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THE

Elim Evangel

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THREEPENCE

AUGUST 1ST, 1953.



Clapham and Bermondsey Churches hold Baptismal Service in the grounds of Elim Woodlands. Pictures of the baptismal service held in the open air recently and conducted by Pastors F. Hodge and J. Karamadzanis, ministers of the two churches. A good number of candidates obeyed the Lord on this interesting occasion and a large crowd gathered for the solemn service. In the left picture Pastor Hodge assists a husband and wife into the baptistery : on the right Pastor Karamadzanis waits to baptise one of his younger members while Mr. H. Greenway reads a promise from God's Word. Thus age and youth share fellowship in obedience.

TEXT FOR THE TIMES

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 5).

Friend, Put Your Name In

FOR GOD SO LOVED THE WORLD, that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have everlasting life " (John iii. 16). Here you have the Divine declaration of the Gospel. God's great "WHOSOEVER" means you, friend.

WHO ARE TO PUT THEIR NAMES IN ?

Sinners—"Christ Jesus came into the world to save sinners" (I. Tim. i. 15).

Ungodly—"Christ died for the ungodly" (Rom. v. 6).

Enemies—"When we were enemies, we were reconciled to God by the death of His Son" (Rom. v. 10).

Any Man—"If any man thirst, let him come unto Me, and drink" (John vii. 37).

Whosoever—"And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

Thus it is evident that you are included.

WHO CANNOT PUT THEIR NAMES IN ?

The Righteous—"I came not to call the righteous, but sinners to repentance" (Mark ii. 17). "There is none righteous" (Rom. iii. 10).

The Good—"For they are all gone aside, they are all together become filthy; there is none that doeth good, no not one" (Psa. xiv. 3).

Those who "Never did any harm"—"For all have sinned, and come short of the glory of God" (Rom. iii. 23).

HOW TO PUT YOUR NAME IN

Not merely by writing your name in the text (though that may bring you to decision) but—

Believe—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

Look—"Look unto Me, and be ye saved, all the ends of the earth" (Isa. xlv. 22).

Hear—"Incline your ear, and come unto Me: hear, and your soul shall live" (Isa. lv. 3).

Come—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

Every one of these is a simple act. You obey God and at once His Word will certify the fact.

WHY PUT YOUR NAME IN ?

Because Invited—"Come; for all things are now ready" (Luke xiv. 17).

Because Besought—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II. Cor. v. 20).

Because Urged—"Flee from the wrath to come" (Matt. iii. 7).

Because Commanded—"God . . . now commandeth all men every where to repent" (Acts xvii. 30).

WHEN TO PUT YOUR NAME IN

Now—"Behold, now is the accepted time; behold, now is the day of salvation" (II. Cor. vi. 2).

Today—"Today if ye will hear His voice, Harden not your hearts" (Heb. iii. 7, 8).

Not Tomorrow—"Boast not thyself of tomorrow; for

thou knowest not what a day may bring forth" (Prov. xxvii. 1).

Not After Death—"For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. ix. 10).

The best time to be saved is just now.

THOSE WHO PUT THEIR NAME IN

partake of the following blessings:

Justified—"All that believe are justified from all things" (Acts xiii. 39).

Obtain Peace With God—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

Receive Everlasting Life—"Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life" (John v. 24).

Will Be Kept—"Who are kept by the power of God" (I. Pet. i. 5).

Will Be Glorified—Obtaining "salvation which is in Christ Jesus, with eternal glory" (II. Tim. ii. 10).

THOSE WHO KEEP THEIR NAME OUT

and neglect or refuse to be embraced in this whosoever of so great Salvation must

Be Punished—"Who shall be punished with everlasting destruction from the presence of the Lord, and . . . the glory of His power" (II. Thess. i. 9).

Perish—"Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 15). Do not, therefore, delay, but PUT YOUR NAME IN NOW.

..... has sinned, and come short of the Glory of God (Rom. iii. 23).

For He (Jesus) was wounded for

..... transgressions, He was bruised for

..... iniquities: the chastisement of

..... peace was upon Him;

and with His stripes

The Lord is not willing that

should perish, but that

should come to repentance (II. Pet. iii. 9).

For God so loved

that He gave His only Begotten Son, that

..... believing in

Him, should not perish but have everlasting life (John iii. 16).

WHAT MUST I DO TO BE SAVED ?

Believe on the Lord Jesus Christ, and thou,

..... shalt be

saved (Acts xvi. 31).

DECISION

In obedience to God's command, I do here and now turn from every known sin. I am convinced I am a lost sinner. I believe Christ died for sinners. I receive Jesus now as my personal Saviour—as God's only begotten Son who shed His blood for the remission of my sins. I take Him as my Guide to whom I will commit the direction of my life and as my risen Saviour whom I will trust to keep me from falling and save me to the uttermost. Resting on the assurance of God's Word, I believe my sins are forgiven, for Jesus' sake, and I, believing on Him, have life everlasting (II. Cor. v. 21 ; Gal. iii. 13 ; I. Pet. ii. 24 ; Mark ii. 10 ; John vi. 68 ; Acts ix. 6 ; Jude 24).

Signed

.....

If, friend, in reading this article you have found the Lord as your personal Saviour and have a bright witness of sins forgiven, we ask you to write us your testimony. If you need more help to come to a fuller knowledge of the wonderful saving grace of our Lord and Saviour Jesus Christ, write us for prayer and help. Friend we are praying for you, in the Saviour's wonderful name, that His peace and joy and blessing shall be yours, because of Calvary.

Letter to the Editor . . .

Dear Mr. Editor,

I was surprised recently to hear an eminent Elim minister, when speaking on the Lord's Second Coming, use an expression which was very much in evidence some twenty odd years ago, but which was, however, exploded by prominent speakers of those days.

The expression was, "There will be such a miraculous change when our Lord comes, that these old bodies of ours will fall off, and we shall take on our new bodies, and go forth to meet Him." Surely, if "these old bodies are to fall off" will not this be "dying," and if such should be the case, what a lot of burying will follow. Literally, "the dead would then bury the dead."

Thank God, a miraculous change will take place when our Lord comes for us—viz. "This mortal **must** put on immortality" (I. Cor. xv. 53) ; "He shall change (not exchange) our vile body that it may be fashioned like unto His glorious body" (Phil. iii. 21) ; "We which are alive and remain shall be **caught up** together with them (the dead in Christ) in the clouds, to meet the Lord in the air" (I. Thess. iv. 17).

These and many other Scriptures indicate that when our Lord comes for us we shall be **completely** taken up, spirit, soul, and **body** to meet the Lord.

Oh, glorious day ! "Even so, come, Lord Jesus."

—E. Thomas (Eastbourne).

BOOK REVIEW

RIVALS OF BROADACRES. By Peter Fraser. Victory Press. (2/6, by post 2/9).

This is the latest story in the "Clover Series" of excellent Christian reward books. Like its predecessors it gives a clear presentation of the Gospel in interesting story form. The story concerns a year spent in the country by a physically under-developed city lad on the farm of his uncle, where he meets a rival in his robust country-bred cousin. The enmity between them is finally settled as they accept the Saviour. There is excitement and adventure which is bound to appeal to boys of 12 to 14 years of age. The book is well written, and is equally suitable for unsaved boys with no Christian knowledge as well as for those taught in Sunday School.

—Gerald L. W. Ladlow.

ST. PAUL'S FIRST LETTER. By G. R. Harding Wood, M.A. Henry E. Walter, Ltd. 3/-.

This is a splendid book. I have found much pleasure and profit in the reading of it. The Church at Thessalonica is sometimes called the Ideal Church of the New Testament, and this fine exposition on Paul's first letter to the Thessalonians is simple, sane, scholarly, scriptural, and stimulating. The main theme of the letter is the Second Advent of Christ, and the author deals with this important truth in an interesting and illuminating manner. The practical effect of the doctrine is effectively emphasised, and a study of this grand little book is calculated to increase faith, deepen conviction, inspire service and strengthen hope. I would thoroughly recommend the book to all, and especially to those who have been recently won for Christ in our Elim campaigns. Buy it. It is cheap, convincing and challenging.

—Walter Kelly.

THE APPROACHING CRISIS. By E. Buckhurst Pinch. Henry Walter, Ltd. (2/-, by post 2/2).

The name of the Rev. E. Buckhurst Pinch is well known in evangelical circles. Not least for this reason, that he is a capable exponent of prophetic teaching. Readers of this new book, *The Approaching Crisis*, will not, we feel sure, be disappointed. Laying down as guiding principles for discussion that (a) the Bible divides humanity into three groups: Jews, Gentiles, and the Church of God ; (b) the Bible has three corresponding lines of prophecy ; (c) each line of prophecy culminates in a crisis ; Mr. Pinch proceeds to develop his case in a most conclusive manner. Bible prophecy, and present-day trends and events are placed alongside each other in such a way as to show beyond all doubt that there is an "approaching crisis."

Written from the futurist standpoint, and in an interesting style, its matter is instructive and thought-provoking, and its tone challenging and evangelical. We feel sure it will be read with profit and enjoyment.

—H. Palliser.

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EDITORIAL

CARVE EVERY WORD

Once more; speak clearly, if you speak at all;
Carve every word before you let it fall.

Oliver Wendell Holmes.

Mr. William Francis, the journalist, complains in his recent book of the charge which is made for transmitting world news from one country to another. He points out that it costs roughly 4s. 6d. per word to send urgent Press messages from Persia to London, and adds that this is "impossibly expensive for most newspapers." Commenting on this the *News Chronicle* says "A message sent on one side or another of a national boundary can alter the Press rate by nearly 2,400 per cent," and hopes that the International Telegraph and Telephone Conference next year will do something about it. Words can be expensive things.

There are folk with a cynical turn of mind who might be tempted to suggest that a costly Press service is a blessing in disguise, for much as people want news, they do not benefit by the distorted presentation of world events in our daily newspapers. The spate of words flowing from the machines in Fleet Street and the equivalent of Fleet Street in various parts of the world could be stemmed with great advantage to the emotions of the masses and the enrichment of society as a whole. Words can be evil, poisonous, slanderous and lying: they can be good, uplifting, healing and gladsome. Used as instruments of vile propaganda they can stir hatreds that result in world conflagration, that sweep our parochial religion into the ash-pit of forgotten things. This is no exaggeration, it has happened. Words have wrecked empires. Some years ago, surveying the desolation of the first World War, Studdert Kennedy wrote "Lies in the world are like lice on the body. They make the world uneasy, and it starts to scratch. When the lies get very bad, the world goes mad, and tears itself to

pieces. When the world goes mad with lies it stops at nothing. Everything goes down together—child-bearing mothers, and tender, pretty maids, treasures of art and architecture, and all the beauty God and man have made, it all goes down together in a muddy, bloody muddle of mad misery when the world goes mad with lies. We have just been through a time like that. The world went mad and scratched itself until the blood ran down in rivers, and part of its body is left blistered, broken, battered and bleeding like some kind of festered sore."

What a lot a word can mean to a convicted man standing in the dock—there is all the difference between life and death as the foreman of the jury pronounces "Guilty" or "Not guilty." They carry within them momentous decisions, the force of dynamic personality, the plea of needy suppliants, the instinct of self-preservation, the pitiful anguish of suffering, the rebuke of indignation; every colour and phase of human personality. Little wonder that the Psalmist cried "Set a watch, O Lord, before my mouth: keep the door of my lips" (Psalm cxli). Words can be terribly, terribly expensive: for they can cost us the loss of everything. The kingdom of man's soul was lost through suggestive and lying words. Just as the diplomat uses words to conceal his true meanings, so the Devil covered his real intentions as he came to Eve in Eden, "Yea, hath God said?" By this subtle use of words a doubt was dropped into the mind of the woman—the command of God might have been wrong, perhaps unfair! Then came the deliberate lie, "Ye shall not surely die." Satan knew full well that the woman had no means of testing the validity or otherwise of his statement except in her own tragic history. Thus by seeds of doubt and open denial the terrible work was done—words had played their dreadful havoc among the whole human family.

Listening to the words we speak are often the ears of delicate and impressionable youths; children are quick to listen to adult conversation. If we speak with hesitation or cast doubt upon the Word of God we can do harm and inflict wounds that remain unhealed right throughout life. In the same way, we can injure irreparably a delicate soul by unkind or unfair criticism. Dr. Jowett once said, "At two things I am growingly amazed, first at the solemnity with which the Bible warns against the sins of slander and of evil speaking; the second, at the lightness with which many Christian people indulge in them." It is so easy, and so very human to discuss the faults of others; it is hard to resist the flow of the tongue. When Plato forsook Syracuse for the last time, disgusted with the behaviour of Dionysius the younger, the tyrant, fearful for his reputation in Greece said, "I suppose Plato, that when you return to your companions in the Academy, my faults will often be the subject of your censure?" The great philosopher replied, "I hope, Dionysius, that we shall never be at such a loss for a subject as to mention them at all."

Some words we utter, too many in some cases, are empty words—they fall from the lips as idle platitudes that have no sincerity because they lack the force of conviction. "There are dead words, and living words," wrote

(Continued on page 369)

Busy Workers in a Bad Cause

By Pastor G. BACKHOUSE (Elim Church, Lowestoft)



“The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke Me to anger” (Jer. vii. 18).

IS IT NOT SURPRISING how many folk today put so much energy and time into bad causes? Before conversion, no doubt, many of us spent more energy and time in this world's causes than we now spend in the cause of the kingdom. How pathetic it is to find many people pre-occupied and busy with trivial and secondary things in life, while the greater things which are so entrancing and interesting are left. Let us not be guilty like those in our text who provoke God to anger, rather let us seek to serve Him continually, energetically, and faithfully, pleasing Him who is a living reality to us. Romans vi. 13 exhorts us to yield our members to His cause as much, or even more, than we yielded them to causes which we now realise were fruitless ones.

In our text we find a busy hive of activity in the cause of idolatry; making cakes to offer to the Queen of heaven, the Babylonian Ishtar. Look at the busy band of workers. Why, the whole family is at it. Fancy seeing whole families engaged so actively for Christ. Where are the fathers today, and all the children for that matter?

Our text implies that they all did something. The hackneyed motto of the street artist: “Many can help the one,” is one of practical significance. A great task may soon be accomplished when many hands take a share. Each had his or her own service to perform. They were all at ease, or shall we say at home, in the work they were doing. The children were handy and useful gathering wood, a very needed occupation; the women were at home in “the kitchen” kneading the dough; while the fathers had the task of keeping the fires burning. All were doing their bit, and the object seemed to be secured—the cakes were made. While each performed his or her allotted duty the object was achieved. It seems to show they were adapted for the work they performed. If they had squabbled and wished to do each other's jobs and have a change of places, the result would have been inferior. Men would no doubt have made poor dough for the cakes. (Elijah even asked the widow to make him just a little cake), children would not have been safe in kindling the fire, the women would not have wanted to gather sticks. No, the women were surely better adapted for dough making than children, while the fire lighting was naturally suitable to the men. Let us do the work which God has given us in the place He has directed for us to shine, and not desire to do another person's job.

The service of each may have been small, but it was

necessary. There was not much skill needed to gather wood. Almost anyone can light a fire, and cake making seems to come quite naturally to the ladies! Yet each bit of service was needful. Let us not excuse ourselves because of the seeming insignificance of our service. It all counts in the end. Here it was for an idolatrous end: “Cakes for the Queen of heaven.” They were bent on doing homage to an idol and provoking God. We serve a living God.

We have long ceased idol worship in our country, but we must ask, Are we willing to work for a living God and a good cause in the same spirit as these people who worked for an evil one? Do we give God the odds and ends of our lives, our time, our service, our love, our affection? A lad who went to church one Sunday morning with his mother heard the minister preach about the offering of Cain and Abel. Cain he said “offered to God of the fruit of the ground, while Abel brought of the firstlings of his flock and the fat thereof.” Cain presented to God what he could easily spare, but Abel offered the best he had. “Some people,” said the minister, “give the best years and energy of their lives to sin and self, seeking at the end to offer God only the dregs that are left, and that is a mean, shabby thing.” When seated at the dinner table on returning home from church the mother asked the boy, “What are you going to offer God? Are you going to do the mean and shabby thing?” “No,” replied the boy, “I will give my whole life to Him, now and all my days I will serve Him.” Do not give God your tail ends or your dregs. Give God the right motive and bias of your service. Throw all you have got into the cause of the kingdom.

The worldling puts much energy into his cause, see that your energy is greater, for you serve a right and noble cause. While many work long hours for causes that are doomed to failure, and I could name many that will only be frustrated in the end, let us toil in the noble cause. Do all for Jesus when, where, and how you can, and reap a reward, not from any queen of heaven, but from the King of kings and Lord of lords, the eternal Son of God. Let devotion not emotion be seen in us, making us “Good workers in life's Greatest Cause.”

CLOCK OR WATCH?

Some Christian workers are like an old-fashioned clock; they will not work unless they are placed precisely to their liking. But the more useful workers are like watches; they will work equally well in any position.

YOU WILL FIND MY TEXT in John's Gospel, chapters fourteen, fifteen, sixteen and seventeen.

A friend of mine, a student of the Book, a man who not only knows the Book in the English language, but who is also familiar with the Old Testament Hebrew and the New Testament Greek, told me that in some of the older Greek manuscripts the fourteenth chapter of John's Gospel is placed after the seventeenth chapter. I do not know whether that is a fact or not, but I would like to call your attention to the teachings of the Lord Jesus in these chapters on the subject of the Holy Spirit as if they were placed in that order. In these chapters is recorded Jesus' last heart-to-heart talk with His disciples before He was crucified.

He shall testify—we shall witness. Let us look at them in the above-named order. The first would be found in chapter xv. 26, 27: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness."

I am going to suggest three words to take the place of that one little word "when" and yet not change the meaning of the word. I would suggest "**at the time,**" because "**at the time**" means exactly the same as the word "**when.**" "But when (or, at the time) the Comforter is come, He shall testify of Me." "He shall testify of Me: and ye also shall bear witness." The time of this text of Scripture calls for two distinct, different and individual testimonies to be heard from the lips of every individual who receives the Comforter, the Holy Spirit, as a person to dwell with him: "He shall testify . . . and ye also shall bear witness."

One of these testimonies must of necessity be Divine, supernatural, heavenly in its origin, because it is a testimony of the Holy Spirit. The other one will be natural, human, earthly in its origin, because it is our own witness. "He shall testify"—"Ye . . . shall bear witness."

Now the Gospels contain chiefly the record "of all that Jesus began both to do and to teach, until the day in which He was taken up." When you come to the Acts of the Apostles you at once find yourself in a different kind of book. It contains records of the Acts of the Apostles after the Holy Ghost came. If you want to find out how folk will act when they receive the acting power, read the Acts of the Apostles. It would not help us very much in this case to go away back to the Book of Genesis, because that is not the book of action; it is the book of beginnings. It tells us of the beginnings of all things. Neither would it help us to go to the Book of Revelation, because that is the book of endings. It tells us about the final consummation of all things. But one little book in the midst of all the different books of the Bible tells us how people act when the Holy Spirit comes in. I thank God for these records of no uncertain sound.

We are going to find out if the record of what took place when the Holy Ghost came is in harmony with the teachings of Jesus with reference to the coming and work of the Holy Ghost. "And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 1-4).

When this was noised abroad the multitude rushed to the scene. Some were amazed and said, "What meaneth this?"

The Coming of the c

Others actually accused them of being drunk with wine. It became necessary for Peter to refute the erroneous things that were said. He exclaimed, "These are not drunken as ye suppose . . . but this is that which was spoken by the prophet Joel"; and then he started talking to them about Jesus. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. . . . This Jesus hath God raised up, whereof we all are witnesses." **Witnesses!**

I want you to see how wonderfully the words of Jesus were fulfilled on the day of Pentecost as recorded in the second chapter of Acts. The Holy Ghost came and they were filled and overflowed, speaking with beautiful heavenly language. In other words, the Holy Ghost testified Himself; and they who had received the Holy Ghost bore witness.

You will find the same story all through the Acts of the Apostles. In almost every instance on record in the Acts of the Apostles of individuals or groups of people receiving the Holy Ghost, it states positively what the manifestations were. We read, "They spake with tongues"; and there was also another witness according to the records: **He will convict of sin.**

Let us return once more to the teachings of Jesus in John's Gospel, placing the chapters in that particular setting. The next we would have on the subject would be in xvi. 7: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment."

That little word "when" occurs the second time. When He, the Holy Spirit, comes, He will not only testify, but He will reprove the world of sin, and of righteousness and of judgment.

These are the teachings of Jesus; and I wonder if the teachings of the Lord Jesus on the subject are in harmony and keeping with what is recorded with reference to what

and the Work by Spirit

actually happened when the Holy Ghost came. We left the second chapter of the Acts' story, with the people receiving the Holy Ghost witness. Then we find that the people came under great conviction and they cried out: "What shall we do?" Peter said: "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." What comes next? "Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls."

The first thing that took place according to the teachings of Jesus and the Acts of the Apostles' record was a beautiful, heavenly, supernatural testimony. The two things that took place were Holy Ghost conviction and Holy Ghost reproof. The teachings of Jesus and the Acts of the Apostles' record are in complete harmony and unity.

He will guide into all truth. Dropping down now to xvi. 13, we read: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." Notice that little word "when" occurs for the third time. When the Holy Ghost, the Comforter, comes, He will not only testify and reprove, but He will guide you into all truth, and He will show you things to come; He will glorify Jesus.

He will show things to come. When the Holy Ghost comes He will not only testify and reprove of sin and guide you into all truth (and sometimes it is harder to unlearn than to learn, but the Holy Ghost is faithful and will guide you into all truth): He will show you things to come. You show me an individual, or a group of people where the Holy Ghost has been poured out, and I will show you an

individual or a group of people who are looking for the coming of the Lord. Then it goes on to say, "He shall glorify Me"; or glorify the Christ. I love to get in the midst of a group of Spirit-filled people, who, when you throw the meeting open for testimonies, stand up and talk, not about the good things they are doing, but about the Lord. What is the secret? The Holy Ghost has come.

In Winnipeg a man stood up in a meeting and said, "I am a professor in one of the colleges. I heard about your claims, how you professed to have the Holy Spirit the same as they had Him in the days of the apostles; and I made it my business to investigate. I attended your meetings in Germany and in England, and then I came across to Canada and attended them here. I want to confess that these people who claim to have the Holy Ghost as in apostolic days certainly know how to glorify Jesus Christ in a way that nobody ever glorified the Lord Jesus Christ before in my presence."

I said, "There is one more evidence to the fact that what we have is exactly according to the early apostolic pattern. When I see an individual going down in humility before the Lord and seeking His face for the Holy Ghost, and notice a power coming upon that individual so that probably he shakes a bit, and I hear a beautiful language coming

By HARVEY McALISTER

forth from his lips, there is good evidence that this individual has been filled with the Holy Ghost. I watch that life a little closer and notice it moving out to produce conviction, and causing other folk to turn to the Lord and to the truth because of the conviction. I say there is another evidence that that individual is filled with the Holy Spirit. And when I see that individual letting go some of his wrong teachings and twisted doctrines held heretofore, and taking up the book and studying it until it opens up to him; there is another evidence of the filling of the Spirit. Praise the Lord! When I see the individual shaping his life in conformity with that of Jesus, because he believes Jesus is coming soon, there is another evidence that the Holy Spirit dwells in that life. I watch closer and see him glorify the Lord Jesus, see that the whole trend of his life is to glorify Jesus, and there is still another evidence that he has received the gracious infilling of the blessed Holy Spirit.

He will abide. I believe the best teaching on the subject of the Holy Spirit that can be found anywhere is in the last heart-to-heart talk Jesus had with the disciples before He was glorified. Come with me just for a moment to John xiv. 16: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth."

Sometimes I hear folk speaking about the Holy Ghost, and they call Him the "Heavenly Guest." I do not like the term, because when the Holy Ghost comes, He comes, not as a guest to pay a visit, but to take up His abode within

you, to dwell and abide for ever. He cannot come and move into rented property, neither does He come and dwell in property that has not been purchased. He moves into property that has been fully paid for; and the price that was paid was the blood of the Lord Jesus Christ. He comes to abide for ever.

He will teach. Let us read one more verse, the twenty-sixth of the same chapter, "But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Being filled with the Holy Ghost does not mean that you do not need the Book any more. There were some good folk who, when they received the baptism of the Holy Ghost, laid

aside the Bible. They said: "We have the Holy Ghost now, and He will teach us all things. We do not need the Book." That is the same as saying: "We have a teacher now, so we do not need any more study books."

You need the Bible. But when you are baptised the Teacher is there, and when you come across a hard place He will teach you, He will flood the passage with light.

It is wonderful that we may receive the same Holy Spirit in these days as came down in the early apostolic Church. And I thank God with all my heart that what we believe, preach and profess to experience are in accordance with the teachings of the Lord Jesus, and in accordance with the records of what took place in the Acts of the Apostles; and best of all, it is for us all!

Have you heard this one?

FROM ELIM CHORUS BOOK NO. 1. CHORUS 18.

18 That Convention in the Air

T.H

Thoro Harris (arr.)

That Con-vention in the air! How I'm long-ing to be there, When the
 saints from ev-'ry land shall meet. Christ Himself will there preside, With His
 loved ones, glori-fied, Who will wor-ship at His sa-cred feet.

Pastor W. G. Hathaway writes: "The thrill of the Second Advent is in this chorus. What a gathering that will be! You cannot fail to enjoy this splendid chorus!"

Bible Study Helps

CONSECRATED LIVES FOR HIS SERVICE (Romans xii. 1)

1. Our bodies (I. Cor. vi. 20).
2. Our minds (I. Chron. xxviii. 9; Acts xx. 19).
3. Our thoughts (II. Cor. x. 5).
4. Our affections (Rom. xii. 10).
5. Our hands (Eccles. ix. 10).
6. Our love (I. Thess. i. 3).
7. Our hearts (Josh. xxii. 5; I. Sam. xii. 20).

FALSE TEACHERS

1. Mark them (Rom. xvi. 17).
2. Stop their mouths (Titus i. 11).
3. Rebuke them sharply (Titus i. 13).
4. Receive them not (II. John 10).
5. Bid them not Godspeed (II. John 11).
6. Avoid them (Rom. xvi. 17).
7. Try them by the Word (I. John iv. 1, 6).
8. Contend for the true faith (Jude iii. 4).

THE BELIEVER'S PSALM (Psalm xxiii)

1. The Supplying Shepherd (v. 1).
2. The Restoring Shepherd (v. 2).
3. The Guiding Shepherd (v. 3).
4. The Keeping Shepherd (v. 4).
5. The Anointing Shepherd (v. 5).
6. The Blessed Shepherd (v. 6).

—Henry Heydt.

Read the

ELIM MISSIONARY EVANGEL

Obtainable from Elim Publishing Co., Ltd., Clapham Crescent, S.W.4, or from any Elim Church. Price 6d. per copy, 7½d. post free.

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



“Fight the good fight of faith” (I. Tim. vi. 12).

THE SUNDAY SCHOOL TEACHERS' LESSON HANDBOOK

Many have expressed delight at the new and enlarged format of the Elim Sunday School Teachers' Handbook. Despite many publishing difficulties, continual rising costs, and other considerations, our own Elim Handbook retains its appeal and demand amongst not only Elim Sunday Schools throughout the country, but in a wider Christian circle. We are ever on the alert for new ideas and improvements. This policy will be pursued, and the Elim Youth Committee will constantly give close attention to the demands and challenge of the day. It should be remembered that the handbook is designed for pentecostal teachers. A curriculum is prepared covering systematic study and embracing the whole Counsel of God. Lessons are carefully outlined as helps to teachers in their weekly study, and now, of course, cover three grades. We expect every Elim Sunday School to adopt these lessons, and appeal for utmost loyalty and co-operation from ministers, superintendents and teaching staffs. Loyalty to the Word of God and the work we represent is not only desirable, but expected. The experience of the past has fully justified all the years of labour and toil involved in the production and

preparation of these official handbooks. We are all greatly indebted to the many writers and contributors for their Spirit-directed messages and lessons. We are confident that the days before us will record greater success as we loyally and faithfully discharge our duties in the great vocation in which we all are engaged.

CRUSADER WEEK IN SWANSEA

Exceptional blessing was experienced during Crusader Week in Swansea. “Commando raids” were staged on hundreds of homes. Young people were sought out and personal contacts were made. At least seven souls were saved in Crusader meetings and others received the Baptism in the Holy Spirit. Following the special week some seventy young people were present at the Crusader meeting.

EDITORIAL—Continued

Paul B. Bull, M.A. “A parrot and a prophet may utter the same words. But the word of the parrot is a dead word, and the word of the prophet a living and life-giving word, which burns and kindles.” Creeds fall from the lips that mean nothing in real experience, liturgical prayers are mumbled without meaning, while even extempore petitions run in strictly defined grooves until the prayer becomes a parody. “I believe in God the Father Almighty.” “I believe in His only Son, our Lord Jesus Christ.” But do we believe? The complaint of Isaiah against his generation was on this issue, “With their lips do they honour Me but have removed their heart far from Me” (Isaiah xxix. 13). Idle words and vain repetitions are condemned in the Scripture; the heart must be in the avowal of love and the will in the statement of faith.

We must learn to speak those things which help and heal: the faithful words of a friend, the kind words of the noble.

“Heaviness in the heart of man maketh it stoop: but a good word maketh it glad” (Prov. xii. 25).

Who hath not proved how feebly words essay

To fix one spark of Beauty's heavenly ray.
Byron.



The Thornton Heath Elim Church witnesses to the importance of the Sunday School, the Bible, and the Lord's Day.



The Family Altar

and

Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor W. J. Hilliard.

SUNDAY, August 9th. Luke x. 25-42.

"Mary . . . also sat at Jesus' feet" (v. 39).

How easy it would be to overlook the little word "also"—"Mary . . . also sat at Jesus' feet." We must not assume that Mary had no part in the welcome accorded Jesus and in the preparations made for His visit. She had her social and domestic responsibilities, but unlike Martha, these were not allowed to engulf her time and thought—she "also sat at Jesus' feet and heard His word." Martha could also have occupied this happy position had she not been "cumbered about much serving" and "troubled about many things." Christian families should consider the mother of the home and see that opportunities are afforded her for remembering the Lord in the breaking of bread—here, we sit at Jesus' feet and hear His Word.

MONDAY, August 10th. Luke xi. 1-13.

"As He was praying in a certain place" (v. 1).

Seven times in Luke we read of Jesus praying (iii. 21 ; v. 16 ; vi. 12 ; ix. 18 ; ix. 28 ; xii. 41). This verse suggests that it was not only habitual with Him, but when He prayed he found recourse to one particular place. In this, as in everything else, we should be guided by the example of our Lord. It is true that we can pray at all times and anywhere. Many have found, however, that to meet with God at a regular time and in a particular place brings the greatest spiritual blessing. The demands of a busy life are many and great—to allow these to crush out the time for reading the Bible and prayer is to make a mistake that nothing can rectify. Begin the day with God, you will find that the trysting place is not only an armoury to fit you to face the world but a Bethel to enrich your soul.

TUESDAY, August 11th. Luke xi. 14-26.

Contained in today's lesson is the parable of the strong man armed—this is in verses 21, 22. The strong "one" is Satan (Luke x. 18). His palace is well guarded and his goods intact until a stronger than he comes, destroying his defences and bringing forth his goods. The stronger One is Christ—"Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. ii. 15). Hebrews ii. 14 tells us that it was by His death that He triumphed over Satan and set his captives free. Most appropriate just here are the words in Isaiah liii. 12. The enemy (Satan) is a defeated foe. We must not face him in our own strength, to attempt this is but to fail miserably. Our refuge is in the Deliverer who brought us forth from Satan's power. JESUS IS VICTOR—think on this as you begin this new day.

WEDNESDAY, AUGUST 12th. Luke xi. 29-44.

"The men of Nineveh shall rise up in judgment with this generation, and shall condemn it" (v. 32).

These words find an echo in our own day and generation. Nineveh, a great and wicked city, repented under the preaching of Jonah—"The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them" (Jonah iii. 5). And how great is the need for repentance in our own land! Our spiritual privileges and opportunities are more numerous and greater than was the case with the Ninevites, and yet, there is no great national consciousness of sin. "Ye are the salt of the earth"—as such, we must maintain a quiet influence for good—perhaps in this, more than in anything else, we can lead our nation back to God. This influence can be realised by making and keeping a hatred towards sin in our own hearts, and by a faithful proclamation of the Gospel.

THURSDAY, August 13th. Luke xi. 45-54.

How fearless was the Lord Jesus in His condemnation of evil. The One who spoke the beatitudes, here as the situation demands, pronounces His woes. This He did with great dignity and grace. In John i. 14 we read, "The Word was made flesh, and dwelt among us . . . full of grace and truth." The words of our lesson must not be read with a harsh and scathing voice—to do so is but to misinterpret the spirit of the One who was full of grace and truth. We must ever keep before us the words of the Apostle in Colossians iv. 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

FRIDAY, August 14th. Luke xii. 1-12.

"Not one of them is forgotten before God" (v. 6).

Matthew x. 29 tells us that two sparrows were sold for one farthing; we read here of five being sold for two farthings. To one spending two farthings the fifth sparrow was given away. How precious, then, are the words, "Not one of them is forgotten before God," and, "Ye are of more value than many sparrows." This comforting and assuring word will bring strength to our hearts if we can but accept it and believe it. Your needs may be great, your business difficulties many, your home duties may give cause for anxiety, but remember, He knows, He loves and He cares. Tell Him everything in prayer, and then quietly trust Him to guide and help.

SATURDAY, August 15th. Luke xii. 13-34.

This is the story of the poor rich man. He spoke of "MY fruits," "MY goods," "MY barns"—his possessions were very great, but he was not rich towards God. In his reckonings he had no place for God, nor for the poor and disabled who were everywhere around him. "A man's life consisteth not in the abundance of the things which he possesseth." Exceedingly precious are the words addressed to the disciples (vv. 22-34). In Jesus, life is worth living—and it is a life with a glorious hereafter. How different was the case of the rich farmer, all that he had gathered he had to leave behind.

COMING EVENTS

BIRMINGHAM. Aug. 8-14. Elim Church, Graham Street. Revival and Divine Healing Campaign conducted by Dr. Philip Green (U.S.A.). Sun., 11 and 6.30. Week-nights, 7.30. Tues., Wed. and Thurs. afternoons, 3.

BOURNEMOUTH. Aug. 2. Elim Church, Victoria Place, Springbourne. Pastor L. Wigglesworth (Congo), 11 and 6.30.

BRIDLINGTON. Aug. 3. Congregational Church, The Promenade. Special Rally. Speaker: Pastor P. S. Brewster supported by ministers and churches of N.E. area. 3.30 and 6.30.

CAMBERWELL. Aug. 2-6. Elim Church, Benhill Road. Series of Illustrated addresses on The High Priest, by Pastor L. Tiller. Sun., 11 and 6.30. Mon., 7. Tues. to Thurs., 7.30.

CLAPHAM. Aug. 2. Elim Church, Carfax Square. Speaker: Pastor J. T. Bradley. 11 and 6.30.

GLASGOW. Aug. 11. Elim Church, Butterbiggins Road. Visit of Pastor P. S. Brewster, 7.30.

GLOUCESTER. Aug. 15-20. Elim Church, Millbrook Street (off Barton St.). Visit of Dr. Phillip E. Green (U.S.A.). "Voice of Healing" Evangelist on World Tour. Meetings twice daily.

HADLEIGH. Aug. 3. Hadleigh Castle and Colony. London Crusader Choir Festival. 7.

HOLLOWAY. Aug. 9. H.M. Prison. London Crusader Choir, 2.30.

ILFORD. Aug. 1, 2. Elim Church, Scrafton Road. Revival Meetings. Speaker: Pastor J. Frame. Sat., 7.30. Sun., 11 and 6.30.

LOWESTOFT. Commencing Aug. 15. The Marquee, London Road (opposite Central Police Stn.). Campaign conducted by Pastors C. Brookes and G. Backhouse. Suns., 3, 6.30 and 8. Week-nights, 7.15.

MOTHERWELL. Commencing Aug. 1. The Marquee, Merry Street, Revival Campaign conducted by Rev. Duncan Campbell (Scottish Revivalist from the Hebrides). Conveners: Pastor A. Tee and Party. Suns., 6.30. Week-nights, 7.30. All night of prayer Aug. 1, commencing 11 p.m.

SALISBURY. Aug. 16. Elim Church, Scots Lane. Visit of Gospel Quartet. 6.30.

AUGUST CONVENTIONS

BIRMINGHAM. Aug. 1-5. Elim Church, Graham Street. Speakers: Pastor and Mrs. W. L. Bell. Sun., 11 and 6.30. Mon., 11, 3 and 7. Week-nights, 7.30.

BRISTOL. July 29-Aug. 3. Wed. and Sun. in Corn Exchange, Corn Street. Mon. at Zion Chapel, Bedminster Bridge. Other nights in the New Minor Hall, Jamaica Street. Speakers: Pastors P. S. Brewster, A. R. Boston, J. Osman, L. Reeves, and E. Scrivens. Convener: Pastor W. R. Jones. Wed. and Sun., 6.30. Mon., 3 and 6.30. Thurs. to Sat., 7.30. Sun., 11 and 3, in New Minor Hall. (Cups of tea between meetings Mon.)

GLOSSOP. Aug. 1-3. Elim Church, Ellison Street. Speakers: Pastor and Mrs. Ackroyd. Convener: Pastor W. J. Allen. Sun., 11 and 6.30. Sat. and Mon., 7.

HEREFORD. Aug. 1-9. The Marquee, The Meadow adjoining Old Worcester Road, three miles from Hereford. Panel of speakers.

NEWQUAY. Aug. 1-5. Elim Church, Marcus Hill. Speakers: Pastors L. P. Cowdery, J. C. Mulvagh, J. C. Kennedy, and Mr. J. H. Hunt. Plymouth Male Voice Choir. Sun., 11 and 6.30. Mon., 3 and 6.30. Week-nights 7.30.

PONTYPRIDD. Aug. 1-9. Elim Church, Thurston Road. Speakers: Pastors J. Dyke, Donald Gee, J. Tetchner. Convener: Pastor Ken Mathew. Soloist: Miss Mair Jones. Sats., Weds., 7.15. Suns., 11 and 6. Mon., 11 (In Penuel Chapel, Town Centre, 3 and 6.30). Tues., 3 and 6.30. Thurs., 3 and 7.15. Refreshments at Buffet. Cups of tea free. (Divine Healing Thurs. aft.)

ROMSEY. Aug. 1-3. Elim Church, Middlebridge Street. Speakers: Pastors C. St. Clair Robinson, D. Ayling, and J. Newman. Musical items. Sat., 7. Sun., 11 and 6.30. Mon. in Baptist Church, Bell Street, 3 and 6.30.

SOUTHEND-ON-SEA. Aug. 2, 3. Elim Church, Seaview Road. Speakers: Pastors W. G. Hathaway, C. Brookes, and W. Brinkman (Congo). Sun., 11, 3 and 6.30. Mon., 3 and 6.30. (Tea provided).

SOUTHPORT. Aug. 1-5. Evangel Temple, Manchester Road. Speakers: Pastors J. J. Morgan and J. McAvoy. Sun., 10.45 and 6.30. Mon., 3 and 6.30 (cups of tea between services). Week-nights, 7.30.

WORTHING. Aug. 1-5. Elim Church, Grosvenor Road (off Grafton Road). Speakers: Pastors J. Williams and J. J. Way. Sat., 7. Sun., 11 and 6.30. Mon., 3.30 and 7. Tues. and Wed., 7.30.

PRESIDENT'S ENGAGEMENTS

Pastor P. S. Brewster will make the following tour of the North-Eastern Presbytery:

Aug. 3.—Bridlington. 4.—Scarborough. 5.—Scunthorpe. 6.—Hull. 7.—Bishop Auckland. 8.—Sunderland. 9.—York. 10.—Harrogate. The President will also visit Stuttgart and Berlin for campaigns during August.

MISSIONARY ITINERARIES

Pastor and Mrs. J. Williams, Elim missionaries on furlough from Southern Rhodesia, will visit the following churches:

August 1-4.—Worthing. 5.—Hove. 6.—Preston Park. 7.—Canada. 8, 9.—Romsey. 10.—Eastleigh. 11.—Portsmouth. 12.—Petersfield. 15.—Exeter. 16.—Plymouth. 17.—Bodmin. 18.—Camborne. 19.—Truro. 20-23.—Newquay.



STEP BY STEP

"When thou goest, thy way shall be opened up before thee step by step" (Prov. iv. 12, Free translation).

"I will make darkness light before them" (Isa. xlii. 16).

Not far ahead, but light for thy next step,
Through pitch black darkness, with thy faithful Lord,
Storm clouds above, and nothing sure but this—
Thy God still reigns, and cannot break His Word.

Hemmed in all round, no wisdom of thine own,
All sense of clear direction growing dim,
Then will thy Lord disclose a new safe path,
And step by step thou shalt advance with Him.

Thou shalt be drawn to follow closely on,
By keen awareness of His noiseless feet,
His warmth of nearness, and His fragrant robes,
With myrrh, with aloes, and with cassia sweet.

Near to protect thee with His outstretched arm,
Dangers averting, banishing thy fear,
And when the way seems extra rough and steep,
Broodingly near thee, mother-like to cheer.

Thou shalt be schooled to deeper trust each day,
Shall share His bounties, and be satisfied,
Less anxious now to understand the way,
More eager now to know and please thy Guide.

—K. STAINES.



HOW TO TEST AMUSEMENTS

Do they rest and strengthen, or wear and weaken the body and brain? Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance and justice?

Do they give inspiration and quicken enthusiasm, or stupefy the intellect and harden the moral nature?

Do they draw us nearer or remove us farther from the Christ?

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY mornings for issue a week the following Saturday.**

30 words (minimum) 5s per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 12 insertions. Classified advertisements **MUST** be prepaid.

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

BOARD-RESIDENCE, ETC.

Eastbourne.—A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. (Phone: 633).

Bracklesham Bay. 4 berth 17 ft. caravan, private site, near beach, August 29th to September 12th only. 6½ gns. per week. Crawley, 213, Limpfield Road, Sanderstead, S. Croydon.

Torquay.—Mrs. Hughes has vacancies from September onwards at reduced charges; modern detached house in delightful surroundings; Slumberland beds. "Kadesh," 37, Shiphay Avenue. Telephone: 63687. C.217

BIRTH

Francis.—On June 19th, to Pastor and Mrs. W. H. Francis, Elim Missionaries in Pretoria District, Transvaal, God's gift of a son, Graham Allan.

WITH CHRIST

Haddock.—On June 29th, John Haddock, aged 80, one of the early members of Elim Church, Graham Street, Birmingham. Funeral conducted by Pastor W. J. Patterson.

Jones.—On June 19th, as a result of road accident, Reginald Jones, aged 39, beloved husband of Joan, and faithful steward at Elim Church, Clapham. Funeral conducted by Pastor F. A. Hodge.

Motts.—On June 29th, George Motts, Secretary of Elim Church, Ipswich. Funeral conducted by Pastors J. T. Bradley and Granville Davies.

SITUATION WANTED

Christian lady desires work whilst husband does two years' training in college. Would go as companion-help; Christian home preferred. Box 739, "Elim Evangel" Office. C.216

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SCARLET



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