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REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 26

JUNE 30, 1933

Twopence

Revival on a Mountain

Principal Jeffreys in Switzerland

The following news of Principal George Jeffreys' campaign in Switzerland has arrived from our dear friend and brother, Dr. Lanz, who is the President of the Swiss Revival League.

The Principal and Party are conducting Foursquare revival meetings at Caux, amidst beautiful surroundings some 3,800 feet above sea level. The meetings were arranged under the auspices of the League by the revered Madame Cecile Caille, editor of "Notre Petite Feuille," and Dr. Lanz, its indefatigable president.

ALTHOUGH WE WERE EXPECTING GREAT THINGS AS A RESULT OF PRINCIPAL GEORGE JEFFREYS' VISIT TO SWITZERLAND, THE BLESSINGS WHICH ARE BESTOWED GREATLY EXCEED ALL BOUNDS WHICH WE HAD ANTICIPATED. UNPARALLELED SCENES OF HOLY GHOST REVIVAL HAVE BEEN TAKING PLACE THIS WEEK, AND THE HOTEL REGINA HAS BEEN PACKED TO OVERFLOWING WITH HUNGRY HEARTS FROM EVERY PART OF SWITZERLAND, FROM GERMANY, SPAIN, FRANCE, RUSSIA, AND SCANDINAVIA, SEEKING THE BLESSING OF GOD. THE MINISTRY OF THE WORD BY THE PRINCIPAL, ALTHOUGH TRANSLATED INTO TWO LANGUAGES, IS DOING ITS MIGHTY WORK OF HEART-SEARCHING, ELEVATION, AND EDIFICATION UNDER THE POWER OF THE SPIRIT. OVER TWO HUNDRED PERSONS HAVE FOUND CHRIST AS THEIR SAVIOUR, AND THEIR JOYOUS FACES ARE BUT AN INDEX TO THE SOUL.

MANY PEOPLE ARE BEING HEALED AND ARE TESTIFYING TO THEIR DELIVERANCES. TESTIMONIES OF HEALINGS OF SUNDRY KINDS OF DISEASES ARE GIVEN, AND THERE IS GREAT REJOICING AMONG THE PEOPLE. GOD'S SAINTS ARE ALSO RECEIVING THE BAPTISM WITH THE HOLY GHOST, AND ARE PRAISING GOD IN HEAVENLY LANGUAGES. TWO PERSONS DEFINITELY RECEIVED ACCORDING TO ACTS X. AS THE WORD WAS GOING FORTH.

GREAT JOY PREVAILS, AND EVERYONE IS SAYING, "WE HAVE NEVER SEEN IT ON THIS FASHION BEFORE." THERE IS NO UNDUE EXCITEMENT, FOR THE MEETINGS ARE CONTROLLED IN A MARVELLOUS WAY UNDER THE POWER OF GOD.

SAVIOUR

COMING KING

"I am come that they might have life."

John X. 10.

"I will come again."

John XIV. 3.

HEALER

BAPTISER

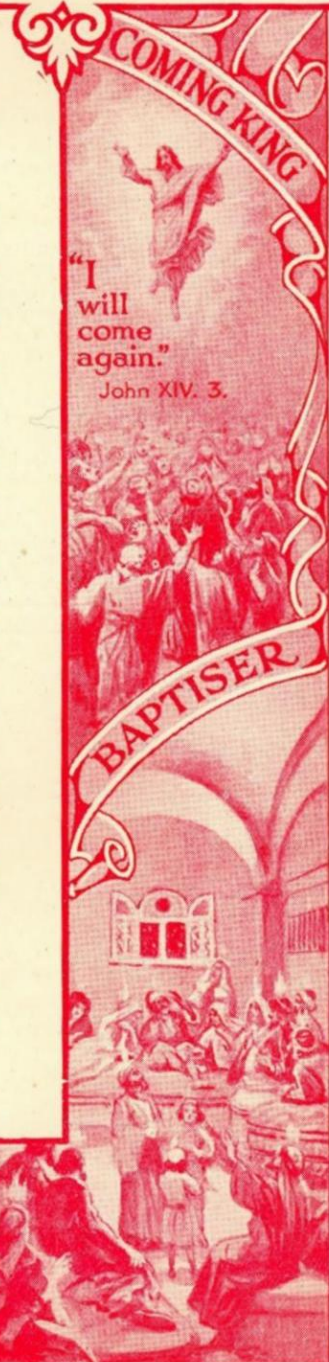
"I will; be thou clean."

Mark 1.41.



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

John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

General Headquarters: 28, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIV.

June 30, 1933

No. 26

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ELIM SUMMER HOLIDAY HOMES

BRIGHTON. Elim Guest House, 45, Sussex Square, has been re-opened for the season. Its attractions are well-known. Reduced terms June and July. Apply to Miss Wylie at above address.

ELIM CAMP, Brighton Downs. Open during July to visitors of all ages. Comfortable bungalow with twelve bedrooms, as well as other commodious buildings. In beautiful surroundings. 25/- per week inclusive. Apply Camp Superintendent, 30, Clarence Road, Clapham Park, S.W.4.

ELIM WOODLANDS. The Elim Bible College with its beautiful grounds is open for visitors who may also freely attend the Bible College Lectures. Apply Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

GLOSSOP. Now open. "Bethrapha," Elim Holiday Home. Applications to Superintendent, "Bethrapha," Glossop, Derbyshire.

HOVE. July 28th to September 8th. Elim Holiday Home. Five minutes from sea and station. Between Hove and Brighton churches. Application to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

SOUTHPORT. Opening July 28. Elim Holiday Home in the North. Applications to Miss Bagshaw, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

COME TO THE GREAT Foursquare Rally

at the

CRYSTAL PALACE

LONDON

SATURDAY, 2nd SEPTEMBER

Special meetings will be held throughout the day simultaneously in various halls, including 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, Open-Air Meetings, Lectures on the Tabernacle, Palestine Customs, etc., to be concluded by

One Great United Meeting

at 6.30 p.m., in the Centre Transept,

to be conducted by

Principal **GEORGE JEFFREYS**

Book the date now!

Further particulars will be announced later

WATCH THESE DATES

ABERYSTWYTH. Elim Mission Hall, Guild Room, Portland Road. Foursquare meetings. Pastor D. W. Evans.

BANGOR. July 12. Dufferin Hall. Convention meetings at 11.30, 3, and 7. July 13 and 14 in Elim Hall. Convener Pastor F. J. Slemming.

BLACKPOOL. Commenced June 25th. Elim Hall, Waterloo Road. Evangelistic Campaign by Rev. G. Lampard.

ELIM WOODLANDS. Open every Saturday, commencing July 1. Attractive grounds. Tea and meetings. Tickets in advance, 1/-, at London churches. 1,3 at door. Speaker, July 1 Pastor J. Smith.

GLOSSOP. July 1. Elim Tabernacle, Ellison Street. Elim Crusader Demonstration and Rally.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

MALDEN, ESSEX. June 28. Opening of new Elim Tabernacle. Services 3 and 7 p.m. Followed by two weeks' Gospel campaign. Speaker: Pastor C. J. E. Kingston.

SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc.

For full particulars, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

July 1-15. GLOSSOP. Beth-Rapha.

July 15-29. CLAPHAM PARK. Elim Woodlands.

Aug. 12-26. HOVE. Elim Holiday Home.

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. XIV., No. 26

JUNE 30, 1933

Fridays, Twopence

Foursquare Revivalism at Bradford

Principal and Party at Olympia.

By Alderman C. DEARDEN, Ex-Mayor of Rochdale

WHY, why should it be that while one may go round to ninety per cent. of our churches and find them half empty, yet wherever Principal George Jeffreys and his Revival Party go, not more than a few days pass before the building is filled, and another and larger hall must be secured?

At Easter time a mission of but a few days' duration was conducted by them in Bradford. After this brief campaign, a church was established and housed, and is now already a large, healthy, robust and thriving institution.

On Whit-Sunday the Principal made a return visit to the city and held meetings in the Olympia Hall. It was my privilege to attend at the afternoon and evening gatherings. While many found it sufficiently pleasurable to perambulate in the sunshine, there were some twelve to thirteen hundred people who, in the intense heat of that afternoon, notwithstanding the temperature of a half-glass-covered hall, found it more attractive to attend a Divine healing service. On that afternoon the Principal gave an address on Divine healing.

He shewed how the 3½ years' ministry of Jesus, the dispensation of the Son, was filled with instances of healing.

THE PRESENT DISPENSATION

of the Holy Spirit under the apostles opened with healings, and how the early Church continued the practice. In these days the numberless miraculous healings that are taking place are but an indication of the last days just before the second coming of our Lord. After that convincing message a number of souls signified their decision for Christ.

The evening service was a baptismal service. The candidates for baptism were the fruit of the recent campaign. In addressing the assembly the Principal answered the question, Why baptise by immersing in water? Not because there is any cleansing efficacy in the water; not because there is any regenerating power or healing virtue in the water. We baptise and are baptised as an act of obedience, and to follow our great Exemplar.

The preacher made the scenes of Peter preaching and baptising at Pentecost to live before us. We also saw Philip, led of the Spirit, leave his revival

campaign in Samaria, and go into the desert to meet the eunuch. We saw the yearning and disappointed heart of the eunuch realising satisfaction and salvation, and being baptised in the water by the way,



Alderman Dearden.

surely with no mere sprinkling. Then we saw, how Jesus came down to the Jordan to be baptised of John (Luke iii. 21, 22).

At this point the Principal stringently tested the candidates respecting the bona fides of their salvation, and cautioned with solicitous seriousness those about to go through

THE WATERS OF BAPTISM,

that they must first know their sins are all forgiven. The candidates stood the test. Every one gave fresh testimony of this precious assurance.

The Principal then requested if there were any whole families who were to be baptised, that they should come first on the platform. There were

several. He then asked parts of families. There were several threes and quite a number of couples, man and wife, father and daughter, mother and daughter or son, and so on. It was a touching scene. In all over 100 people passed through the waters. And souls were again won for Christ in this meeting.

Might a layman presume to tender counsel to any member of the Christian ministry, I would like to say, Let no minister of the Gospel of Jesus who laments the apparent failure of his ministry despair of future success. I know there are ministers whose hearts are well-nigh broken because their ministrations, notwithstanding great concern, do not yield the fruit they desire. May I be allowed to suggest that if I were a minister or clergyman in such a case, and I knew of the work of Principal George Jeffreys and his Revival Party, I would do what I have done for several years. I am a local preacher. I feel the need of ever-deepening

CHRISTIAN EXPERIENCE AND SPIRITUAL POWER, and whenever opportunity can be made to go and hear the Principal and his party at work, I go. I am sure that, like myself, he would find enheartenment such as he had never dreamed of. We here verily see with our own eyes a real saving and healing work proceeding day by day, and I venture to think there are very, very few men who, on seeing the work

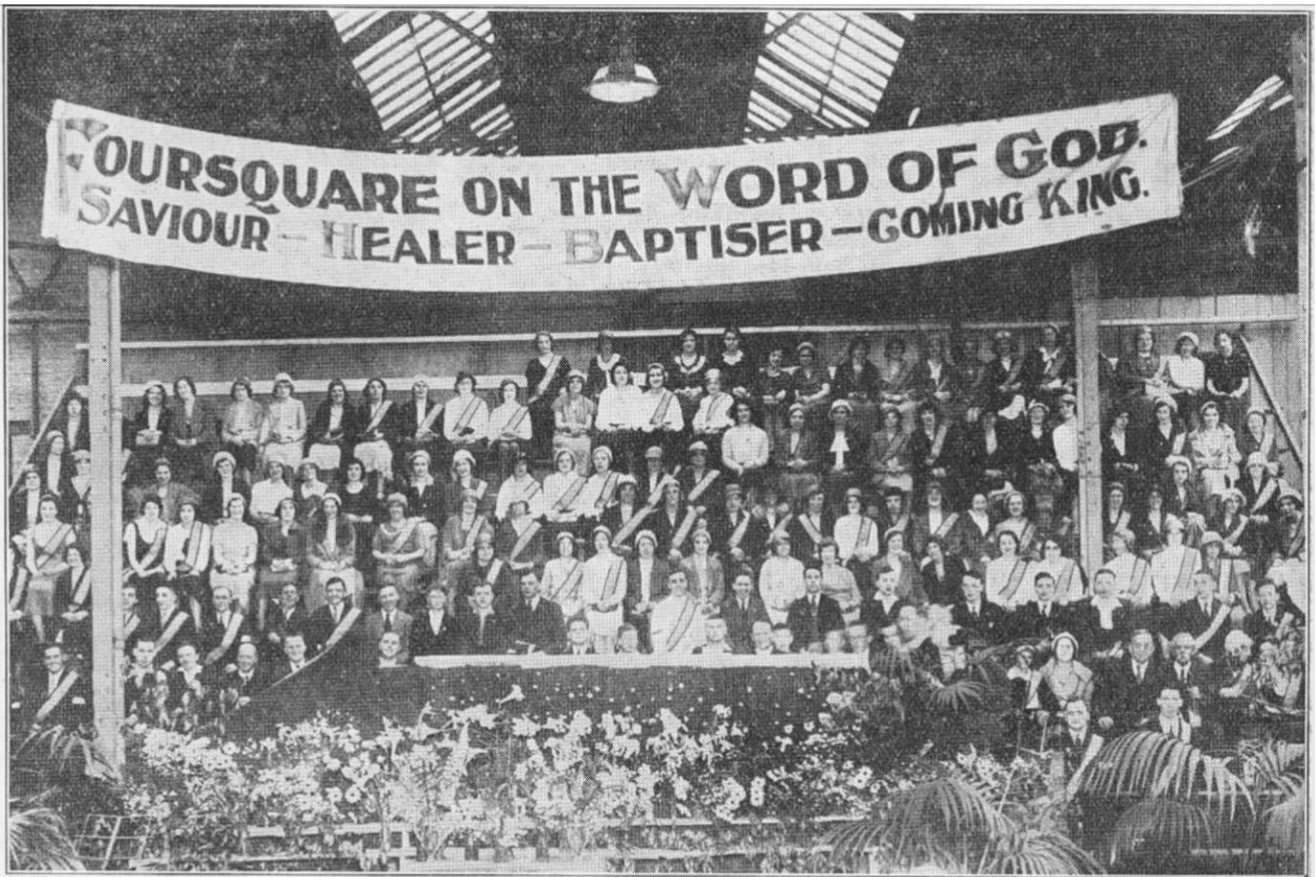
for themselves, would not gather inspiration, knowledge, and blessing for greater Christian service. I should fear that any man who could think of criticising this work when he has seen it, as I have seen it, would be a condemned and hopeless cynic, and would do well to seek the passion of the Man of Galilee.

To the desponding minister, therefore, I would in all affection for him and his inestimable work, recommend that he come into personal touch with the Principal, who, if I know him aright, and I have had good opportunity to do so, would accept him

WITH ALL BROTHERLINESS,

even lowly brotherliness. With a very real sympathy for the ministry and love for those who are in it, I do not hesitate to say that Principal George Jeffreys is not only the greatest master of assemblies it has been my privilege to know of, but that I have met no one so eminently successful in his retirement, and so genuinely concerned to give God's blessed Spirit complete and incessant lead and control.

The Principal's short Bradford campaign at Whitsuntide will long be remembered because of its vast congregations, the souls that were saved, the bodies that were healed, the testimonies of miraculous healings given, the obedience of believers, and its unbounded enthusiasm.



THE ELIM CRUSADER CHOIR AT THE OLYMPIA, BRADFORD.

These young people, under the leadership of Mr. Leslie Wigglesworth, simply enraptured the great congregations at Principal George Jeffreys' meetings during Whitsuntide.



A section of the great crowd at one of Principal George Jeffreys' revival meetings in the Olympia, Bradford, at Whitsuntide. There was intense revival fervour as souls were saved, bodies healed, believers immersed in water and testimonies given to the soul-stirring healing miracles. (Inset Principal George Jeffreys).

Revival Scenes in Bradford

100 Immersions. Remarkable Stories of Faith Cures

CLOSE upon 9,000 people attended a Foursquare Gospel demonstration, held during the week-end at Olympia Hall, Bradford, conducted by Principal Jeffreys, who is famous for his revival campaigns.

Last night the hall was packed with a congregation of 3,000, and some 100 men and women were baptised by total immersion.

These included several whole families, and people who claim to have been healed of various afflictions.

One of the most remarkable cases described to a representative of the *Yorkshire Observer* by an official was that of Mr. James T. Higgs, of Fieldhead Street, Legrams Lane, Bradford, who, after being a cripple for fifteen years, claims to have been cured of shell shock, a wounded arm, and gastric ulcers.

SIGHT RESTORED.

Miss Myrtle Bell, aged fourteen, of Main Road, Denholme, has been blind in one eye since she was a baby of six months, and it is now claimed that her

sight has been restored. Mrs. Shires, of Wakefield Road, Drighlington, who has suffered from a broken base of the spine, claims to have been healed.

These, and other cases of healing, were effected during Principal Jeffreys' Easter campaign locally, but as an official observed: "We do not make any public statement until these people have gone home and written their testimonies in a normal atmosphere. This meets the criticism that cures are claimed by people at services while under the stress of great emotion, and thus unable properly to judge whether they are healed."

Grey-haired women, young women in bathing caps, and young men and old, were baptised.

It was stated that there had been thirty-six conversions at each of the Saturday services, twenty-six yesterday afternoon, and fifty-nine at last night's service.

The demonstration will be continued to-day.—*The Yorkshire Observer*, June 5th, 1933

Concise Comments & Interesting Items

Putting the world right without God seems to be the purpose of the World Economic Conference now meeting in London. It seems pathetic that the greatest conference of nations in the history of the world should ignore the Creator of the world. Good will can never take the place of God's will. Good will amongst the nations is to be the foundation (so it is asserted) of a new world. There was plenty of good will in the building of the tower of Babel, but failure resulted because God's will was ignored. The World Conference ought to be upon its knees and pray before it dares to stand upon its feet and plan. Peace and good will amongst men can only be brought about by the Lord Jesus Christ. But where is Christ in this Conference? Outside the door! No doubt many Christian people are praying for the Conference, and there was a very vague reference made to prayer in the King's speech, but a definite acknowledgment of God is essential from inside. But it is really the same old story. The world goes on with its plan; but God has in reserve His plan. His plan is Christ. His programme is Christ. The world will yet see that the only history worth having is the history made by the ruling hand of our Saviour. History will yet be His story.

How vast is creation! How infinitely vaster the Creator of all! A paragraph from the "Christian Herald" shews the stupendous size of the universe. It gives a vivid commentary upon the assertion that as far as the east is from the west, so far hath God removed our transgressions from us.

Objects in the sky never before observed can be seen through the largest telescope in the southern hemisphere which has been erected at Mazelspoort, near Bloemfontein, by the Boydon Station of Harvard University. The telescope cost £30,000 and weighs twenty tons. It is fitted with a 60-inch reflecting mirror, and under favourable conditions will bring an object 2,000 times nearer the eye. It can photograph a light of one candle-power at any distance up to 4,500 miles. Dr. J. Paraskavopoulos, Director of the Observatory, says: "The distance we expect to reach is incomprehensible in terms of miles. Scientifically expressed, we expect to reach distance which light with its speed of 186,000 miles a second would take more than 200 million years to span."

Stand by to crash, were the last words of Admiral Moffatt to the crew of the U.S.A. airship before she plunged to her doom. One vividly comments upon these words thus:

"These last words of Admiral Moffatt to the crew of the Akron superdirigible just before she crumbled into the Atlantic Ocean, are most significant. The Akron, like the Titanic, was in

miniature typical of this world's civilisation. Many parallels can be found between this latest calamity to airships and the sinking of the Titanic. Both sank in the Atlantic, both were the last word of applied science in their sphere of transportation, both were destroyed by natural elements and forces. One by a 'stone cut without hands'—an iceberg—and the other by the fury of the winds in a storm centre. The faulty construction of the Akron speaks loudly of the delicate supports upholding our doomed world-order. Civilisation is nearing its storm centre—the Tribulation! All the peoples of the earth can do is to 'stand by to crash.'"

An illustration: For Bible students and a warning for us all is found in the following interesting facts taken from the "Pentecostal Evangel":

"Our Lord warned the church in Sardis, 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Mr. Hurnard tells us that 'the city of Sardis was built on a plateau, 1,500 feet above the valley, with precipitous cliffs almost all around it. The position was well-nigh impregnable. When Cyrus came with his army and besieged it, one of his soldiers noticed a man descending by secret steps, cut in the face of the cliff. One by one the soldiers of Cyrus ascended these steps in silence in the darkness of night and the city was surprised and captured. A similar experience befell Sardis when Antiochus the Great took it in 218 B.C., surreptitiously, after a twelve months' siege. A sure-footed Cretan scaled the heights and led the way. Again the city was captured. With what a thrill, then,

must these significant words of solemn import have fallen upon the ears of this church.'

"We have a wily enemy and we need to watch. In this Laodicean age our eyes must be constantly anointed with the heavenly eyesalve—the blessed Holy Ghost. We need also the repeated renewing of the heavenly fire of the Holy Spirit lest we receive the solemn judgment of the Master, 'Because thou art lukewarm . . . I will spue thee out of My mouth.' Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch' (Mark xiii. 35-37)."

One-by-One Work

Public preaching has its place and power, but the private interview and personal word can never be dispensed with.

Two of the greatest discourses of Jesus were delivered to solitary hearers. Nicodemus and the woman of Samaria.

Nicodemus was a great and good man, but the woman of Samaria was a bad woman: Christ is no respecter of persons. Any human soul is worth trying to save. The dull stone may be an uncut diamond.



A happy group of visitors taken outside the Elim Guest House, 45, Sussex Square, Brighton, during August last year.

Perfect Redemption in Christ

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

WHEN Christ said the last word on the cross, "It is finished," or perfected, it meant the full redemption of the whole creation, the means whereby the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. viii. 21).

It must mean then that the salvation of the universe was completed. And not only is it true of the whole creation, that full redemption has been purchased for it with the precious blood of Christ, but that our redemption also is complete in Him, who is the Author and Perfecter of our faith (Heb. xii. 2), our all and in all, "the source of eternal salvation to all who obey Him (Heb. v. 9), the Alpha and Omega; the Beginning and the End." In Him we are made full, for in Him dwelleth all the fulness of the Godhead bodily: "In Christ the Godhead dwells incarnate in all His fulness; and by your union with Him, you also are filled therewith (Col. ii. 9-20, *XXth Century New Testament*).

All the treasures of wisdom and knowledge are hidden in Him, and we are

JOINED TO HIM,

as the branch to the vine, that we may continually draw upon these treasures. All our salvation is comprehended in two words, "In Him." In the original Greek, we are said to believe into Him. That is, our faith joins us to Him, and the Spirit by means of which we are baptised into Him so strengthens us with might in the inner man, that Christ is enabled to make His home in our hearts by faith, that is, through or by means of faith (Eph. iii. 14-17). Then He becomes our life, and as He lived by means (*dia*) of the Father, so we live by means of Him. His love, by means of the Holy Spirit, is poured out like a flood into our hearts. We derive everything from Him, by an infilling that may be as continuous as breathing—for we never have a stock in hand, "much goods laid up for many years," or even for a day, but there may be, and is, while we abide in Him, an unceasing communication of His life, and all its attributes to our whole being, spirit, soul, and body. Daily manna for all our needs, the Bread of Life, coming down from heaven, and not only the outward manna of which the whole world might be partakers, if they would, for He came to give Life to the world, but there is for the overcomer a hidden manna, typified by that which was laid up in the golden pot (the Divine nature) in the Holy of Holies in the Tabernacle and Temple of old (Rev. ii. 17). Let us always remember that it is for the whole being—spirit, soul and body. Healing is the children's bread (Mark vii. 27), which is comprehended in the bread of life for which we are taught to pray daily in the Lord's Prayer. This then we can always be receiving, as surely as we receive our daily bread. He is continually saying, "Eat, O friends; drink, yea, drink abundantly, O beloved (Song of Sol. v. 1).

The Spirit of God actually imparts bodily strength, as we read of Samson, at the time of his greatest exploits, that the Spirit of Jehovah came mightily upon him (Judges xiv. 6, xv. 14, 15).

It is a life of constant habitual dependence on Christ for the body;

MOMENT BY MOMENT ABIDING

in Him for our physical, as well as our spiritual need, and taking His resurrection life and strength for every step. We are to follow Paul's example, to live by the faith of the Son of God (Gal. ii. 20), to throw away our own faith and take the faith of God which moves mountains of difficulty, disease, and death (Mark xi. 22, margin).

Our very bodies are members of Christ, and joined to Him, so that His life may continually circulate through them. For as the Son has life in Himself, so has He given to His members to have life in themselves—a fountain of living water, springing up into eternal life; yea so copious and abundant is the constant supply, that out of him shall flow rivers of living water (John vii. 38).

This means His resurrection life permeates, and quickens (makes alive) every part of our body, by means of His Spirit which inhabits us (Rom. viii. 11).

This is beautifully expressed in the *Twentieth Century New Testament* thus: "If the Spirit of Him who raised Jesus from the dead lives within you, He who raised Christ Jesus from the dead will give life even to your mortal bodies." Wherever the word *life (zoa)* is used it means

SPIRITUAL LIFE,

and here it is for the body, "through His Spirit *living* within you."

This it is clear that we can experience resurrection life *now*, as far as we have shared His death. The Indweller is the resurrection and the life. He imparts to us His own life in exchange for ours. There are some who have entered so completely into the glorious experience that their life becomes a joyous song, like that of Paul, "Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere by me. I live for God as the fragrance of Christ (II. Cor. ii., 14, 15, Moffatt),—"To spread the sweet odour of the knowledge of Him in every place" (*XXth Century New Testament*).

The Lord's answers to prayer are infinitely perfect, and eternity will shew that often when we were asking for a stone that looked like bread, He was giving us bread that to our short-sightedness looked like stone.—*J. Southey*.

Pentecost

HAVING suddenly been called away from the place of my ministry, I was walking along the promenade of another town.

I had bought a paper, and seeing a seat with room for one more, I sat down and opened the paper. A voice beside me addressed me in such imperfect English that I could not understand, but on asking understood it to be an enquiry about the rumours of war. I looked at the paper and answered, "No, no news this morning."

Speaking of the persecution of the Jews, I remarked that God had a peculiar care for them since He had called them in Abraham.

Then turning to my companion, a closer observation caused me to remark, "I believe you are a son of Abraham." He assented. I then felt a great wave of love and longing come over my spirit to speak of the Christ whom I love, but felt crippled by his obvious inability to understand English well.

I looked away over the sea with an unutterable longing to uplift Jesus. As I looked I became unconscious of everything but Himself, and in the Spirit

saw Him coming through the clouds attended by many angelic beings. He appeared as the King of kings. I immediately found myself under the power of the Holy Spirit worshipping Him in heavenly language.

The vision faded. I turned to look at my companion, and across his face, which looked entranced, was portrayed wonder, joy, hope, and understanding! I turned to my companion with joy and said, "You understand?" He said, "Yes, you speak about Him, you love Him, you say He wonderful; He come; He King; everybody see, everybody bow, you say what we say in synagogue, 'Messiah come.'"

I said to him, "You understand all." He replied, "Not quite all, but you say all that and more. You get book; my language yours; you find what you say. Bless you."

Thus God, who knows the needs of all men, has still His Pentecost.

I left him, praying for his eyes and heart to be opened to the Messiah, who has come, and is coming again.—V.S.P., May, 1933.

Prof. [unclear]

He is the King of Love

REV. A. H. ACKLEY.

B. D. ACKLEY.

He is the King of Love, . . . Changeless, transforming, di- vine, . . .
of Love, transforming, divine,

He is the King of my life, What a wonderful joy is mine! . . .

Of His great love I'll sing, . . . Sent from the Fa-ther a - bove.
I'll sing, the Fa-ther-a-bove,

To Him for-ev-er my soul will sing, He is the King of Love. . . .
the King of Love.

Copyright.

Bible Study Helps

THE PROMISE OF THE FATHER. - (Acts i. 4-8).

I. What the Promise Implies.

1. Outpouring of the spirit of prophecy (Joel ii. 28, 29). Fulfilled (Acts ii. 16). Heritage of all Christians.
2. Outpouring of the spirit of supplication (Zech. xii. 10). Awakening, conviction. Revival begins here.
3. Outpouring of spirit of refreshing (Isaiah xlv. 3-5). The joy of new-born souls.
4. Baptism of refining fire (Matt. iii. 11). Consuming selfishness, revenge, etc.
5. Endowment of Divine power (Luke xxiv. 49).
6. The promise is to all Christians (Acts ii. 38, 39).

II. Conditions of Receiving the Promise.

1. Soul hunger—confess need (Matt. v. 6).
2. Entire surrender (I. Cor. iii. 16; Rom. xii. 1).
3. Patient, persistent waiting (Acts i. 4-14; iv. 31; Luke xi. 10-13).
4. Claim the promise by faith (Mark xi. 24).

III. Result of Receiving the Promise.

1. Souls won for the Lord—Barnabas (Acts xi. 24).
2. Strength and grace for the Lord's work (Acts iv. 33).
3. Rivers of blessing (John vii. 37-39).

THREE PHASES OF PRAYER IN LUKE XVIII.

1. The Urgency of Prayer: "Men ought always to pray" (verse 1).
2. The Utility of Prayer. The widow was granted her request (vv. 2-9).
3. The Unification of Prayer. God and the publican were reconciled (vv. 10-14).

FAMILY ALTAR



burning heart: others would destroy it in a burning hearth. Some allow it to cut and criticise them; others will cut and criticise it. Some keep it in the central place of the house and carefully preserve it from dust and dirt: others put it away in the attic and allow it to spoil in the damp. To us, however, the Bible is a priceless possession. It tells us of the Living Word of God. It tells us of Jesus Christ our Saviour. It tells us of that love which has never been equalled on land and sea. The heart yearns for the story of love—the Bible supplies it. The love of the Bible not only satisfies—it lifts. It lifts our lives into victory. Victory through the Blood and victory through the Book is our joyful experience.

Saturday, July 8th. Jer. xxxviii. 1-13.

“So Jeremiah sunk in the mire” (verse 6).

Jeremiah sank in the mire—at least his body did. But Jeremiah's spirit did not sink! If Jeremiah triumphed in the filthy mire how much more should we triumph in the petty little troubles surrounding us. We get depressed if it rains, or if the bill is a shilling more than we expected. We get depressed if the weekly letter from an absent loved one does not arrive on time. We sink in spirit when the children are restless during the Sunday school lesson. And so on. Yes, we easily get depressed. But Jeremiah's God is our God. He who sustained Jeremiah in the mire can sustain us in the small daily trials of life. Lord, do not let me be cast down to-day. Lift up my spirit. Grant that I may rejoice in Thee at all times. Then in my brightness others will find their brightness also.

There is no great reckoning to be made of the withering of my flower, in comparison of the foul and manifest wrongs done to Christ. Nay, let never the dew of God lie upon my branches again, let the bloom fall from my joy, and let it wither, let the Almighty blow out my candle, if so be the Lord might be great among Jews and Gentiles, and His oppressed Church delivered.—*Samuel Rutherford.*

A young college man had a card in his room bearing this inscription, “I am willing to be third.” When pressed to tell the meaning, he refused for a time, but after a while said, “My mother taught me to put Christ first, others second and self last, so I am willing to be third.”

Our devotion to family and friends will be greater if we put Christ first. He is First, and we ought to give Him His place.

The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

Sunday, July 2nd. Jer. xxix. 1-14.

“I know the thoughts that I think toward you . . . thoughts of peace, and not of evil” (verse 11).

Blessed Lord, it is beautiful to know that Thy thoughts toward us are thoughts of peace. In the world there is unrest, but in Thee we find our peace. Thou art continually planning the peace of Thy people. Even in a world full of turmoil Thou hast a plan for Thy people whereby they can be at peace. True it is that in the world we have tribulation, but in Thee we have peace—sweet peace. Thy grace is indeed sufficient for us. Thy grace is like a gushing fountain. There is a continual flow of gracious peace. Grant that I may not allow the things of earth to clog the channel of supply. Let Thy gracious peace fill and flood my heart this morning. Then with Thy peace in my heart I shall be able to meet and vanquish every practical problem that arises. Thy peace is priceless.

Monday, July 3rd. Jer. xxxi. 10-20.

“Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears” (verse 16).

Problems bring tears to some. To others problems weigh upon the heart but the eyes remain dry. Tears sometimes relieve the burden within. Somehow the sorrows seem to flow away with the tears. Tears are not necessarily unmanly. Jesus wept. Paul wept. Wesley wept. Yea, many have wept. When the Lord tells us to refrain our voices from weeping and our eyes from tears He does not mean that we are to stifle the agonies within. No, His plan is to remove the agonies in order to dry the tears. Stifled agony puts a strain upon the system which shatters the nerves. The Lord does not wish us to stifle our agony and so dry our tears. But He wants to remove our agony and thus dry up the tears. Lord, if my heart is in an agony to-day and my eyes are filled with tears, by Thy grace remove the agony and turn my tears into laughter.

Tuesday, July 4th. Jer. xxxi. 27-37.

“I will put My law in their inward parts” (verse 33).

What God has promised to do for Israel He has already done for us. He has put His law in our hearts. True, we know His will by reading the Bible. But there is also a Bible within our hearts. The Spirit of the Son which has been sent forth into our hearts reveals God's will within us. The heart within tells us what is in harmony with the Heart above. Because we are sons we

know the Father's voice. Let us not choke the inner voice. The cares of this world, the deceitfulness of riches and the lusts of other things can do it. Let us expect the still small voice within. As we listen softly we shall hear distinctly. Walk in an atmosphere of quietness and we shall hear the Voice of gentle stillness. God's law in our hearts is the secret of victory over the lawlessness in the world.

Wednesday, July 5th. Jer. xxxiii. 1-16.

“Call unto Me, and I will answer thee” (verse 3).

God is not dead. He is alive. The voices of His creatures reach His ears. He hears their cry—He knows their need. Like as a father pitieth his children so our blessed Heavenly Father pities us. He knows that the soul is safe that calls upon Him. Therefore He delights to hear our call. He loves to answer. God is lavish in giving—let us be constant in calling. We cannot weary God. He cannot do too much for us. Let us call upon God to-day. You have much to do—be sure and find time to call upon God. He delights to give and so to encourage us to call upon Him more. Be not sullen towards God. Do not go about questioning His willingness to give. If you do not feel like calling upon Him then it is proof that you need to call—call now.

Thursday, July 6th. Jer. xxxvi. 1-13.

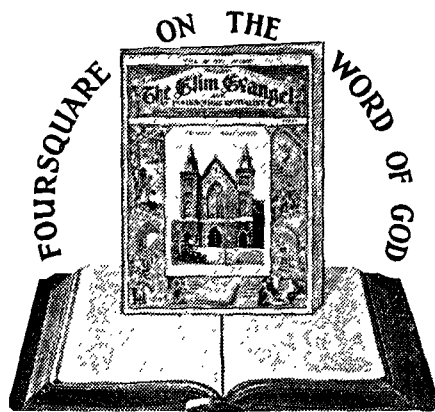
“It may be . . .” (verse 3).

“It may be,” is a pathetic reminder of the possibility of human failure. Judah should definitely have turned from her evil way. But all God said concerning His warnings and exhortations was that may be they would be effective. Are God's warnings to us effective? Or, are they treated lightly and laughingly. Blessed are we when we listen to His warnings. Blessed are we when our hearts are humbled before Him. Blessed are we when we suffer rebuke and turn from our evil ways. When there are doubtful things in our lives do not let us take a doubtful attitude. God's book is full of messages of warning as well as consolation. If we are to enjoy the messages of consolation then we must give heed to the messages of warning.

Friday, July 7th. Jer. xxxvi. 14-28.

“When Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire” (verse 23).

How differently men and women treat the Word of God! Some love it: others hate it. Some treasure it as their most priceless possession; others wish to destroy it. Some obtain from its pages a



EDITORIAL

Shadows.

SHADOWS are formed through restricted light. Where there is no light there are no shadows. Complete darkness knows no shadows. Shadows have their place in the midst of light, but they are formed by a partial or complete screening of the light. Where there is complete and uniformly distributed light there are no shadows. Life is full of shadows—so we say. Each human heart feels at times that it passes into the shadows. Yet, *there should be no shadows.* There should be no shadows in sickness, no shadows in financial depression, no shadows when loved ones pass the vale. No, there is no need of shadows, for if the Light of the World is allowed to shine completely and uniformly around us, then there will be no shadows. Even sickness and loss and death will know no shadows, for the Light of the World will disperse them all. The more the Lord Jesus is allowed to shine upon us the fewer shadows there will be. Let us remember that shadows are brought about by restricted light. Therefore let us pray that we may not restrict the shining of the Sun of Righteousness.

When we cross the valley, there need be no shadows,
When life's day is ended and its sorrows o'er;
When the summer comes to meet the blessed Saviour;
When we rise to dwell with Him for evermore;

When our loved ones leave us—there need be no shadows,
If their faith is fixed in Jesus as their Lord;
For they go to be with Jesus their Redeemer,
To be with the One whom they have long adored.

Prayer and Life.

WE should live and pray for the same thing. We pray against pride and ambition, but nurture them all the day long; against appetite, but pamper it; against temptation, but brave it. This is in fact an insult upon God, and acting as if we thought we could impose upon Him.

Echoes from the Sanctuary.

THE PAVILION OF STILLNESS

By Pastor E. C. W. BOULTON

Be still and know that I am God.—Psalm xlv. 10.

"God comes to me in silent hours
Like morning dew to summer flowers."

TEACH me, O Lord, the value of the stillness. The priceless worth of those seasons of creative quietness when my soul waits before Thee. Shew me the need of that transforming hush of spirit which permits Thee to stamp Thy likeness upon my life—those fragrant moments of inbreathing Thy life from above, when I bow in Thy presence, and the dew of Thy tenderness falls upon my surrendered soul. Shew me that until I have learnt the lesson of stillness, I cannot know the true secret of worship. It is whilst in that attitude of silent surrender that the springs of adoration shall rise up within, and a flood-tide of praise shall flow out of my inner being. There Thou wilt reveal to me that Thou art my Life, my Health, my Energy, my Victory, my All in All.

Shew me that the realm of inward stillness is a kingdom of wonder that Thou dost invite me to explore. It is when this splendid hush descends and envelops the entire being that Thou art most wonderful. In those pregnant moments Love has no need to resort to words for expression—the soul holds fellowship with the Invisible in unutterable language. It is in the silence that my spirit may drink the most deeply of Thy loveliness.

Blessed Master, shew me the shining path that leads to Love's trysting place. It will renew the face of my spiritual world, enlarging its horizon. I shall feel the gracious impact of those creative forces. There I shall receive the dynamic Word, and possess and be possessed by the irresistible impulse to do Thy will. Hitherto I have been loth to obey the impulse to stillness—I have not dared to yield to the lure of the secret place. My life has been spent amid the whirl of ceaseless activity, I have coveted to do great things, forgetting that the highest pinnacle of achievement is reached by those who are prepared to sink down into the perfect thought of God. But Thou wouldst wean me from the whirl of restless effort, and woo me to the mount of meditation and manifestation.

"Be still, my heart!
Amid the babel sounds that greet thine ears,
Amid the rush and riot of the day,
Let God's own silence of the eternal years
Keep thee unmoved, undaunted, on thy way.
My heart, be still!"

It is not that I may escape the burden and the battle of life that I seek the stillness, but that I may be equal to the pressure and be equipped for the conflict. It is not because I have forgotten or forsaken the needy multitudes out in the great maelstrom of life. It is because I long to take to them a healing, recreative ministry that I must needs tarry awhile in the temple of stillness—there my lips shall be touched with the live coal from off the altar, and I be ready for those deeper and more potent ministries of the Spirit.

Revival in Birmingham

By Pastor L. H. NEWSHAM

A ONE-WAY system has just been inaugurated: yes, indeed! Everyone is making their way to the Town Hall for a Foursquare Gospel Demonstration. Many take the necessary precaution of queuing up hours before the meetings are due to commence, in order to secure a good seat. From all directions they are coming—Sheffield, Southport, Barnsley, Liverpool, Leicester, and many other places. Now we come across a band of over 500 Crusaders and others testifying to their faith in a living Christ in a demonstration march to advertise the services. They swing down the principal thoroughfares surrounding the meeting place, singing Elim choruses and carrying banners, until they come to swell the numbers of those seeking admission to the Town Hall.

As one looks at the faces of those who are waiting one sees precisely the same

SPIRIT OF EXPECTATION

that characterised the first Elim Foursquare meetings when the message was first crusaded in this great city over three years ago: there is the same joy, the same enthusiasm, the same loyalty to this Spirit-filled work, the same allegiance to their Foursquare leader, above all the same overflowing joy and satisfaction in the Very Same Jesus. They came from all over the Midlands to see this great fire which God had kindled in the hearts of men and women three years

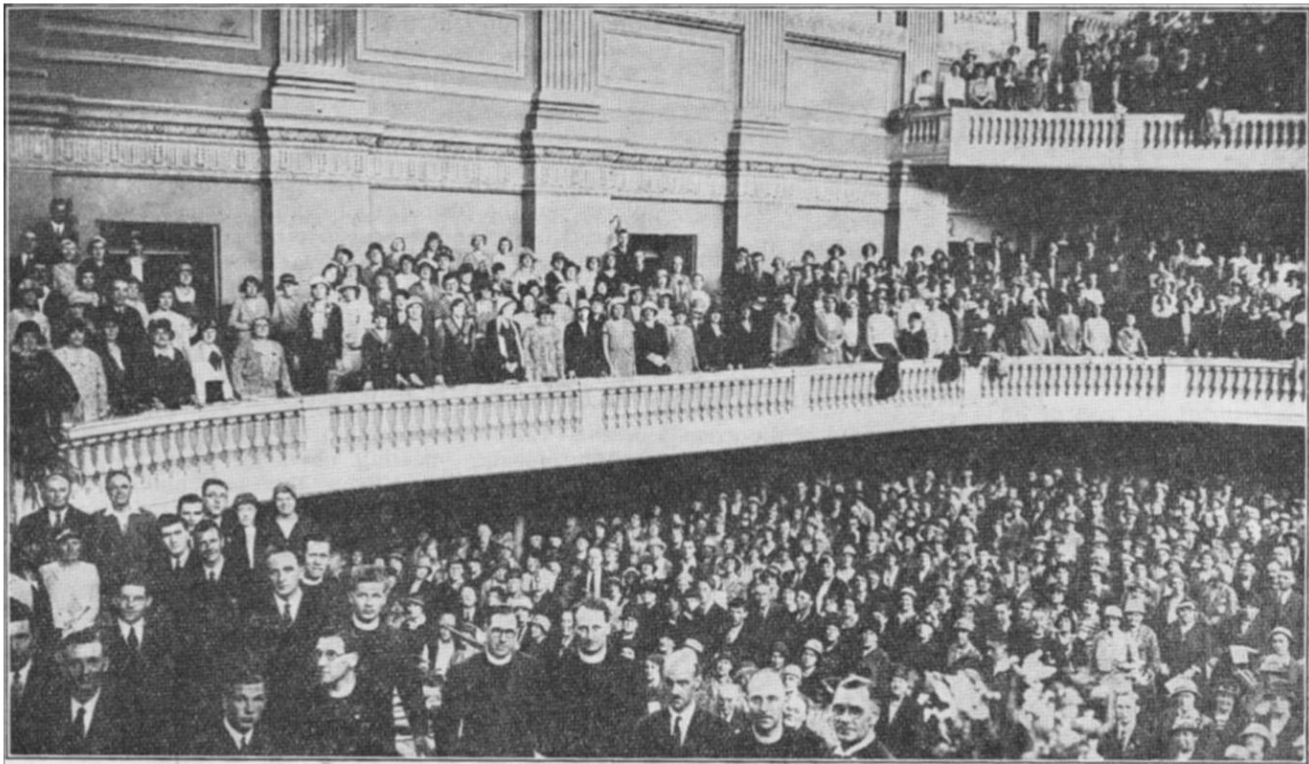
ago, and is still keeping aflame, the Spirit of the living God breathing upon them.

The morning service found a huge congregation packing the hall, and once again we found ourselves basking in the sunshine of God's presence, bathed in the sunlight of His love, imparting its healing rays to sin-sick souls. The choir are singing, hundreds of saved and satisfied Crusaders singing in glorious harmony, stirring every heart, first with "In His service," and then with that wonderful message of "The Day of Pentecost." Then came the moment when our beloved leader, Principal George Jeffreys, stood up to declare the whole counsel of God. Here was no mere rhetoric to convince us, but truly a Spirit-breathed message which made us realise the wondrous truth of the baptism of the Holy Ghost, as distinct from the one great fundamental truth of salvation by the blood of the Lord Jesus Christ. Although the heat was oppressive, and the crowd that thronged the building made the atmosphere humid, yet the presence of God was so real and manifest that we forgot these things and became absorbed with the things of God.

One wondered what must be the thoughts of the men whom God called out

IN THE EARLY DAYS

of this marvellous work, who must often have wondered when the persecution was greatest whether it



This photograph shows a section of the throng that packed the Birmingham Town Hall to capacity in the sweltering heat of Whit-Monday for Principal George Jeffreys' great meetings.

was all worth while, to see now these thousands of people of all classes rejoicing in the message that God has committed to them to pioneer, how their hearts must have burst forth in a great wave of thanksgiving to God.

Contrary to expectations, in the afternoon the Principal, who had announced that he would speak on the Holy Ghost at each service, spoke on Divine Healing in response to many requests, and, following the message, hundreds of people came from all parts of the building to seek the touch of the Divine Physician, Christ Himself.

The evening service was surely the crowning meeting of the day. From the commencement of the service the presence of God was wonderful. The choir sang, "Thou wilt keep him in perfect peace"; and the singing being anointed by the Holy Spirit, the congregation caught up the song, and we were one vast choir singing the words that were given to us by the prophet Isaiah. The Spirit came down in even greater power—"Thou wilt keep him in perfect

peace,"—and every eye seemed to be upon "the Lamb that was slain" in order that He might establish a lasting peace for us. The Principal now ceased to minister, for the Holy Ghost was speaking; people outside the Town Hall stopped to hear that marvellous refrain, "Thou wilt keep him in perfect peace." They crowded around the doors, attracted, not by a throng of people, not by the eloquence of man, but drawn, constrained, to listen to—what? To the voice of the living Christ! Here in the midst of this great city was one place where there was a peace which the world cannot give. They listened—we listened—and the Spirit ministered. A moment to be treasured, for we were

ALL ONE IN THAT PRESENCE.

No harsh threat from the world could penetrate here to spoil our enjoyment of His presence; no clamour of voices from those seeking to further their own ends; no class, no creed, no political parties, but the glorious realisation that we are all one in Christ Jesus.

Then came another message from the Principal, and some to whom I spoke afterward affirmed that they had never heard him speak with such mighty unction and power. He emphasised the doctrine of the Trinity and the personality of the Holy Ghost, then he took us back to that Council of God at which Christ said, "A body hast Thou prepared Me," and shewed how the Holy Ghost—a Person, not an influence—prepared that body. Our hearts burned within us as we understood that the Shekinah was veiled in human form and tabernacled amongst men, yet such was their blindness through unbelief that they were unable to pierce the veil. How we praise God that we had anointed vision in that meeting. By His grace, we could say, "We see Jesus crowned with glory."

A real note of joy was struck in the afternoon and evening services, when over seventy souls professed faith in Jesus.

The day is over, the visitors are reluctantly leaving, back to the offices, and the factories, to fill their places in the world, but with a fresh courage, a revived faith, and a new inspiration, looking forward to that meeting which will last for ever and ever.



Photo by] [" Birmingham Gazette."

A section of the Demonstration March of Elim Crusaders through the streets of Birmingham on Whit-Monday.

Stirring Scenes in the Town Hall

Impressions by Pastor V. S. PRITCHARD (Gloucester)

TO His glory! This was the keynote of the great meetings at Birmingham Town Hall on Whit-Monday.

One's heart was thrilled to see the queues of eager happy folk. So early, so earnest, so devotional, so expectant!

Who are these? says the passer-by. These are they! Loved, washed, loosed from sin, Hallelujah! Not ashamed of the Gospel of Christ. All these once were sinners. What is the reason of their presence, of their waiting there?

Listen! the answer comes in song: "Since Jesus came into my heart."

The beautiful and spacious hall rapidly fills with the radiant throng. Some have come about one hundred

miles! Love for fellowship always goes a long way!

The morning meeting commences with praiseful melody in chorus and song, the choir making melody in their hearts to the Lord and to us. Once more the beloved Principal stands up to minister the Word.

One has been blessed in meeting him again. The same big, simple, loving, unspoiled heart.

We sing, "Breathe on me, breath of God." One's mind goes back to

THE ACTS II. 4 EXPERIENCE

received, and feels again the mighty quickening breath of God filling the house.

The inspired utterances of the Principal were an honouring of the Holy Ghost, who became a present reality to the vast congregation.



Platform and section of the Crusader Choir, composed of representative groups of several Elm Foursquare churches, which brought blessing to the great crowds at the Town Hall, Birmingham, on Whit-Monday, by their Spirit-filled singing.

One realised that such living words could only arise from an innermost being filled with experimental knowledge.

No cold theory here, but Holy Ghost fire. How hearts throbbed with gratitude to God for such a gift, and fulfilment of such a promise!

All were drawn nearer to God in praise, consecration, adoration. What a morning of blessing it was—uplift for saints, salvation for sinners.

Long before three p.m. the queue had gathered again. They come in happy, yet hungry for more of the fruits of Canaan. Praise God, the Gospel table is well spread. "Your Father knoweth that ye have need of these things."

The choir sings again, and one is blessed through their ministry of song.

The Principal, in response to the request of many, speaks on Divine Healing.

His masterly thrusts of the Sword of the Spirit, the Word of God, exposes the Devil as the author of all sin and its attendant sickness, want, and woe. By the same unchangeable Word the Christ of God is uplifted as He who was manifested to destroy the works of the Devil. Hallelujah! Sin and sickness, want, and woe, were dealt with on the hill called Calvary. "It is finished," was the triumphant warrior cry of Him who was anointed to preach deliverance to the captives!"

Sin-stained hearts and diseased bodies beat with hope, as they gazed by faith on the uplifted Christ.

THE DRAWING POWER OF CHRIST

is here, attracting even the passers-by outside.

Again salvation is the primary aim. They come

flocking to Jesus. The Principal puts the plan of salvation simply and explicitly before the seekers, and asks again for an intelligent confirmation of their surrender to Christ. Again they raise their hands. All glory to God!

Then one feels the great arms of Eternal Love gathering the sick ones, as in obedience to the Word they come for

THE LAYING ON OF HANDS.

Praise God, He is true to His Word. "They shall recover." The power of God is here.

At 6.30 once again the hall is filled. The vast congregation sing from stirred hearts.

The choir sings again, and one's heart is lifted to "heavenly places."

Before commencing his message on the Holy Spirit, the Principal asked the choir to repeat a former piece, "Thou wilt keep him in perfect peace." They render it beautifully—then the congregation joins in.

Praise Him, He is here, brooding in love over these who have come, many "from afar," to hear of Him.

Soothing by His Holy Spirit through the message, yet "the Word" is quick, powerful. Error, misunderstanding, excuses, criticism, and prejudice fall before the Sword.

Sinners are convicted. One realises the awful reality of the Devil, but, praise God for the Lion of the tribe of Judah who can break every chain that fetters spirit, mind, and body.

Again, in response to an appeal, the unsaved come to lay down their arms of rebellion and own allegiance to the King of Love.

The Town Hall becomes again the birthplace of many souls.

The Principal speaks a word of encouragement, and counsels to loyalty, and one realises the father-love of the care for souls with which God has anointed him.

One seems to hear the Apostle Paul saying: "We seek not yours, but you." "I have you all in my heart."

The day which began with the uplifted Saviour closes on the same note. Hallelujah for the Cross.

One was struck by the genuineness of the whole proceedings, and the "single eye" to His glory.

There were no "psychological tricks," working up of emotion, or undue pressure.

In the appeal to heart, will, and conscience one felt the Holy Spirit doing the work. Convicting men of sin, welding the hearts of the faithful in one by the fire of God's love.

Such work, being His, will stand for eternity.

Healing Miracles in Hastings

Testimony of 57 People

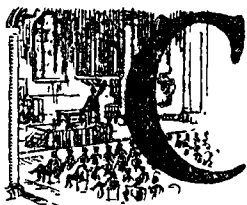
Fifty-seven people rose in their seats at a crowded revival meeting conducted by Principal George Jeffreys and his assistants in the Foursquare Gospel movement at the Central Hall, on Tuesday afternoon, to testify personally to miraculous healing.

The meeting was characterised by deep religious fervour and the gathering joined in the singing of hymns and choruses with intense enthusiasm. After prayers and an address by Mr. Jeffreys, a stream of women, with one or two men, went up to the front of the hall to be "healed." While the gathering, with bowed heads, sang "I touched the hem of His garment," Mr. Jeffreys laid his hands on the bared heads of those who sought healing. Many of them were obviously in the grip of tense emotion and several collapsed or broke down in sobs. It was a strange and moving scene.

Principal Jeffreys addressed another crowded meeting in the evening—"Hastings and St. Leonards Observer," June 3rd, 1933.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:
 Work in General: Watford follower, £1.
 Revival Campaigns: Claydon, Suffolk, 17/-.
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CROWNING CONVENTION SERVICES

Pentecost Retold in Experience

The special Whitsuntide meetings for the outpouring of the Holy Spirit, and the special addresses on the Baptism and the miraculous Gifts have been productive of much blessing in every convention centre. In spite of the sweltering heat the crowds came, hungry for God, and they were graciously met, and were fed upon the finest of the wheat by His bounteous hand. Some received an old-fashioned filling of the Spirit, and went away bubbling over with the "rivers of living water"; others found Christ as Saviour, and are now rejoicing in Him, while all enjoyed the ministry of the precious Word of God; the speakers bringing forth from the storehouse treasures new and old.

EAST HAM.

Speaker: Pastor A. Longley.

With a preacher in the midst for five days at Elim Tabernacle, Central Park Road, full of the Word of God, it was no strange thing that the Whitsuntide meetings at East Ham should have been so blessed. Except for the Gospel service on the Sunday evening, Pastor Longley (the special speaker for the Convention) dealt with the subject of the Baptism of the Holy Ghost at every meeting, taking a different aspect of this blessed truth on each occasion.

The work of the Holy Ghost in testifying of Jesus was a particularly beautiful message, in that it shewed the utter insignificance of man (typified by the burning bush) as compared with the glorifying of Christ by the Spirit of God; so also was the Pastor's exposition of The Living Water. On Tuesday evening Pastor and Mrs. Haith from Woolwich were present, and rendered a duet appropriately entitled "Pentecost," after which Pastor Longley once again ministered the Word.

It was a pleasant surprise to find Pastor Court on the platform on Wednes-

day night, and his solo brought back thoughts of his twelve months' ministry in East Ham a few years ago. The address on this occasion was based on the doctrinal theme of Acts xix, "Have ye received the Holy Ghost since ye believed?"—the possession of the Person of the Holy Spirit being clearly emphasised.

The most heart-searching message of all was, perhaps, the closing one of the Convention in which Pastor Longley dealt with the Baptism in regard to evangelism and witnessing.

There are many in the East Ham assembly now filled with a greater desire to dig deeper in the wonderful truths of Pentecost, and seek the face of God for more of the gifts of the Spirit, and more power to uplift Him. May God grant that the Word so earnestly preached will continue to grow and produce much fruit Amen.

BOURNEMOUTH.

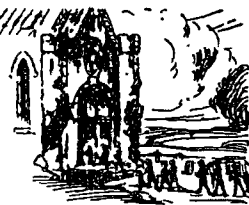
Speaker: Pastor E. C. W. Boulton.

It was with great rejoicing that the members at Elim Tabernacle, Victoria Place, heard the Pastor's announcement of the Whitsuntide Convention. This

was the first Convention since the opening of the Tabernacle some seven years ago. The saints were also glad to learn that Pastor E. C. W. Boulton, whose ministry had so recently proved a rich blessing, was to be the Convention speaker.

On Whit-Sunday an inspiring insight was given into the marvellous effect of God's grace in the life of the Apostle Paul—inspiring, in the potency of the grace of God in the lives of His saints to strengthen and encourage them in times of weakness and disappointment, and yet to keep them humble when being mightily owned and honoured of God.

A series of addresses on the Holy Ghost, His work, His offices, and His Gifts, was delivered on Whit-Monday and Tuesday, and many testified to the help and blessing they received. It appeared that God, as He so often does, kept the best wine until the last, for many commented on the fact that Tuesday's meeting was the crowning meeting of all. The subject was The Gifts of the Holy Ghost and their operation, and the message, backed home as it was by the preacher's own extensive experience, was



helpful and illuminating to all. The Convention has gone, but the blessing and teaching will abide in all hearts, to bring forth fruit to the glory of God.

SWANSEA.

Speaker: Pastor W. G. Hathaway.

From the beginning to the end of the special Whitsun meetings held here, the Spirit of the Lord was present, and the outcome was a time of spiritual edification, benefit, and blessing.

The special speaker was Pastor W. G. Hathaway, who in a very forcible manner unfolded from the Word of God the various truths concerning the Holy Spirit and the miraculous gifts of the Spirit.

On Sunday, the speaker addressed three great meetings, and dealt with the Holy Spirit in relation to the believer, the Church, and to the work of Redemption, and the messages were thoroughly enjoyed and appreciated by all.

On Monday a goodly number again gathered in order to receive further instruction, when Pastor Hathaway in a very helpful manner dealt at length with the gifts of tongues and prophecy, shewing the various purposes of these gifts, as well as emphasising their rightful use in the Church.

Tuesday evening brought to a close these special meetings, when another inspiring message was delivered on The Holy Spirit and Revival, pointing out that the great need of the world in these days is a mighty outpouring of the Holy Spirit and fire, which is conditional upon the raising and repairing of the altars, as in the days of Elijah.

Each message delivered at these services brought much new light upon these important truths, and also created a deeper longing in the hearts of the saints for the fulness of the Spirit.

Recently the church here had a visit from Pastor and Mrs. G. Thomas, late of Mexico, whose accounts of the great and encouraging progress of the work in that country were truly inspiring. The rendering of their Gospel song in the native language, as well as in English and Welsh, was thoroughly enjoyed by all. Following two very impressive Gospel messages, many souls surrendered to the claims of the Master.

Under the ministry of Pastor Patterson, the work here is making steady progress, and many new members have recently been added to the church. The Gospel tours are a great success, and open-air services have been held in streets which were never visited before. A series of addresses on The Fruit of the Spirit are proving a source of special blessing to the saints.

CLAPHAM.

Speaker: Pastor W. L. Kemp.

We give praise to God for a time of spiritual refreshing spent during the Whitsuntide Convention at the Elim Tabernacle, Park Crescent. The messages on The Outpouring of the Holy Ghost have been an inspiration to all, and the saints have been built up in the faith. Pastor Kemp dealt particularly with the practical side rather than with the experience itself, and this was greatly appreciated. The Sunday morning ad-

dress was really the foundation message upon which all the subsequent addresses were based, the text being Hebrews viii. 5 and Exodus xl. 33, 34, shewing how the Lord not only filled the tabernacle with His Divine glory when it was made according to the pattern, but believers also can know this glorious experience as their lives accord with the pattern laid down in God's precious Book. The evening message was based upon the same thought.

On Monday morning Pastor Kemp clearly pointed out in his message that it was not optional whether believers were endued with power from on high, but binding upon them, in that the word "Christians" meant "anointed ones," who are following The Anointed One. In the evening all were urged to be filled with the Spirit (Eph. v. 6). Once again a very practical message went forth,



Elim Tabernacle, Clapham.

after which there was a seeking meeting, and the Lord graciously met His children in a special manner, several being baptised with the Holy Ghost. Tuesday evening's message was, "They that wait upon the Lord shall renew their strength." After this there was another seeking meeting, when the Lord's presence was manifest again, and another soul received the Acts ii. 4 experience.

The Baptism of the Holy Ghost, its Effects or Results, was the subject for the Wednesday meeting. All were reminded of the sensitiveness of the Holy Ghost, how easily He is grieved, His greatness, and also His gentleness; and on Thursday night a glimpse was given of the wonderful love of God.

The final prayer meeting was a time of blessing. The Holy Ghost was taking charge; truly Jesus was revealed in a special manner. We give Him praise for the precious truths which have been so faithfully proclaimed during this holiday season. It has been a time of heaven upon earth, and we give Him all the glory.

SOUTHAMPTON.

Speaker: Pastor J. Smith.

Praise and thanksgiving were the notes that ascended to the throne of God from the hearts of those privileged to

be present throughout the Whitsuntide Convention held at Elim Tabernacle, Park Road, Freemantle. The consciousness of His presence, and the depth and balance of the glorious truths which were from time to time unfolded, will remain in the memories of those joyful, crowded gatherings. Brilliant sunshine and warmth around, and within, made "God's love is like the sunshine" literally true during these meetings.

On the Sunday morning, Pastor Smith spoke upon the great Old Testament covenants made between God and man, leading on to the breaking-of-bread service with the beautiful and solemn thought that we were about to partake of the last, the New and Better Covenant; each time of meeting for this purpose representing the renewing of the covenant between our Lord and His own, "till He come."

In the afternoon, after giving a short illustrative message to the Sunday school scholars, the Convention was continued with a message from John xiv. 12, emphasising the exact similarity of our Lord's ministry and mighty works to those of the Holy Ghost (by whom He said that He did His mighty works) after Pentecost, and the necessity of the presence of the fruit of the Spirit, that the gifts of the Holy Ghost may be manifested in all their fulness, and result in a perfectly balanced ministry, the ninefold fruit of the Spirit and the ninefold manifestation of the Holy Ghost thus being presented by the Church before the world.

The evening message on Matthew xxii 1-13, deeply impressed upon all hearts the necessity of the garment of the righteousness of the Lord Jesus Christ, and resulted in one precious soul responding to the appeal at the close of the Gospel service. Then followed a time of worship around the Lord's table, after which an opportunity was given for those seeking the baptism of the Holy Ghost to wait before the Lord for this blessing.

On Monday, friends from the surrounding districts joined with the Southampton friends, Pastor and Mrs. A. Thorne of Ryde being among them. The theme of the morning message was The Holy Trinity. Scripture after scripture was read or referred to and explained, powerfully yet simply setting forth this wonderful truth—Three in One, and One in Three; and the hearts of all were more deeply established, and filled with wonder love, and praise, because of this further glorious revelation and grounding in the Word. Mist and vagueness on this great truth were dispelled, and understanding and assurance took their places in many hearts through this message.

In the afternoon Pastor Thorne spoke on Luke iii. 16, dealing very clearly and with much blessing upon the heart conditions necessary to receive the Holy Ghost, and the effects of His indwelling in the heart and life of the believer.

The same text was the one already chosen by Pastor Smith for his evening message, the Fire there mentioned being the thought upon which he dwelt. By referring to the many instances of the Divine Fire mentioned in the Old Testa-

ment, we were led to see the object and result of the Fire which it is our Lord's desire should indwell the members of His body, the Church. At the close of this message another opportunity was given for those seeking the baptism of the Holy Ghost to wait before the Lord.

Pentecost was the appropriate and central thought throughout these Convention services. The singing by the Crusader choir was a joy to all; and the fellowship during the tea intervals, and the arrangements made for those remaining for the day were greatly enjoyed and appreciated by all.

They were a thankful and rejoicing people who separated at the close of this blessed Convention.

BRIGHTON.

Speakers: Pastors H. W. Greenway and E. O. Steward.

The Whit-Monday Convention at Elim Tabernacle, Union Street, was a really happy day spent in the presence of the King of kings.

The members of the Eastbourne and Worthing churches united with the saints of Brighton, Hove, and Preston Park churches, and a glorious time of fellowship was experienced by one and all.

The afternoon service was blessed of God, when that old yet ever new truth of the Two Baptisms was brought forth by Pastor Steward, of Eastbourne, who pointed out very clearly that the baptism into the Body of Christ and the baptism of the Holy Ghost were not one and the same baptism, but two entirely different experiences, and, praise God, there were many present who could and did say, Amen.

In the evening over five hundred gathered for a grand service, everyone expecting God to pour out His Spirit. The meeting was opened by Pastor Gowan Bishop of Hove, who led into the presence of God with some praiseful choruses, including one which he taught, which was blessed to everybody, called "I'm trusting in the Lord."

The first message was given by Pastor Steward upon the theme of "Ruth," and all were drawn nearer to God as he ministered. Miss Joan Holman, Eastbourne, sang the Gospel, and both messenger and message were appreciated by God's people. Pastor H. W. Greenway of Worthing then gave the closing message upon the subject of The Holy Spirit and the Human Personality, urging one and all to uphold the glorious Pentecostal testimony. After this message the Crusaders of Eastbourne and Worthing together with the local Crusaders united in singing "Pentecostal Fire is Falling," which certainly served as a powerful Amen to the Word ministered.

The Convention closed with the singing of that grand old hymn, "Ho! my comrades, see the signal," and, praise God, all left the Tabernacle determined to stand loyal and true, until we shall see Him face to face, and tell the story, Saved by grace.



Photo by]

["Eastbourne Gazette."

THE PRINCIPAL AND PARTY AT EASTBOURNE, 1933.

The above photograph was taken outside the Elim Tabernacle and it appeared in the "Eastbourne Gazette," May 31st. The following description of the Principal and the meetings held during his recent tour appeared in the "Eastbourne Courier."

Foursquare Gospel Revival

A Second St. Paul

When Principal Jeffreys first came to Eastbourne, some years ago, I went to his big revival service in the Pier Music Pavilion with the idea of writing one or two impressionistic paragraphs. I wrote two columns under the title, "A Second St. Paul." I have been to many of Principal Jeffreys' revival services since then and my first impression remains the same.

Here is a prophet of God, who makes the men sit down as in the Gospel story of the feeding of the multitudes, and then trusts his Master to do what needs to be done.

"I Live, Yet Not I . . ."

Principal Jeffreys is a great orator and a great healer in the power of the Holy Spirit. He speaks as one with authority and not as the scribes. And he has the Christian virtues of humility, kindness, and courtesy.

In sound, well-constructed sermons full of prophetic power, Principal Jeffreys, over the week-end, dealt with each of the four cardinal truths for which Foursquare revivalism stands. Salvation, Healing, Baptism of the Holy Spirit, and the Second Advent of Christ.

Many people testified of healing but, like his Master, Principal Jeffreys rejoices more over one sinner that repenteth than over one who does but rise and walk at the Master's command.

I want you to picture for a moment

the crowded Elm Tabernacle on Saturday evening. The people pressing in at the doors, the sea of faces. I want you to hear the singing, the great waves of sound that rise and fall. There is one man dominating the scene, sincere, eager, passionate. In a sudden silence he speaks four words. And then only to say, "The Master is here."

If any man can say with confidence, "I live, yet not I, but Christ liveth in me," it is Principal Jeffreys.

It is the rule among men to turn back the pages of history to see what has happened; it is a rule with God to turn forward the pages of history and tell what is going to happen. God let Daniel look in on these forward-turned pages, and tell things that God knows in advance.

We are all brothers in Adam. That is the only brotherhood which unites all humanity in one great family. But as Christians we become brothers in Christ. That is a different family entirely. God as Creator is the Father of all men, but God as Saviour is the Father of only those who trust Christ.

ELIM CRUSADER PAGE

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



A MISSIONARY LETTER

Dear fellow Crusaders, greetings from Japan. About a year has passed since I wrote to you through the "Elim Fvangel," but I have written to many of you more privately in answer to your kind, helpful letters received from the various assemblies. I do want to thank you all for the encouraging messages and promises, also for your faithful prayers, which mean much more than I express by letter. I do thank and praise God for prayer-warriors beyond the seas, and feel confident that your prayers have brought me the victory again and again. "All glory be to Jesus!"

I would like to send a personal reply to all of you who have written to me, but find it difficult to do so, and thought I would write to you all unitedly thus, so as not to miss thanking one of you.

Special thanks are due to all the sisters who have made and sent the lovely, useful parcels of clothing, which I have joyfully distributed among the needy Japanese. How I wish you could see their happy, grateful faces when they receive them, especially when knowing that all were made by praying Christians in the homeland. Some of the garments I gave to two very needy widowed mothers with families of children, and their joy truly was great. Both of these precious mothers are bright Christians, as well as faithful soul-winners, and do real evangelistic work, trusting the Lord to supply their many needs. They testified on receiving the garments that it was the Lord's hand that had met their need at the right time, as usual. Pray for these dear ones.

The Bible pictures and texts sent by some of you have also been such a help and joy to the Sunday school children, who love stories told them from the Bible, illustrated by the coloured pictures. Thank you all in His dear name. You have certainly cheered many lonely, needy hearts in this far-away land.

My thoughts are often with you all in your meetings and open-air work, especially as you recently gathered at the Royal Albert Hall for such a mighty time of blessing. I am glad I can unite with you all in prayer and praise through the blood-stained mercyseat.

Time seems to have passed so quickly since I arrived here well over two years ago. It doesn't seem so long ago that I was helping with you all in the glorious work of saving souls in the homeland. Now I am doing the same great work in another land and another language: Glory be to God—telling out Redemption's story, and seeing these precious souls find rest, peace, and salvation through the "power of the blood of our blessed Saviour." It thrills my soul with adoration to "Him who hath loved me, and

washed me from sin—to Him be the glory forever." "He alone is worthy." Amen.

Spring is very welcome here just now, after having such a cold winter with a lot of snow and heavy storms. This will surprise those of you who picture Japan as being always steeped in sunshine. The first rainy season is nearly over now, and day by day it gets warmer until one has to realise it is only the strength of the Lord can carry one through the heat, but "let us give thanks unto the Lord, for He is good: for His mercy endureth for ever."

Continue to pray for the salvation of the souls of this people. Multitudes know not Christ as Saviour, nor worship Him as King, but are groping in the dark, age-long superstition of this Eastern land. They deeply need your prayers. Pray on for me, that I may always have liberty in the Holy Ghost to preach the Gospel faithfully until Jesus comes, and the redeemed shall be gathered Home at last. You too will all share in the joy of the jewels gathered from dark Japan.

How blessed it will be when our beloved Lord returns to claim His blood-bought company of saints. "Glory to the Lamb for ever." Surely it won't be long before we shall all be singing the glory of His harvest home.

God bless you all, above all you can ask or think, is my prayer.

Yours in His deep love and victory,
VIOLET W. M. HOSKINS.

(Continued from third column).

with a response in the hearts of many. Those who attended these services are unanimous in their admiration for this company of zealous young Crusaders. We praise God for the power of the Cross that has saved them, and drawn them into active service. Through their united efforts there was joy in the presence of the angels, for it was a day of salvation. The items rendered by the local choir (by special request of Mr. Gray) were beautifully rendered.

A Snap of the London Crusader Choir, along with Southampton friends, taken during their recent visit.



London Crusader Choir at Southampton.

John Bunyan includes the following words in his masterly allegory: "But glorious it was to see how the upper region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up and followed one another in at the beautiful gate of the City." The grand pioneer of modern Nonconformity sampled life in many vicissitudes, but he, like the Elim Foursquare Gospellers, found a place for music and song.

In this direction the London Crusader Choir, under the able conductorship of Mr. Douglas B. Gray, have recently been made a special blessing to the Southampton church meeting in the Elim Tabernacle, Park-Road, Freemantle.

This was the first occasion on which many had been privileged to listen to the Choir, whose combined ministry of song, testimony, and preaching blended perfectly to give a time of feasting. Such an occasion had been looked forward to with great expectancy, but now there is much pleasure in looking back on the services. Great things were expected and were received.

The special items rendered by Miss Blanshard, Mr. A. Birkenshaw, Miss Q. Slemming, Miss K. Coates, and Mr. L. Northcote were greatly blessed, as were all the items rendered. The services were such as to commend the Gospel of Christ, with the combination of brightness, earnestness, and devotion, all of which blended in making an appeal which met

(Continued on previous column).



Children's Bible Educator

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4.

NAMES PUZZLE. The interlaced crosses consist of four Scripture names, as under:

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(Horizontal). The first city taken by Israel in Canaan (Joshua vi. 1).

(Upright). Where there was a church of God (I. Corinthians i. 2).

(Downward diagonal). A champion giant (I. Samuel xvii. 4).

(Upward diagonal). Enemies of Israel (II. Samuel viii. 5).

Solutions should arrive by first post Monday, July 3rd.

SOLUTION OF CROSSWORD, JUNE 16th,

Answers: Clues Across: 2. Believed; 5. Persuaded; 8. Com-

mitted. Clues Down: 1. Able; 3. Day; 4. Keep; 6. Against; 7. Know.

Correct solutions were received from: Joan Bradford; Nesta E. Bridger; Milwyn C. Bufton; Irene Dennison; Henry Feasey; Amy V. Gale; Walter Gardiner; Dilys V. Hale; Robin Page; Kezia Sheldon; Dorothy E. Stone; Dennis Wilkinson; Alfred Yardley.

The Right Aim

We should be far more concerned about a rich and noble character than we are about a big reputation. Popularity can be bought almost any day for a song and sold for a sparrow, but a noble character—it is the product of years of Divine training and discipline.

That Important Comma!

By H. P. BARKER

CONSEQUENCES vast and far-reaching have followed the use or misuse of a comma. Issues involving millions of pounds have depended upon the presence or absence of this little punctuation mark. Crimes have been committed, large bribes offered and accepted, lengthy lawsuits entered upon and wordy warfare carried on, all because of a comma!

In none of these cases, however, were the consequences so far-reaching, and the issues at stake so tremendous, as in an instance when, several centuries ago, a period was deliberately substituted for a comma.

Who was it that did this? Who displaced the comma by a full-stop? None other than the Lord Jesus Christ, when He was upon earth.

It was during the days of His early ministry. He had gone into the synagogue in the little Galilean town of Nazareth, which still nestles among the hills of northern Palestine. As was His custom, He stood up to read. The attendant handed Him a roll containing the prophecy of Isaiah. He opened the roll, and began to read that portion answering in our Bibles to the 61st chapter. The eyes of all that were in the synagogue were fastened upon Him. They listened with attention to the familiar words. This is what they heard:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv. 18, 19).

Notice the full-stop at the end of these words. It is not merely a matter of punctuation marks in the English translation; the quotation is really brought to an abrupt close here by the Lord Jesus, who at this point closed up the roll and returned it to the attendant. Then, with gracious words that excited the wonder of all present, He proceeded to shew that the scripture He had read found its fulfilment in Himself.

But on turning to Isaiah's prophecy we find no full-stop after the words "the acceptable year of the Lord." These words are followed by a comma, and then come words which speak of a very different matter: "And the day of vengeance of our God" (Isaiah lxi. 2).

The action of the Lord Jesus in omitting to read these last eight words was like changing the comma into a full stop. But what are we to learn from His action? Are we to conclude that He meant to set an example to all preachers of the Gospel, teaching them in this way to speak only of grace and never of judgment? By no means. The Lord Himself, on other occasions, spoke earnestly and plainly on this latter subject, and warned men with pointed emphasis of the terrors of the outer darkness, with its weeping and wailing, and gnashing of teeth.

His meaning is evident. The day which His coming to earth had ushered in was the day of grace, "the acceptable year of the Lord." He had come with good tidings; His hands were filled with blessing for men. He had not come to judge, nor to visit upon the heads of sinners the penalty that they so richly deserved. His coming placed, as it were, a full stop between the day of salvation and the day of doom.

Thank God, that full stop still stands. The day of grace continues. The glad tidings are still proclaimed. Forgiveness of sins is still offered to "whosoever believeth!" Mercy lingers; long-suffering love still calls sinners to repentance. The door of salvation is still wide open.

But the moment is drawing nearer all the time when the full stop, which has stood for so many centuries, holding back the stroke of judgment from this guilty world, will be removed. The comma, so to speak, will be put back in its place, and the "day of vengeance" will follow hard upon the close of the "acceptable year of the Lord!"

Am I not right, therefore, in calling it an all-important comma? Its replacement will signalise the advent of that terrible moment when men will be overtaken by the consequences of their guilt, and when the awful sentence against sin, pronounced by an infinitely just and holy Judge, will take its course. By this printed page you are warned. Make haste, in this day of free salvation, to avail yourself of God's gracious offer. To-morrow the fateful hour for the comma to be replaced may have come. It will then be too late to sue for mercy.

Classified Advertisements

REVISED RATES.

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.

ABERYSTWYTH—Ideal place for holiday; sea, country, mountains, record sunshine, fellowship at Foursquare Gospel Church, Guild Room, Portland Road, open all season, apartments. Apply Mrs. D. W. Evans, 6, Northgate Street. B1394

BATH—Quiet, comfortable home for rest, change, fellowship, high, healthy situation, extensive views, easy access city and county, inclusive terms 35/- to 45/-. Misses Allen & Fry, "Wrockwardine," Bloomfield Road B1397

BETH-RAPHIA, Glossop, Derbyshire—Re-opening on May 16th Elim Home for spiritual and physical refreshment; situated near the Derbyshire hills and Yorkshire moors. Those desiring help concerning Divine Healing and the Baptism of the Holy Spirit are specially invited. Moderate terms. Apply, Superintendent (above address)

BOGNOR—Holidays are Jolly days with Mr. & Mrs. Hollyman, own bathing chalet on beach; Christian fellowship, liberal table, personal supervision. "Lion House," Nyetimber, Telephone Pagham 70. Exceptionally low terms offered. B1399

BOURNEMOUTH (near)—Homely apartments, bed and breakfast, close to shops and station; trams pass door for assembly and sea; Foursquare fellowship. Seabert, 21, Ashley Road, Branksome. B1386

BOURNEMOUTH—Apartments, clean, comfortably furnished, bathroom, indoor sanitation, electric light, good cooking and attendance, openly and conveniently situated, ten minutes Fisherman's Walk to sea, terms moderate. "Vicot," Pokesdown Hill B1392

CHRISTCHURCH, Hants.—The Regal Cafe, lovely grounds, Crusaders catered for, apartments, board-residence, led and breakfast; two minutes assembly, car for hire, forest rides, comfort, moderate charges. Mrs. H. Wilmer, 17, High Street. B1420

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 May to September. Summer Bible School, July 16th—Sept. 10th. Subject: The Second Coming of the Lord. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1278

EASTBOURNE—Clean, comfortable rooms, double or single beds, bed and breakfast, teas if required, 1d. bus to assembly and station; near sea and shops. Miss Nicholls, 61, Friele Road B1399

EASTBOURNE—Board-residence, three minutes sea; terms July, August, September, 40/- adults, children under 14, 20/-; bed and breakfast 21/-, Foursquare. Mrs. D. L. Weeks, "Oak Villa," 4, Desmond Road B1388

FOLKESTONE—Comfortable rest and holiday home, facing sea, terms moderate. Mrs. Coombe, "Hebron," 23, Wear Bay Crescent B1389

HASTINGS—Large, comfortable bed-sitting rooms; bed and breakfast 21/-, home comfort, Christian fellowship, five minutes sea and assembly. Miss Adams, 16, Braybrooke Terrace B1393

HASTINGS—Comfortable apartments, or board-residence; terms moderate, quietly situated. Miss Eales, 13, Athelstan Road. B1383

HERNE BAY—Comfortable apartments, clean; cooking and attendance, quietly situated, bed and breakfast 25/- per week, or board-residence. Mrs. Turner, 3, Park Road B1384

HOVE—Board-residence, highly recommended, select neighbourhood, close to Tabernacle, and buses to all parts, near sea; with or without board. Mrs. Andrews, Malmains, 37, Marmon Road B1351

HOVE—Board-residence, quiet, comfortable and homely, few minutes sea 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Erroll Road, West Hove, Sussex. B1315

HOVE, Sussex—Bed and breakfast, other meals by arrangement, or homely apartments, bath and indoor sanitation, close to tabernacle, sea and shops, moderate charges. Mrs. Baker, 247, Portland Road B1314

HOVE—Board-residence, own catering if preferred; home comforts, central position on the sea front, between Hove and Brighton assemblies, specially recommended by pastors. Mrs. Griffiths, 10, St. Catherine's Terrace, Kingsway B1366

ISLE OF WIGHT, Shanklin—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, IOW B1306

LEIGH-ON-SEA—Homely apartments with or without board, or bed-breakfast, Christian home, terms moderate. Mrs. Bentley, 15, St. Clement's Drive B1396

LONDON—Superior accommodation, select district, near buses and tubes, bed and breakfast from 4/-; recommended by eminent pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park Abercorn 3547 B1310

LONDON, 39, Holland Park Avenue, W11—Lady thoroughly recommends most comfortable, quiet bed-sitting room with lounge; most excellent food and attention; ten minutes West End; close to Kensington Temple; Park 7858 B1375

MARGATE—Board-residence, adjoining Promenade; bathing from house; terms May 30/-. June 35/-. July and August 40/-. September 35/- per week, recommended (stamp) Mrs. Green, Denmark House, 67, Rancorn Road B1395

NORTH CORNWALL—Comfortable farm-house, homely, 14 miles from bus route of the North Cornwall coast; Foursquare preferred; 30/- weekly. Mrs. E. W. Hooper, "Blagdon," Jacobstow, Nr. Bude. B1371

NORTH CORNWALL—Farmhouse board-residence, 35/- weekly, sea view, bracing; near station, garage, main Camelford-Bude road. Mrs. H. Cowling, Otterham Down Farm Otterham, nr. Launceston. B1355

SCARBOROUGH—Ideal place for holiday; glorious combination of sea, country, and moorland, fellowship at Elim Church; special terms for 4 or more Crusaders; board optional. Apply Mrs. Tetchner, 3, Murray Street B1357

SHANKLIN—Thornbury Boarding House, quiet and restful, standing in large garden; ideal position, two minutes from lift, cliffs, Keats Green, and Chine; recommended by Christian workers. Apply Mrs. E. Fyfe, Telephone 230 B1455

SOUTHSEA—Holiday home in quiet, Christian household; bed and breakfast, 3/- per day, near station and Elim Church, 1d. tram to sea. Mrs. Mosey, 76, Blackfriars Road B1400

SPEND your holiday at Leigh-on-Sea; comfortable apartments, quiet, restful, Christian home, bed and breakfast 17/6, or board-residence; special terms parties. Mrs. Cutmore, 17, St. Clement's Drive B1355

SWANSEA—Board-residence or holiday apartments, near the sea and parks; convenient to assembly, homely, Foursquare, moderate terms. Mrs. W. Protheroe, 8, Bryn Road. B1391

WESTCLIFF, Southend-on-Sea—Comfortable apartments, or bed and breakfast, 3/- per week, or 15/- two sharing, full board on Sunday 2/6. Foursquare. Mrs. Green, 213, North Road. B1373

WESTCLIFF-ON-SEA—Comfortable, homely board-residence, from 2 gns. weekly, bed and breakfast from 3/6 per night, select neighbourhood, near sea and station. Mrs. E. Daniell, "Hazelmere," 33, Cranley Road B1345

WESTCLIFF-ON-SEA—Bed and breakfast 21/- per week, other meals by arrangement, ten minutes to assembly hall. Miss Robinson, 11a, Inverness Avenue B1402

WORTHING—Comfortable, homely board-residence, or bed and breakfast, three minutes sea and gardens. Mrs. Slaughter, 183, Lyndhurst Road B1401

WORTHING—Homely board-residence, or bed and breakfast, week-ends arranged, situated between sea and downs; convenient for assembly, shops, buses, etc., moderate terms. Foursquare, 29-31, Shandon Road, Broadwater B1398

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To Let and Wanted.

BOGNOR—Furnished house to let, June—September, four bedrooms, reception, kitchen, bathroom, small garden; near sea, shops, Christians desired, terms from 3 guinea. Fullest particulars.—Tilleray, "Epworth," 32, Kenilworth Road B1387

CHRISTIAN Lady offers half-house, unfurnished, four first-floor rooms, Japanese, gold, bijou, and kitchenette. Water, sink, range, electric; re-decorated. Two or three adults. Stella, 13, Dumont Road, Stoke Newington B1380

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LADY living alone, would like another to join; comfortable home, downland surroundings, must be homely, middle aged, fond of outdoor life, Christian fellowship desired; near bus for Brighton Tabernacle Box 275, "Elim Evangel" Office. B1382

MAID, experienced, wanted about July 12th, family two, good home and Foursquare fellowship. State age and wages required. Miss Bodin, 83, Willows Road, Cannon Hill, Birmingham B1403

PROFESSIONAL.

OLD COLWYN, North Wales—DELIGHTFUL FOR HOLIDAYS: For furnished houses, apartments, or houses for sale, write E. Wynn Jones, House & Estate Agent, 2, Station Road, OLD COLWYN, mention "Elim Evangel." B1369

BIRTH.

HAYDEN—On May 24th, to Mr & Mrs. Hayden of Swansea Assembly, the gift of a daughter

MARRIAGES.

ADAMS BARBER—On June 3rd, at Foursquare Gospel Tabernacle, Leeds, by Pastor T. H. Jewitt, William Rayner Adams to Mary Barber, both Elim Crusaders

BURNS EDEN—On June 14th, at Elim Hall, Grimsby, by Pastor J. Kelly, Ralph James Burns to Phyllis Maud Eden

HUTCHINGS KING—On June 17th, at Elim Tabernacle, Springbourne, Bournemouth, by Pastor James Bradley; Arthur James Hutchings to Jessie Lihan May King; both Elim Crusaders

MOORE DAWKIN—On May 27th, at Foursquare Gospel Tabernacle, Leeds by Pastor T. H. Jewitt, Edward Moore to Phyllis Betty Dawkin; both Elim Crusaders

This space is reserved for local announcements

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