid Galilee's hills and vales. The visit to Palestine has left a lasting legacy of holy inspiration.

From Here, There, and Everywhere

Is there a Network?

In conversation with a sister she informed the writer that years ago she had a remarkable vision. It was while busy with household duties—peeling potatoes, in fact. She saw a great beast, and recognised it to be Satan. Round the earth this beast had placed a great network. It was a network that held the whole world in complete bondage. There was only one body of people that could get through the network—it was those who were washed in the precious blood of Christ.

In Bondage.

A sister was a Seventh Day Adventist—in bondage to the law. She was, however, influenced to attend Pentecostal meetings and to seek the Baptism of the Holy Spirit. She testifies as follows:

“My husband told me those people said they had the Holy Spirit, and suggested that we should get down on our knees and ask for Him. But I stoutly affirmed that I had it. However, I thought if my husband wanted to pray, it would not hurt me to kneel with him. So we both got down by one of the benches, and my knees had barely touched the floor when a wonderful vision opened before me. The Lord drew back a pair of curtains before my eyes, and I saw the meeting of the Seventh Day Adventists. The Spirit said to me, ‘These are in bondage’; and the curtains rolled together, hiding them from my view.

“Next He drew back the curtains again, and I saw the meeting of the Pentecostal people whom I had been mocking and deriding in my heart. The Lord said to me, ‘These are My people.’ All my strong belief in Adventism, the Seventh Day Sabbath, keeping the Law, etc., had vanished; and I saw how Jesus alone was all my plea, and nothing but His precious blood was needed for my salvation. ‘For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast’ (Eph. ii. 8, 9).”

Divine Healing and Methodism.

At the Methodist Conference in Bristol the question of Divine Healing was discussed. A press report is as follows:

“For the first time in the history of Methodism the question of spiritual healing was raised at the annual Methodist Conference, which ended at Bristol yesterday. The Rev. Leslie C. Weatherhead, a well-known psychologist, of Leeds, moved a resolution suggesting

a special committee to consider the whole question of spiritual healing.

“‘Some of us want a great church to make a great pronouncement upon a great subject,’ declared Mr. Weatherhead. ‘But we feel that the first thing to do is to appoint a committee which would have the powers rather of a commission of inquiry.’”

Spiritual in origin.

“‘There are a large number of people who are ill whose trouble is not physical in its origin and not mental. It is spiritual. The disharmony is not of the body, and not just between the mind and the world of affairs. It is a disharmony between the soul and God.’”

“‘We also feel that there are a great many methods practised under the heading of spiritual healing which are not altogether sound.’”

“‘Some of us feel that all methods which are hostile to the finding of modern medicine and surgery are not to be regarded as sound methods, and that any method which is to be practised must be one which is going hand-in-hand with the discoveries of medicine and surgery.’”

“‘We want a committee of doctors, ministers and laymen to find out what methods are sound, to correlate ideas, to collect evidence and to see if any valuable rapprochement is possible in the future between our profession and the medical profession.’”

Our comment upon this is as follows: The Methodists are discussing Divine healing through *natural* means. But we believe that Divine healing can be much more than this—it can be Divine healing through *supernatural* means.

The Poor Jew.

The Town Council of Osan, a small place on the Mosel, issues a by-law as follows: “No Jew or Jewess may buy a house or a piece of land. No workman, business man or other fellow-citizen will obtain a municipal contract if he does business with Jews or supports Jews in any way. Buying from Jews signifies betrayal of people and nation.”

These Beauty Contests!

The many beauty contests with, in some cases, a sad commercial side added, have brought forth an open protest from a vivid lady writer. She said:

“Yesterday, behind closed doors at the Grand Hotel, Torquay, fifteen of you, each with the face of an angel, went through the final stages of a prolonged martyrdom. From head to foot you were examined as

mercilessly as if you stood in the slave-market of the pre-Christian era.

"Has the business of being a beauty queen been all you dreamed it would be? Has the golden key of your beauty opened the magic door on a world of unimagined glamour and happiness?"

"Here is your chance. Why not try to start a new tradition in the tawdry world of beauty contests? A tradition of beauty that is more than skin-deep?"

We especially draw attention to the words: "A tradition of beauty that is more than skin-deep." Such beauty is found in the heart controlled by the Lord Jesus Christ.

An unusual way—but try it.

"If we use the power which He has bestowed upon us," said Dr. Chapman, "we must go back again and receive a fresh supply."

"I came into a special spiritual blessing October 16th, 1892. It was under the direction of Dr. F. B. Meyer. One sentence in his address changed my life, but I had my spiritual difficulties after that.

"I met Dr. Meyer once at Northfield and told him about them as we stood together just outside of Mr. Moody's house, and he said to me, 'Have you ever tried to breathe out three times without breathing in once?' and I thought it a new breathing exercise and told him 'No,' and he said 'Try it,' and I tried it and found that I could breathe out once only and then I must breathe in, and my friend told me that that was my difficulty.

Said he, 'You must always remember that you breathe in before you breathe out, and that you make your effort to breathe in and make none to breathe out, and that your breathing out is in proportion to your breathing in,' and he said, 'You must breathe in always more of the Spirit than you breathe out, and keep constantly breathing in, and this is the secret of spiritual power.'"

A comment on the above.

It was a busy day when the above illustration was noted. But it was just the help required. "It works"—it worked for me. It will work for you.

A pathetic Request.

A pathetic but powerful request was received at the Keswick Convention this year. It was a cablegram from Abyssinia which read:

"The Emperor of Ethiopia earnestly requests British Christians to assist by prayer averting crisis." Needless to say the request was responded to. Let us respond also, and pray that righteousness may prevail.

Worth Consideration.

Since 1919 the nations of Europe have signed no fewer than 200 treaties to guarantee peace. And war is more threatening than ever, to-day. In fact, a series of small wars and revolutions have been kept going all this time. "When they shall say peace and safety; then sudden destruction cometh upon them."

Have You Heard?

That the new term at the Elim Bible College commences on Tuesday, 10th September.

That a Conference of Crusader Secretaries, Cadet Leaders, and Sunday School Superintendents is to be held at Elim Woodlands on 21st September.

That the fact that we recently asked Church Secretaries and Treasurers to notify their change of address to Headquarters does not imply that we do not desire other Local Church Officers to do the same. It would be appreciated if all holding Local Church appointments would always advise the Field Superintendent without delay whenever they change their address.

That great improvements have been made at the Crystal Palace during the past year, and that it now possesses what is probably the finest collection of statuary in the world.

The crystal fountain in the South Transept, which is the largest in the world and is thirty feet high and contains four tons of brilliant crystal and

cut glass, has recently been illuminated by the latest electrical devices. The alternate red and blue Neon tubes, controlled by a multi-way flasher, produce a rainbow effect as one moves round the fountain, while the upper portion is illuminated by coloured flood-lights, the colours being beautifully reflected in the glass and the water.

That the statement that all sense of size is lost in the colossal Crystal Palace is illustrated by the fact that in the South Transept the Big Clock, which is the largest in the world, is forty-two feet in diameter and the average London street with all its traffic would pass easily through the face.

That on Saturday, 7th September, this immense building will house thousands of Foursquare Gospelers, whose chief attraction will be the presence of the King of kings.

That everybody should secure a programme of the Crystal Palace meetings, even though they may be unable to come. The illustrated booklet is much fuller than previously and is obtainable from any Elim centre or direct from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4, price 3d. (enclose stamped addressed foolscap envelope). The Palestine and other lectures are all entirely different from last year's.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor V. S. PRITCHARD

Sunday, September 1st. Mark xiv. 46-59.

"He sat with the servants" (verse 54).

Poor Peter! Only His Lord and himself knew what was passing through his mind as he sat there with the servants. Peter had a way of "getting there"! When there was a will there was a way with Peter! But although he was with the servants he was not of them. He was alone in the crowd! The light of the fire lit up his troubled face, which stood out in vivid contrast, for the servants' hall is usually radiant with mirth and song. But Peter could not sing. How could he sing the songs of Zion in a strange place? He had joined in the hymn after that wondrous feast, but here his lips were sealed, his heart sad, and the enemies' fire comfortless. O Peter, Peter; who can fathom the depths of thine heart, the reason of thy presence? Art thou longing for a sight of thy beloved master, a sound of His voice, a touch of His hand? Ours not to condemn. We must leave thee to Him of unailing love and understanding. He still loves thee and us.

Monday, September 2nd. Mark xiv. 60-72.

"And Peter called to mind the word that Jesus said unto him" (verse 72).

Thank God for the little things that He deigns to use to call to mind His unailing word. Even after a failure consequent on the unheeded forewarning, He is merciful enough to use many means to bring us to repentance. It is so easy in the hey-day of self-confidence to think that others may fall, but not ourselves. But He who knows our frame, forewarns us of our weakness and would have us watch and pray to escape the Devil's snares. Bitter was the lesson that Peter learned by sad experience. It is said, "Fools learn by experience, wise men by observation and reflection." The Lord would have us learn by the word of His mouth." Yet Peter learned afterward, the graciousness of the forgiving heart of Jesus. The cock-crow became the herald of the dawn of a new day of greater allegiance. A heart loyalty born not of self-confidence, but of trust in Him who is able to keep from falling. If the cock-crow afterwards brought tears, they were tears of love, greatly forgiven how greatly he loved.

Tuesday, September 3rd. Mark xv. 1-15.

"The chief priests accused Him of many things, but He answered nothing" (verse 3).

More than once He had formerly answered them. They had tried to "catch Him in His words." But He had answered in such a way that from that time they durst not ask Him anything. Now he was on trial. Such was their tyranny over the people, that it seemed that He was in their toils. It would have been an easy matter for Him to turn the tide upon them, and secure not only His escape and triumph, but their doom. But He sought not His own. He would not justify Himself. His will had been laid down. His followers too are sometimes arraigned before their persecutors. False witnesses are brought forth who make the case look black against the accused. But praise God they need not fear. There is no need to justify ourselves. Our case is in the hands and heart of the mighty Counselor. We need not speak. He pleads for us. There is one that justifieth. Let us when we are on trial, stand still and see the salvation of God.

Wednesday, September 4th. Mark xv. 16-32.

"And they bring Him unto the place Golgotha, which is, being interpreted, the place of a skull" (verse 22).

And unto that place must all come. The sinner for salvation, the sick for healing, the sore for balm, the lifeless for life, the hopeless for assurance. Wonderful place; where I first saw the light. The place of a skull. To this place we must come for emptying! Naaman said "I thought surely"—Nicodemus said "How can these things be?" Peter said "Be it far from Thee." But God says "My thoughts are not your thoughts." How many have been robbed of the fulness of God through carnal reasoning, bringing their own thoughts to bear upon the Word of God. How many miss the blessed gift of the Holy Ghost through a mere knowledge of the letter of the Word. The saint too must come to Golgotha, to be emptied of self opinion of the Word. "Brainy" ideas must go down before the wisdom of God. It may be foolishness to the world and the worldly-minded believer, but God's way of filling is to first empty.

Thursday, September 5th. Mark xv. 33-47.

"And the veil of the temple was rent in twain from the top to the bottom" (verse 38).

That glad news elicits a Hallelujah! How often in prayer and praise we have said these words, yet how little we know of the immensity of the glorious fact. When the hand of God reaches down to earth as it did on this occasion,

mighty deeds are accomplished for eternity. We read of a door being opened in heaven; truly this was a door opened by heaven on earth. A way to heaven. The rent veil is the Father's voice. Henceforth He has been for ever saying, "Come unto Me." The open veil gives hope to the sinner, for the blood has been shed, the redemption price paid, the pardon offered. It also gives cheer to the saint, for the blood yet speaketh its omnipotence. O Father teach me more of the deep meaning and power of the open veil. Teach me to enter into the sanctuary by the new and living way, there to hold sweet converse with Thee. There shall perplexity be turned into peace, weakness to wealth, and health, and wisdom. There shall I lose myself in Thee. For Thou dost call me within to enrich me with Thyself.

Friday, September 6th. Mark xvi. 1-8.

"It was very great" (verse 4).

But God was greater! Love, desirous of practical expression, often meets with very great obstacles. But God is ever ready to roll them all away. All that He desires is the offer of the sweet spices of tender gratitude. To those coming with such He prepares the greatest surprises that omniscience and omnipotence can plan. The power of the Highest comes down redeemed spirits to greet, and man communes with heaven. The first epistle to the Church was written largely upon the hearts and faces of those who did what they could, and in so doing were richly rewarded. They had gazed upon glory and all that met them knew it. The burden of their hearts had rolled away. God had performed it. All glory to His Name! While they had been wondering how, God had moved! Fear not dear heart; the great stones of men are as nothing to our God.

Saturday, September 7th. Mark xvi. 9-20.

"The Lord working with them" (verse 20).

What marvellous condescension! He says "Go," but, bless His name, He is with us. A marvellous co-operation. What can withstand it. The crowned Christ linked by eternal love and power with consecrated converts. Hallelujah! We are not alone in the gospel work. He who said, "Lo I am with you always," is true to His word. Oh what a difference it makes to the worker when the Master is about! We are not time-servers; our eyes are on Him who is working with us. He knows the peculiar disposition and aptitude of each worker. The very word or sign of encouragement, warning or approval that each needs. No single worker misses His attention. His vigilant love forestalls every difficulty. His wisdom outwits every tactic of the enemy. Everyone of His followers have their place in the ranks. Pulpit or pew, field or city, kitchen or drawing room, land or sea, home or abroad. Wherever He has placed you, be of good cheer. He is working with you.

THE greatest fact of past history is that Jesus Christ has been here on earth. The greatest truth of the present is that He is now at God's right hand as our Mediator and Intercessor. The greatest prophecy of future events is that He is coming back to earth in power and great glory. These three appearances of our Lord Jesus Christ are the connecting links of dispensational truth.

Three appearances. We have these three appearances set forth in the ninth chapter of Hebrews. In verse 26 it says, "Now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself." In verse 24, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." And in verse 28 we read, "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin, unto salvation."

The ministry of our Lord Jesus is threefold; and our deliverance through that threefold ministry is a threefold deliverance; and our attitude toward Him for a threefold deliverance through His threefold ministry is a threefold attitude.

Three announcements. We now propose to trace these three lines in the Word of God. The threefold ministry of Christ was announced by

TWO HEAVENLY MESSENGERS

on three different occasions. First, the announcement of His death was made on the Mount of Transfiguration (Luke ix. 29-31), "And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. And, behold, there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem." Second, at the grave of Jesus, two heavenly men, also dressed in white garments, appeared and announced His resurrection, saying, "He is not here, but is risen. Come, see the place where the Lord lay." Third, in the first chapter of Acts, verse 11, His future ministry is announced by two heavenly men. They were dressed as were the others. On the first occasion the names of the heavenly messengers are given—Moses and Elijah. Here, the messengers announce His coming: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The first two announcements have had a literal fulfilment. On the same ground of authority and by the same rule of interpretation, God's Word—the rule established by fulfilled prophecy—we look for a literal fulfilment of the third announcement made by the heavenly messengers, namely, that

The Threefold M

By R. E. Mc

the same Jesus will come again and will be seen just as plainly and as truly as He ascended.

Three titles. In the Word of God are given to Jesus a number of names and titles descriptive of His dispensational ministry and offices. He is called "Prophet," "Priest," and "King." When He was here on earth He was Prophet. At present He is our Priest. When He comes again He will be our King. He is called also, "The Faithful Witness, the First Begotten of the dead, and the Prince of the kings of the earth" (Rev. i. 5). In His past ministry He was the Faithful Witness. In His present ministry, He is the First Begotten of the dead. In His future ministry and office He will be the Prince of the kings of the earth. The Scriptures say that at that time God will show "who is the blessed and only Potentate, the King of kings, and Lord of lords" (I. Tim. vi. 15). In His absence many potentates have exercised authority in the world; but the time will come when Jesus Christ, the rightful Ruler of the universe, will assume authority and take the reins of government into His own hands. Then God will show who is the blessed and only Potentate, when every king, ruler, sovereign, or potentate that ever has ruled in the world shall lay the sceptre at the triumphant, glorious feet of my Lord, and—

Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.
From north and south princes shall meet
To pay their homage at His feet;
While western empires own their Lord,
And savage tribes attend His Word.

Shepherd titles. He is called, "The Good Shepherd," "The Great Shepherd," and "The Chief Shepherd." In the past He was

THE GOOD SHEPHERD.

We read that the Good Shepherd gave His life for the sheep. At the present time He is the Great Shepherd. We read, "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb.

Ministry of Christ

McALISTER

xiii. 20, 21). When He comes back again He will be the Chief Shepherd. Peter exhorts elders, "Feed the flock of God . . . not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I. Peter v. 3-5). Thus we see that the Good Shepherd gave His life for the sheep; that the Great Shepherd is working in us both to will and to do His good pleasure; and that

THE CHIEF SHEPHERD

shall appear to judge His undershepherds. Of that day we read also, "Then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father," etc. (Matt. xxv.).

Pictured in the Psalms. Another picture of the threefold ministry of Christ is given us in Psalms xxii., xxiii. and xxiv. The 22nd Psalm opens with the heart-rending cry of the Cross, "My God, My God, why hast Thou forsaken Me?"; and in it are found other prophecies which were fulfilled at the Cross: "All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighteth in Him."

"They part My garments among them, and cast

CAST LOTS UPON MY VESTURE."

Psalm xxiii. describes His present ministry: "The Lord is my Shepherd," etc. The keyword of this Psalm is, "I shall not want." I shall not want for a shepherd; for, "The Lord is my Shepherd." I shall not want for rest; for, "He maketh me to lie down." I shall not want for drink; for, "He leadeth me beside the still waters." I shall not want for restoration; for, "He restoreth my soul." I shall not want for a leader; for, "He leadeth me in the paths of righteousness for His name's sake." I shall not want for companionship, even in the greatest of troubles; for, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." I shall not want for comfort;

for, "Thy rod and Thy staff they comfort me." I shall not want for food; for, "Thou preparest a table before me." I shall not want for anointing; for, "Thou anointest my head with oil." I shall not want for anything; for, "My cup runneth over." I shall not want in this life; for, "Goodness and mercy shall follow me all the days of my life." I shall not want in eternity; for, "I will dwell in the house of the Lord

for ever." What more could we want? We have everything in Jesus and Jesus everything.

Psalm xxiv. tells us of His future ministry, when He shall rule over the affairs of this earth. It reads, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods."

A threefold deliverance. Thus we see the threefold ministry of Christ. Now, through the threefold ministry of Christ, past, present and future, we have a threefold deliverance. The Apostle Paul says, "Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us" (II. Cor. i. 10). We are delivered from the guilt and penalty of sin by Christ's past ministry at the Cross, where He became our legal representative and took upon Himself our sin and

DIED IN OUR STEAD,

"the just for the unjust, that He might bring us to God." If, for a criminal offence, a man is sentenced to capital punishment, and if, when the day of execution arrives, he is pronounced dead by official authority and it goes on the court records that he has satisfied the law's demands, he is free from all further demands of the law—because he is dead. We cannot serve a summons on a corpse. Now if this man becomes alive again after being pronounced dead by official authority, he is still free from the law's demands. Jesus Christ took upon Himself our sins. God condemns sin in the flesh and executed the sentence in Jesus Christ at Calvary's Cross. Jesus was pronounced dead by official authority, but after being pronounced dead by official authority, He rose again—

Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives for ever with His saints to reign,
He arose! He arose! Hallelujah! Christ arose!

Being our substitute, we were in Him when He died; and we were in Him when He arose. The Scripture declares that we were raised up and made to sit together with Him in heavenly places (Eph. ii. 5, 6). Thus we are delivered from the guilt and

(continued on page 556).



The Elim Foursquare 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.

September 7th.

ONLY a few more days and then (D.V.) the great Foursquare gatherings in the Crystal Palace will be in full swing. One can almost sense the spirit of eagerness and expectancy which obtains amongst so many of the Lord's people as this great day draws nearer. Thousands will be present who have been on former occasions, and to them it means so much. There will be many there for the first time, to them all the wonderful inspiration and enthusiasm of this great demonstration will come with almost overwhelming surprise. Far beyond their utmost expectations will be the glad realisation of this day as they are caught in the vast tide of worship and praise, and borne upwards into the presence of God. We would urge all our readers who can possibly be present not to miss these monster meetings. To look upon those thousands of radiant faces, lit with the glory of an eternal hope, will more than repay any expense involved in a visit to the Crystal Palace. To those who may be feeling run down spiritually these gatherings will serve as an excellent tonic; it will send them away with fresh stimulus to service, and with new and clarified vision of life's possibilities and responsibilities.

The Birth Rate.

ONE thing that is of vital importance to the nation and to the Church is the birth rate. A declining birth rate soon creates alarm in the minds of those who are responsible for the government of a people. A Church which is losing more people than she is gaining must soon become bankrupt from a membership point of view. She cannot afford to ignore such a state of things. It is the Church that is on fire with Holy Ghost passion and zeal that will give birth to souls. But another most important aspect of Christian ministry is that of rearing the children that are born into the Kingdom. To be able to record large numbers of converts and be unable to bring them on unto maturity in the Lord surely reveals a sad lack in the spiritual life of such a fellowship of God's people. There is of course the danger of serious leakage here. Birth must needs be followed by careful and competent handling. Perhaps the most important factor in the rearing of both natural and spiritual children is proper feeding. Growing children require suitable food to meet the demands of their developing physical life. Careless treatment here must lead to serious consequences later in life. Blessed is the ministry that prayerfully leads its spiritual babes on into deeper things of the Christian experience. Such a ministry will have great cause for rejoicing in after years when these babes in Christ shall have developed into full-grown believers.

Elim's Coming of Age JUBILEE APPEAL FUND

In last week's *Elim Evangel* we referred to a special effort to be made throughout Elim to clear the work of all financial commitments, so that our Coming of Age next year might also be celebrated as a Jubilee.

For some time past owing to our financial liabilities we have not felt free to open up new work to the extent that we have desired. We are relying on every friend of Elim to help us in this task which we have set ourselves.

The first opportunity for making donations to the Jubilee Appeal Fund will be at the Crystal Palace on the 7th September. Look out for the stall marked "Elim's Jubilee Fund," next to the usual stalls in the South Nave. This will be open at the following times, when the under-mentioned will thankfully accept your gifts:—

12.30 to 1—Principal George Jeffreys.

4 to 4.30—Pastor E. C. W. Boulton.

4.30 to 5—Pastor E. J. Phillips.

5 to 5.30—Pastor P. N. Corry.

9 to 9.30 approx. (immediately after the evening service)—Pastor P. N. Corry.

CRYSTAL PALACE

SEPTEMBER 7th SPECIAL FEATURES

include:

Divine Healing Services to be conducted by Principal George Jeffreys—Meetings for those seeking the Baptism of the Holy Spirit—Baptismal Service—Communion Service—Elim Crusader Rally—Sunday School and Cadet Rally—World Crusade Meeting—Special Singing by various Choirs—Service of Immortal Music—Lectures on the Tabernacle—Palestine Customs—Second Advent—Archæology—Inspiration of Scripture, etc. Great United Meeting in the Centre Transept at which Principal George Jeffreys will preach.

Secure your tickets without delay (see cover ii).



New Elim Church at Middlesbrough

Principal at the Opening

By Pastor CHARLES JOHNSON

IN 1904, when Wales was in the throes of a great spiritual revival, the Welsh Baptists built "Jerusalem Church." One of the sons of the Principality, Principal George Jeffreys, accompanied by his pianist, Pastor A. W. Edsor, came to Middlesbrough on a recent Saturday evening to re-open this building as a permanent centre for Foursquare Revivalism. Memories were awakened of the glorious meetings conducted by the Principal and his Party in the Town Hall when over 400 accepted the Lord Jesus Christ as their Saviour.

In order to accommodate those who had been patiently waiting in queues for almost two hours beforehand, extra seating was acquired from a neighbouring church and every available space was utilised as standing room. At express speed willing hands removed windows from their sockets and doors from their hinges for the benefit of those who, failing to gain admission, thronged around the doorways. Our beloved

leader's timely message reminded us of God's marvellous condescension to dwell among mankind and, as decisions for Christ were registered, with one heart we responded "This is none other but the house of God and this is the gate of heaven."

The service is over and now the Principal is surrounded by those who bless the day he first sounded forth the Foursquare Gospel in their town and they join him in hearty songs of praises. Standing by his car, this modern John Wesley makes a final appeal to his people. "Stand true to the grand old Bible for which your fathers lived and died." He reminds all within sound of his voice, "The whole world is preparing for the battle of Armageddon and the only place of safety is in Christ." Alas, the Principal must leave for other fields of labour but some day we shall meet again where there are jasper walls, pearly gates and golden streets. This is the New Jerusalem, the city which lieth foursquare.

THIS MOMENT

ANNIE JOHNSON FLINT

He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

He's guiding me now,—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm and sin.

He's guiding me now,—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now,—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when He stays my hand.
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labour of love I share.

The Lord Hath Spoken

R. E. DARRAGH.

B. TETCHNER.

The Lord hath spo - ken, Spo - ken to my heart, His Word so
pre - cious Bade my fears de - part; I rose and fol - low'd As He led the
way, . . . Hap - py in His presence, My dark - ness turn'd to day.

Copyright.

Bible Study Helps

CHRIST SUFFERING FOR US.

1. To bring us unto God—a **new access**. (I. Pet. iii. 18).
2. Our death unto sin and unto life—a **new death** (I. Peter ii. 24).
3. That we might be made the righteousness of God in Him—a **new standing** (II. Cor. v. 21).
4. That we might receive the promise of the Spirit through faith—a **new spirit** (Gal. iii. 13).
5. That He might leave us an example—a **new example** (I. Pet. ii. 21).
6. That He might redeem us from all iniquity—a **new redemption** (Titus ii. 14).
7. That He might deliver us from this evil world—a **new deliverance** (Gal. i. 4).
8. That we might live together with Him—a **new fellowship** (I. Thess. v. 10).

ONE GOSPEL—DIFFERENT PHASES.

- Gospel of God—the Author.
- Gospel of grace—the Ground.
- Gospel of Christ—the Subject.
- Gospel of our salvation—the Application.
- Gospel of the kingdom—the Result.
- Gospel of the glory of God—the Ultimatum.

The Threefold Ministry of Christ—continued

the penalty of sin by His past ministry at the Cross.

We are delivered from the power and dominion of sin by His present, glorious life. The law of the spirit of life in Christ Jesus makes us

FREE FROM THE LAW

of sin and death (Rom. viii. 2).

Although we are delivered from the guilt and penalty of sin by His past ministry at the Cross, and from the power and dominion of sin by His present ministry, we are still living in a present evil world, surrounded by sin on every hand; but when Christ inaugurates His future ministry, we shall be delivered from the presence of sin. We shall be caught up to dwell with Him in that city where nothing shall enter that defileth, or worketh abomination, or maketh a lie.

Our threefold attitude. Now, because of this threefold deliverance through the threefold ministry of Christ, the Christian has a threefold attitude toward Him. This attitude is summed up in I. Corinthians xiii., in three words—faith, hope, love—"Now abideth faith, hope, love." Faith looks back to the Cross, reckoning there the salvation that Christ has procured. Hope looks forward to His coming, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13). Love looks up into His face and worships Him. Every time we come to the communion table of the Lord we assume this attitude. Paul says, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come" (I. Cor. xi. 26).

WE LOOK BACK TO THE CROSS,

and forward to His coming, and up into His face. This table is the longest table in the universe. It

bridges the chasm between the Cross and the Throne. One end rests on the Cross, the other on the throne. And, as God's people in loving trust surround the table, the Father looks down upon "My beloved (sons) in whom I am well pleased." We have had a great many sermons on faith. Rightly so. We have had many on love, which is quite proper; but we have not had so many on hope; and yet hope stands out conspicuously in the Word of God: "We are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. viii. 24, 25). "Now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure" (I. John iii. 2, 3). "The God and Father of our Lord Jesus Christ . . . hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to

AN INHERITANCE INCORRUPTIBLE

and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I. Peter i. 3-5).

Yes, the Scriptures declare that this hope is "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. vi. 19, 20). May the Lord ever help us to live in the threefold attitude of faith, hope and love, because of our threefold deliverance through the threefold ministry of our Lord Jesus Christ.

CONTENDING FOR THE FAITH

Scattering the Seed of Life—Gleaning in the Harvest Fields.

BRIGHTON CONVENTION SERVICES.

Inspiring Gatherings.

The following newspaper reports reveal somewhat of the blessing enjoyed during the recent August Convention at Brighton. They are taken from the "Sussex Daily News."

FERVOUR AT A GOSPEL MEETING.

Elim Convention at Brighton.

The Elim Foursquare Gospel Convention, held at the Tabernacle in the Brighton Lanes throughout the week, came to a triumphant conclusion last night, when a large congregation sang hymns and religious choruses with tremendous fervour, and many folk stood to give testimony of healing.

Emotionalism? Perhaps, but there was no mistaking the joyfulness and sincerity of all these people.

GOD AND THE WORLD.

Pastor James McAvoy preached vigorously and eloquently with the Divine Way as his theme.

"All the religions in the world are trying to find God," he said. "The only religion in the world which teaches that God is trying to find man is the religion of Jesus Christ."

"Men are not seeking God. The world is straying far from the God of the Divine Revelation. While men are depraved in their hearts they do not want a God of power, a God of love, a God of justice.

"We do not realise that we are lost until God comes seeking us and finds us. God is not only seeking us. He is succeeding in finding us. God knows no defeat."

Pastor J. McWhirter (President of the Crusaders) followed with a meditation on healing.

Pastor R. E. Darragh (Crusader Commissioner) opened the meeting.

BRIGHTON FOURSQUARE GOSPEL.

Non-member speaks at Convention

The Brighton Foursquare Gospel Convention which opened in the Corn Exchange, Brighton, on Monday, was continued in the Tabernacle yesterday evening, under the leadership of Pastor Darragh, who aroused tremendous enthusiasm in the singing of the hymns.

Rev. Allen, B.A., of Belfast, in addressing the gathering, said that he did not belong to the movement, though he had followed it with keen interest. He took a text from Paul's Epistle to the Galatians, and reminded the congregation

how Galatia had been visited by Paul while he was on his missionary journey. He had established Christian churches, and they had obeyed his command with implicit obedience, and they were prepared to sacrifice all that was dear to them if, by so doing, they could promote his happiness and welfare.

IN DANGER.

After his departure the Galatian churches were visited by the Jews who insisted upon the observance of the Mosaic law. The inevitable result was that the Galatians lost their bright enthusiasm for the Gospel, and found in it ceremonialism, traditionalism, and shallow doctrine. Paul then realised that Christianity was in danger. He took up his pen, and the result was the Epistle to the Galatians. His message was that the tree of redemption had its roots in the soil of Divine grace. He made the Cross the measure of all things. To Paul Calvary was not a defeat but a glorious victory, and that was the purpose of Christianity, the transformation of suffering into glorious triumph.

Everyone talked about bearing the Cross, but did it mean the same thing to them as it did to Paul?

UNITED BAPTISMAL SERVICE.

Enthusiastic Gathering.

Bentley. A very blessed joint baptismal service was recently held at Bentley when the Knottingley Church united with the saints at Bentley. A large number of believers journeyed from Knottingley to this meeting. A united choir of Crusaders rendered splendid service during the gathering. The two churches sang most

heartily the beautiful Foursquare Gospel choruses. It was a glorious gathering throughout, and a joy to witness so many believers passing through the waters in obedience to their Lord. Pastor L. C. Quest gave the address, reminding the candidates of the importance of the step which they were taking, whilst to the congregation the preacher pointed out the need of water baptism for those who would follow the Lord wholly. Each candidate testified to Christ's saving power in their lives, whilst one sister witnessed to the healing virtue of the Lord, telling how that after being pronounced incurable by physicians she had obeyed the call of her Master.

SUCCESSFUL ANNIVERSARY SERVICES.

Scholars led to the Lord.

Chelmsford (Pastor A. Wright). The Sunday School Anniversary Services held recently were such as will be remembered for a long time. All glory be to God! All hearts rejoiced to see so many dear boys and girls respond to the call of Christ. It is evident that many of the scholars had passed from death unto life through the faithful ministry of the Word. Thank God for a Saviour who saves children as well as adults. Instead of the usual singing and recitations this year, the scholars, with the aid of the Superintendent and teachers, rendered a Sacred Cantata entitled "The Wondrous Book" by Carey Bonner. A different part was rendered at each service, the series coming to an end on the Monday evening, the final Anniversary Service. The recitations in particular are worthy of special mention, as they were most beautifully rendered. There were large



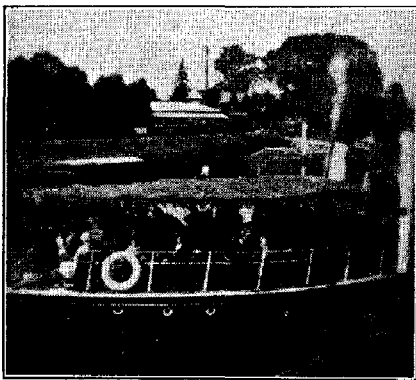
Baptisms
at
Bentley.

congregations at each service, and the testimony of all was "the Lord was truly in the midst." On a recent Wednesday the Sunday School scholars and workers journeyed to Walton-on-the-Naze for the Sunday School Outing, where a very happy day was spent. The party included Ingatestone Sunday School, and with parents, friends, and teachers, numbered over ninety. The Lord richly blessed with fine weather. The Sunday School work is being abundantly blessed of God, and the attendance is slowly rising.

LONDON CRUSADER CHOIR VISITS KINGSTON.

Kingston-on-Thames (Pastor S. Penney). Great blessing was experienced through the recent visit of the London Crusader Choir to this district. It was indeed pleasing to see so many strangers in the midst and many hearts were moved as they learnt of the wonderful work these young people are doing for Christ in the prisons. Does the simple gospel message work when it meets face to face with sin that even the world acknowledges to be sin? The work of the London Crusader Choir is an eloquent answer to such a question. May God bless and mightily use this particular branch of the work.

Here you see a happy snap of some seventy of the Kingston Foursquare



Kingston Foursquare Believers at their outing on the Thames.

Church during a recent outing by steamer to Chertsey. Truly Foursquare people know how to enjoy themselves! The Thames Valley echoed again and again with the songs and praises of the redeemed. The joy of fellowship is truly wonderful.

The Sunday School outing to Littlehampton was also a time of happy fellowship for both the young and the old, and all are grateful to God for the way He is increasing the numbers of the Sunday School.

ANONYMOUS GIFTS.

We gratefully acknowledge the following gifts from donors who wish to remain anonymous:

Foreign Missionary Fund: Leeds (E. and D.), £3; per Miss Henderson, Eastbourne Crusader, 10/-; Aberdeen, £1; Holloway Road sister (M. H.), £3.

Revival and Healing Campaigns: Leeds (E. and D.), £5.

World Crusade: Leeds (E. and D.), £3.

Work in General: Leeds (E. and D.), £2.

A HEARTY INVITATION From the Principal

CRYSTAL PALACE!

Yes, this is a hearty invitation to the great Elim gatherings that are to be held in the world's greatest Exhibition building, for the sixth year in succession, on Saturday, 7th September, 1935. Year after year we have heralded forth the

glorious Foursquare Gospel message, led souls to Christ, ministered to the sick, edified the saints, baptised believers by immersion, gathered together in thousands around the Lord's Table, and filled the crystal avenues

with crescendos of joyous praise. This year will be no exception, for tens of thousands all over the world are praying, and their prayers will be effectual.

By your actual presence increase the number of those who stand for the whole Bible against the bitter attacks of Modernism and Higher Criticism. By your personal support testify to the Foursquare

message of Salvation, Healing, Baptism of the Holy Spirit, and the Second Advent of Jesus Christ, which is unwarrantably assailed by the unbelieving believer. By your active participation help to swell the praises of God's people who believe in the unchanging Jehovah.



Principal GEORGE JEFFREYS.

How quickly time flies! It only seems as yesterday since we first timidly wended our way to the Crystal Palace. The years have indeed passed in quick succession since we set up the Foursquare Standard under its great roof.

Soon the privilege of testifying will be over; therefore do not miss this year's meetings. Everything around points to the near return of our Lord, and it behoves us to avail ourselves of every opportunity to testify such as these gatherings afford.

George Jeffreys.

We reprint above one of the twenty-four pages of the illustrated Crystal Palace Programme, just off the press. It is an invitation to YOU to share with us the blessings of this great day and to testify with us to the power of the Foursquare Gospel message.

The programme this year is considerably larger and contains much more detail than in previous years. No reader of the "Elim Evangel" should be without one. If you cannot come to the meetings, secure your copy, follow the items in the Programme, and enjoy fellowship with us at the throne of grace.

Containing twenty-four pages and cover, the price of the Programme is 3d.—but it is worth double. Secure your copy without delay from the nearest Elim centre, or from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4 (enclose stamped addressed foolscap envelope).

manifested, for at every meeting, prayer, preaching, open air, the Crusaders are there taking part, testifying, to the glory of God.

Many have been the remarks passed by those who do not attend our meetings.

A lieutenant during a recent con-

versation with one Crusader said, "that he himself was a good Roman Catholic, and often passed the open-air meetings exclaiming to his friends that this must be a good religion as it holds the young people, and they normal, bright intelligent. Others love to stand and listen,

remarking on the progress they have noticed.

The weekly meetings have been well attended, being times of real profit and much encouragement, filling us all with a determination to fulfil our motto, "Let us go on."

Answer to the Test

The story is told of a Christian blacksmith who had had a good deal of affliction, and was challenged by an unbeliever to account for it.

This was his explanation: "I don't know that I can account for these things to your satisfaction, but I think I can to my own. You know that I am a blacksmith. I often take a piece of iron, and put it into the fire, and bring it to white heat. Then I put it on the anvil, and strike it once or twice to see if it will take a temper. If I think it will, I plunge it into the water, and suddenly change the temperature. Then I put it into the fire again, and again I plunge it into the water. This I repeat several times. Then I put it on the anvil, and hammer it, and bend it, and rasp and file it, and

it makes some useful article which I put into a carriage, where it will do good service for twenty-five years.

"If, however, when I first strike it on the anvil, I think it will not take a temper, I throw it into the scrap heap, and sell it at a halfpenny a pound.

"Now, I believe that my heavenly Father has been testing me to see if I will take a temper. He has put me into the fire, and into the water. I have tried to bear it just as patiently as I could, and my daily prayer has been: 'Lord, put me into the fire, if You will; put me into the water, if You think I need; do anything You please, O Lord; only, for Christ's sake, don't throw me into the scrap heap.'"

The Indian Chief and the Judge

A GOOD many years ago a Judge lived near to the Indians in America. His daughter, who was a widow, lived with him, and her little son, who was the pet of the family. The Judge was very anxious to live on good terms with the Indians, for there were not many white people in that part of the country, and the Indian when provoked had often set fire to the houses of the settlers, and murdered them.

Some of the tribes returned his kindness and gave him their confidence. But there was one old Chief of a very powerful tribe who could not be won in any way. At last the Judge sent him a message. The answer he sent was that he would call at his house the next morning.

The Judge received the old Chief very courteously, and tried to be as pleasant as he could. He brought in his daughter and her little son. Then he began to speak of his wish for friendship and peace. The Chief listened to what he had to say and answered him:

"Brother, you ask much, and you promise much. What pledge can you give of your good faith? The white man's word may be good to the white man, but it is empty breath to the Indian. Now, if you will trust the Indian the Indian will trust you. Here is this little lad, your daughter's son. Let him go with me to my camp for three days. At the end of that time I will bring him back with my answer."

If a sword had pierced the mother she could not have felt a sharper pain than that which went to her heart. She clasped the boy in her arms and was about to rush from the room with him. The Chief frowned darkly, and rose to leave, too.

"Stay," cried the Judge, kindly, as his lip quivered. "The boy is as dear to me as he is to you. I would not risk a hair of his head. He must go. God will watch over him. He must go."

Who can tell the agony of the mother as she kissed the little lad and made him ready for the journey, and

then set him beside the Chief, and buried her face in her hands.

The Chief did not say a word, but took the wondering child by the hand and led him away.

Three days and three nights. It seemed almost as many years to the mother. Tossing sleeplessly at night, or dreaming and starting at the cry of her darling little boy for help. So the heavy hours passed away till the third day came.

The morning passed by, but there was no sign of the Chief. And now the sun was setting behind the forest trees. The mother pictured her worst fears as having come upon her boy.

The Judge walked troubled from room to room. At last as the day had nearly closed, they saw the Chief coming, leading the little lad dressed as a chief, with eagle feathers in his hair, and a beaver skin about his shoulders and moccasins on his feet. Looking proud and happy in his strange dress, the little fellow marched on towards the house. The mother rushed out with a wild joy and pressed him to her heart.

"Now," said the old Chief, "we can be friends. You have trusted the Indian; the Indian will trust you."

God, too, has spoken, and He will stand by His Word for ever. And He, too, has given a pledge that what He has said He will do. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32).

And He asks you to trust Him, to take Him at His Word. "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" (John iii. 16). Have you believed? Have you trusted? Do so now, for "He is able also to save them to the uttermost that come unto God by Him" (Heb. vii. 25). Come to Him now in simple faith, accept the Lord Jesus Christ as your own Saviour, and you can know you have eternal life! For "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John i. 12).

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.

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BANGOR.—"Armachia" Board Residence, beautifully situated on sea front, convenient to all travel routes; home baking a speciality; highly recommended by Pastors. Apply, The Misses Troughton, 54, Seaside Road. B2146

BLACKPOOL.—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfild Road, North Shore. B2067

BLACKPOOL.—Clean, quiet, comfortable, apartments, Pentecostal; double bed and attendance 3/6, bed and board, 5/6; room for 6 only; ld. car north pier. Mrs. Bailey, 1a, Lyceum Avenue, Whitegate Drive. B2148

BOURNEMOUTH.—"Salaam," 14, Campbell Road, Boscombe; Ideal Christian guest house; every comfort and attention; highly recommended; near sea, chimes, and places of worship; separate tables; moderate inclusive terms. Miss Cavill. B2070

BOURNEMOUTH.—Comfortable and happy holidays at Sunshine Villa, Castlemain Avenue; near sea and shops; separate tables, hot and cold water, bedrooms; personal supervision; board-residence, 2 guineas. B2079

BOURNEMOUTH.—"Kelham" Boarding Establishment; detached house, pleasantly and conveniently situated; near sea, cars; alfresco teas on lawns and games; restful conditions; from 42/- week; stamp: Jones, 9, Walpole Road, Boscombe. B2158

BOURNEMOUTH.—Clean, comfortable apartments or board, 10 minutes sea, 2 minutes bus, h. and c. water, etc., vacancies September. 88, Parkwood Road. B2157

BOURNEMOUTH.—Christian guest house, board-residence, midday dinner, separate tables; ideal position, 3 minutes sea; highly recommended; terms moderate; stamp: Misses Green and Blackmore, 5, Beech Avenue, Southbourne. B2154

BRIGHTON.—Board-residence from 30/6, bed and breakfast 21/6; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B2128

COLWYN BAY.—For a delightful holiday come to "The Ferns," Aelybryn Road, Colwyn Bay; lovely position overlooking sea; modern conveniences; board-residence or apartments. Terms and photo on request, Mrs. Edna Davies. B2118

CORNWALL, NEWQUAY.—Picturesque, Christian guest house, standing in its own beautiful grounds, homely Christian fellowship (a few vacancies for September), suitable for permanent guests, semi-invalids considered; terms from 2 guineas weekly. Apply, Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. B2166

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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.

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire. B2074

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. B2074

HOVE.—Board-residence, quiet, homely, few minutes sea, 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah," 43, Erroll Road, West Hove. B1972

ILFRACOMBE.—Bed and breakfast or full board; sea view, 5 minutes beaches, sea, parks, shops; terms moderate. Mrs. Thomas, 9, Portland Street. B2160

LONDON.—Board-residence in Christian home; gentleman preferred. Sole guest; near tram and tube; good food, breakfast and evening meal, full board Sundays, terms 25/- per week. Mrs. P., 17, Hambalt Road, Clapham Common, S.W.4. B2164

LONDON.—Visitors to London, comfortable bedrooms, own gas fires; bed and breakfast 4/6; or permanent. 16, Beauchamp Road, Clapham Junction, S.W. 11. B2165

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/6; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park, Abercorn 3547. B2049

LONDON.—Christian greetings! Mrs. Barnwell offers to visitors and others, a comfortable, homely Christian residence, happy fellowship, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; easy travelling facilities. B2131

MORECAMBE.—Illuminations commencing August 31st. Apartments vacant, homely and comfortable, 4/- two persons, board optional. Mrs. Raw, 55, Brentlea Crescent, Heysham Road. (Member Foursquare Assembly). B2156

OLD COLWYN, North Wales.—Board-residence, comfortable and homely, all comforts, overlooking sea, grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster). Henblas, Sefton Road. B2130

OLD COLWYN.—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; bathing from house. Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. B2129

RAMSGATE.—Holiday and home of rest; open all year; Christian fellowship; good food, home comforts, close to sea and country, vacancies after August 24th; terms 35/- per week; stamp reply. Mr. and Mrs. Webster, 85, West Cliff Road. B2162

SHANKLIN, I.O.W.—Board residence, or bed and breakfast; two minutes' walk from sea, station and assembly; terms moderate; recommended by Elim workers. (Foursquare member). Mrs. F. Niblett, "Dairy," 45, Atherley Road. Phone 311. B2155

SHANKLIN, I.O.W.—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. B2096

SOUTHEND-ON-SEA.—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2124

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; c.i. throughout; bath, piano. Mrs. Bates. B1971

SOUTHSEA.—Clean homely apartments or bed and breakfast, well recommended; near sea, rail or tram. Mrs. Simons, 29, Gloucester Street, Hyde Park Road. B2159

WESTCLIFF-ON-SEA.—Holidays with Foursquare fellowship. Quiet, lovely position, overlooking park. Near sea, shops, evangelical churches. Bus, station to door. From 35/6, sharing 30/6. Contingent, "Woodlands," 10, Chalkwell Avenue. B2161

WORTHING.—Highly recommended; board-residence, bathing from the house, minute sea front and bus, excellent food, every home comfort, ideal for winter visitors, terms moderate. Forze, 63, Ham Road. B2163

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COMPANION help to widow lady, one who would appreciate a good and refined home, with use of books and piano, must be kind and willing. Mrs. Davies, Bromwylfa, Aberystwyth, Cards. B2132

WANTED, domesticated help for one hour's work daily; live in; small salary. Write, G., 24, Tower Road, St. Leonards-on-Sea. B2151

PROFESSIONAL.

PIANOFORTE lessons by an experienced teacher, very successful with pupils of all ages; moderate fees. Enquiries any morning 10 to 12, or can be arranged; pupils prepared for Assoc. Board of R.A.M. and R.C.M. Mrs. K., "The Haven," 1, Bonneville Road, Clapham Park, S.W.4. B2167

PIANO Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest and most up-to-date method. Two Guineas (all books and postage free) or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368 "Elim Evangel" Office. B1966

BIRTH.

SHERGOLD. On August 12th to Eileen (née O'Connor), wife of Reginald L. Shergold, of General Headquarters Staff, the gift of a son, Eric Michael.

MARRIAGES.

Le CHEMINANT: MAHY.—On August 1st, at Elim Church, Vazon, by Evangelist J. Scott; Mr. Le Cheminant to Miss F. Mahy. Members of Elim Church, Delancey.

McBAIN: NEVILLE.—On August 8th, at the City Temple, Glasgow, by Pastor J. Lees; W. McBain to Catherine Neville. Both members of the Temple.

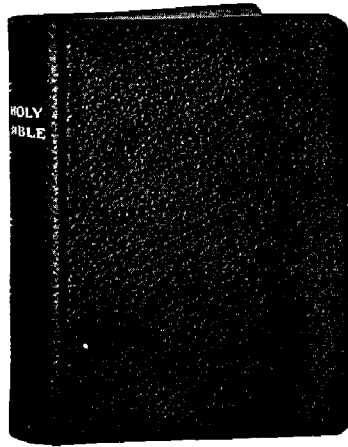
SMITH: LANE.—On August 5th, at Hanwell, W.7, Union Baptist Church, by Rev. C. W. Charrington, assisted by Pastor G. Hillman; Alfred Edward Smith to Ethel May Lane. Members of Elim Tabernacle, Ealing.

WITH CHRIST.

JONES.—On July 11th, Mrs. John Jones, of Swansea. Funeral conducted by Pastor P. S. Brewster.

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of our Special
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See over page 1

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During July and August Only

We are offering a beautiful Bible, bound in leather, in clear Emerald type. Size 6 $\frac{3}{4}$ x 4 $\frac{3}{4}$ ins.

Value 4/-

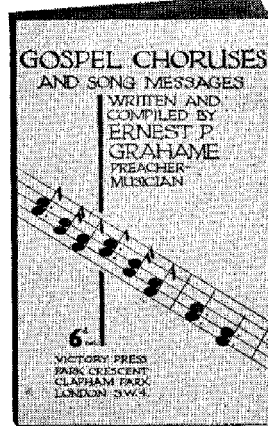
FREE!

To all purchasers of our own publications (including Elim Records and Bible Games) to the value of 10/- (post free in the United Kingdom; Overseas post extra).

See Order Form Below.

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