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JUNE 23rd

1939

Film Evangel

&

Foursquare Revivalist

Vol. XX. No. 25

Fridays

Twopence

Registered at the G.P.O. as a newspaper.

This Week's Contents Include :

"I WAS THERE!"—A Message in Tongues and Its Sequel.

THE PAPACY—Its Present Position and Prospects.

HOW THE LORD SATISFIED . . . By Miss M. Ayers.

REVIVAL IN A VILLAGE CHURCH—424 Converts.

YOUR PROBLEM.

EPISTLE TO THE PHILIPPIANS.

CAMPAIGN AND CONVENTION BLESSINGS etc.

★
"A LIGHT TO MY PATH."

THE INNER TEMPLE.

Photo by
P. N. CORRY



The Elim Evangel

AND FOUREQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ
of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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Pastors E. J. Phillips (Secretary-General), E. C.
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J. Smith.

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S.W.4.

Vol. XX. June 23rd, 1939 No. 25

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Coming Events

* Readers are asked to pray for the special meetings announced on this page.

AMMANFORD. Revival and Healing Campaign commencing in Welfare Cinema, Sunday, June 4, 7.45 p.m., and continued in Large Tent pitched on the Old Fair Ground, back of the Palace Cinema, week-nights 7.30. Conducted by Pastor C. A. C. Hadler.

BANGOR, CO. DOWN. July 9-21. Elim Tabernacle, Southwell Road. Annual Bible School conducted by Pastor P. N. Corry. Sundays, 11.30, 3, 7. Week-days (except Saturdays), 10, 8. Subject: Epistle to the Romans.

BANGOR, CO. DOWN. July 12, 13. Elim Tabernacle, Southwell Rd. Annual Convention. Speakers: Pastor P. N. Corry, Mr. S. Burke, and Miss A. Henderson. Each day, 11, 3.30, 7. Refreshments.

BLACKHEATH. June 18. Elim Tabernacle, Cardale Street. Mrs. South.

BLACKPOOL. July 2-26. Jubilee Temple, corner of Waterloo Road and Central Drive. Pastor P. Le Tissier. (July 2-16: Sundays, 11, 6.30. Week-nights, except Fridays, 7.30). Visitors seeking accommodation in Christian homes should write to Pastor R. G. Tweed, 3, Hall Avenue, Blackpool.

BRADFORD. June 24. Southend Hall, off Leeds Road. Yorkshire and District Young People's Leaders' Conference. Speakers will include: Pastor and Mrs. E. J. Phillips, Pastor D. B. Gray, and Pastor H. A. Court. June 25. Services will be conducted by Pastor E. J. Phillips.

CHELMSFORD. June 18. Pastor D. B. Gray and London Crusader Choir at H.M. Prison, 2.30; All Saints Church, 6.30.

ELIM WOODLANDS. June 24. Special meeting when Elim visitors returned from the International Convention at Stockholm will speak. Grounds open 3.30 to 9. Tea followed by meeting. Tickets 1/- each.

ELIM WOODLANDS. July 22. Annual Garden Rally. Special visit of Principal G. Jeffreys and the Revival Party. 3.30 p.m.

FINCHLEY. June 25. Christchurch Hall, Christchurch Avenue. Pastor E. C. W. Boulton.

GOSPORT. June 18-July 9. Dunbar Hall, Prince Alfred Street. Campaign by Miss F. M. Munday. Sundays, 11, 3, 6.30. Week-nights (except Thursdays), 7.30. Wednesday afternoons, 3.

HALIFAX. July 2, 3. Elim Tabernacle, Hopwood Lane. Pastor E. C. W. Boulton.

ILFORD. June 18. Elim Hall, Srafoton Rd. Pastor E. J. Phillips, 6.30.

KINGSTON. June 29. Emmanuel Hall, Thames Street. Mr. and Mrs. Leslie Wigglesworth (Elim missionaries to Congo).

LINCOLN. June 24-26. Elim Tabernacle, Monks Road. Convention. Saturday, 3, 7. Sunday, 11, 6.30. Monday, 7.30. Speakers include: Pastor W. G. Hathaway. Convener: Pastor J. C. Cariss.

LOWESTOFT. Commencing June 18. Tent pitched on the Triangle, St. Peter's Street Junction. Campaign by Pastor Gwilym Francis. Sundays, 3, 7.45. Week-nights, 7.30. Thursday afternoons, 3.

ST. HELENS, LANES. Commencing June 25. Co-operative Hall, Baldwin Street. Revival and Healing Campaign conducted by Pastor J. Woodhead. Sundays, 3, 8. Week-nights (except Saturdays), 7.30.

WAKEFIELD. June 25. Bradford Crusader Choir accompanied by Pastor D. B. Gray at H.M. Prison, 5.

WALSALL. June 11-25. Corner of Caldmore Road and Vicarage Place. Tent Campaign conducted by Pastor and Mrs. E. J. Thompson. Sundays, 3, 6.30. Week-nights (except Fridays), 7.30.

MISSIONARY TOURS

Miss M. B. Ewens (India)

June 21. Nottingham. 25. Greenock. 27. Glasgow. 28. Kilsyth. 29. Dundee. July 2. Aberdeen. 4. Dunfermline. 6. Edinburgh. 9-10. Sunderland. 12. Leeds. 13. Sheffield.

Mr. and Mrs. Nosworthy (Congo)

June 22. Llanelli. 25. Swansea. 27. Neath. 29. Pontardulais. July 2. Dowlaies. 3. Aherdare. 4. Merthyr. 6. Cardiff. 9. Gloucester. 11. Smethwick. 13. Erdington. 16. Sparkbrook. 18. Blackheath. 20. Selly Oak. 22. Stockport (Bamford St.). 23, 24. Stockport (Mersey St.). 26. Southport.

Principal GEORGE JEFFREYS and Revival Party's Engagements

WORTHING. Commencing July 16th. Big Tent Campaign on site at corner of Chapel Road and Teville Road, close to Central Station. Sundays, 11 a.m. and 6.30 p.m. Each week-night (except Fri. and Sat.), 7.30 p.m. Wednesday afternoon, 3 p.m.

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HAYLING ISLAND. August 4 to 29. First two weeks for **Crusaders only**. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach.

SKEGNESS. July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house.

SOUTHSEA. July 29 to September 2. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest.

N.B.—At all the houses there will be Bible Readings and other meetings.

Applications to be made to the Holiday Homes Secretary, 30, Clarence Avenue, Clapham Park, London, S.W.4. Applications for Skegness to be made to Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax, Yorks.

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Ideal holidays for boys and girls under experienced leadership.

BOYS' CAMP. August 4-18. At Compton Bay, Isle of Wight. Full particulars from the Camp Secretary, 27, Fontaine Road, London, S.W.16.

SCHOOLGIRLS' HOUSE-PARTY (aged 10-16). August 19-28. At Hayling Island. For particulars apply Mrs. Snowden, 32, Braxted Park, London, S.W.16.

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THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

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



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

VOL. XX., No. 25

JUNE 23, 1939

Fridays, Twopence

"I Was There!"

Testimonies of Eye-witnesses to the value of the Pentecostal Experience

V. A MESSAGE IN TONGUES AND ITS SEQUEL

PART I. THE MESSAGE

By Pastor P. N. Corry

SOME months after the outpouring of the Spirit of God at Preston in 1910, the Lord graciously gave me the gift of interpretation of tongues. I had only heard the gift used once before during a convention at Sunderland, and there was no one to whom I could turn who had any experience of its use. Generally, we were agreed that the gifts were for the edification of the Church, and that even on the day of Pentecost they were not used for preaching to the people (Peter was the preacher), but the people hearing them speak of the great things of God, ran together and heard the word of the gospel.

Our meeting-place was not very imposing. Two rooms up two long flights of stairs were hardly conducive to outsiders coming in, and all our Sunday evening gospel meetings were

HELD IN THE OPEN AIR

on the Market Square, only a stone's throw from the rooms. A ring of chairs for old folks, a baby organ, an acetylene lamp, and a few hymn-books, comprised the furnishings.

For years, every Sunday night, from 7 to 9.30 or 10 o'clock, winter and summer, the work went forward. There, amid political tub-thumpers and exponents of almost every "ism" under the sun (as well as a few from the pit), many a sinner found peace through the blood of Jesus, and the righteousness of Christ to clothe him anew.

Soon after receiving the gift of interpretation of tongues, while yet fearful and very ignorant, though longing to discover safeguards for the protection of the gift, our dear brother, Mr. W. F. P. Burton burst forth into tongues in the open air service. If it had been at all possible to disappear through the flag-stones or to

run away from the crowd, I would have willingly done so, but the crowd that rushed from every part of the Market Square made it impossible to move. Then, with a shock of Divine unction I realised that I was speaking, and from my lips poured forth a message of power and entreaty as well as warning that hushed the crowd to silence. Instantly, a woman pushed her way through the crowd into the centre of the ring, where she fell on her knees.

SOBBING FOR FORGIVENESS.

The leader closed the meeting after the appeal, and members of the assembly made their way to the "Upper Room" to deal with enquirers and to pray.

Personally, I have no memory of what happened there. I fancy that I went home immediately after the open air meeting closed, but actually the reason why I don't remember anything further about the woman is because other more intimate and unpleasant memories crowded her out. My father, who was an agnostic, had been on the Market Place that evening and heard what he was pleased to call my "disgraceful exhibition." He also made me understand that he intended the next Sunday to be present and expose me if such a thing happened again. (What followed is another story.) The result is that for years the memory of that strange experience remained unexplained. I wondered often why such a manifestation should have occurred, for it seemed to me slightly out of place, and as I was away from Preston I did not know why the Holy Spirit had moved in such an unusual manner. Fourteen years afterwards, when staying with Mrs. Fentiman, I heard her side of the story, and ever since have ceased to wonder and begun to worship Him who doeth all things well.

PART II. THE SEQUEL

By Mrs. Fentiman

My first year at school was a time of painful ploughing. Not only was I persecuted by the headmistress; but the staff, anxious to find favour in her eyes, helped to make life at school difficult. I well remember all the little details that made my cross hard to bear. One in particular grieved me sorely.

The vicar, who did not believe in the atonement, and was a worldly man, demanded a private interview and informed me of several reports concerning my religious views. He was unkindly, critical, and used threats. It was an unhappy position; but I was quite safe in following Jesus, and remembering my experience when He had said, "Fear not," I took courage. I soon got over the disgrace of being thought peculiar and was quite happy to be like Jesus, of no reputation, though all the staff treated me with contempt. This left me free to pursue my Bible studies unhindered for a time; I was finding it hard to revise them and keep all written notes up-to-date. Eventually the senior assistant began to give me trouble, for she monopolised much of my time.

ASKING SARCASTIC QUESTIONS,

such as: "Who was Cain's wife?" "How did Moses write his own life and include his own departure?" and other apparent problems.

If she had been genuinely enquiring, it would have been a delight to bear with her, but I really was annoyed to think that she could waste the time I could so ill afford to lose. So I stole stealthily away into the store-house in the lunch-hour, and for several days evaded her. She watched, and finally discovered my hiding-place; and there was no refuge after that! I could not bear this waste of time, so I went to God about it, and on the following day as I was leaving school she said: "I shall come to your meeting on Sunday, as I want to see for myself what it is like." I did not recognise this as an answer to prayer, and was unwilling to minister to her. All I wanted was liberty to pursue my studies unmolested. It did not

occur to me that she might receive something from the Lord. All I thought was that she would be more critical than ever and my life at school would be unbearable. Also I had much to learn, as I was only a babe in Christ. I certainly did not realise that "the work of the Lord is honourable and glorious, sought out of them that have pleasure therein."

The gifts of the Spirit were used only when the saints were alone. We had been told at the Mission that when the members of the family at home are exclusively alone, they can freely enjoy all the family secrets and comforts; but when visitors call, they must be more discreet. I had therefore not said a word about manifestations of the Spirit to her. But for a few weeks there had been

MESSAGES IN TONGUES

with interpretations, and I trembled lest anything like that should happen in her presence. I contemplated the trouble I had had, just because I gave my simple testimony about salvation. If she discovered that I or anyone spoke in tongues, life at that school would surely become unbearable.

Again I prayed that God would meet me. I hoped that He would prevent her coming. But no, she arrived, in spite of my ungracious response when she had invited herself. However, an idea came to my mind, why not take her to the open-air meeting? There had never been a message in tongues in that public place, nor any manifestation of the Spirit. We went, and no sooner had we arrived, than out came the first utterance in tongues ever heard on the Market Square, and it was immediately followed by the interpretation. I forgot the exact words, but in essence it was a very striking rebuke, and an urgent invitation to repent and accept salvation.

Before the sentence was finished, my colleague was on her knees in the middle of the ring, crying to God for mercy and forgiveness; and she went home with me that night, truly saved, converted, pardoned, and tenderly loved. From that day we became like David and Jonathan, for our souls were knit together!

SOMETHING NEW for EVANGEL READERS

We have a new series of helpful Bible study articles in store for our readers. They are from the pen of Pastor Frederick G. Cloke, whose Bible School at Southport for more than a year past has been such a success. The school is held on Saturday evenings and the Crusader section of the School take an examination on each Bible book. The accompanying photograph shows some of the Bible School students with Pastor and Mrs. Cloke.

Do not miss this new series which begins next week!



LET men seek to offer whatever explanations their fertile imaginations can conceive, the great fact remains that the mighty spiritual movement of the sixteenth century, resulting in the Reformation, became the Great Divide of the nations of Europe. Their subsequent history has been influenced, if not altogether shaped, by their attitude towards the tremendous issues which confronted men at that immortal period. The attitude of the nations was fourfold, with corresponding results. Firstly, some countries, foremost amongst which is our own favoured land, welcomed with outstretched hands the blessings offered by the recovery of gospel truth, and we became the greatest nation of liberty and freedom the Gentile world has ever known. Secondly, some nations, the foremost being Germany, were about equally divided between Romanism and Protestantism, and we see a marked difference in moral principles to those of England. Thirdly, others, chiefly France, strongly resisted the new movement and subsequently only allowed its adherents to exist as a small minority. The result has been a

CONSIDERABLY LOWER MORAL TONE

than the first two. Then fourthly, there were those lands where every door was violently closed against the entry of the Divine light. With violence and horrors of an indescribably fearful character, and by means of methods unparalleled for their terribleness in the tragic history of man, the disciples of Protestantism were exterminated, and gospel truth was refused so much as a foothold in those lands. Foremost amongst such countries was Spain. Spain, the land of the Inquisition, and the Auto de Fé—most Catholic Spain. There the Papacy had raised its mightiest stronghold, and in vain did the rising forces of light and liberty assail those centuries-old battlements of error and superstition. Thus the dawn which was about to break, was turned back, and with it there came the death-knell of Spain's mediæval power. Soon she was a derelict amongst the nations, whilst the Papacy, thriving on the superstitious ignorance of the poor Spaniard, piled up her fabulous fortunes and exercised her tyrannical despotism at the expense of her abject slaves.

But Spain has been given another opportunity. Forces long at work in that benighted land had, during the last century, enabled the cause of truth and liberty to make an entry into the Pope's stronghold, until, with the tremendous changes in the social structure of Europe since the war, a new power had arisen which could seriously challenge the old order. There had been an ever-increasing tide of bitterness against the despotic monarchy and the tyrant Church which had turned the peasants of Spain into a vast herd of wretched, illiterate, underpaid, and poverty-stricken slaves. This rising spirit showed such signs of becoming a real menace to the Throne and the Church that in 1922 a Dictatorship was set up under a faithful papist, General Primo de Rivera, whose slogan was

"FATHERLAND, MONARCHY AND RELIGION."

This dictatorship was brought to an end on January

THE PAPACY

ITS PRESENT POSITION AND PROSPECTS

No. 2.

By Pastor T. A. CARVER

Spain's Fearful Martyrdom (Part 1)

28th, 1930, as a result of financial difficulties, state corruption, and the increasing pressure of Republicanism, and King Alfonso, to save his crown attempted another dictatorship under General Damaso Berenguer and Admiral Juan Aznar. In December there was an attempted rising on the part of Republican leaders, which proved futile.

However, the tide could not be stemmed, and when the elections took place in April, 1931, Europe awoke to the fact that the Monarchist Party had suffered a tremendous overthrow, and on April 14th at 6.30 p.m. the first Spanish Republic was proclaimed in Madrid with Señor Alcalá Zamora, a wealthy Romanist, as President. That same evening, King Alfonso signed an official document of abdication and thus the long line of Spanish kings came to an end. Evidently he had been prepared for this, for the main bulk of his fortune of well over £4,000,000 had been transferred to Switzerland and England, and soon he followed in its trail, evidently thinking that the safest place in the world for both himself and his money was "heretical" Protestant England. Two days later, Romanism ceased to be the official religion of Spain and thus she lost her annual state subsidy of £3,500,000. At this time, only about two-thirds of the population could read or write and the Church was the one power that mattered. The Jesuits had control of railways, shipping, banks, schools, etc., and their monetary value was fabulous, as may be gathered from the fact that the Religious Orders Bill passed by Azana's Government in 1933 which dissolved the Jesuit Order, resulted in the nationalising of Church property

VALUED AT £100,000,000

It was impossible to conceive that this tremendous change would not be accompanied with many outbursts of extreme enthusiasm, and this was particularly manifested in the people's attitude towards many churches and religious houses. Acts of incendiarism were frequent, the long-smouldering fire of anti-clerical hate now bursting into flame. Churches and Jesuit houses were burnt to the ground, but credit must be given to the remarkable restraint that the Government exercised.

With the Government of the country now out of the hands of the Jesuits, remarkable steps forward were taken. Schools were established; new and beneficial laws were introduced for the working classes, and best of all, complete freedom of religious worship was granted, so that now Protestant workers could carry out a Gospel witness as never before. Surely, here was the promise of a new day for Spain and the hearts of Protestants beat strong with eager expectancy. But—Rome never changes, and she who had so ruthlessly exterminated the seeds of Truth 400 years before,

immediately set about to promote plans for the destruction of the modern Renaissance. All the weight of the diabolical cunning of Jesuitism was thrown against the Republic, with the result that all over Spain organisations for the overthrow of the Government began to rise up. The first was the Falange Espanola (Phalangists), a form of aristocratic storm troops, under Jose Antonio Primo de Rivera, son of the late dictator. Beside this there was the Juntas de Ofensiva Nacional Sindicalistas (J.O.N.S.) composed of students and clericals, and the Renovacion Espanola (Spanish Regeneration) which promoted the Monarchist cause

BY GANGSTER METHODS

Then there were the clerical factions under Jose Maria Gil Robles, and behind all, the financial backing of the wealthy magnates of Spain, such as Juan March, the tobacco millionaire, and many leading army chiefs, including Sotelo, Quijano de Llano and others.

Aware of all this dangerous intrigue, the Government dissolved the Jesuit Order and confiscated their property. The answer of the Church was a pastoral letter from the bishops forbidding children to attend state schools, and a special encyclical from Pope Pius XI., excommunicating members of the Government. Supporters of the Fascist cause are fond of throwing up the worn-out excuse of the terrible misgovernment of Spain under the Republicans. It is a Jesuit lie. And further, let us ask ourselves, with such mighty forces of wealth, power, and religious intrigue working day and night to foment disorder and obstruct all the Government's plans, what more could be hoped for? It was a miracle the new authorities were able to accomplish what they did.

By 1933, the extensive propaganda of the Jesuits had so upset the country that in the October elections the Republicans were defeated, and Gil Robles and his Popular Action Party won the day. Immediately on the foundation of the new papist government, laws were passed re-establishing the Church and compensating her for her losses, and exiled monarchists returned to Spain.

In October, 1934, Gil Robles sought to set up a Fascist dictatorship, which led to a rising of the workers.

FIERCE FIGHTING TOOK PLACE

in many places, but the ill-equipped peasants suffered heavy defeats. Wholesale massacres were carried out by the "Holy" Church Party, and methods of the Inquisition were adopted. Parts of the body were burnt off, the torture chair was introduced, fearful tortures of forcing wedges under the finger nails, striking hands and knees with hammers, compelling prisoners

to dig their own graves, etc.,—all these were employed by the Jesuits.

This continued till February, 1936, when the elections again took place. The papist press of this country boasted loudly of the assured complete overthrow of the Republic and the return of the Church to her place of power, but the tune was soon changed. Since their previous defeat, the workers had become more united. The disloyal leader, Amora, had been superseded by the Protestant leader, Manuel Azana, whilst division had weakened the ranks of the Monarchists. The result was an overwhelming anti-Fascist vote and the re-establishment of Republicanism.

And now began the Jesuit-Fascist crusade for the deluging of Spain with the blood of her sons and daughters. Leaders of the various Monarchist groups established a Fascist headquarters in Morocco. Gil Robles made frequent trips to King Alfonso in France. Arms were smuggled into various parts of Spain. Churches became vast ammunition dumps and stores for arms. Clashes took place between the opposing parties, and then on July 17th, the hideous insurrection began. According to a pre-arranged plan, eight Fascist generals began a campaign from a similar number of strategic points throughout the country. Among these leaders was General Franco, stationed in Spanish Morocco, and when the leader-in-chief, General Sanjurjo was killed in a plane crash, he took over

THE FASCIST LEADERSHIP.

Thus began the fearful slaughter which was to continue for thirty-three months, before Spain, saturated with her own blood, should once again become a dutiful son of "Holy Mother Church." During this period hundreds of thousands of lives perished. Atrocities on men, women, and children, the record of which makes the blood run cold, were committed daily. Scenes of outrages and fearful carnage were enacted that shocked the civilised world. And beside all this there is the position, almost too appalling to contemplate, of the hundreds of thousands of poor Spaniards, homeless and exiled, living in daily dread and fear as to what their ultimate doom will be. And—how hell rejoices!—all this has been done in the name of the "One true, Holy, Catholic, Apostolic Church," and with the pontifical blessing of one who styles himself "Vicar of Christ and Vice-regent of God upon earth."

Surely, the longsuffering of God cannot hold out much longer! Surely, the agonising cry, "Lord, how long?" will receive its world-shaking answer in the outpoured wrath of Jehovah upon that system which has corrupted the earth with her fornications. Lord, hasten that day!

Paul's Letter to the

No. 8.—Thoughts (chapter iv., verses 8, 9).

Finally, brethren, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, and if there be any virtue, and if there be any praise, think on these.

IN the preceding verse Paul has told us how to obtain the perfect mental poise, with its attendant serenity, which is only possible when heart and thoughts (R.V.) are guarded (R.V.) by the peace of

Church at Philippi

By J. A. VANSTONE

ver things are honest, whatsoever things are just, ly, whatsoever things are of good report: if there things.

God. And now Paul goes on to warn us that we must guard all the avenues through which impressions may reach our minds from the outside, for our thoughts are to be free from all taint of evil.

In Proverbs xxiii. 7 we read, "As (a man) thinketh in his heart, so is he," and it is a serious thought that it is not so much our words and actions that are the

TRUE MEASURE OF OUR CHARACTERS,

but our thoughts. Christ taught us that if we indulge in thoughts of evil, we have incurred the guilt of having committed it (Matt. v. 28). When we realise this, we shall be crying in the words of Psalm xxxix. 23: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting"; and our great desire will be, "Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight; O Lord, my Strength and my Redeemer."

We have to keep strict guard over our thoughts. Shall we take notice of the topics upon which our minds are in the habit of dwelling? We all know how the duties of life demand the concentration of all our mental powers for the greater part of the day, to the exclusion of what we might call our personal thoughts. Let us note to what our mind continually reverts when the strain of those duties is relaxed. This habit of mind will reveal what manner of man we are.

We are told that the face is the index of the mind, and our faces reveal whether our mind dwells on the unseemly and disagreeable, or on the true, pure, and lovely.

Paul states the

POSITIVE SIDE OF THE QUESTION,

the things we should think upon, but it might be well to think of the other side, the don't side.

First, however, let us notice that when we were saved "by the washing of regeneration and the renewing of the Holy Ghost" (Titus iii. 5), the renewing affected every part of our being. So in Romans xii. 2 Paul writes, "Be ye transformed by the renewing of your mind," and in Ephesians iv. 23, "Be renewed in the spirit of your mind." In the first passage the renewing is not a momentary thing, but continuous, while in the second Paul emphasises this by reduplicating the prefix, making it a re-renewing, a progressive work, making it necessary for us to see to it continually, that our outlook on men and things is that of "the mind of the Spirit," and not of "the mind of the flesh." It should be our daily prayer that our minds should be renewed, and it should be our daily endeavour to guard our minds from dwelling on things that are not according to the "new man."

Now for some of the forbidden things, things that are often the natural food of the unregenerate.

Impurity. It is necessary in these days to shut our minds rigorously against that which blatantly obtrudes itself on every hand. Our young people know how the atmosphere of the office or factory is too often putrid with it. There are some illustrated periodicals and newspapers that no ordinary decent people will allow in their house, yet they are to be seen

SOMETIMES IN CHRISTIAN HOMES

Young people, be careful of the books you read, the pictures you look at, the talk you listen to, lest little by little your spiritual life be sapped.

Anxieties. Paul has already dealt with this, and its sure remedy.

Resentments. We know we have to bear patiently

the unkindness of others towards ourselves, and many Christians make it a point of honour to repress the impulse to speak or act in anger, but in the thought life there is the abiding resentment, which rankles inwardly.

They never forget, and stored away in their mind there is a poison that will bring down, not only their spiritual, but also their mental and physical health.

To these might be added jealousies, criticisms, unbridled day-dreaming, doubts and fears, and trivialities that are a mere waste of time.

Think on *these* things, says Paul, and they are the things a healthy mind will enjoy—the true, the honest, the just, the pure, the lovely.

Sometimes we hear with grieved amazement that some Christian, even one who in the past has been greatly used of God, has suddenly collapsed morally. The outward collapse might be sudden, but we can be sure that the

MIND HAD BEEN GRADUALLY SAPPED

for a long time, and when the time of temptation came, the collapse was almost inevitable.

Perhaps some of my readers have tried to break an evil habit of thought, and find they are powerless. The more they try, the worse the hated thoughts crowd in. Deliverance must come, for the spiritual life is being gradually drained. God can deliver, and does in numberless cases.

I have in a few cases treated the trouble as a sick mind, and prayed for deliverance for the sufferer in the same way as we pray for a sick body, and each time there has been a complete deliverance. If we are "more than conquerors through Him that loved us," by means of our weapons which are not carnal, we must "bring into captivity every thought to the obedience of Christ" (II Cor. x. 5). *Sacrifice.*

The concluding verses of the Epistle give us the reason why Paul wrote it at that particular time. The Philippian Church has sent him a money gift to minister to his need in the prison. He expresses his joy at their remembrance of him, and speaks of their gift as "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." In his second letter to the Corinthians (viii. 1, 2) he mentions this Church as a splendid example of a giving people."

THE OPPORTUNITY OF GIVING

was a "grace of God bestowed on the churches of Macedonia," and it coincided with a time of special difficulty for them, which made their generosity more notable still, for "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." It was a persecuted and poverty-stricken Church, that readily gave of their little, for the sake of others unknown to them, so no wonder Paul held them up as an example to the larger, wealthier Church at Corinth.

There are two specially interesting verses in this part of the Epistle. The first is verse 13: "I can do all things through Christ which strengtheneth me." What a verse! Paul is able to draw on the inexhaustible supply of strength and grace to be found by each one of us to-day in the same Christ. Strength to enable him to do exploits? No, just to meet the changing cir-

cumstances of his everyday life, sometimes the plentiful supply of all his need, sometimes the pinch of extreme poverty. So this verse may be an assurance to all of us in the humdrum of our daily life, that even there we may be so strengthened that the petty cares cannot bring us down. It is

NOT IN THE SPECTACULAR

that the great test lies, but in the everyday walk among the uninteresting things of life, and it is there we need to draw on the abundance of grace and strength.

The other verse is the nineteenth: "My God shall supply all your need according to His riches in glory by Christ Jesus." A most glorious promise, but it is, like most promises, strictly conditional. This promise of illimitable riches is "given to those, who, out of their dire poverty, gave bountifully to the Lord, so do not take it for granted that anyone may claim it."

I believe we may take it for granted, that where there is an abundant Christian experience, there has been an abundant giving of self and property to God. It is the liberal soul that is made fat. Is your experience a mere hand-to-mouth, meagre existence? Perhaps you know nothing of real sacrifice, that giving of your self, your time, your money, to the point where you feel the hurt of it. If so you have been robbing God, and He will not pour out His blessings on you, for you would only hug them to yourself. It is when the tithes are brought into the storehouse, that through the open windows of heaven the blessing comes pouring down in superabundant measure. God had, through the prophet Haggai, to

CHARGE HIS PEOPLE WITH SELFISHNESS

those he had delivered from their captivity and brought



Conducted by Pastor DAVID A. VANSTONE

HULLO JUNIORS,

Most of you know that chorus, "A little talk with Jesus makes things quite all right," and I expect you have sung it lots of times. Is it quite true? I mean, perhaps you have prayed for something and haven't received it. Have you wondered if God *always* answers prayer? Well, He does! Sometimes though, He has to say "No," instead of "Yes."

Has your mother ever let the fire burn low, and then, re-lighting it, pushed the poker in to increase the draught?" "I'll leave it in for only a minute," she says. But baby cries, the milkman knocks, and then the laundryman, and one minute quickly becomes twenty-five. The poker, when withdrawn, is a vivid orange-red.

Now baby loves anything bright and colourful, and forthwith begins to howl for the poker. Of course mother gives it to her—oh, naturally! "Goodness!" you gasp, "Of course not! Young Susie would be burned horribly."

Oh well, all I can think is that your mother doesn't love the baby a bit. If she did, surely she would give baby anything for which she asked.

"Not at all," you reply. "It is because mother loves Susan so much that in spite of tears and screams she refuses to give her something which (though it looks pleasant) would do her harm."

Well you see, Juniors, our Heavenly Father loves us very much, but sometimes we pray for things which appear to be very pleasant and desirable, but God knows they are like red-

into the promised land. They had built and beautified their own houses, but had done nothing to restore the ruined house of God.

When Paul was urging the Corinthian Church to follow the example of the Macedonians he gave them a conditional promise, and we will close with the three verses (II. Cor. ix. 7, 8, 11):

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work: being enriched in every thing to all bountifulness."

Paul wanted those close-fisted Corinthians to be wealthy spiritually, wealthy beyond all their conception, and there is only one way to obtain the blessing, to be open-handed with all that God has given to us—time, talents, money, sympathy. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24).

(Concluded).

See page 386 for announcement of new series of Bible Study articles.—ED.



GUIDANCE

God guides by His Word; He also guides by circumstances, and by the Spirit. There is no royal road to guidance. God's clarifier in guidance is waiting. He guides a step at a time; it is maybe by stops as well as by steps. Beware of short cuts in guidance; and of flesh and blood guidance. Guidance is sure for those who wait and pray.

hot pokers, and would do us great harm; so He says not "Yes," but "No." He always answers our prayers, and even when He says, "No," it is because He loves us too much to say "Yes."

Of course, God can see much further than we, and He allows even the unpleasant things of life for our good. Some time ago I was staying with some friends, and the little boy tripped over and gashed his forehead. His parents were out so I had to get busy. The hospital lay just across the road, but I knew he had a great terror of going there, so we first went to the greengrocers for some grapes (He was crazy over them). Then he tucked his head inside my mac and I carried him along the road and into the hospital gate. He soon saw through the dodge and began to kick and yell and punch. Good thing he was small! Anyway I held him tightly and carried him before the doctor.

He made a terrible din inside there and we were all very sorry for him. It seemed very cruel to cause a youngster so much pain. I felt dreadful! Still we knew it was the only way to avoid an ugly scar. The kind doctor soon stitched up the gaping wound, the nurses bound it up, and in no time our young friend was sitting by the fire at home somewhat quietly, but contentedly munching those luscious grapes. Later he understood something of the reason for the pain he suffered, and was thankful for the good result.

Next time, then, "everything goes wrong" and life seems hard or sad, just remind yourself that God sees further than we can, and even through pain is doing something necessary and (in the long run) good for us. Always count on this "God is love; God loves you." He has promised us grace (not grapes!) enough to carry us through.

The lecture's finished!

Have lots of cricket, swimming, tennis, and other fun, and God bless you!

BIG BROTHER DAVID.

FAMILY ALTAR

The Scripture Union Daily Portion: Meditations by Pastor E. C. W. Boulton

Sunday, June 25th. II. Cor. vi. 1-18.

"Workers together with Him" (verse 1).

"Workers together with Him!" What a partnership! Who can measure its potentialities? To work in union with Eternal Truth; to labour in fellowship with Omnipotent Love. What a transforming effect this may have upon the most commonplace form of ministry; lifting service on to the highest and holiest possible level. To know that Christ is one with us in that thing to which we are devoting our energies—that His wisdom and skill are at our command. Blessed Master, this day I would labour under the joyous inspiration of Thy companionship, tackling life's tasks with the sweet sense of Thine enabling presence.

PRAYER TOPIC:

Thanksgiving for all the Lord has wrought during the past week.

Monday, June 26th. II. Cor. vii. 1-16.
"Nevertheless God" (verse 6).

How often defeat and disaster has been turned into glorious achievement by the redeeming remembrance of God. When all things were allied against us, and we were faced with what appeared inevitable failure, the Lord drew our feet out of the net, and set us in a large place of victory. Many a time God has stepped upon the scene, throwing our adversaries into confusion, turning the tide of tribulation into a swift-flowing river of triumph. God always has some unexpected means of deliverance. Pellelujah! He takes hold of our weakness and makes it a medium for the display of His wonderful power.

PRAYER TOPIC:

That God will preserve His people, the Jews, at this time of persistent persecution.

Tuesday, June 27th. II. Cor. viii. 1-15.

"For your sakes He became poor, that ye through His poverty might become rich" (verse 9).

How deep was the poverty of the Master during the days of His life on earth. He stripped Himself completely of all in which He might have gloried, and became a man, subject to all the needs of human nature. He voluntarily emptied Himself of all that to which the flesh often clings, and it is out of His impoverishment that our eternal enrichment flows. We are what we are because of what He became. Blessed Lord, show me that the path to true moral and spiritual wealth lies athwart the will of the flesh; that real self-denial brings the soul into the kingdom that abides.

PRAYER TOPIC:

For the anointing of the Holy Ghost on all our Local Preachers.

Wednesday, June 28th. II. Cor. ix. 1-15.

"God is able to make all grace abound

toward you; that ye, always having all sufficiency in all things, may abound to every good work" (verse 8).

"All grace!" "All sufficiency!" Here is ample capital with which to commence business for God. Inexhaustible resources for every conceivable emergency. As we launch out into the unknown of this day we may draw upon these boundless stores of spiritual strength. There is no challenge too great—no burden too heavy—no task too exacting for those who are thus endued by God. We may radiantly leap into the arena of conflict and know that God will make us more than conquerors. No good thing shall be withheld from those who thus rely wholly upon Him.

PRAYER TOPIC:

Special blessing on all the Elim Churches and Campaigns in Northern Ireland.

Thursday, June 29th. II. Cor. x. 1-12, and x. 17, 18.

"Bringing into captivity every thought to the obedience of Christ" (verse 5).

Perhaps the thought life is the last to capitulate to Christ. Our thoughts seem to carry on a kind of guerilla warfare, long after we imagined they had been conquered. How frequently we have to lament the presence of thoughts that interfere with the concentration of our whole being in devotion and worship—wandering thoughts that challenge the sovereignty of God in the depths of our being; thoughts that sometimes cause the vision to fade, and drown the voice divine to which we fain would give attention. Thus we are robbed of some of the most transforming revelations and inspirations that otherwise would be ours.

PRAYER TOPIC:

For an out-pouring of the Holy Spirit and world-wide revival.

Friday, June 30th. II. Cor. xi. 1-15.

"For I am jealous over you with a godly jealousy . . . that I may present you as a chaste virgin to Christ" (v. 2).

What a revealing passage this is; how it discloses the real character of the apostle. His whole life was swallowed up in one glorious vocation. Other things were lost in this great passion to present these believers perfect before God. He knew the dangers that thronged the path of these disciples, and how easily they might be turned aside from life's noblest quest. He was willing to go to any lengths if thereby he could ensure their final perfection. He yearned that they should press on to maturity in grace, and to this end strove with all the energy at his command.

PRAYER TOPIC:

For abundant blessing on the work of our missionaries in Africa.

Saturday, July 1st. II. Cor. xi. 16-33.

"The care of all the churches" (v. 28).

What a true shepherd Paul was, and how devotedly he applied himself to the great ministry to which God had appointed him. Although he was full of the power of the Holy Ghost, yet he was also deeply conscious of the weight of responsibility which rested upon him, and of those heavy burdens which the churches represented. This was no light undertaking, but one which cost in tears and blood, but which gave unspeakable joy to his heart. They were the "crown and rejoicing" of his soul in hours of perplexity and pain, when the floods were let loose upon him.

PRAYER TOPIC:

The touch of Christ to rest on those seeking physical healing.

Helpful Illustrations for Christian Workers

The Book She Needed.

A special minister came to preach at the Mission anniversary. The relater of the incident was, after the afternoon's service, wending his way homeward with old Mary Howard. "Well, Mary," he said, "how have you enjoyed him this afternoon?" "None so grand," she answered. "I took the wrong book with me." He looked at the Bible under her arm and saw it was the large-print Bible she always carried to church, and so he said, "No, you didn't; it's your regular Bible you've got." "Ay," she said, "I know that, but it was the dictionary I needed this afternoon."

All We Need to Know.

A traveller in Switzerland, uncertain of his way, asked a small lad by the wayside where Kandersteg was, and received, so he remarks, the most significant answer ever given him. "I do not know, sir," said the boy, "where Kandersteg is, but there is the road to it." There are a great many things I cannot tell about the life to come, but I know where lies the road. As I know Christ, the hope of glory, I have the certain assurance of immortality.

When Her Friends Were Missing.

One young girl, who was very anxious about her soul, occupied the same room as a young Christian. As she began to arouse herself at early dawn she looked for her companion, but she was gone. She remembered that they retired together on the previous evening, but now her place was vacant, and she knew not whither her friend had gone. She thought of the words of the preacher on the previous afternoon, "One taken and the other left." She stayed not to dress, but went into the next room to awaken her companions, and as she went from room to room she saw that all who loved the Lord Jesus were missing and the unsaved ones were left. She knew not what to do; some slept on in indifference, but the anxious one searched the house, and at last found the little prayer meeting, and with mingled joy and sorrow she exclaimed, "I will not leave you again until I know that I am safe if the Lord does come."

How the Lord Satisfied the Hungry

JESUS said in the first chapter of the Acts, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem"—that is, in the workshop and in the office. Some people are ashamed to witness to the power of the Holy Ghost. When they are asked, "What Church do you belong to?" they hang their heads and say, "I used to be a Methodist," or "a Baptist." Do not be ashamed. You have the greatest thing in the world. There is a bond of fellowship in the Pentecostal movement that no other denomination has. It is because it has cost us something to be in it. Jesus never asked us to give up anything, but He gave us something far better, something money cannot buy.

Once when I was on board a steamer there were a number of missionaries on the same boat, and we went off by ourselves and had family prayers. After about a week a lady came to me and said, "Do you know you Christians have some wonderful power over us?" I asked what she meant. "Well," she said, "you know

WE CANNOT PLAY CARDS

as we used to do; all you missionaries make us feel condemned." I was glad to hear it. "He that is in you is greater than he that is in the world." Christian people have no apologies to make. I never apologise because I belong to the Pentecostal movement.

When I received the Baptism in the Holy Ghost in India it was so wonderful to me that I thought they would be delighted when I got back to Australia, but they began to shun me, and the minister said to me, "You have been a member of this church all these years and I would like to take you on the platform and have you pray, but now I cannot because you belong to those people." I saw they didn't want me in the churches, and I asked God to give me another field. Now they are writing, "Oh, come back. We did not understand you, Miss Ayers. We did not know what kind of a cult you had joined in India, but now the people are coming from England and telling of this mighty baptism in the Holy Ghost, and we believe you have received the real thing." The mighty power of the Holy Ghost transforms our lives and gives us power to witness to the saving grace of the Lord Jesus Christ.

Recently in Oakland, a young man came up to the altar intoxicated; you would wonder if he understood the message, he was so drunk; he almost fell at the altar. He heard the singing of hymns as he wandered

up and down the streets, and the hymn that reached his heart was, *There is power in the blood*. The next night he came again and then he gave his life to Jesus. He said, "I have a wife and three lovely boys, but I have left them; I left my home. I had a good position, but I ruined my reputation because of drink. Will you call up my wife and tell her I am saved? And ask her to come down to the mission." I wish you could have seen him. He was clothed and in his right mind. When Jesus comes in, oh, what a change! The light of the Gospel shone into his darkened heart. His wife came and after the altar call she was saved. She gave her heart to Jesus and they wept together. The next night he brought his three lovely boys, and they came up and gave their hearts to Jesus. What a reunion!

Then he said, "What is this baptism in the Holy Ghost?" We told him and he came to the altar and cried unto the Lord, and the Lord quickened his heart and life and filled him with the Holy Ghost and fire. The whole family were all baptised in water, and they are happy in the Lord.

When in India I was asked to be an evangelist to the British troops. It was during the World War. I travelled with them from one military station to another, up to the Afghan border, and God wonderfully saved those boys, several hundreds of them.

SOME RECEIVED THE BAPTISM

in the Holy Ghost. It was an opportunity of a lifetime to get the Gospel to the soldiers. When I saw these boys getting the baptism in the Holy Spirit, singing and speaking in tongues, I became very hungry for this same experience. It was so wonderful to see them so in earnest. Then orders came for us to leave, the Afghans were coming down through the Kyber Pass, all the ladies were going away, and we were obliged to go also. Miss Davis-Colley, who was with me, asked me where I was going. I said, "I am going to Ramabai's to seek the baptism in the Holy Spirit." Off we went. I made up my mind I would pray day and night until I received the baptism. I set myself to prayer and the Lord constrained me to go to Supa, an outstation some distance away. At first I did not know it was the Lord and refused to go, but He spoke to me again, and I got up early in the morning. The first person I met was Pandita Ramabai, who said, "What are you doing up so early?" I said, "I am so hungry for the baptism in the Holy Spirit, the Lord said I must arise and go to Supa." She said, "There is the bullock and a driver.

nger for Himself

You can use them." I got into the cart, all by myself, with the Hindu driver. I held on to the cart with my back to the Hindu and prayed aloud, "O Lord, I cannot preach unless I have this baptism! I am so hungry!" The old Indian said, "Hold your peace, lady." But I could not hold my peace. When you are hungry you cannot hold your peace. That morning early the Lord spoke to Mrs. Stroberg, saying I was coming for the Baptism, so she hurried the Bible women out to the villages. It took me all day to get there, and as we drove up she called out, "Is that you, Sister Ayers?" I jumped out of the old cart and told her I had come for the baptism in the Holy Spirit.

We began to pray and prayed for five days. I slept very little; I wanted that baptism so badly. After praying awhile I said, "Oh, I believe I have the Baptism!" When I was seventeen a man from America laid hands on me and said, 'Receive ye the Holy Ghost,' and I was filled with the glory of the Lord and began to preach right away." But I was not satisfied and I cried again to the Lord and said, "Lord, if I haven't the Pentecostal Baptism give it to me. Surely I need the floods." I tell you the floods came, filling and thrilling me, and I was prostrated with the glory of God. When I was so overcome I saw a vision of my Redeemer on the Cross of Calvary, with His arms outstretched, sorrow and anguish depicted on His face. "O, my Redeemer!" I cried, "Did You suffer like that for me?" He said, "Not only for you but for the whole world. And I want you to go to the whole world and tell them I suffered for them." "Yes, Jesus," I said.

"I WILL GO ANYWHERE

and tell them about You." Then the Spirit caught me up to heaven. I did not seem to be on earth, and when I got there I looked around and said, "Where is my Redeemer?" Around me were thousands and tens of thousands of angels and they were all singing. Something began to sing in me, and I sang and sang in other tongues. I looked again for my Redeemer, but He was no more on the Cross. He was at the right hand of the throne of God. The angels were singing, "Blessing and honour be unto Him that sitteth on the throne. For ever and ever!" And we all sang in unison, "For ever and ever; for ever and ever!"

While the Spirit was singing through me, the power of God fell on a little girl whom Mrs. Stroberg had adopted, and the Spirit of the Lord led her to the veranda. There were some Mohammedans and some

Hindus nearby and hearing me they came to the veranda, and Little Jaira walked up and down saying, "Glory to Jesus!" The Spirit of God spoke to Mrs. Stroberg and she went out on the veranda. They said to her, "Listen to that lady singing to her God." Tongues are for a sign to the unbeliever. She said, "For nineteen years I have been labouring here, and you people have heard about this wonderful Jesus, and you haven't accepted Him," and God began to work upon their darkened hearts. The next morning a lot of them came and we had a blessed time.

Then a telegram came to me from an officer in command of the army, saying that there was a battalion of soldiers coming from France and asked would I come. I was glad to go now. There were floods flowing through me, rivers of living water, and I longed to preach the Gospel. When I reached Rambai's I said, "Praise the Lord! The Comforter has come!" I went back to the soldiers with Miss Davis-Colley and they took us to the Flag-Staff House. I no longer felt like a poor missionary to the aborigines. I was endued with power from on high. Paul said he knew how to abound and to be abased, and I felt I had the same experience. The general's wife came out and the moment she looked at me she felt convicted of being a sinner. She said to me, "Miss Ayers, what have you got that I haven't?" I said, "Oh, I have been in heaven all week. I am so happy I cannot contain myself." That convicted her more than ever. We began to have special meetings with the boys and the Lord

SAVED THEM BY THE HUNDREDS.

One night after the general's wife had been in the meeting she said to me, "Dear Miss Ayers, I am in great distress." I thought the general must be killed. She said, "After you preached last night I could not sleep." I said, "I thought you were saved." She said, "I thought so, too, but you preached as though

I were not." We

An Address by

Miss Mary Ayers

*who recently visited
this country*

I talked it over, and it wasn't long until she fully accepted Jesus Christ as her Saviour. She went around and told others about Jesus, and God wonderfully began to work. When Miss Quitsch and I were in England some time ago, I happened to have the general's address and he invited me to bring my co-worker to their hotel, and I again met his wife, still rejoicing in Christ.

When the Lord baptises us in the Holy Ghost, rivers of living water flow out from our innermost being upon the thirsty and the needy all around us.

Editorial

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

Beware of Evolution!

THE teaching of evolution in school and church has undoubtedly contributed much to the unbelief and departure from God of the present generation. Dr. G. J. Romanes, well known as a friend of Darwin, was led away from his faith by Evolution. He spoke of "the appalling contrast between the hallowed glory of the creed that once was mine, and the lonely mystery of existence as I now find it." Sir Arthur Keith, a former President of the British Association, referring to Evolution said: "By this new knowledge my youthful creed was smashed to atoms. My personal God, Creator of heaven and earth, melted away. The desire to pray—not the need—was lost; for one cannot pray for help to an abstraction."

Evolution is the forerunner of Modernism, and Modernism leads to eternal ruin.



A Timely Warning.

THE following is extracted from a letter addressed to the Congregational Churches by a group of its leaders, including Dr. J. D. Jones, Mr. B. L. Manning, and Principals Micklem and Whale: "We see man created anew by the pardoning and redeeming grace of God, redeeming grace brought, displayed, and made effective by the Incarnation of the Word of God, by the birth and the life, the passion, the death, and the resurrection of our Lord Jesus Christ. The depressing and alarming thing about our churches is not their tiny congregations, their shabby buildings, their social insignificance, their political impotence. If our churches are in peril, it is because they have forgotten what they are. The faithful in the darkest hours of the world's history knew the Church to be the one Ark in the Flood. They knew it as the tabernacle of God with men. They knew it as the spotless and unwrinkled Bride of Christ. They knew it as the Body of Christ by which the world is saved. Before it is too late we must make it clear, at all costs and by all means, what sort of societies the churches of our order are."



With Christ.

MISS ALICE D'LENY, one of the earliest members of Elim Tabernacle, Clapham, and for many years a faithful worker at Headquarters—first at the Elim Publishing Company, and then at Elim Woodlands—passed into the presence of the Lord on 6th June. Our deepest sympathy is extended to her relatives.



The important question as to whether the Church will go through the Tribulation is dealt with this week under "Your Problem."

The Man Next Door.

ONE of Paul's hard experiences was the one recorded in Acts xviii. during his early days in Corinth. He first began, as was his custom, to minister the word in the synagogue. When his message was rejected, he turned from that place of worship. But did you notice where he carried on? In the home of Justus, "whose house joined hard to the synagogue" (v. 7). His mission field for the moment was right next door.

Did you ever think of the man next door? You have thought of the needs of China, and that is right. You have prayed for India and Africa. Keep it up. Did you ever pray for the man next door? Christ died for him as well as for the heathen abroad.

O friend, there is a hungry heart in the next house. You need not journey a thousand miles or a single mile to find a worth-while field of endeavour. There is the shop on the corner and the house in your own street. Did not someone say, "You never can speak to the wrong person about Christ"?



Christ Exalted.

IT seems far from the realisation of most Christians that the present stage, as well as the coming stage, of Christ's existence is keyed to the word "exaltation." Christ once humbled Himself and became obedient unto death, but God has exalted Him. You may read it in the apostle's exact words in Philippians ii.

This is not the age of the humiliation of Christ. It is the period of His rejection, so far as the world is concerned, but God has exalted Him, and the child of God must also exalt Christ.

Sometimes the Christian seems to be interested in exalting himself. Perhaps he glories in some phase of Christian experience, or in some knowledge of the Word he has attained, or in some service he is able to render.

Much of present-day discussion of the return of the Lord is entirely selfish. It gathers around the glory that is to come to the Christian, or the blessing to be brought to the world. We need so much to see that God has in view first of all the glory which is to be assigned to His Son in that day.

Brethren, our salvation is only a means to an end. Our emancipation and our presentation are not as important in the Father's eyes as the exaltation of the One who was rejected. Let us join the Father in making much of the Son even now.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for :

The conversion of an aged sister in poor health.—C.T.

The healing of a brother of rupture without an operation.—D.H.

A believer suffering from tuberculosis and a skin disease.—A.B.

My wife suffering from cancer in the breast.—T.A.C.

A child of God afflicted with foot trouble.

Revival in a Village Church

424 Conversions in Campaign by Pastor Gwilym I. Francis

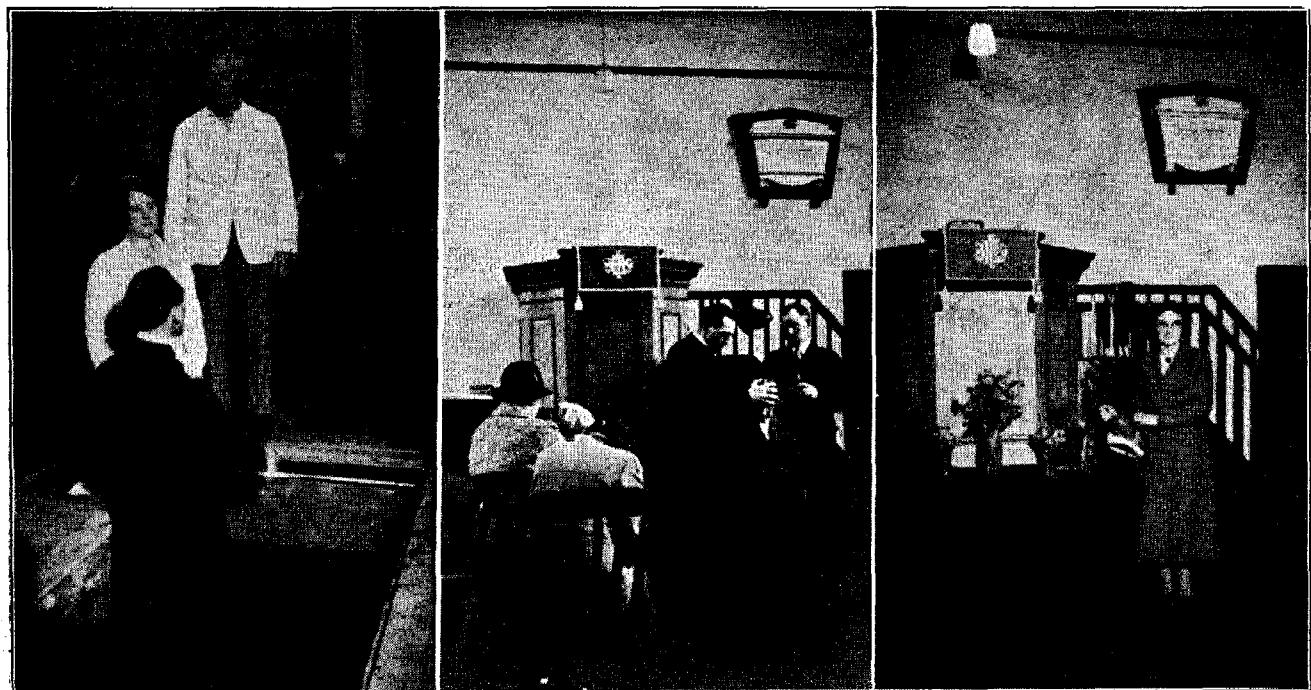
By F. T. CURTIS

IMAGINE a village of slightly over 300 population, off the main roads, no 'bus service, and a mile from the nearest railway station. What a tremendous test of faith, but we thank God it was fully justified!

Between 300 and 400 flocked to the healing services at the Baptist Church, travelling by 'buses, cars, cycles, and on foot, from miles around, and occasioning the services of two police officers to direct and park the traffic. So great were the crowds that the Baptist Church was packed to overflowing, and extra chairs were borrowed. The services were relayed by micro-

and the healings must have reached hundreds, so God's mighty power and blessing were fully revealed. Praise His holy name! The baptistery was opened three times for baptismal services, an event that had not been seen in that chapel for seven years. A striking testimony of one young lady convert as she stepped into the water was, "Thank God, I'm saved and healed."

It is not easy to describe what I personally think was the greatest miracle of healing, as God's healing power throughout was mighty, but just to enumerate a few of what I consider were among the greatest. Firstly, a Miss Drage, after twenty-five years' suffer-



SCENES DURING THE ALDWINCLE CAMPAIGN

Left : Pastor G. I. Francis about to baptise a husband and wife who were converted during the campaign. Centre : The Campaigner laying hands on the sick. Right : Miss Mary Drage, with her discarded leg iron and surgical boot hanging on the pulpit rail.

phone to those unable to secure admission. Towards the end of the campaign crowds began to arrive at 2 p.m., and stay as late as 10 or 11 p.m. So many sick came to be prayed for that afternoon and evening services almost merged into one another with a very small break between; in fact the evening congregations were in their seats before the afternoon service was concluded!

The Pastor delivered some wonderfully challenging sermons with the zeal and fire

TYPICAL OF WELSH ORATORY.

His messages on the Second Advent of Christ were wonderfully received and gained many converts. The number of decisions during the campaign totalled 424,

ing from infantile paralysis was delivered, the leg-iron and surgical boot removed and hung on the pulpit as a public testimony (see photograph). Then a little boy with irons on each leg took them off after being prayed for, ran up and down the aisle and later walked out of the chapel

CARRYING THE IRONS ON HIS SHOULDER.

Incidentally, this boy came again on the last day of the campaign and demonstrated to all present by running up and down the chapel. Again, we have the casting-out of a dumb demon on the last day of the campaign, and this was proved by a letter the Pastor received a few minutes before he left for Swansea, saying the young lady was completely normal. Then

there was the unusual spectacle of blind people telling the exact time of a watch, a deaf and dumb girl receiving hearing and speech, several cases of paralysis and rheumatoid arthritis being healed, and one might say scores of deaf people receiving their hearing. Of course, there were numerous other healings, and these, with the number of conversions, and the interest shown by the crowds attending, led Pastor Francis to say that God had made this the most mighty campaign he had ever conducted. Truly we here had witnessed scenes exceeding anything we had anticipated even in our fondest dreams.

The question now arises, Have we learned anything during this campaign?

DEFINITELY, YES !

There are two very definite conclusions. Firstly, it has been abundantly demonstrated that "All things are possible with God." Secondly, it gives tangible proof of His lovingkindness and mercy to us, and the absolute reality of His power, for none else could perform the miracles that we have witnessed.

We praise God that Pastor Francis did not despise the day of small things, as he might easily have done. When he first arrived to make arrangements, it was winter, and I met him, in an unlighted village, with a torch. He afterwards confessed to me that he wondered where the people were coming from! However, he did not disparage the opportunity, and God honoured him by bestowing His richest blessings and making it a most successful campaign. Pastor Francis was loved by everyone he met, and may God's richest blessing rest upon his endeavours for the gospel.

The following is from the Northamptonshire *Evening Telegraph* of May 24th:

RESTORATION OF SIGHT

Further Cures Claimed for Pastor at Aldwincle

Beside the remarkable case of the restoration of speech and hearing told to the "Evening Telegraph" by Councillor Boon,



YOUR PROBLEM

A Fortnightly Feature



We have received from our readers the following problems, and invite replies thereto. They should be brief, and in no case exceed 250 words.

Problem No. 24.—Do the Old Testament believers belong to the Church or did it not begin until Pentecost?

Problem No. 25.—What does the sun-clad woman of Revelation xii. 1 represent?

Problem No. 26.—Does I. Corinthians xiii. 13—"For by one Spirit are we all baptised into one body"—refer to the baptism of the Holy Ghost?

Problem No. 27.—Does the Bible teach sinless perfection? If not, what is the meaning of I. John iii. 9—"He cannot sin because he is born of God"?

Problem No. 28.—Comparing Genesis xi. 26 and 32, apparently Abram was 135 years of age when his father, Terah, died in Haran. Now Acts vii. 4 says that Abram left Haran after the death of his father (i.e. when he was 135 years of age), but Genesis xii. 4 says he was 75 years old when he left Haran. Can anyone explain the apparent disparity of 60 years?

We invite our readers to send us further problems so that the usefulness of this feature may be increased.

Following are replies received to Problems 20 and 21:

of Corby, after he had visited the healing campaign of Pastor Francis, the Welsh revivalist, at Aldwincle Baptist Church, comes an account from a correspondent of the healing of sight, in one case a Kettering woman.

She is Mrs. S. Julian, who had been crippled for about six years with rheumatism, being unable to work, and not even dress without assistance, or even turn in bed. She also had an internal complaint, and had been completely blind in one eye since she was four years of age, through measles.

When she first visited the healing services, she was instantly cured of her internal complaint, and also her rheumatism, and was able to do her own washing for the first time last week, it is claimed.

Encouraged by this success, it is stated she made her second visit on Sunday, feeling, as she told the Pastor, that she had no need to suffer from blindness, and he replied, "Certainly not. God will heal you."

He prayed for her, and the sight of the eye was instantly restored. This was shown by the Pastor placing his hand over the other eye, and asking her the time from the watch placed before her, for she accurately described it as five minutes to five.

EYES AFFECTED

Another instance reported is that on the previous Thursday evening one elderly woman attended with both her eyes affected so that she could not see.

She was prayed for in the usual way, and the Pastor observed how the eyeballs responded, till the woman was able to describe, first, the movement of the Pastor's fingers, then a handkerchief, and a pencil, and finally, a watch, and a tremendous thrill went through the congregation when, in reply to the Pastor's query as to what was the time by the watch, she answered correctly, "Four minutes past ten."

FROM WIDE AREA

Altogether, the number of sick people who were anointed on Sunday afternoon and evening was over a hundred, travelling from Northampton, Kettering, Wellingborough, Rushden, Thrapston, Corby, Tansor, Oundle, Lowick and other places. The total for the campaign runs into several hundred.

A feature of the conclusion of the Aldwincle campaign on Sunday next will be a baptismal service, when candidates, including several who say they have been cured during the campaign, will be immersed.

PROBLEM NO. 20.—Why do you declare that Christ will come before the Tribulation when Mark xiii. 24-26 seems to infer the opposite? What scriptures have you to support your contention?

Reply by Lieut.-Commander D. H. Macmillan :

This question is one requiring urgent solution, as a certain clinging to human interpretations is hindering unity among God's people. There is absolutely no doubt that God's Word teaches that the rapture of God's elect, and thus the First Resurrection, must follow the Tribulation, and not precede it. Mark xiii. 24, and particularly Matt. xxiv. 29 are as explicit upon this point as language can make them.

Attempts have been made to deny this fact of Scripture, and adjust it to an only too-prevalent interpretation infused into Protestant circles by the Jesuits Ribera and Lacunza; the latter being the channel whereby it has greatly influenced our fellow-Christians of the Brethren persuasion.

Great ingenuity has been exercised to prove that the "Elect" are exclusively Jewish Christians converted after the Rapture, but this is a purely human "accommodation" rather than a true spiritual interpretation, and breaks down before the Scriptures Matt. xxiv. 30-31, I. Cor. xv. 52, I. Thess. iv. 16, where the "Last Trump" in all passages clearly coincides with the Resurrection and Translation, and occurs at a single incident following the Tribulation.

A most serious indictment of this theory is that it quite unscripturally holds out a "second chance" to the Jews after the First Resurrection, despite their rejection of the Saviour during the Day of Grace. This "second chance" is apparently Full Salvation!

Editor's Note on the above :

Mr. Macmillan, in common with quite a number of historicists, attributes the futurist interpretation of prophecy to Jesuits. There is no doubt, however,—and even such a staunch historicist as Dr. Grattan Guinness admits this—that futurism was the teaching of the early church, and that historicism did not appear until about the eleventh century. The "Elim Evangel" is open to both interpretations; it opposes neither.

A denial of the pre-Tribulational rapture is by no means an essential part of historicism. Very many historicists accept that Christ's coming will be in two stages, as set out in the replies which follow. Such a view does not hold out a "second chance" to Jews. It offers the opportunity of salvation during the Tribulation to both Jew and Gentile. Why should we seek to limit the extent of God's mercy? In Rev. vii. is seen "a great multitude which no man could number," and of them it is written: "These are they which came out of great tribulation, (lit: *the* great tribulation), and have washed their robes, and made them white in the blood of the Lamb."

Reply by Pastor J. Dyke :

These verses, together with Matthew xxiv. 29-31, Luke xxi. 25-27, Rev. xix. 11-16, and Zech. xiv. 4, referring to the glorious, visible return of Christ to *the earth*, are connected with the regathering, restoration, and conversion of an earthly people, taking place after an era of judgment, called "Jacob's Trouble," or "that Tribulation."

Revelation is given elsewhere of the Lord's return to *the air*, where a heavenly people, Christians, will meet Him. The grounds for believing that this stage of Christ's return will take place before that period of judgment are the teachings to the early Christians that they were saved *from* wrath (Rom. v. 9; I. Thess. v. 9).

The Thessalonians were grievously disturbed, mistaking the rage of their persecutors for the anger of God during the Day of the Lord (I. Thess. ii. 2, R.V.). Paul reassures them. That day was yet future; they were then suffering from the anger of men (I. Thess. ii. 14-16), but would "be rescued from the coming wrath" (i. 10, lit.).

Reply by Pastor P. N. Corry :

Mark xiii. 24-26 refers to the manifestation of the Son of Man in power to the earth, and not His coming to receive believers unto Himself. If you will read it with II. Thess. i. 6-10 you will see that at this manifestation He will "come to be glorified in His saints and to be admired in all them that believe (because our testimony among you was believed) in that day." The first stage of His coming is *for* His saints—the second stage, *with* His saints (read I. Thess. iii. 13).

(1) I do not consider that believers will suffer the judgments of the Tribulation, because John v. distinctly says that "Whosoever believeth in Him shall **not** come into judgment," and the Book of the Revelation distinctly says that during the tribulation God's judgments are in the earth (Rev. xiv. 7; xvi. 7; xviii. 10, and xix. 2).

(2) Again, the Gospel message declares that believers are saved from "wrath" (Rom. v. 9 with I. Thess. i. 9, 10 and v. 9, 10), and these judgments on the earth are called the outpourings of God's wrath (Rev. vi. 16, 17; xi. 18; xiv. 10, 19; xv. 1, 7; xvi. 1, 19, and xix. 15), so that we may fully expect the deliverance of the born-again Church from this terrific period of poured-out wrath. It is a Gospel promise.

(3) Not only is this a part of the gospel message, but **it is in accordance with a principle of righteousness**. Father Abraham can teach us something on this subject. Turn to Genesis xviii. 22-33 and notice the ground upon which Abraham dared to pray for his brother's son: "And Abraham drew near and said, 'Wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for fifty righteous that are therein? **That be far from Thee to do after this manner,** to slay the righteous with the wicked: and that the righteous should be as the wicked. **That be far from Thee: shall not the Judge of all the earth do righteous judgment?**" God granted that if ten were found the whole city should be saved, but even though the required number was lacking, this principle remains inviolate, for the angel said to Lot, "Haste

thee, escape thither; for I **cannot do anything till thou be come thither**" (Gen. xix. 22). The righteous could not be treated as the wicked, and judgment had to be withheld until the one righteous man was first lodged in a place of safety.

This same principle held good in the judgment of the Flood (Gen. vi. 16) and in the judgments of Egypt (Exod. viii. 22, 23; Exod. ix. 4-7; Exod. ix. 26; Exod. x. 23, and Exod. xi. 7). Peter certainly believed this principle would hold good, for he says, "For if God spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in a flood upon the world of the ungodly; and turned the cities of Sodom and Gomorrah into ashes . . . and delivered just Lot, vexed with the filthy conversation of the wicked, **the Lord** knoweth how to deliver the godly **out of temptation**, and to reserve the unjust unto the day of judgment to be punished" (II. Pet. ii. 4-9). I certainly believe that the same just principle of righteousness which saved Noah, Lot, and the Children of Israel, will not be violated, especially seeing the Lord Jesus has given us His own promise that it will not. The God of Abraham will never need to be rebuked by His servant, because such a thing will never and can never happen. Judgment must be just!

PROBLEM NO. 21.—Please explain the last verse of John's Gospel. How could there be so many books about the Lord to fill the world and more?

Reply by Pastor F. J. Slemming :

Some have said that the world in John's day was not so big as the world of our day—the larger part was undiscovered, unpeopled, and unknown. But if he had been writing to-day, with a knowledge of the dimensions of the world, he would still have used the figure of speech recorded here in John xxi. 25, because he realised the inexpressible greatness of the Lord Jesus Christ.

Ur of Chaldees was too small for Abraham; Egypt was too narrow for Moses; England was not big enough for W. Carey; Scotland was too tiny to hold D. Livingstone. Such men as these, mortals though they were, needed a world for a parish, a universe for their sphere; and so as John wrote he was conscious of the intense greatness of the Saviour Christ. He realized that a complete account of the full details of the perfect life of Christ was practically infinite—and finite can never adequately hold or express the infinite.

The multitude of His works were such that the world could not contain the records—they were so great, and the world was so small. I believe it is the experience of all who follow Jesus Christ—He can never be fully told. The writer to the Hebrews began to tell the story—in the eleventh chapter he begins to mention the works of the Lord Jesus on behalf of men, and ere he has begun he sees the impossibility of his task, and says that to tell it, time would fail me. Time is not long enough to tell of Him.

Paul, writing to the Corinthians, is taken up with the Christ, God's Gift to the world, and finds that language is not sufficient to describe Him, and is satisfied with saying it's an Unspeakable Gift—it passeth knowledge—it is unutterable—unspeakable. John says His works are such that if volumes were written the world would be too small to hold the records.

Time is too short to tell of Him. Language is too poor to describe Him. The world is too small to hold the records of His acts.

Reply by Pastor J. Dyke :

The last verse in John's Gospel does not contain the words "fill the world and more."

The 18th-century writer who suggested that the Greek word translated "contain" meant "peruse" or digest, was ingenious but incorrect. The word will not stand such treatment.

The phrase is a hyperbolical expression denoting the exceedingly numerous miracles of the Lord Jesus. Such expressions are common in all, and especially Oriental, languages. I. Kings xviii. 10 is one example where "no kingdom or nation," is equivalent to the English hyperbolic "everywhere."

But even apart from this, the truth remains, that if the Lord's wondrous doings were every one carefully detailed, an evil world system (*kosmos*) **would not afford room** for the abundance of books.

We might expect the Gospel of John, opening in such a grand manner, to close in the same strain.

Problems 22 and 23 are not printed above as replies to these will appear the week after next.

C CAMPAIGN & CONVENTION BLESSINGS

Forty-four Decisions at Woking Campaign. Whitsuntide Conventions

LETCHWORTH ANNUAL CONVENTION

Letchworth (Pastor H. Burton Haynes). The now traditional Whitsuntide Convention took place at Letchworth. The speakers were Pastor Joseph Smith, a well-known figure in Letchworth and Dean of Elim Bible College, Pastor Cloke from Southport, and Mr. Leslie Wigglesworth—the last named being on furlough from the Belgian Congo. Another speaker during the Convention, although not previously "advertised," was Miss Ruth Boulton, whose words will long be remembered by those who heard.

Pastor
H. Burton Haynes
On Whit-Monday, THE DAY of the Convention, friends from other parts gathered at the meetings and spent a right happy day. On Monday afternoon there was a great Missionary Rally, when the tremendous importance of foreign missions was emphasised, and the responsibility of those in the homeland.

Those privileged to be at these meetings were without doubt much blessed and strengthened, and surely this is the purpose for which the Convention is held, and indeed blessing and strength are sorely needed in these days of rumours of trouble.

CAMPAIGN BY PASTOR WOODHEAD

Woking. A campaign conducted by Pastor J. Woodhead has just concluded at Woking, in which forty-four adults professed conversion, and quite a number of cases of healing were witnessed—amongst them, two cases of chronic asthma. Mr. B. Voice writes to say that after four years of suffering, during which he had two operations, and was in hospital five times, he was unable to find anyone or anything to cure him; but after prayer in the Woking campaign the asthma has gone. Twice he stood before the congregations in the Atalanta Hall at Woking, where he was well known, and testified to healing.

From the commencement of the campaign there was a constant increase in the numbers who attended, and in blessing.

As a result of Pastor Woodhead's campaign, regular services are now being conducted by Pastor J. Frame in the Atalanta Hall on Sundays at 8 p.m., and in the Masonic Hall on Tuesdays and Saturdays at 7.30 p.m.

The following report is by a deaconess of the Church Army:

"God has been doing great things for us in Woking, Surrey, during the campaign held by Pastor Woodhead in the Atalanta Dance Hall. Many backsliders and those who have been living under a cloak of self-righteousness have been brought face to face with Jesus Christ. Many others are now testifying to the new life which they are now living in Him. Others have said how their prayer-life has been strengthened by the Revival Campaign.

"God has wonderfully answered the prayers of the sick—His healing power has been in our midst, and great things have been done in His name.

"We do indeed praise God for what He has done in the lives of the people in this place. We believe that as a result of the campaign a change has come over Woking; the power of the Lord has been shed abroad in our midst, and God is able to work in lives which having now had a vision of Him, serve Him with their whole hearts."

WHITSUNTIDE CONVENTION

Clapham (Pastor C. J. E. Kingston). Good measure, pressed down, shaken together, and running over, has been the blessing received amongst God's people here this Whitsuntide Convention. The meetings were bright and well-attended; souls were saved; some received the baptism in the Holy Spirit, and many can testify to a touch of healing, as they were prayed for and anointed in the name of the Lord.

Special speakers of the Convention were Pastors G. Kingston, P. N. Corry, W. Barton, W. L. Taylor, H. O. Bale, and Miss Ewens. Pastor C. J. E. Kingston convened the meetings.

We were privileged to have our beloved Principal ministering at the Sunday morning breaking of bread service. In his message the Principal inspired us with a vision of Pentecostal fire sweeping through all nations, causing mankind to turn away from armaments to trust in the living God. The communion service which followed was a very precious time indeed.

We praise God for each speaker who so faithfully ministered the Word during the successive meetings of the convention, especially Miss Ewens, with her earnest appeal for India.

So we praise God for another convention, and further proof that for each born-again believer there can be a Pentecost.

ANNUAL CONVENTION

Portadown (Pastor J. MacInnes). The annual convention was held here on May 20th and 21st. At 3 p.m. on Saturday the hall was thronged with people singing the opening hymn, "No more veil, God bids us enter," in typical Irish style. Pastor F. Farlow delivered the first message on a very appropriate theme, "Praise." Pastor F. H. Hardman followed with an inspired message on "Our Great High Priest."

During the interval between the afternoon and evening services, tea was provided for all who had travelled some distance. We then had an hour well spent in a rousing open-air meeting, singing through the streets on our return to the church.

The church was again thronged for the evening service and extra seats were placed in the aisles and platform. Pastor Kennedy led off, and Pastor G. Bell followed in real Pentecostal style. The Belfast Crusader Choir rendered service in song at both meetings.

Sunday morning we had a blessed time of praise and worship round His table, the gifts of tongues and interpretation both having their scriptural place in the service. At the afternoon and evening services Pastor Martin (Irish Superintendent) ministered the Word, and Mrs. Martin favoured us with the Gospel in song.

It was a week-end of praise, song, and feasting! A glorious time behind the veil.

CONVENTION SERVICES

Blackpool (Pastor R. G. Tweed). Pastor Farrow gave a soul-stirring address on "God in the Bush" on the Saturday evening of the Whitsuntide Convention. On Sunday Miss Bell of Carlisle and Mr. Naumann of London gave their messages which were very much enjoyed. The meetings on Monday morning, afternoon, and evening were again well attended and in addition to the above speakers, Pastor Webb's message on "Jesus Christ, the same yesterday, to-day, and for ever" will, no doubt, remain fresh in the minds of all. The closing address on the Power of the Holy Spirit in the lives of all greatly impressed the audience. The Temple Choir gave a splendid rendering of "It is His Will." The week-end was a time of blessing and power.



Pastor
R. G. Tweed



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

"Shock-Proof Prayer"

By Pastor George Backhouse

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime" (Dan. vi. 10).

In these days when there is so much talk about shock-proof shelters and shock-proof buildings, one feels that what is needed among all Christians is shock-proof prayer warriors. Man is able to help man most when he touches God. Taking Daniel as a shock-proof prayer warrior we notice:

I. HE WAS UNDISTURBED.

He prayed when his life was threatened. He prayed when all was smooth going. We should not be disturbed by the wind of circumstance. Whatever our circumstances we must be undisturbed and pray through. Our trust and confidence in God must be immovable even in an age of God-forgetfulness. God is unchangeable. Hallelujah! Therefore let us pray on believingly.

II. HE WAS METHODICAL.

He prayed regularly—three times a day. God must like methodical people, for His Word tells us He is not a God of confusion but of order. "For God is not the author of confusion, but of peace as in all churches of the saints" (I. Cor. xiv. 33). How often we may be stirred in a special meeting to pray, Yet the next day that emotional feeling has gone. Let us aim to be methodical, regular, systematic in our Christian lives, especially our prayer life.

III. HE WAS APPRECIATIVE.

How we need to be appreciative, for God has given us much, therefore we have always something to thank God for. Daniel could thank

God, so must we be thankful. Paul tells us in Philippians iv. 6 to "be careful for nothing but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

These characteristics of Daniel's prayer life should teach us and make us long to be "shock-proof prayer warriors." Let us take that childlike verse with a wealth of truth and hold fast in these dark, depressing days.

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
And dare to make it known.

Youth Leaders to Meet Yorkshire Conference

On Saturday, June 24th, the Youth leaders, including Crusader secretaries, Cadet leaders, Sunday school superintendents, secretaries, and teachers, and Choir leaders, of the Yorkshire and District Elim Churches, will (D.V.) meet in conference at Bradford.

Sessions of happy fellowship and practical edification are anticipated. Speakers will include Pastor and Mrs. E. J. Phillips, Pastor D. B. Gray, and Pastor H. A. Court. Youth leaders and teachers, book the date now! Don't miss these gatherings, convened for your benefit. For further details, apply to your local minister.

New Crusader Commissioners

Following recent Council meetings, new Crusader Commissioners have been appointed, and details of the new Commissioners will be announced shortly.

Annual Garden Rally

Remember, last year hundreds came, and YOU must not miss this year's event. The date is July 22nd at Elim Woodlands from 3.30 p.m. The Principal and Revival Party will be conducting the evening service in the grounds.

Crusader Corner, No. 3

By Pastor O. MURPHY

Well, friends, here we are again with a few more problems—can you solve them? How did you get on with last week's poser: "What was I?" You will find the answer at the bottom of the page. Don't forget to let me have your opinion about the "Problem of the Window Pane!"

1. The Postman's Dilemma.

Our Bible Postman is in an awful predicament to-day. He has been given some very important letters to post and somehow or other he has got all the names and addresses jumbled up. Can you help him to sort them out? Here they are (the name is a Bible character and the address represents a place at which he stayed at the time):

1. RAMBA, c/o, SECHELAD, RU.
2. AILEJH, c/o, DIOWW, HEZTPARAH.
3. LADINE, c/o, GIKSN EPCALA, (NOAYBLB).
4. UPLA, c/o, R\$AUTS.
5. DNIEGO, c/o, HHRPOA.
6. IDDVA, c/o, ECVA-LLDMUAA.

2. Bible Enigma:

Some people gather on a plain,
A busy life they lead,
But God is not in all their thoughts,
Nor His Word do they heed.

And one day whilst they are at work
With busy heads and hands,
A sudden interruption comes:
Each in amazement stands.

Nor do they with their work proceed,
The hindrance proves too strong;
And 'tis not very long indeed,
Ere lessened is that throng.

Now to that plain whereon they were,

Pray can you give a name?
What was the work they tried to do?

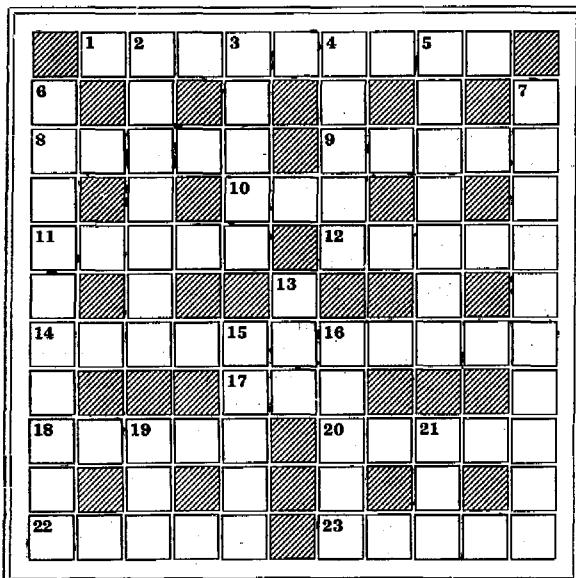
What interruption came?

3. Answer:—

Solution to last week: "What was I?" Answer: David's five stones from the brook (I. Samuel xvii. 40).

God bless you!

Yours and His,
O. MURPHY.

OUR SPECIAL "EVANGEL" CROSSWORD**For Increasing Bible Knowledge****No. 33.****CLUES ACROSS:**

1. Michael was this (Jude).
2. Over which a king rules.
3. Blade, like that of a plough.
4. An ancestor of the Lord Jesus Christ (Luke 3).
5. Six led up to Solomon's throne.
6. Cast not pearls before these.
7. Among others, the law is made for these (1 Tim. 1).
8. Consumed.
9. Birds of the air have these.
10. He helped to deliver Israel from enemies (1 Sam. 12).
11. One who bore the cross of Jesus.
12. "Now let me die, — I have seen thy face" (Gen. 46).
13. A great catch of fish broke this.
14. Into this, Jesus poured water.
15. We are exhorted to pray for the forgiveness of these.
16. A certain amount.
17. A tribe of Israel (Num. 1).

The solution will appear next week.

SOLUTION TO NO. 32 CROSSWORD

Across: 1. Beryl (Rev. 21: 20). 4. Gifts (Matt. 2: 11). 7. Thief (John 10: 10). 8. Spoil (Gen. 49: 27). 9. Top (Ex. 19: 20). 10. Every (Prov. 30: 5). 12. Arrow (1 Sam. 20: 36). 14. Needs (Acts 17: 3). 17. Small (Acts 15: 2). 19. Ain (Josh. 19: 7). 20. Steal (Ex. 20: 15). 21. Alone (Luke 4: 4). 22. Tumults (2 Cor. 12: 20).

Down: 1. Bitterness (Acts 8: 23). 2. Raise (Matt. 10: 8). 3. Loft (Isa. 2: 11). 4. Gispa (Neh. 11: 21). 5. Floor (Gen. 50: 10). 6. Self-willed (Tit. 1: 7). 11. Rod (Prov. 13: 24). 13. Ram (Dan. 8: 3). 15. Elect (Isa. 65: 22). 16. Salem (Gen. 14: 18). 17. Snail (Lev. 11: 30). 18. Aloes (John 19: 39).

COMING SHORTLY :**Report of the International Pentecostal Conference at Stockholm**

By Pastor E. C. W. BOULTON

THE OLD, OLD STORY

OME years ago in an old cathedral city in England there lived a widowed mother and her two sons—Frank and Charlie. They were bright little fellows, sweet singers with splendid voices; and best of all, they could sing the song of redeeming love in reality, because they both knew and loved the Lord Jesus. Their dear mother was a true lover of the Lord and a devoted worker in seeking to lead others to Him; and it was a joy to her that her two boys were early led to the Saviour. She had from their earliest days taught them their need of a Saviour from God's holy Word; and daily read with and to them of Him whom God sent into this world to be the Saviour of sinners, whose precious blood alone can cleanse the soul from sin and make it meet for heaven.

Frank and Charlie had an uncle, an only brother of their departed father, who had seen much foreign service in India, but was now invalided home through an accident, and came to live in his native town near to his nephews, who were often at their uncle's house, especially on Saturdays. Uncle George was very fond of the boys, and showed both them and their mother every kindness, but he did not know the Lord Jesus as his Saviour, and being of a sceptical turn of mind, he closed his ears and heart to eternal realities.

Frank was up one Saturday at his uncle's and found him sitting alone in his room in rather an unhappy frame of mind. He asked Frank to recite something he had learned lately and the little fellow started off in one of his happiest moods, to repeat the hymn well-known by

almost everyone, "The Old, Old Story." His uncle sat listening to it with the deepest interest. When Frank came to the verse—

This is the old, old story—say, do you take it in?
God's wonderful redemption, God's remedy for sin,
Do you at heart believe it? Do you believe it's true?
And meant for every sinner, and therefore meant for you?

Uncle George drew Frank close to his side and sat with his arm clasped around his neck, while he repeated the closing verses of the hymn. The simple verses, full of the precious Gospel concerning God's Son, and so simply expressed, had quite aroused his interest, as he acknowledged on the following day to the boy's mother, that he had never heard anything so beautiful before. God was at work in this man's soul, and he frequently asked the boys to repeat this hymn; and in time this proud, worldly man owned himself a sinner, fit only for judgment; in humility accepted God's way of salvation as shown to us in His Word. He truly passed from death to life and became a servant of the One he had previously despised.

This hymn is no doubt well known to the reader, yet has "the old, old story of the love of God to sinners—of Jesus' death upon the Cross for sinners—brought salvation, peace, and joy to you?"

Dear reader, whether old or young you need salvation. "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

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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 (mid)—September (mid). Subject: The Pathway of Prayer. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. C781

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Deal.—Splendid health-restorative air; medically recommended; board-residence 30/-, August week 35/-, bed-breakfast 20/- weekly; 3 minutes sea; Pentecostal fellowship. Pastor Wood, "Homecroft," 14, Water St. C856

* **Eastbourne**.—Board-residence, or apartments; terms moderate; 3 minutes station, easy distance sea, adjoining Elim Tabernacle; Christian fellowship. Mrs. Weeks, Elim Cottage, Hartfield Road. (Late of Desmond Road and Queens Mansions). C839

* **Edinburgh**.—Board-residence, a home from home; two minutes from Elim Tabernacle; recommended by pastors; terms moderate. Write, Mrs. Gunn-Russell, 5, Portgower Place. C840

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* **Hove**.—Holidays or permanent; comfortable apartments or board-residence; near sea and shops; convenient for buses to all parts; near Elim Tabernacle; moderate terms. Misses Andrews and Mason, 29, Titian Road. C828

Hove.—Homely board-residence, central, near sea and buses; liberal table, good food, clean and comfortable; from 30/-, or bed-breakfast, 3/6 per night. Boo! your holidays now! Mrs. Richards, 81, Westbourne Gardens. C845

* **London**.—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 2L, Rodenhurst Road, Clapham Park, London, S.W.4. C806

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean; splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C806

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.I. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C836

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Old Colwyn, North Wales.—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended Mrs. Taylor, Bryn Derwen, Abergele Road. C855

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Scarborough.—Homely apartments, board-residence; central, one minute from railway station; moderate terms. Coulter, 12, Belle Vue Parade. C854

* **Shanklin**.—"Thornbury" Guest House, Alexandra Road; quiet select position, 2 minutes from cliffs; hot and cold in bedrooms; recommended by pastors and Christian workers. Apply: Miss Fife. Phone 2301. C813

* **Shanklin, I. O. W.**.—Comfortable, homely board-residence, highly recommended; 3 minutes sea, town and station; terms moderate. Mrs. Niblett (Elim member), Willow Dene, St. Paul's Avenue. C824

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* **Worthing**.—Board-residence; sharing 30/- each, July 35/-, August 37/6; single 42/6 (children according to age); bed-breakfast 17/6; 1d. bus to pier, central, near tent. "Southwood," 41, Broadwater Road. C825

Worthing.—Comfortable board-residence, Christian atmosphere; two minutes sea, shops, and Elim Tabernacle; mid-day dinner, liberal table; near tent; recommended by pastor. Mr. and Mrs. Bowerman, 10, Salisbury Road. C835

Worthing.—Comfortable accommodation, board-residence, or bed and breakfast; moderate terms; good food; recommended by Elim members; 1d. bus to pier; convenient for downs, garage close. Mrs. Lee, South View, 29, Broadwater Road. C853

Worthing.—Recommended; homely board-residence, minute sea front and bus; excellent food, separate tables; 1d. bus from pier and town, near parks and gardens; terms moderate. Mrs. Furze, 63, Ham Road. C861

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Hirracome.—For sale or let, 12-roomed house; nice garden, greenhouse; also small shop if desired; central. Bargain for quick sale; stamp. Apply, Mrs. W. Newberry, Akaroa, 7, Warfield Villas. C857

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BIRTHS

Byatt.—On May 31st, to Pastor and Mrs. F. D. Byatt, a daughter.

Shergold.—On June 3rd, to Mr. and Mrs. R. L. Shergold, the gift of a son, Kevin Raymond.

MARRIAGES

Ettles : Craig.—On June 3rd, at the Elim Tabernacle, Aberdeen, by Pastor W. H. Urch; George Ettles to Edith Farquhar Mowatt Craig.

Hodkiss : Woodbridge.—On May 29th, at Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; Thomas Frederick Hodkiss to Lavinia Woodbridge.

Hurst : Smith.—On Saturday, June 3rd, at Romsey Congregational Church, by Pastor W. George, of Elim Church, Romsey; Desmond Ernest Hurst to Edith Rosemary Smith, both Elim Crusaders. C858

Jones : Daniel.—On May 27th, at Caersalem Baptist Chapel, Llanelli, by Pastor F. Greenslade; Cyril Thomas Jones to Megan Daniel, both Elim Crusaders.

Kirby : Rosier.—On June 5th, at Elim Tabernacle, Stanley Road, Croydon, by Pastor Joseph Smith; Arthur James Kirby to Gertrude Rosier.

WITH CHRIST

* **D'Leny**.—On June 6th, Alice D'Leny, aged 64 years, of Elim Tabernacle, Clapham. Funeral conducted by Pastors J. Smith and C. J. E. Kingston.

Hather.—On Saturday, May 27th, Mrs. H. Hather, aged 62 years beloved and faithful member of Elim Church, Sheffield.

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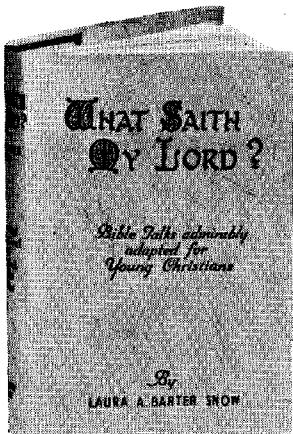
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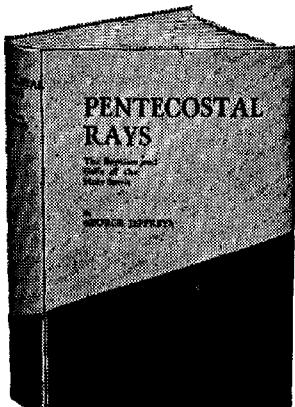


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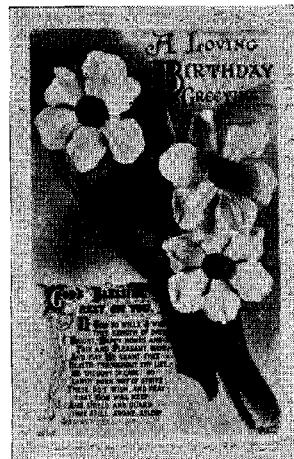
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