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The Elim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

Vol. XVII., No. 28

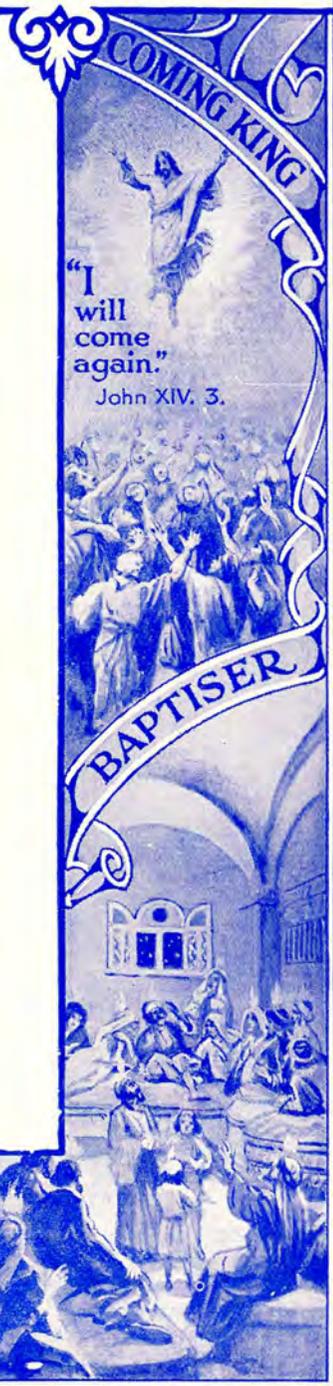
JULY 10th, 1936

Twopence



"I am
come
that
they
might
have
life."
John X.
10.

Lay not up for yourselves
treasures upon earth,
where moth and rust
doth corrupt, and where thieves
break through and steal: But
lay up for yourselves treas-
ures in heaven, where neither
moth nor rust doth corrupt,
and where thieves do not break
through nor steal: for where
your treasure is, there
will your heart
be also.



"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.

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

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

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 28

JULY 10, 1936

Fridays, Twopence

Different Schemes of Prophetic Study

By Dr. FREDERIC W. FARR

THE PRETERISTS.

THE Preterist scheme holds the prophecies of Scripture to have been fulfilled in the downfall of the Jewish nation and the Roman Empire. It thus limits their scope to the first six centuries of the Christian era and makes Nero Antichrist. The events of the Apocalypse are places in the life-time of the writer on the supposition that the book was written to its original readers and must therefore treat only of such matters as they could understand.

On the other hand it is commonly held that the Apocalypse was given to outline the course of the Christian dispensation which has already lasted for twenty centuries. Pagan Rome fell when sacked by Alaric the Goth in A.D. 490. Is it reasonable to suppose that all the prophecies can be crowded into the first few centuries, leaving nothing for subsequent time?

Again, if this interpretation be correct, the warnings of the book must be understood as against heathen idolatry. The Church has already learned this lesson, and there was little danger of her relapse into this; but if a Christian idolatry should arise, and if Antichrist should sit in the temple of God and occasion a great apostasy, the need of such a warning is clearly seen.

Further evidence is seen in the condition of Babylon after her downfall. "Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird" (Rev. xviii. 2). If this was her condition after her destruction, it must be the picture of Papal Rome, and Romanists will not care to admit that.

THE HISTORIC SCHOOL.

The Historic Protestant view regards prophecy as covering the great events that occur during the Christian dispensation. It sees the fulfilment of the prophecies of Babylon and the Beast in the Church of Rome and the Papacy, and interprets prophetic chronology on the year-day system.

It sprang up about the eleventh century among those who began to protest against the growing corruption of the Church of Rome, and of course commended itself to the Reformers in the sixteenth century. It has been criticised because it regards Popery as exhausting all that is predicted of antichristian powers, and also because to a great extent it eliminates the supernatural from the divine judgments.

THE FUTURIST SCHEME.

The Futurist scheme teaches that the prophetic visions of Revelation, from chapters iv.—xix., prefigure events wholly future, and not to take place until just before the close of the present age. It gives Israel a large place in the Apocalypse and expects a personal infidel Antichrist, who will bitterly oppose the people of God three and a half years. It interprets time literally.

This view is the oldest of the three just mentioned as it was the view held by the early Church and by many of the Fathers.

The name is somewhat of a misnomer because it does not relegate all prophecy to the future, but groups it for the most part around the two advents of Christ, referring most of the Apocalypse to the last of Daniel's seventy weeks, which is still future.

It has been criticised by those holding the previous view because it crowds too many events into the short space of three and a half years, and also upon the assumed improbability that God would have given so many and such important prophecies to warn Christians of the end time against a single foe.

Futurists reply to these objections by saying that the space of three and one-half years has already been rendered significant by Christ's earthly ministry, and consistency requires that the Antichrist shall have the same amount of time. Moreover as righteousness has culminated in a single person, it is reasonable to suppose that lawlessness will also.

THE HARMONIC PRINCIPLE.

The Harmonic scheme is so called because of its attempt to harmonise the Historic and Futurist

schools. It is based upon the partial and plenary fulfilment of prophecy.

It admits a partial and historic fulfilment in one age as a sort of miniature rehearsal, and looks for a final and complete accomplishment in the future. The first event to which the prophecy points may be called a fulfilment, to coin a word, and the last may be called the fulfilment.

This fact of double or repeated fulfilment of prophecy finds many illustrations in the Scripture.

The Messianic beatitude in Psalm cxviii. 26,—"Blessed is He that cometh in the name of the Lord," had a germinant and historic fulfilment on Palm Sunday in Matthew xxi. 9. The Saviour in His lament over Jerusalem (Matt. xxiii. 39 refers it to a remote future, when Jerusalem, peopled by restored Jews, shall welcome the Messiah and say, "Blessed is He that cometh in the name of the Lord."

Again Joel ii. 28, 29 receives a preliminary fulfilment on the day of Pentecost, as quoted by Peter in Acts ii. 16, but it is to receive its final accomplishment at the second advent when the whole world is to be Pentecostalised.

In the upper room one hundred and twenty Jews were baptised with the Holy Spirit. When Jesus comes, the Holy Spirit will be poured out on "all flesh." The time is indicated in Joel iii. 1, "In those days," and "at that time."

Again, Matthew xvii. 1-9 is the fulfilment of Matthew xvi. 28, according to II. Peter i. 16-18. Again, Matthew x. 23 may be explained by Luke x. 1.

Compare Matthew xxiv. 14 with Romans x. 18 and Colossians i. 6, 23. Also the following passages relating to Elijah: Malachi iv. 5, Luke i. 17, Matthew xi. 14, John i. 21, Revelation xi. 3.

It is possible that the destruction of Jerusalem in Matthew xxiv. is yet future. Just as many passages of Scripture may be explained by the law of recurrence, so many prophetic passages, apparently obscure, may be illuminated by the law of repeated fulfilment.

Instead of rejecting any prophetic scheme in its entirety, the Harmonic theory enables us to pick out what may be true in each, and combine the products in a definite and coherent system.

The Help of Headwinds

By Rev. T. L. CUYLER, D.D.

HUMAN life is a voyage, but our heavenly Father does not give us the control of the weather. If He did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes, and secure harbours. God is wiser than we are, and He no more consults us than I consult my grass-plot as to when I shall use the mower, or my grape vines as to whether I shall prune away the surplus branches.

On a certain night we are told that Christ Jesus directed His disciples to cross the Lake of Galilee. He knew that a storm was coming, but He did not tell them. They found it out for themselves before they had gone very far; and Peter, who was "an old hand" on that lake, had never known a rougher night or an angrier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lessons that night; and so are some of my readers who are now passing through the storms of trouble, and are enveloped by the darkness of a mysterious Providence. They are learning the blessings of headwinds and what spiritual help they bring to us.

Prosperity very often breeds self-conceit in a Christian, in a Church, and in a nation. We take to ourselves the credit. When we are "hard up" we are apt to call upon God for what we need; when we have got it, we are equally apt to set it down to our own skill or our own seamanship. One of the subtlest forms of sin is self-direction. We ignore God, and set up a will and choose a way of our own. He is too wise and too loving to allow this, and He often sends a stiff gale into our faces for our chastisement and correction. Whom He loveth He chasteneth; the

self-willed and the rebellious are allowed to go upon the rocks.

Headwinds strengthen the sinews and develop strong characters. Many who have attained to the highest work of honour and usefulness were "seasoned" in their youth by sharp adversity.

This same truth applies to the spiritual experiences of God's people. The great purpose of our heavenly Father in this school-life on earth is to develop a vigorous godly character. "Count it all joy, my brethren," said the Apostle James, "when ye fall into manifold trials, knowing that the trying of your faith worketh patience." Afflictions often come upon bad people for their sins; but God sometimes sends afflictions upon good people to make them still better. The hard rowing in the night storm on Galilee proved the disciples' pluck, and gave new fibre to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of a persecuting Sanhedrin and of bloodthirsty Herods.

Adversity bring out the graces and the beauties of the noblest Christian character. As a fine mansion is often concealed in rich summer foliage, but stands out in its architectural beauty when wintry winds have stripped the trees bare, so we find that many Christians shows their graces to better advantage when God has let loose the tempest on them. The furnace of affliction is heated up for gold, not for gravel-stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm, sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was

the deluge of wine that drowned him. Ah, brethren, when in another world we examine the chart of our voyagings, shall we not discover that the headwinds—trying at the time—gave us the most headway towards heaven?

The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and

the welcome voice of Jesus is heard through the tempest: "Be of good cheer; it is I; be not afraid!" As soon as He sets foot in the boat, the tornado hushes into a calm. You may find that it is a blessed wind that brings Christ to you. Welcome Him into your vessel. No craft ever founders with Christ on board. No struggling soul, no afflicted Christian, no sorely tried Church has ever gone down when once the Son of God has come to its relief. The fiercest headwinds and the angriest waves obey His voice; and so will He bring you at last into your desired haven.

A Remarkable Demonstration of Divine Power

I WOULD like to give my testimony to the saving and healing power of the Lord Jesus Christ.

I was brought up in a pious home and amid Christian influences, and I regularly attended a place of worship, but as I got older I drifted away from God.

In the year 1916, whilst lifting a weight too heavy for me I was ruptured and as a result had to wear a steel truss as I had a swelling half the size of an ordinary egg. For seventeen years I continued to wear a truss. In the year 1932, at the age of sixty-five, I commenced with dizziness and a queer stinging in my fingers and toes. My feet ached so badly that I got rid of all my boots and bought new ones. But this made no dif-



ference to me—I was still in pain and could get no relief. I called on the doctor and he told me I had blood pressure and I was not to go very far from home as I might fall in the street. I was also troubled with a bad stomach and the doctor advised me to have only two meals a day and not to take any meat. I followed the doctor's instructions, but gradually got worse, although he used every effort to cure me, but he appeared to give very little hope of my recovery. I suffered agony for twelve months.

About Whitsuntide, 1933, I heard that Principal George Jeffreys was conducting revival meetings in the Olympia Hall, Bradford, so I determined that I would go. I opened my Bible and the chapter which caught my eye was the 14th chapter of John. After reading this chapter I felt God was willing and would deliver me. I went to the meeting on the Whit-Saturday evening and when the invitation was given for those who needed praying for to go out to the front, I went. The Principal laid hands on me and asked the Lord to put right whatever was wrong with me. I felt as if the whole of my body was charged with electricity—I was instantly made whole—all my pain and dizziness disappeared and my rupture was healed. I seemed to have forgotten about the rupture, because the next morning when I dressed, for the first time in all the seventeen years I forgot to put on my truss. Some time later I realised that I had not got it on, so I went and put it on, not realising that the Lord had healed the rupture also. When I got it on to my amazement I felt awfully uncomfortable and I was glad to take it off again. I then realised that the Lord had healed me of the rupture as well. I have never had the truss on since, although I still have it, but only to use as a testimony to what God has done for me. God is faithful to His Word (see John xiv. 12-15). The Lord healed me without money, without price, without knife, and without pain, and I was not only healed, but marvellously saved. To Him be all the glory!

When I got home I had a hearty supper—my stomach was healed also—and I have been able to partake of any kind of food since. I can lift any article without fear and there has not been the slightest sign of a return of the disease, and it is now three years since God healed me.

I went to see the doctor to tell him that I had been for prayer and was healed. He said: "Praise the Lord, I am glad you have been. I also have recommended people to the same source. The Lord takes hold and heals where we leave off."

I heartily praise the Lord for all He has done for me and for prayer offered on my behalf by the Principal.—MR. G. H. CRYER (Pudsey).

When God Leaves Us Alone

By ROY L. LAURIN

And the Lord said, My Spirit shall not always strive with man.—Genesis vi. 3.

A POINTED story went the rounds of interest a few years ago. It was the tale of a farmer who was out in his field looking over a very promising crop of grain.

A neighbour came by and, joining him, said, "What a fine crop of grain you have, neighbour."

"Yes," replied the farmer, "if God Almighty will only leave it alone, it will be a mighty fine crop."

As the story goes, the crop immediately stopped growing, for God left it alone according to the desire of the foolish farmer.

Of course, the story as an actual fact is unlikely; yet its underlying principle is true. The incident is possible, but not probable. Such a report might be true, if God were to take immediate account of instances of defiance of His great name.

But there is value in this story. It opens the door upon a great company of people who, in their attitude, are like this foolish farmer. They want God to leave human affairs alone. They want all marks of divine providence and divine government removed. They want all visible and invisible expressions of God's presence withdrawn. In their spirit, how similar they are to the foolish farmer! They think that if God will only leave us alone, we shall be able to raise a fine crop of human beings.

We have atheists who are militantly organised and engaged in

A CAMPAIGN OF GODLESSNESS.

But these aggressive unbelievers are by no means the only individuals who are asking to be left alone. In every community there are men and women, respected citizens, who, through their negative, indifferent lives, are saying to God: "I want to be left alone." These, in cold unconcern, applaud the Church, but rarely attend it. They agree with Christianity, but never support it. They may know the gospel, but never accept it. And this negative attitude is just another way, a refined and respectable way, of saying: "Yes, if God Almighty will only leave it alone, it will be a fine crop."

But the management of the universe cannot be determined by either man's active opposition to God or by his passive desire to be left to his own contrivances. The shallow objections offered by man in his ignorance merely reveal his limited understanding in contrast to the wider purposes of God.

Do we ever stop to think of what would be the consequences if God chose to leave us alone? The desolation of such a divine withdrawal—with its attendant vacancy, destruction, and arrested progress—would be beyond comprehension.

The answer is startlingly simple: *We should perish. We should perish physically.*

Our daily physical existence depends upon the active presence and participation of God in the affairs of life.

GOD IS NOT DEAD.

His hands are not idly resting upon a golden throne in the heavens beyond the stars. His control of the

ordered events of our universe through an elaborate system of natural law, is as if the very hand of God sustained the restless moving of every sea, the ceaseless blowing of every wind, the careless growing of every blade of grass, and the measured breathing of every babe.

It is by God in Christ that "all things consist," and that "all things" are upheld, "by the word of His power."

Suppose that God should choose to leave us alone by suspending the law of gravitation. That act would mean universal death, because the very moment that law was suspended, every inhabitant of the globe would fly off into space to an instant and certain death. A man could not be chained to the earth, so resistless would be the power that would hurl him from this planet. Gravitation is rather hard on the eggs that fall from our hands but very necessary for the folks who like to stay upon the earth.

A recent report tells of the startling discovery of how close we live to instant destruction, because of our dependence upon a proper balance in the ozonic layers near the stratosphere. In the upper reaches of this stratosphere is

A WALL OF OZONE GAS

which is spread through a considerable space. If compressed for measurement, this gas would be found to be only one-eighth of an inch thick. The report states: "It is astonishing and even terrifying to contemplate the narrow margin of safety on which our lives thus depend. Were this trifling quantity of atmospheric ozone removed, we should all perish. If it were ten times greater, we could not live. Rickets would prevail universally." If man is to continue to live God cannot leave him alone.

We should perish morally.

We are at present in the grip of a violent wave of crime. Why are we in constant terror of the criminal? The answer is that evil lies at the bottom of human nature. And when the world has less of God, it has more of crime. When the world forsakes its churches, it fills its prisons and hospitals and asylums. When the world closes its Bibles, it opens a record of crime and sorrow which is appalling.

What we know as civilisation is a veneer. It is doubtful whether civilisation has actually arrived. The moral nature of

THE UNIVERSAL MAN

is a base disposition which is held in leash by the customs, standards, and laws of society. It invariably results that when these restraints are ignored, man reverts to his original nature.

Where do we get such standards as these? Some may say that their source is tradition, social science, and experience. But every high standard which governs life, so as to insure decency and safety comes from God's laws, chiefly through the Ten Commandments. These commandments form the basis of our social, moral, and civil life. If God should leave us

alone, He would necessarily withdraw His authority from these commandments. And if divine authority were removed, the nature of man is so inherently corrupt that every law in our courts would collapse; every protective standard would disappear; every trace of moral decency would vanish; and we should be plunged into a moral desolation.

We should perish spiritually.

We have not sounded the depth of our desolation until we have seen what loss this world would sustain spiritually if God chose to leave us alone.

There would be no Church. God would be compelled to remove His Holy Spirit from the Church, and this withdrawal would automatically disfranchise the spirituality of the Church and render it only

AN ECCLESIASTICAL INSTITUTION

without divine significance.

In this event, there would not be the voice of righteousness pounding into the ears of a wayward world; nor prophets seeing the future as God sees it and warning a careless age; nor comfort in hours of grief; nor encouragement in days of depression; nor hymns to nourish our faith; nor any of the only food which satisfies the human soul.

This picture of spiritual desolation is more than imagination. The time is coming when this conception will be an actual fact. The time is coming when the restraining influence of the Holy Spirit will be removed at the up-gathering of the Church and men and evil will be left to an unhindered operation of passion and iniquity.

There would be no altar of prayer. God must close His ear to every prayer if He leaves us alone. And in this case the world would become a universal wailing wall at which we should pound our heads and implore a heedless heaven to hear our cry.

Where would the sinner go with his sin, and the sufferer go with his pain, and the sorrowing go with their grief, if God were to leave us alone?

There would be no Bible. God must remove His authority from the Bible if He should leave us alone. This Book is God's voice among us—His own message committed to print. What a desolation a Bibleless world would be! How could we comfort the dying without the 23rd Psalm or the 14th chapter of John? How could we bury the dead without the 11th chapter of John or the 15th chapter of I. Corinthians or the 4th chapter of I. Thessalonians? How could we meet the sinner without the 3rd chapter of John or the 23rd and 24th chapters of Luke? Without this word of divine authority, life with its needs and tragedies would be pervaded with a loneliness and a blackness of despair almost impossible to imagine.

The inevitable outcome.

Thus left without God, we should be left to ourselves. It is one of the absolute laws of the natural world and of human life that anything left to itself degenerates. It is reported that the Finnish courts have upheld the title of the will of an atheist who bequeathed his farm, on his death, to the Devil: "In accordance with the finding of the court, the wish of the deceased is to be carried out by leaving the land absolutely

UNTOUCHED BY HUMAN HANDS

and allowing it to revert to the wilderness condition." The conclusion reached by this court reminds us that

to let a farm or a man go to the Devil, all that need be done is to leave them alone. When God leaves us alone, He leaves us to ourselves; and left to ourselves, by an inviolate law of life, we are left to go to the Devil. The fields so bequeathed by this Finn were soon overrun with wild grass and weeds. Man is no exception to the rule—left to himself, he goes to the Devil.

Judas Iscariot walked in the intimate counsels of Christ for three years. With apparently evil purposes, he decided to betray Christ, and sold Him for thirty pieces of silver. It is said, in connection with this betrayal, that at a certain time, "Satan entered into him." And then after the bargain was consummated by the delivery of the price and Jesus had been taken, Judas, smitten with remorse, went out to find the blackness of an awful night. It was more than a physical darkness, for it covered his soul as well as his eyes. He dared not face life without the Christ he had betrayed. And as he groped in the darkness, the only thing he could find was a hangman's rope. And by means of that rope, he flung himself into eternity. Judas had gone to the Devil.

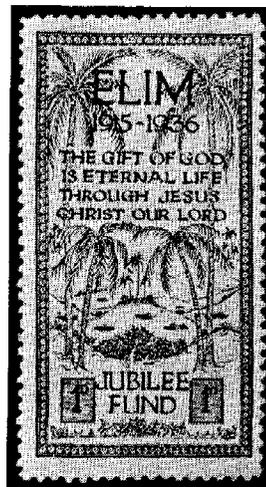
Not left alone.

We may not be Judases all, who for silver will sell God's Christ. But do not forget that Christ is

GOD'S LOST LINK WITH MAN.

And when you sever that link by rejecting that Christ, the whole chain of mercy and goodness and love breaks, and you crash to the bottom of an endless eternity without God.

Remember that Jesus Christ is God's world-wide effort not to leave you alone. He has remembered you—in Christ. He has planned for you—in Christ. He has died for you—in Christ. He has spoken to you—in Christ. He has come to you—in Christ. Heed Him in this day of privilege, lest you be left alone throughout all eternity with the dreadful remembrance that God remembered you, but you would not remember Him.



Do you affix one of these stamps to every letter you write?

Every stamp used:

Is a message to the unsaved.

Makes the Elim work more widely known.

Helps the Elim Jubilee Fund.

The stamps should be affixed to the left-hand bottom corner of the envelope. Price 1d. each (in books of 12 or in sheets) from any

Elim Church or from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4.

Touring the Churches

"Beholding the Grace of God"

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."—Acts xi. 23.

The second part of the Coming of Age Church Tour conducted by Principal George Jeffreys and his Revival Party has been one glorious triumph from beginning to end. In a little over seven weeks no less than thirty-five centres, situated in sixteen different counties, have been visited, with grand results. From the North of England to the South, and throughout South Wales, buildings have been besieged and packed to capacity with thronging multitudes, while the hearts of the people have been aflame with Holy Ghost revival. The first meeting was held at Liverpool and from this city the fire was carried to Southport, Carlisle, Darlington, Middlesbrough, Sunderland, Scarborough, Hull, Knottingley, Leeds, York, Huddersfield, Bradford, Sheffield, Stockport, Glossop, Manchester, Macclesfield, Barnsley, Grimsby, Doncaster, Lincoln, Ashbourne, Nottingham, Southend, Ipswich, Letchworth, Reading, Tamworth, Birmingham, Dowlais, Cardiff, Neath, Swansea and Llanelly. No matter whether the Principal has ministered in churches founded by him as long ago as fourteen years or in public halls of some towns for the first time, crowds have flocked to hear him, and nearly eight hundred decisions for Christ have been registered. The souls that have been saved and the miracles of healing which have accompanied the preached Word give indisputable proof of this Holy Ghost ministry. The signs promised by the Lord Himself have certainly followed, there has been great joy on every hand, and the Bible has become the Book of books in thousands of homes throughout our beloved land. Yes, the second part of the Principal's tour has come to an end but the memory of those heavenly meetings remains.

TO GOD BE THE GLORY GREAT THINGS HE HATH DONE!

Ye Soldiers

E. C. W. EOULTON.

CLAUDE C. SWIFT.

Ye soldiers of the Foursquare Gospel Ar - my, The Lord has
 saved you, His Spi-rit filled you, To tell to all the
 world the won-drous sto - ry, With a - dor - a - tion and ju - bi -
 la - tion, To tread the narrow path that leads to glo - ry.

Copyright.

Bible Study Helps

CHRISTIAN WORSHIP

I. Whom to Worship.

1. The Lord thy God (Matt. iv. 10; Rev. vii. 11).

Because—

(a) "In Him we live and move and have our being" (Acts xvii. 28).

(b) From Him "every good and every perfect gift cometh" (James i. 17).

II. Where to Worship.

1. In secret (Matt. vi. 6).

2. Among fellow Christians (Heb. x. 25).

III. How to Worship.

1. In faith (Heb. xi. 6).

2. In Spirit (John iv. 24).

ETERNAL THINGS IN HEBREWS

1. Eternal throne (i. 8).

2. Eternal Saviour (i. 10-12; vii. 3, 24).

3. Eternal salvation (v. 9).

4. Eternal judgment (vi. 2; ix. 27; x. 27, 30).

5. Eternal life (vii. 16).

6. Eternal priesthood (vii. 21, 24, 25, 28).

7. Eternal redemption (ix. 12).

8. Eternal Spirit (ix. 14).

9. Eternal inheritance (ix. 15; x. 34).

10. Eternal Offering (x. 10, 12, 18).

11. Eternal perfection (x. 14).

12. Eternal city (xiii. 14; xi. 14, 16).

13. Eternal praise (xiii. 15, 21).

14. Eternal covenant (xiii. 20).

FAMILY ALTAR



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

Sunday, July 12th. Psa. lxxvi. 1-20.

"I will declare what He hath done for my soul" (verse 16).

The blessings of God to His people are not secrets. We should embrace every opportunity to make known the goodness of our God. It is by open declaration that the truth can be enjoyed by others. The world has sickened of theory. It knows the Christian platitudes by heart, and wishes it didn't. But it listens when we give an up-to-date testimony of the God who lives to-day. It hesitates in its ridicule when it hears a testimony of its mighty transforming power. It pauses in the midst of its antichristian tirade when it becomes conscious of a faith that is developing in experience. Even the illiterate can become eloquent when he has an experience to show, and he who is slow of speech becomes an orator when the burden of his message is a vital testimony. So let us talk of what He has done. Let us win our neighbours, and our acquaintances, and our friends, aye, and our foes too, by being demonstrative in the matter of our salvation.

PRAYER TOPIC:

"Beaten oil for the sanctuary." That the worship in the communion services become increasingly more solemn and reverent like what was signified by the beaten oil of the sanctuary of long ago.

Monday, July 13th. Psa. lxxvii. 1-7.

"Thou shalt judge the people righteously" (verse 4).

We can with every confidence commit our cause to the Lord. If we have done well we may be sure that He has observed it. Nothing escapes the eye of Him with whom we have to do. And if we have slacked we may be just as certain that He will handle our case according to our demerits. There is none of the earthly misunderstandings with the Lord. This is encouraging. We can, in short, expect one hundred per cent justice when God handles our cause. Knowing this we should live remembering that we shall all appear before the judgment seat of Christ. Our excuses will then appear in all their paltry weakness. They will be transparent to the Judge. We shall also press on despite the discouraging opinions of those who would hastily misjudge us. What if they disobediently judge us now! True judgment will be passed later.

PRAYER TOPIC:

Bless the Bangor Convention to-day dear Lord, so that Pentecostal fire may flow from the lives of the Irish saints, setting ablaze hungry hearts in other denominations in Northern Ireland.

Tuesday, July 14th. Psa. lxxviii. 1-18.

"The chariots of God are twenty thousand" (verse 17).

Take courage, saint of God. Things are not as bad as they appear. Elisha's servant gave up hope when he saw the hosts of the enemy approaching. There

was no sign of divine assistance. His courage fled. And then, in response to Elisha's prayer, the Lord opened that young man's eyes. He saw. God gave him a revelation. The chariots were there before the young man saw them. He needed the revelation of the greatness of his God at the time of adversity. Again I say it, child of God—take courage! The pressure of the enemy is severe. In these days—because they are the latter days, I suppose—he is endeavouring to wear out the saints. He is mustering every available force in a last desperate attempt to become conqueror. And you, believer, look for the promised help of God. May God open your eyes that you may behold that the Lord your God hath of chariots twenty thousand.

PRAYER TOPIC:

For the special Sunday school services in our churches this year to be so signally blessed of God that the Sunday school workers may themselves be deeply helped and encouraged.

Wednesday, July 15th. Psa. lxxviii. 19-35.

"Who daily loadeth us with benefits" (verse 19).

"Hallelujah!" What else can we say? The best things to have are benefits. Remember that possessions are not always benefits. Some of them are very much otherwise, even though they are counted great when measured by earth's currency. There are those who are loaded with possessions who cannot put their finger upon one benefit. One man in Scripture was called a fool. He had loads of possessions: he had to build bigger barns to house them. But it is not recorded of him that he had one benefit. Now the gifts of God are all benefits. Every one of them is beneficial in nature. We profit by possessing them. And they are not few in number. He loadeth us! This is the only kind of load that is not a burden. The world's riches bring sorrow, and turn the hair grey. They are burdens. But what the Lord gives are weighty without weighing us down. They are many, and yet not too many to be bewildering.

PRAYER TOPIC:

Special remembrance of Pastor and Mrs. H. C. Phillips' work at Nelspruit (Transvaal), and for their co-workers on the field who have just left for their stations after being with them for conference.

Thursday, July 16th. Matt. ii. 1-12.

"They departed . . . another way" (verse 12).

All who really see the Lord Jesus Christ go another way. The old way is fraught with danger. There is only one correct way when you have looked upon the Lord Jesus—another way. How did these men get another way? They were warned of God. The new way was in the plan of God, was part of divine guidance. It frustrated an evil design.

It was associated with the foreknowledge of God. It reflected the wisdom of God. It pointed to His resources. Let us who have been called to tread another way remember that we are walking to plan. God in His so-much-wiser counsels plans this other way because it is the only right way. His plans could not be perfected in the old way. If you are trying to walk the old way you must not be surprised that the blessing seems meagre. You are a stumbling block to your own progress. The wonderful bestowals of God are limited to the paths He has laid out. You must provide for yourself if you chose your own way.

PRAYER TOPIC:

Rejoicings that the Principal and party will again hold special Bank holiday services in the Royal Dome, Brighton this year on August 3rd. Pray for these meetings.

Friday, July 17th. Matt. ii. 13-23.

"When Herod was dead" (verse 19).

God knew when Herod was dead. He instructed Joseph accordingly. The latter had left himself entirely to divine guidance. He settled in Egypt, and forgot Herod. Egypt was his home just as long as the divine will decreed. When God wanted him to leave Egypt He would tell him so. And He did. As soon as the difficulty was removed God spoke to Joseph and brought him out of his temporary residence. Oh, for a like confidence! It may be that God has drafted us to some place that we would sooner have never seen. We forget that this is due to some wise prudence on the part of Jehovah. Some danger of which we were not cognisant threatened our welfare. The unslumbering God made plans to save us, and this necessitated taking us out of what we love to call "our latitude." We cannot accustom ourselves to this new scheme, and are inclined to rebel. Wait a little longer, brother, and you will hear the good news—Herod is dead!

PRAYER TOPIC:

That God will bless the message of salvation on the Jubilee stamps affixed to letters, and that God's people will use these stamps freely this year.

Saturday, July 18th. Matt. iii. 1-17.

"In whom I am well pleased" (v. 17).

Such was God's estimate of His Son at His baptism. Jesus pleased God. He would not move very far before He would find that He was not pleasing all men. Jesus Christ has been and is made the butt of the world's criticism. Political extremists laugh Him to scorn. Religious professors tear up His declarations of His own divinity. Unfortunately these critics are blind leaders to a blind multitude. We cannot go wrong if we view Christ from the divine standpoint. God was pleased with Him. That is surely enough for us. And if we have not that view-point let us seek the full vision from God. Later the Son who pleased God was smitten of Him. But that was not that He had failed to retain the Father's pleasure. He had taken upon Himself the world's sin, and as Sin Bearer received the smiting due to sin. Rising from the dead He ascended to the Father—a satisfactory Son.

PRAYER TOPIC:

For those specially tested in body that they may be upheld by grace divine under the enemy's heavy gun fire through bodily suffering.

The Principal Continues His Remarkable Tour OF THE CHURCHES

Wonderful Scenes of Revival in Birmingham's Great Town Hall

By Pastor J. R. KNIGHT

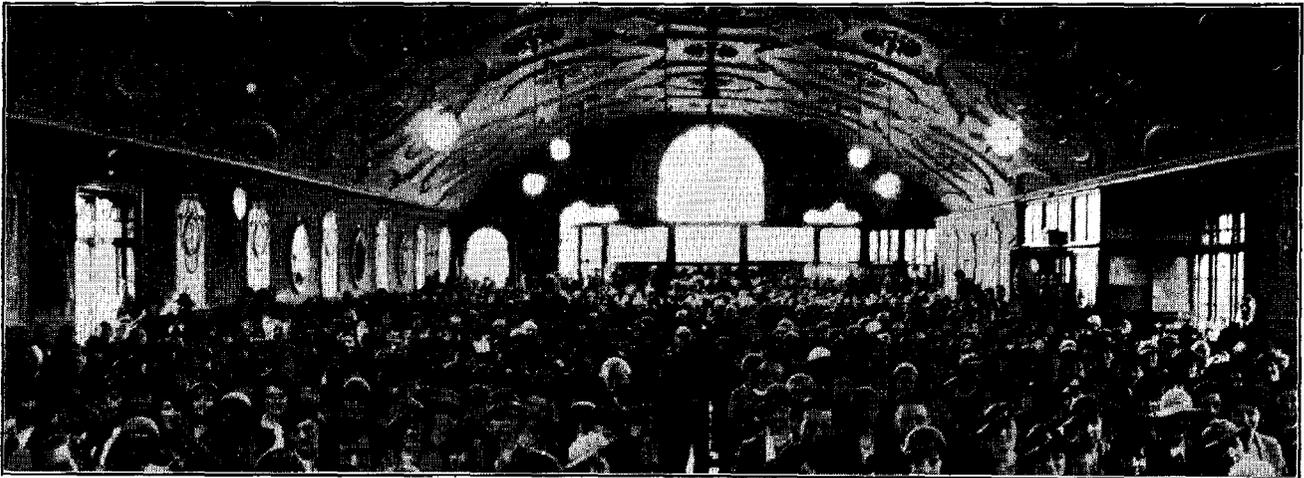
AT last! Days of waiting for the visit of our beloved Principal were changed into moments of glorious realisation, when he entered Birmingham's beautiful Town Hall.

A large congregation eagerly awaited the afternoon service: expectation was high. What joy swept over

the congregation as Pastors Darragh and Edsor led the singing! After an inspiring address and a challenging appeal, thirty-nine took Christ as Saviour.

Soon the platform and aisles thronged with those seeking physical healing. Mighty was the power of God, and many bodies were touched.

An hour and a half before the advertised time long queues of people waited for the evening service. At seven o'clock the building was crowded with over 2,000 hungry souls. What rich provision had God in



The Queen's Hall, Southend, was packed to capacity with enthusiastic crowds, and then many were unable to gain admission, during the Principal's first visit to the town.

Left: Large crowds were to be seen queuing up outside the Queen's Hall, Southend, for the four triumphant revival meetings conducted by the Principal.



store for them? Anything could happen: God was there!

The singing of the congregation was thrilling: hearts were moved. Faith "mounted up on wings" as we listened to the Crusader Choir, and breathless was the "living silence" as the Principal gave forth of God's Word in that arresting, appealing, penetrating way peculiar to him. Fifty-four decisions for Christ was a fitting climax to a masterly appeal. Hallelujah, what a day—ninety-three decisions for the Master!

The service was not over. "How many have received healing in any Foursquare service?" asked the Principal. A large number eagerly jumped to their feet to testify. Then those seeking a healing touch stood up, and as prayer was offered the power of God fell, and sick bodies were blessed.

What joy and blessing were crowded into those two services. What an eloquent testimony to the attractive power of the old-fashioned gospel.

May rich blessing abound to those who brought such abundant blessing to many hearts in Birmingham.



A photograph showing the magnificent interior of the Birmingham Town Hall crowded with over two thousand people on the occasion of Principal George Jeffreys' Coming of Age Church Tour visit to the city.

Prayer Answered at Tamworth

By Pastor G. S. DUNK

THE Principal's visit to Tamworth proved to be a great uplift to the Elim work in the town. Actually the meeting began on the Sunday evening when the Church gathered to pray, after the evening service, that God would own this effort with the salvation of souls. Each one took hold of God and by faith saw souls coming to Christ.

The actual day came, and in the Assembly Hall (the largest in the town) the ushers had gathered to deal with a great crowd, and the crowd soon gathered, for by 7.30 the hall was well filled with eager people.

The Revival Party soon had the congregation singing that beautiful chorus, "Everybody ought to love Him." The singing was splendid and it was not long before it could be heard outside.

The first hymn was announced, "I've found the Pearl of greatest price," and truly upon the faces of many could be seen the joy of personal contact with the Christ of whom they were singing. Expectations rose as the service went on. When the Principal stood to deliver the Word of God a hush came over the gathering, and God graciously anointed His servant with the Holy Ghost as the Word went forth with convicting power. God was in the midst to bless with life and healing. The Principal made the appeal for souls, and seventeen signified their desire to take eternal life. Praise God, prayer was answered! The Principal then ministered to the sick. God's power was there to heal for many have since that night testified to the fact that they have realised new life in their bodies.

There was delight in the hearts of the Tamworth saints as they stood and waved farewell to the Principal

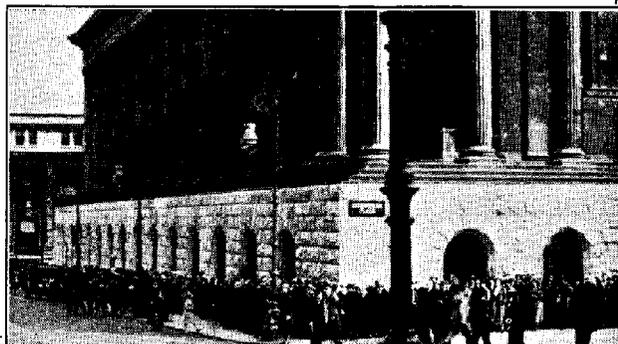
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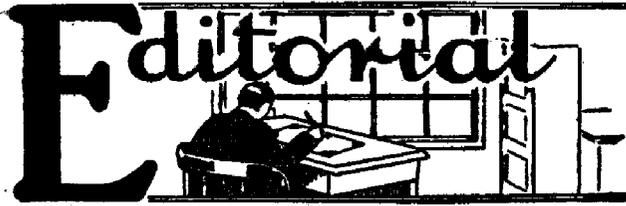


Left: A photograph taken outside the Elim Bible College, London, of Principal George Jeffreys and his Revival Party standing beside caravan and trailer which have been used by them on their Coming of Age tour of the churches.

Right: A section of the great queue which gathered outside the Birmingham Town Hall nearly two hours before the service, during the visit of the Principal.

[Photographs taken by Evangelist H. M. Strange.]





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

Young People.

WHAT a world of possibility the young life of this and other lands presents. It constitutes a challenge which should prove irresistible to the Christian Church of to-day. It offers almost unique opportunities in the realm of Christian evangelism. It is a sphere which gives scope for Christian enterprise on a large scale. To the observant it is patent that Satan realises the potentialities of young life. He has a great world plan, the ramifications of which are most extensive and elaborate, for the enlistment of the youth of to-day. Satan knows that if he can succeed in poisoning the stream of human life at its source, he has achieved a great deal towards the realisation of his goal. If he can make recruits of these splendid boys and girls, and men and maidens, of our land, he has a force in the field with which to reckon. What a call to all who truly love the Lord Jesus Christ to unite in a noble and sacrificial crusade to win and hold the children and the young people of our cities, towns and villages, for God and the Kingdom. With the Foursquare Gospel Movement there is a big opportunity and responsibility to lead the van in this glorious endeavour; with such a vision of Christian truth as we possess, and such a splendid body of young people already in our ranks, how much we can achieve in the "little while" before Jesus comes. Let us rally to the call of our Master and Lord, claiming all the wealth of power and promise that His Word contains, proving in experience that which we so often inscribe upon our banners, "Jesus Christ, the same yesterday, to-day, and for ever." Hallelujah!

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A sister suffering from cancer who is in hospital in a dangerous condition, that God's perfect will may be done.

A sister who has a growth, that God will undertake for her physically and spiritually, and for her husband, that he may be guided in his business.

An aged Christian, that God will restore her to health.—S.G.

A man suffering mentally as a result of the late war, that the Lord will deliver completely.—G.J.

A young man who is seeking restoration and healing, that he may meet with God.—E.T.

Clusters of Camphire.

The Blood Revelation

By Pastor C. C. W. Boulton

"Ye are come unto . . . the blood . . . that speaketh."
—Heb. xii, 22-24.

That Crimson Fount now speaks to me
Of Love that never fails,
Within its depths a message sweet
The hand of God unveils.

"**T**HE blood . . . that speaketh." How faint and poor is our conception of all the deep intent and content of the Cross. We may spend a lifetime discovering the value and the virtue of the Blood. To the obedient soul that Crimson Fount may prove a source of perpetual wonder, as the Holy Spirit reveals its sin-cleansing efficacy, its emancipating power, its life-giving properties.

"The blood . . . that speaketh." Let us listen to the message that it bears, for it is God speaking in terms of blood. The Infinite Love is breaking forth into the most eloquent expression in those wondrous wounds of Calvary. It is in the language of passionate longing that Jehovah is heard speaking on Golgotha's blood-crowned height. And when God speaks thus who shall doubt His love, His grace, His mercy?

It is the voice of redemptive desire that we recognise in that Cross. The humiliation of that hour tells of the unquenchable purpose of the Divine Lover to save. The bitterness of that cup proclaims the undying determination of the Lamb to expiate sin and justify the sinner.

"The blood . . . that speaketh." That voice can never be silenced; for ever it is raised on behalf of the defiled and the defenceless. Even now as I bow before the light of the divine holiness, overwhelmed by a sense of personal unworthiness, that precious Blood is the answer to all that would condemn. It is in that all-sufficient advocacy that my soul rests. In the light of those blood-red wounds I read of my deliverance, of my eternal acquittal. Whilst that blood pleads my cause I stand absolved from the doom of sin.

Dear trembling heart by fears oppressed,
Condemned by sense of sin;
O hearken to the voice of God,
By blood now enter in.

Blessed Lamb of God, I thank Thee that my guilt is swept away by the tide of Thy grace; that my debt is discharged by the efficacy of Thy death; Thy Cross has finally cancelled every claim of him to whom once I sold myself as a slave. I thank Thee for the daily witness of the Blood and all the glorious confidence that it gives in temptation's hour. Teach me this day to stand deep in the victory which that Blood purchased; to live a life that bears the marks of union with the Pierced One; that men may know I belong to the sacrificial fellowship of Him who was "intimate with grief," who trod the winepress of reproach and rejection without murmur or complaint.

O gracious Lord, in me reveal
The virtue of that Cross,
Whate'er the cost I crave that Thou,
Wilt now consume all dross.

The Relation of the Christian to the Tithe

By BENJAMIN A. BAUR

1. Pre-Christian standards.

ANCIENT history reveals that barbarous nations, as well as the heathen Greeks and Romans, often dedicated a tenth of their material increase to their gods. When Pisistratus, tyrant of Athens, wrote to Solon to persuade him to return to Athens, he told him that every one there paid the tithe of his goods for the offering of sacrifices to the gods. Pliny says that the Arabian merchants who traded in spices, durst not sell any till they had paid the tithe to their god, Sabis. Plutarch more than once mentions a custom of the Romans of offering to Hercules the tithe of what they took from their enemies.

Abraham—whose fathers served other gods than Jehovah—gave to Melchisedec a tenth of all the spoils which he took in battle (Gen. xiv. 20). On his flight to Mesopotamia, Jacob vowed that if God would bring him back to his native land in peace, he would return to Him a tenth of all the substance he might acquire in the land whither he was fleeing (Gen. xxviii. 22).

Coming down to the time of Moses, we find that the Lord commanded the Israelites to give a tithe of all the increase of the trees, herbs, land, flocks, and herds (Num. xviii. 21-31; Lev. xxvii. 30-32). They were also instructed concerning voluntary burnt offerings, offerings, etc., which were to be brought unto the Lord in addition to their tithe (Lev. i. 1-3).

That the Lord attached a tremendous importance to this law is shown clearly by the severe rebuke He administered to the Jews, through Malachi the prophet, for not paying their tithes. He accused them of robbing Him, and told them that they were cursed with a curse. Moreover, He promised them that if they would bring the whole tithe into the storehouse, that He would open the windows of heaven and pour them out a blessing such as they would not have room to receive. He also revealed to them that their disobedience in this matter was the underlying cause of the failure of their crops and vineyards, and promised that if they would repent and meet God's conditions, He would again bless their land and crown their labour with abundant harvest (Mal. iii. 7-12).

Many people hesitate to tithe on account of their small income, their great needs, or both, reasoning all the while that they will not be able to make ends meet. But this shows that they are not at all considering the great interest God has in their business affairs. They fail to realise that the Lord will probably take His tithe, and perhaps many times over, if they do not give it to Him. This He does by allowing various things to come into their lives, such as sickness, accident, losses in various ways, failure in business and thefts. It is the soundest of all business policies to set apart at least a tithe of one's income unto the Lord. If this statement seems a little far-fetched to some good people, we would suggest that they try it for just one year and see for themselves.

Jesus also, in speaking to the Pharisees, upheld this precept of the Jewish law, saying: "These ought ye to have done . . ." (Luke xi. 42). We see, therefore, that this principle, found in the consciences of even barbarous as well as civilised heathen nations and expressly stated in the Mosaic law, is confirmed and restated by the Son of God at the close of the Jewish dispensation and just before the beginning of the Christian era.

2. The Christian standard.

When we examine the teaching of the apostles concerning this matter, we are frank to say that a change seems to have taken place. The tithe appears to be no more the standard. Paul merely tells us to give as the Lord has prospered us, and according to the purpose of our own heart (I. Cor. xvi. 2; II. Cor. ix. 7). This change from a definite to an apparently indefinite standard has thrown some good Christians, as well as many selfish ones, entirely off the track in their reasonings. A hurried conclusion has been formed to the effect that now, under grace, they are free to give as little as they please, and that without suffering any untoward consequences. But such an interpretation is anything but true. The following comparison will make this plain:

Let us compare the Old and the New Covenants in relation to the standards set forth in phases other than the financial.

(i). The Law of Moses, good and holy though it was, gave place to a better and more perfect law—the Law of Christ.

(ii). The high priests of human descent gave way to the unchangeable, divine and far superior priesthood of Jesus Christ, the Son of God.

(iii). The blood of bulls and goats, which could not really take away sins, was set aside as a means of propitiating Deity, and the efficacious and precious blood of Christ was shed in order to atone, through one sacrifice, for the sins of the whole world. It goes without saying that the sacrifice of Christ was infinitely better than the sacrifices of bulls and goats.

(iv). The Jewish Tabernacle of Testimony was an earthly institution, made with hands, and could not begin to compare with the New Covenant's perfect and heavenly tabernacle, not made with hands, in which Jesus is even now ministering as our High Priest and Advocate.

(v). The old ministry and services, characterised by animal sacrifices, washings, incense burning, etc., were displaced by a far better mode of worshipping God—that of worshipping Him in spirit and in truth.

(vi). The dwelling place of God, which under the Old Covenant was considered to be in a place made of wood and stone, became under the new order the very body of every believer in Christ.

(vii). The mode of salvation changed from the defective "works of the flesh" system, to the "law of the Spirit of life in Christ Jesus," which was perfect and not to be improved upon.

And so comparison after comparison might be drawn showing that in every way the New Covenant brought about an infinitely better, higher and more perfect order than was the case under the Old Testament. In all things the standard was raised, never lowered.

3. *The New Testament standard of giving.*

Let us now apply the foregoing principle to the question of our material gifts unto the Lord. It is true that in all other things the standard was raised, not lowered, in making the transition from the Jewish to the Christian order. We cannot but conclude that the standard of proportional giving was also raised, not lowered. A Christian, therefore, ought never to give less, but rather more than a tenth. Otherwise he is still living on a lower plane than the ancient heathen and Jews. No advance is evident.

"If this be so, why then, do the inspired Christian writers give no commands concerning a specific, higher standard?" some may ask. The answer is obvious: Simply to keep the door open for a continual upward progress in the grace of giving. We are quite sure that the Christian writers assume that the child of God will from the very beginning of his Christian life at least equal the Jew under the Law, and give not less than a tenth. But these writers also teach—by the very fact that no definite proportion is set—that we ought to press on to higher, and ever advancing standards, even as our faith and love toward God and our fellow-man increases.

4. *The Practice of Bible Christians.*

Is this teaching confirmed by the actual practice of the saints in Bible times? Most certainly! Consider the believers that were converted on the Day of Pentecost. Instead of giving only their tithes and offerings, they advanced far beyond this and actually sold everything they had and turned it over to the apostles to be distributed as there was necessity. And the inspiring motive was undoubtedly the love of God shed abroad in their heart by the Holy Ghost. Covetousness became an outlawed and despicable sin: sheer idolatry! Generosity overflowed! Christian charity in all of its singular beauty was abundantly manifest on every hand (Acts iv. 34-37). Without contradiction, this standard and principle of giving outshone the old method even as the sun outshines the moon.

Later on, in the Second Epistle to the Corinthians, we find Paul exclaiming that the Philippian had greatly excelled in their liberality toward the poor of Judæa, giving far beyond their means, and were willing even to the point of their own lives. Think of it! And all this in spite of the fact that the Philippians themselves were in dire need and lived in circumstances of poverty and affliction (II. Cor. viii. 1-5).

Paul himself made it a point to labour with his own hands in order to provide for his personal needs and also the needs of the workers that were with him, when all the while he could have made himself chargeable to the Church. In so doing he left a clear and striking testimony of the utterly unselfish and generous spirit that indwelt the hearts of those noble pioneers of Christianity (Acts xx. 34; II. Thess. iii. 8, 9).

Many unthinking persons have said and are saying that the bringing in of the New Covenant sets them free from the responsibility of observing the precepts of the Old. But this is true only in the sense that the Spirit now enables us to not only meet the moral and spiritual demands of the Mosaic Law, but to go far beyond it and, as it were, swallow up the old commandments by a glad and devoted observance of the higher standards of the new. Jesus said that He had come not to set the law aside but to fulfil it. By the Spirit we can therefore not only attain but far outstrip the precepts of the Mosaic Law (read the Sermon on the Mount). The old carbon-filament electric lamp was set aside many years ago, to be sure, but only to be superseded by the far more efficient tungsten lamp. This, in turn, was also set aside some years ago not to return to the old carbon lamp, but to be superseded by the intense white light of the present nitrogen lamps. In just such a manner was the Mosaic law set aside, only to be superseded and swallowed up in the super-efficiency of the Spirit-filled life.

What then should we do about this matter of giving? Tithe? Why, of course, at least that! To us the tithe ought to be merely the starting point, the first principle so to speak of the doctrine of Christian stewardship. But we ought to do far better than that! Inasmuch as the Lord has left the door open for a glorious advance to maturity in the realm of giving even as in the realm of spirituality, let us press on to perfection, leaving the tithe far behind, in our eager pursuit after the true Christian standard of unbounded and overflowing generosity. In every other phase of Christian life and activity we urge each other to continually press upwards, even as the song says: "New heights I'm gaining every day." If in other things then surely also in the sphere of gifts unto the Lord. Study carefully chapters vii. and viii. of II. Corinthians.

No more let us close the door to further growth by hammering and thundering forth the law of the tithe as the last word in the matter. But rather let us carry the people upwards in great crescendo on the wings of faith and love as applied to stewardship, until they are lifted high above the ancient and bygone standards of a paltry tenth. May the dear Lord give us all grace to become "wholly sanctified" in this thing as well as in other things, and thus show an onlooking world just one more proof of the infinite superiority of the fruit of the Christ life within us over anything the flesh has been able to do in pre-Christian times.

PRAYER NOTES

Love hid in the bottom of the soul prays without ceasing even when the mind is drawn another way.—*Fenelon.*

Praying will make us cease from sinning, or sinning will make us cease to pray.—*Marsh.*

True prayer is not overcoming God's reluctance, but it is laying hold of His highest willingness.

Our prayer may fail, but the God of prayer will not.—*Sel.*

Real prayer is a great and abiding reality.

The Principal's Tour (concluded)

and Party from the steps of the Assembly Hall, for through them God had answered prayer. The meeting is still being spoken of as a triumph for the cause of Christ in Tamworth.

OLD-TIME REVIVAL AT DOWLAIS

By Pastor F. SHADLOCK

THE great day arrives. It is hours before the meeting but the happy and expectant people want a good seat. In a very short time the seating capacity of the "old building" was overtaxed and we longed to expand its walls, for about 1,500 had been packed within them. What joy to see the radiant crowd and to hear their hearty praises in the singing of the Welsh and English choruses. Word went quickly round that the Principal and Party had arrived. And then commenced one of the most memorable meetings held in the Dowlais Tabernacle. How the congregation sang the new choruses that were introduced, the place re-echoed again and again. Hearts again were moved as our beloved Principal expounded the Word. He showed the power of the Foursquare Gospel as he had seen it manifested in England, Ireland, Scotland, Palestine, Switzerland, and his own beloved Wales. "The same everywhere," said our leader. As he unfolded the truth and revealed

to us that Christ preached it, the disciples taught it, and that the word "Foursquare" was God-inspired, one was conscious of the working of God's Spirit in the softening of hearts and the breaking down of the walls of prejudice. Bless God for the Foursquare Gospel!

Who shall describe the scene as the sick were prayed for? It would take a more powerful pen than mine—God's power was so marvellously present—we felt it. We saw the evidence of it in the pain-racked bodies, and in the faces of those who were prayed for. They came with faces distorted with pain, and some pathetically eager—but what a change when the Great Physician answered prayer! "The look of pain" was exchanged for a look of joy and glory, and those who were so eager went away satisfied with the knowledge that the Master's touch was "just the same to-day."

How sorry we were when it was all over, the unanimous feeling was that the visit was all too short, and the opinion was shown in the royal send-off given to the man who had been true to the "heavenly vision," and who had brought such blessing to the people. Many and fervent were the "God bless you's" as the car moved slowly through the dense crowd. And so ended the long-looked-for meeting, but eternity alone will reveal the grand results.

Assembling Together

By Mrs. H. R. PANNABECKER

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.—Hebrews x. 25.

IT has pleased the Lord to connect a special blessing with the assembling of His people together. We see this even in the case of Israel in the wilderness. Faint and weary and thirsty in that dry and barren land, they needed the reviving and invigorating stream; and He who knew and met their every want, supplied it from the rock, and chose to give it when they were together. "And the Lord spake unto Moses saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock" (Num. xx. 7, 8). And again, "The Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, Spring up O well; sing ye unto it" (Num. xxi. 16, 17). There we see the Lord supplying the need, when once the people were assembled, and doing more than He had promised, giving them a song as well as refreshments—joy and gladness in addition to the needed draught.

And is it not the same with us who are called of Him to journey to a better country, that is an heavenly country? Do we not find the world a wilderness? A dry and thirsty land where no water is? And is it not a blessed privilege to meet together in His name of whom the smitten rock was but a type? Surely His promise is still good, "Where two or

three are gathered together in My name there am I in the midst of them" (Matt. xviii. 20). And the name of Jesus has a charm in it, which well may attract our souls to gather to Him. It is His presence which alone can cheer and animate and strengthen us.

It is Jesus who encourages us to meet together, who by His Spirit promises to be with us in so doing. Surely if we love His name we shall not be slow to respond to this—"Not forsaking the assembling of ourselves"—the ones for whom He died—the ones who tasted that He is gracious. In the coming glory none will want to miss being in His presence—all the saints will prize the privilege of being in His company. Can we, without loss, neglect the assembling of ourselves together while here in the wilderness of this old world—the place where we most need? Some only assemble in the house of the Lord when it suits them, and in doing thus they allow the flesh to creep in and thus grieve the Holy Spirit."

"And so much the more as ye see the day approaching." What day? The day of His glorious return for the waiting saints. The light of the coming day should stir us up from our slumbers. Surely its beams are stealing on the horizon. May we be found in readiness for His coming, watching, and watching *together*.

The Master Builder's Son

By C. G. A. GIBSON-SMITH

Is not this the carpenter's son?—Matthew xiii. 55.

THESE words, expressive of their contempt for Him, and intended to heap scorn and shame upon Him, upon closer examination actually reveal His excellence and glory. Similar expressions, as, "This Man receiveth sinners and eateth with them," "A friend of publicans and sinners," "He saved others, Himself He cannot save," were all intended to belittle Him in the eyes of the people, but have the opposite effect of making manifest His standing and authority.

Although Jesus was the world's greatest Teacher, yet He made Himself of no reputation, taking upon Himself the form of a servant; a complete reversal of the world's idea of greatness: a home of wealth and comfort, teachers, literature and influence, should be the order of His upbringing, to fit Him for a public ministry. God's ways, however, are not as man's ways, for when He would give to the world a *Pilgrim's Progress*, He chose a tinker for His purpose, as formerly He made choice of farmers, fishermen, shepherds and such like to make known the revelation of His will; users of the spade rather than wielders of the golf club.

There was no false pride about the Lord Jesus, He never evaded hardship and toil, but deliberately accepted it, a very servant among men, even among His own disciples, girding Himself with a towel and performing the meanest service for them, leaving us an example.

The question arises, Was Jesus a carpenter's son? or was He the accredited son of a builder? Calver's translation reads, "*Ist er nicht des Baumeister's sohn?*" English "Is He not

THE MASTER BUILDER'S SON?"

Westphal has it, "*Ist denn das nicht der Bauhandwerker?*" "It not that the Building-hand worker?" When Luther translated, "*Ist er nicht eines Zimmermann's sohn?*" he was thinking of the man who was building houses, rather than one who made the furniture for them, or he would have translated *Tishler*, i.e., "Cabinet maker," not *Zimmermann*." The houses of Luther's day were built largely of timber,

hence the *Zimmermann* as chief builder, whereas in our day the greater part of the building is erected by the bricklayer or mason. In Nazareth the houses were mostly of stone, the upper story carried on arches, rather than beams or joists. Furthermore, the furniture of our Lord's day was of a different character to ours, our style of chairs, tables, washstands, etc., having no place there. Even agricultural implements were of such a primitive nature, that a carpenter was not needed for their production.

The Lord in His teaching never drew His illustrations from the carpenter's shop; but He does speak of the man who built his house upon a rock, and also suggests the need of counting the cost when building towers. He builds His Church on a Rock, and although rejected by the national builders, He nevertheless has become the Chief Corner Stone. This building of beauty and strength, a habitation of God the Holy Spirit, is to be maintained by the use of proper material, and is not to be marred by the introduction of wood, hay or stubble, and any attempt to use such, results in loss to those doing so. Bishop Christopher Wordsworth, writing on Mark vi. 3, "Is not this the carpenter?" says: "There is also a truth, more than they knew of, in their words. . . . Is He not the τέκτων (the Builder) of the Universe?"

The Lord Jesus has ever been a Builder; during

THE ETERNAL AGES,

the Builder of the Universe; during His earth life, building up the kingdom of God, preparing the material for the Church, the Temple of the living God; during the present dispensation of grace, adding to and building into that Temple all such as are being saved, fashioned and fitted to occupy their appointed place therein; and now seated at the right hand of the Eternal Majesty in heaven, building and making ready many mansions for those His people fitted to occupy such, throughout the eternal ages.

A Carpenter? Yea! more than a Carpenter: an Architect, a Constructor, the Master Builder! the Creator of all things, by whom all things consist.

BOYS' CAMP HERNE BAY

August 1st to 15th

Why not send YOUR boy?

Write for particulars to the Camp Secretary, Elim Woodlands, Clarence Road, Clapham, London, S.W. 4

ANONYMOUS GIFTS

We acknowledge with grateful hearts the following anonymous gifts:

Foreign Missionary Fund: Herne Hill sister, 5/-; S. Kensington (A.E.), 10/-; Carlisle friend, £3; Dundee believer, per Miss Henderson, 5/-.

Jubilee Appeal Fund: Glasgow (A.C.), £1; Sussex (J.B.P.), 2/-.

Work in General: Berks friend, £2.

Prison Work: Bolney (W.S.), 10/-; Glasgow sister, 10/-.

Free Distribution Fund: Hanwell, 10/-.



(Conducted by Pastor DOUGLAS B. GRAY)

A BIG PROGRAMME

Crystal Palace, London, September 5th next, will be the centre of the great Coming of Age celebrations of the Elim Foursquare Gospel Alliance. The popularity and the appeal of the Crystal Palace days have increased year by year. This year (D.V.) we feel sure will eclipse everything so far in the history of Elim. An account of the twenty-one years of Foursquare Evangelism from its small beginning to the present international position will be portrayed in a unique and descriptive manner. The portrayal will last at least four hours in two sessions, in the great Centre Transept. Choirs, orchestras, bands are coming, ministers, evangelists Crusaders, church officers and members, youth sections in full force. Hundreds are taking special part. The details being planned are very unusual and there will be many thrilling and pleasant surprises from times of spiritual thrills to seasons of deep devotion and pathos, culminating in a great communion service with an address by our beloved leader and Principal George Jeffrey.

(Continued at foot of next column)

Nottingham Crusaders Visit Mansfield

Recently a party of forty Nottingham Crusaders, with Pastor J. T. Bradley, visited Mansfield Elim Church, where they had a glorious time.

Testimonies, solos, messages, etc., were arranged. The first sister to testify told of her conversion, under Principal Jeffreys' ministry six years ago, and how she was ridiculed by her sister, who called her a fool, but, praise God, shortly afterwards this same sister became equally as "foolish"—after much estrangement—by following suit!

A brother, his sister and her fiancé who were all saved on the same night recently (together with their parents), also testified, and all who listened to them telling of their varying experiences were thrilled.

After a message, delivered by the unction of the Holy Ghost, came the final testimony. A young lady was brought up in a Roman Catholic home. Her mother intended that she and the other members of the family should become Roman Catholics and was on the point of interviewing the priest with a view to initiating them into the faith when, seemingly in a providential way,

the mother became suddenly ill and died, and shortly afterwards her brother also died and she was left alone—bereaved and grief-stricken. But when Principal Jeffreys came to Nottingham she found a Friend and Saviour in Jesus. She was baptised in water, healed and recently received the baptism in the Holy Ghost with signs following.

The Crusaders sang, "Jesus, Thou joy of loving hearts" to the tune *Rowington*, and many hearts present experienced a desire and longing for His deep satisfying love. How true have proved those lines:

Thy truth, unchanged, hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee Thou art good;
To them that find Thee, all in all."

Truly the Spirit of God breathed upon the meeting as in the beginning He moved and brought a new creation out of chaos, so eight souls were brought out of darkness into light and fourteen backsliders were restored and reconsecrated to the service of God.

The memory and fragrance of that meeting remain and it is often referred to, giving encouragement for greater things in the future. To God be all the glory and praise!

freys. Crusaders, organise your parties at once, don't let any other arrangements clash with this wonderful day.

The London Crusader Choir were at Maidstone and Brixton prisons

last month. At both centres keen interest in the choir's ministry was shown. The services at Clapham and Coulsdon saw crowded Tabernacles and five souls won for the Master.

Only
Eight
Weeks
to
the
Great
Day.



Photo by]

[L. Prentice

Crusaders
Coming
from
England,
Ireland,
Scotland,
and
Wales.

THE DATE IS SEPTEMBER 5th

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.

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

Blackpool.—Comfortable apartments, modern house; all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. B2357

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

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

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

Bournemouth.—"Salama," Campbell Road, Boscombe.—Homely board-residence, every comfort and consideration; central, near sea, gardens, tram, etc.; separate tables, midday dinner; terms from 42 2s. Miss Cavill. C90

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

Brighton.—Comfortable, homely accommodation, bed and breakfast 41 per week (other meals if required); central, near tram and buses; Foursquare. Apply, Mrs. Richards, "Lauristan," 13, Lancaster Road. C76

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

Christian Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 15th—September 7th. Subject "Vital Facts of Our Faith." Particulars from Mrs. Parker, "The Rookery," Lynton, Devon. B2289

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; 10 minutes' walk various beaches, comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. B2267

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

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

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

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

Hastings.—Bedroom and sitting-room, full board 21/5, bed-breakfast 17/6; Christian fellowship; near sea, shops and Foursquare Assembly; children welcome. Miss A. Harman, 5, Egremont Place. C93

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

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

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

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

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

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

Morecambe.—Beautiful Morecambe, sea and mountain scenery; comfortable, homely board-residence; bed-breakfast; nice locality, nice garden; highly recommended (Foursquare). Mrs. Raw, 35, Breantlea Crescent, Heysham Road. Vacancies from now onward. C72

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

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

Scarborough.—Spend your holiday at the "Queen of Watering Places." Board optional; Christian fellowship in home and Elim Church, Murray Street. Mrs. Tetchner, 3, Murray Street (off Londesborough Road). C83

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

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

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

Southampton.—Missionary, Christian workers' holiday home, quiet, restful situation, modern conveniences; spiritual fellowship; within easy reach of bus, tram, and docks; garage. Telephone 71640. Particulars from Mr. and Mrs. W. H. Tucker, "Bethshan," 10, Clifton Rd., Regents Park, Shirley. C9

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

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

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

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

Swansea.—Board-residence, bed-breakfast; all comforts and conveniences; moderate terms; minute sea; without board if preferred; Foursquare. Mrs. Lascom, 8, Bryn Road, Brynmill. C6a

Torquay.—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway and buses; members of the Foursquare heartily welcomed. Send stamp for particulars; Miss Bunclark, Hillside House, Bridge Street, Bideford. B2345

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

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

HOUSES, FLATS, ETC.,

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Furnished rooms to let, from 14/6 per week, including electric light; 5 minutes from Kensington Temple and gardens. Mrs. Wignore, 26, Princes Square, Bayswater, W. 2. C73

SITUATION VACANT

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

SITUATIONS WANTED

Capable person of middle age desires post with Pentecostal family, or in a Christian Workers' Holiday Home; thoroughly domesticated and experienced; an energetic worker and good organiser. Box 426, "Elim Evangel" Office. C74

Housemaid or house-parlourmaid, situation required September 1st; private service or institution; good experience; Leicester district preferred. M. McInnes, Elsted Manor, Midhurst, Sussex. C75

MISCELLANEOUS

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

MARRIAGES

Bush & Collins.—On June 20th, in the Elim Tabernacle, Springbourne, Bournemouth, by Evangelist F. C. Packer; Frank Ernest Bush to Winifred Collins (both Elim Crusaders).

Humphries & Shorney.—On June 27th, at Elim Tabernacle, Clapham, by Pastor W. G. Hathaway; John Henry Austin Humphries to Violet Gregory Shorney.

WITH CHRIST

Bristol.—On June 16th, Albert Bristol, of Sheffield, aged 55. Funeral conducted by Pastor W. J. Hilliard.

Raishbrook.—On June 19th, Miss Alice Raishbrook, member of Elim Church, Clapham since 1922. Funeral conducted by Pastor C. J. E. Kingston.

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