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Elim Evangel

& Foursquare Revivalist

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

VOL. XX., NO. 27.

JULY 7th, 1939

TWOPENCE

This Week's CONTENTS *include:*

"I was There!"

By Pastor W. F. P.
Burton

The Papacy — Its Present Position & Prospects.

European Pentecostal Congress at Stockholm

Divine Encouragement

By Pastor
E. C. W. Boulton

Your Problem

The Gospel on the Railway

Music. Reports

Etc.



“And by the river upon
the bank thereof . . .
shall grow all trees . . .
whose leaf shall not fade,
neither shall the fruit
thereof be consumed . . .
because their waters they
issued out of the sanc-
tuary.”—Ezek. xlvii. 12.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ
of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

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

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Coming Events

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

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.

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.

CROYDON. July 2. Elim Tabernacle, Stanley Road. London Crusader Choir. Speaker: Pastor W. G. Hathaway. 6.30. (Afternoon, Choir at Holloway Prison). July 9. Pastor W. G. Hathaway.

EAST HAM. July 16. Elim Tabernacle, Central Park Road. London Crusader Choir. 6.30. (Choir at Wormwood Scrubs Prison during afternoon).

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

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.

HENDON. July 8. Elim Tabernacle, Ravenshurst Avenue. Monthly North London Convention. Speakers: Pastor W. G. Hathaway and J. J. Way. 7 p.m.

HOVE. July 30. Elim Tabernacle, Portland Road. London Crusader Choir, 3 and 6.30.

KINGSTON-ON-THAMES. July 9. Emmanuel Hall, Thames Street. Party from London Crusader Choir, 6.30.

LEYTON. July 23. Elim Hall, Vicarage Rd. London Crusader Choir, 6.30.

LIMAVADY, Co. Derry. Commencing July 16. Tent campaign by Pastors W. J. Martin and D. R. McClean.

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.

RUGBY. July 4-6. Elim Church, Windsor Street. Birmingham Revival Team (Pastors S. Gorman, D. Rudkin, W. Kelly, and E. J. Thompson).

SOUTH CROYDON. July 22. Elim Hall, Selsdon Road. South London Rally, 7.30.

ST. HELENS, Lancs. 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.

MISSIONARY TOURS

Miss M. B. Ewens (India)

July 2. Aberdeen. 4. Dunfermline. 6. Edinburgh. 9-10. Sunderland. 12. Leeds. 13. Sheffield.

Mr. and Mrs. Nosworthy (Congo)

July 2. Dowlais. 3. Aberdare. 4. Merthyr. 6. Cardiff. 9. Gloucester. 11. Smethwick. 13. Erdington. 16. Sparkbrook. 18. Blackheath. 20. Selly Oak. 22. Stockport (Bamford Street). 23, 24. Stockport (Mersey Street). 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.

BOOK THIS DATE!

THE ANNUAL FOURSQUARE GOSPEL RALLY

at the CENTRAL HALL, WESTMINSTER, on SATURDAY, 9th SEPTEMBER

Meetings all day from 10 a.m. ... Further particulars next week.

Elim Summer Schools, Holiday Homes, & Camps

HAVE YOU BOOKED?

COLWYN BAY. July 28th to September 8. Directly on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics.

EASTBOURNE. August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house.

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 Walslow, Bell Grove, Rothwell Road, Halifax, Yorks.

FOR BOYS AND GIRLS

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.

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THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

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

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

VOL. XX., NO. 27.

JULY 7th, 1939

FRIDAYS . TWOPENCE

"I Was There!"

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

VI. PRACTICAL EXAMPLES OF SPEAKING IN OTHER TONGUES

By W. F. P. Burton

WE used to hold gospel services beside Lytham lifeboat house on Sunday evenings.

One Sunday when a big crowd was listening to the preaching, the power of God fell on a Mrs. Whiteside, and she began to speak in a strange language. This dear sister would certainly not mind my stating that under ordinary circumstances she was far from grammatical, even in her own language, and had never learned any other.

As she spoke I found that I could understand all she was saying. A solemn silence fell on the crowd as Mrs. Whiteside spoke in tongues, and I gave the interpretation in English.

Directly we had finished, a big, middle-aged man stepped into the ring of listeners, and falling on his knees, cried mightily to God to save his soul. He had been a prominent tailor in Lytham, with a big business, but had lost practically everything through his craving for spirits. He was more often inebriated than sober, but now he was as sober as a judge and declared that every word of that message in tongues and interpretation

WENT STRAIGHT TO HIS HEART.

Now it happened that a young Japanese man, who was studying ship-building in Lytham ship-building yard, had stood listening among the crowd outside the lifeboat house.

He went home and asked his landlady, "Who are those people who preach and sing on Lytham beach?" She replied, "They are a lot of fanatical, religious enthusiasts. Some say they are religion-mad." "Well, they may be mad," he remarked, "but I heard a most remarkable thing. One spoke in perfect Japanese, while another gave the exact equivalent in English."

There one had both the tongue and the interpretation corroborated, while the result, in a soul won for

the Lord Jesus, was ample evidence that the thing was from God.

✱

Twice I have heard Kiluba spoken by Spirit-filled believers in England. This is a Central African language, and Sister Durham, and Mr. Donald Gee, who spoke it, had had no opportunity of learning it. I cannot tell precisely what was said, for it was some years ago, but it was in joy and praise to the Lord Jesus.

✱

During one of our Mwanza Bible Conferences we were waiting on the Lord, and some were praying very earnestly to be endued with power from on high. A young man, named Saiba, was praying quietly with eyes shut, when I noticed that his lips were moving rapidly: going behind him, I was amazed to find that he was telling of the glories of Christ's coming kingdom, in a language of which

HE DID NOT UNDERSTAND A WORD.

I cannot describe the awe with which I realised that this miracle was straight from God for me. His language was perfect. He was telling of Jerusalem, the centre of Christ's earthly reign, of the fruitfulness and peace that should flourish, of the nations bringing their glory and wealth to an earthly and to a heavenly city, of there being no further necessity for guns or explosives, warships or armoured trains.

Oh, the tenderness with which he spoke of Christ's righteousness and inflexible justice, of His ruling over those for whom He once shed His life's blood!

It may have been ten minutes, or perhaps twenty, that I listened spell-bound. Later I asked him if he knew what he had said. He answered that he just knew that he had been glorying in the wonders of the

Lord Jesus. His spirit was praying, but his understanding was unfruitful. Certainly some of the truths that he uttered concerning Christ's millennial reign, were truths which he himself had never known before.

*

I think it was in the same series of gatherings that we had been praying in private for old Kanoloty. He seemed so cold and "out of it."

In his boyhood Kanoloty had been sold into slavery far down the Congo, and had been brought up in that distant tribe.

During the meetings somebody spoke in a strange tongue, and Kanoloty gave a cry of anguish. As

soon as the tongues ceased, the old man rose and said, "Brethren, nobody but I, here, knows that language. It is the language of my early slave days. It is God's voice calling me not to allow other things to come in between my ministry and me. I have been growing lukewarm, and God is calling me to repent and to be wholeheartedly for Him." Then he poured out his soul to God, asking for forgiveness and desiring still to be of service to the Lord Jesus Christ.

*

These incidents I have often told before, yet I trust that their retelling may be a testimony to the reality of this wonderful, supernatural baptism in the Holy Spirit.



YOUR PROBLEM

A Fortnightly Feature



We have received from our readers the following problems, and invite replies thereto. They should be as brief as possible.

Problem No. 26.—Does I. Corinthians xii. 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?

Problem No. 29.—If the Scriptures teach eternal security, why do we pray for backsliders to be restored and for wanderers to return to God?

Problem No. 30.—If those who sleep in Christ are with Him in heaven, why does Paul say that they are perished if there is no resurrection from the dead? (I. Cor. xv. 13-18).

Problem No. 31.—Is it essential for a Christian to attend the Lord's Table, and is it a sin of disobedience not to do so? Is there any special blessing to be received at the communion service?

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 22 and 23:

PROBLEM NO. 22.—Please explain I. Corinthians xv. 29.

Reply by Pastor F. J. Slemming:

Here is a problem that has perplexed expositors from earliest times, arousing a deal of discussion and bringing forth many ingenious conjectures. Horsley has discovered and listed over thirty-six explanations. The most satisfactory one that has come to my mind is the belief that it refers to vicarious baptism on behalf of those who had died unbaptised. It was a practice among heretics and I believe is to-day carried out by the Mormons.

Here are some facts that would confirm this belief:

(1) The Jews had vicarious ablutions for those who died unclean.

(2) There is some reference to the practice in the Apocrypha (II. Mac. xii. 43).

In I. Corinthians xv. Paul is not endorsing the practice—he is merely pointing it out as a witness to belief in resurrection. Whatever it was, it was something abnormal, and the practice has no authority in the Word of God.

Reply by Pastor J. Dyke:

Most of the obscurity here is caused by (1) the modern opinion that the Greek preposition "huper" translated "for" should invariably mean "in behalf of," "for the benefit of," "in the place of"; and (2) the non-observance of an ellipsis.

The word "huper" is often found in Attic and Hellenistic Greek denoting "with a view to," "with interest in," in addition to the above—the exact shade of meaning being determined by the context. See also Analytical Greek Lexicon.

The comments of the Greek fathers, Chrysostom, Theophylact, and Theodoret show that they had no difficulty with the elliptical use of "huper" and unhesitatingly expounded the phrase "for the dead" as meaning "an interest in the resurrection of the dead," or even "in expectation of the resurrection." The identity of the dead is determined by the context—the dead in Christ.

The meaning thus is clear: some of the baptismal candidates were rising from the waters with their minds filled with the thoughts of meeting loved ones in the resurrection, of which this was a figure.

Reply by Pastor F. Greenslade:

A glance at the context may help. Evidently some in the church of Corinth had been saying that there was no resurrection of the dead (v. 12). The Apostle in reply shows that this would in logical sequence mean, if true, that Christ Himself did not rise again. Secondly, that our preaching that He did so is therefore vain and delusive—the denial of the resurrection cutting at the very roots of the Christian faith, and affording only a very gloomy prospect in the extreme.

Thank God the resurrection of Christ is an established fact attested by many witnesses (vv. 5-8), and as Paul plainly infers, it is the pledge that all will rise again, and death "the last enemy" be destroyed.

Now come the two questions in the verse which forms our difficulty. Here are some suggestions put forward as explanation:

(1) Wordsworth and other authorities see in this verse a reference to an Early Church custom where those who had died without water baptism were baptised by proxy. In this connection Dean Alford thinks it to be an allusion to a practice at Corinth of baptising a living person in behalf of a friend who died unbaptised. (Paul, be it noted, does not give the least sanction to the practice, though possibly using it as an argument against those who practised it, but who nevertheless denied the resurrection of the dead.)

(2) Another explanation offered is that many in the Early Church put off baptism by immersion in water till near death.

(3) But to my mind the most likely meaning, because it seems to agree with the context, is given by Macknight. Speaking of those who were "baptised for the dead," he says they were "immersed in sufferings for testifying the resurrection of the dead." In other words, Was it for a vain thing

they suffered persecution—each and all—who testified and witnessed to the resurrection? Why did the martyrs of the Early Church so suffer? One could not imagine them sealing their testimony with their blood for a Saviour who was dead and buried, and for ever in the grave.

It seems to me that the Apostle then is speaking of that baptism the Saviour Himself suffered because He witnessed to the truth (Matt. xx. 22, 23), and of which He said we too should partake. Does it not seem the more likely solution when we see in the next few verses the Apostle tells of his own danger and persecution suffered in the cause of truth (vv. 30-32)?

Editor's Note :

It seems to us that for a clear understanding of this scripture it is essential to recognise verses 20 to 28 as in parenthesis. Verses 12 to 19 are occupied with various proofs of the resurrection. In verse 19 Paul continues those arguments.

The crux of the problem is the expression "for the dead," a literal translation of which would be "for dead ones." The question, "Why are they then baptised for the dead?" would thus mean, Why are they then baptised for dead ones, i.e., as being dead, or as reckoning themselves dead in Christ? In other words, Paul says: "Why are you baptised if you do not believe in the resurrection?—for baptism in water by its very nature clearly demonstrates the resurrection as well as the death of Christ. Your baptism is only a mockery if you deny the resurrection, for every baptismal service is a showing forth of the resurrection of Christ.

This interpretation of the passage continues the arguments for the resurrection, and seems to us to be an exegesis with much in its favour.

PROBLEM NO. 23.—What is the meaning of Revelation xiii. 18, where it says that the "number of the beast" is 666?

Reply by Pastor F. J. Stlemming :

The second Beast—the one referred to here—symbolizes the Roman Catholic System as an ecclesiastical power, whilst the first Beast represents the same system as a political power.

Some of the activities of the second Beast are given in verses 11-18 of this chapter. Verse 17 states: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Verse 18 continues: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred, three score and six."

Elliot's "Horæ Apocalypæ" says that from customs prevalent in the time of John, in fact from long before and to long afterward, we learn of three classes of persons to have marks of appropriation imprinted upon them, viz.: (1) Slaves; (2) Soldiers; (3) Devotees of one or another god. The mark was imprinted upon either the forehead or the hand. Sometimes the mark would consist of the simple name, or another time it would be the master's characteristic emblem, or particularly, in the devotee's case, the god's hieroglyphic number. So then the enslaved Athenians were branded with the Sicilian emblem of a horse. The Roman soldier's slave bore the master's name or mark, and the Roman soldiers bore upon them the mark or name of the Emperor.

In the case in point—the number of the Beast—we see that the numerical value of the constituent letters of the name is the number implied. It is "the number of his name" (Rev. xv. 2). It cannot possibly be the number of letters in his name—not even the Welsh can boast of a name consisting of 666 letters. We take it to be the numerical value of the name. There can be no doubts about the number that is given—666. It is the name that is required, and here are the letters with their Greek values, totalling the required number:

L	...	30
A	...	1
T	...	300
E	...	5
I	...	10
N	...	50
O	...	70
S	...	200
Total	...	666

and the name spelt is LATEINOS—which is Greek for the Latin man. The Church of Rome is called the Latin Church, its prayers, its laws, its curses, and its excommunications are all written or spoken in Latin, and the head of the Papal System—the Pope—is the Latin Man: his number 666, and his mark, the Latin Cross, is put upon the hand of all who become its priests or monks, and upon the forehead of all who are baptised in the Roman faith.

Reply by Pastor C. J. E. Kingston :

That the number of the Beast may be interpreted is shown by the terms of the challenge, "Here is wisdom. Let him that hath understanding count the number." There is an invitation here to solve the enigma. Undoubtedly those who will be on the earth at the time of the occurrence of the great events foretold in this chapter will have this understanding.

The method adopted for the interpretation of the number is generally that known as the Gematria, in which each letter of a name is assigned its corresponding numerical value. Thus JESUS, written in its Greek form, has a numerical value of 888, which is the resurrection number 8 repeated thrice. Three is the number of the Trinity.

The Greek for 666 is χξς (chi xi sigma). Now it must be more than coincidence that the initial and last letters of the Greek form of the word Christ (χριστος), and which is also its abbreviated form, are the initial and last letters of this number. The middle letter, however, has a likeness to the crooked serpent and thus, in this number, the name of God's Messiah is transformed into the messiah of Satan. It is interesting to note that the Gnostic heretics, especially the Ophites, who were worshippers of the serpent, used amulets with this mark χξς upon them, thus joining Christ with Belial in their worship.

Six is, symbolically, the number of man. It just falls short of seven, which is the number of divine perfection. In that it is three times repeated we may see symbolised the frantic efforts of the Beast, who has the signature of humanity, whose number is the number of man, to attain to sevenfold perfection of deity. Thus his number shows his intention to claim, and to seek to attain to, divine honours. Every effort, however, will fail as he is, after all, only man.

Many have been the attempts to fix this number upon different persecutors of the Church in past ages. NERO CÆSAR was probably the first whose name was made to spell 666.

Irenæus mentioned, but did not adopt LATEINOS as being the key. This has been objected to on the grounds that the term had no existence in the first century of the Christian era, and that it was utterly unknown, when John wrote Revelation, as a designation of Latin. In the only two places where the word LATIN appears in the New Testament (Luke 23: 38; John xix. 20) it is the translation of an entirely different word, viz., ROMAÏKOS.

The Huguenots of France saw LOUIS XIV. as the Beast, and latinised his name to make it read 666. NAPOLEON I. was thought to be the Antichrist by many of that day, and a little careful juggling made his name to add up to 666. During the last war many persuaded themselves that the GERMAN KAISER's name contained the mystic 666. Some, equally foolish, have made the conventional VIVE IL DUCE total the same number, and so have proved to their own satisfaction, if to no one else's, that Mussolini is the Beast of Revelation.

From all such we turn away to await the revelation of the man. It is noteworthy that the number of the Beast is mentioned last of a hellish trio; the mark, the name, and the number of the beast. When the mark of the beast and the name of the beast stand revealed, the number of his name will be self-explanatory.

Problems 24 and 25 are not printed above as replies to these will appear shortly.

VICTORY ASSURED

What is your fear, Christian? Is it self, sin, poverty, loss? Or is it opposition, or ridicule, or contempt, or jeers and sneers? A formidable host truly; but "greater is He that is for us than all that can be against us."

THE PAPACY

ITS PRESENT POSITION AND PROSPECTS

No. 4*

By Pastor T. A. CARVER

THE rules of etiquette demand that we "speak no evil of the dead." But the Christian is more concerned with speaking the truth than covering up evil, and thus I make bold to pass comment on the character and doings of the papacy as represented in the last occupant of "The Fisherman's Chair."

When the news was flashed round the world that the fatal disease had completed its work and Achille Ratti had gone the way of all flesh, the press of the whole world united in surrounding the poor man with clouds of editorial incense. From east to west the song of praise resounded. He was acclaimed as "The Pope of peace," "the rebuker of dictators," "the friend of democracy," "the bulwark of Christian civilisation," and a thousand more names manufactured by the short-sighted press politicians of our day.

Not only so, but many others joined in this adulation. Mr. George Lansbury, writing to the present Pope, spoke of "your universally revered predecessor," whilst Mr. Hore-Belisha, our Minister of War, declared, at the opening of a Romanist school at Plymouth recently that "amongst those who strove for

THE PEACE OF THE WORLD

to-day, none ranked higher than the noble head of the Roman Church."

Again, Rev. A. A. Lee, of Cronestone Congregational Church, Westcliff-on-Sea, at a morning service stated, "He was a godly man who manifested the Christian spirit in an exceptional degree," and "he withstood dictators to their face and proclaimed the Lordship of Jesus Christ in all the affairs of men." Then he concluded by saying: "I would pray for him a prayer familiar to the Roman Catholic communion, 'May he rest in peace!'" Well, according to popish theologians, he is not getting much peace but has entered upon a most fearful time of purgatorial torment.

But let us enquire into the real state of affairs concerning the alleged peacefulness of Pius XI., for some of us have unpleasant memories of the doings of the late pontiff.

From the Archbishopric of Milan he was elevated to the papal chair in 1922. Previously he had been papal nuncio in Poland, when that country was being threatened by Russian Bolshevism. Whether this bred in the future Pope a fearful hatred of anything that savoured of Communism we are left to guess, but at any rate it served to give him a magic watchword which he was constantly screaming out from his palace of 11,000 rooms at Rome, and which served to blind the eyes of multitudes of his followers.

Coupled with this there is the tremendous fact that

* We regret that this article is misplaced: it should have preceded the two articles on Spain.—Ed.

he came to his throne at a critical period in the history of both Europe and the papacy. The world was trying to adjust itself after the war. The papacy was not in too good odour. Something must be done, and soon the opportunity presented itself. An Italian blacksmith's son who was an extreme Socialist and violent anti-cleric had come to the forefront of Italian politics. He now renounced his

Socialism and organised his followers into a military-political machine. In 1922 he made his historic march on Rome and at the invitation of King Victor took over the reins of government. But he knew that friendliness with the Vatican was essential to his own success, and a close friendship was cultivated with the Jesuit priest Pietro Tachi-Venturi. The result was, the former atheist was found praying at the shrine of his patron saint and he was welcomed into the bosom of "Holy Church."

The world soon began to listen to the bombastic utterances of Benito Mussolini, and his avowed intention to recover the glory of the old Roman Empire and make the Mediterranean an Italian lake. That the Pope was at least sympathetic towards his ambitions may be gathered from a speech by the Secretary-General of the Fascist party in 1926 when he declared:

He (the Duce) cherishes the ambition to arrive at an amicable compromise with the Pope on the Roman question in return for the moral support of the Vatican for his own foreign and internal politics in general, and his imperialistic programme in particular. (See "Westminster Gazette," 10th April, 1926).

Those who have studied the history of the papacy even very slightly, are well aware that

THIS INIQUITOUS SYSTEM

is only too ready to "arrive at an amicable compromise" with any political power if it can see some possibility of furthering its diabolical schemes. It is reported that the late Pope once declared: "I would enter into an agreement with the Devil himself if it meant the salvation of souls." We are well aware that "the salvation of souls" means the advancement of "Holy Church" and doubt not that such arrangements have often been made. But "he who sups with the Devil needs to use a long spoon."

However, the "amicable compromise" was soon reached, and in 1929 came the Lateran Treaty between Mussolini and the Pope (signed February 11th), whereby the Pope was made sovereign of the Vatican City and also received an equivalent of £19,000,000. Thus did the cunning ex-blacksmith enlist the "moral support" of "The Vicar of Christ," and with this magnificent gift shut the mouth of Rome's "Divine Oracle" in preparation for his imperialistic programme. Surely the Devil had a hand in that fearful bargain! What was the result? Simply this, that in 1931 the Ethiopian College in Rome was established and the brightest "converts" from Africa sent there for training in priestcraft. Then early in 1934 Mussolini's speeches began to take on a sinister trend as he spoke of "African expansion" and "colonial activities," etc. What he had in mind was known to all in authority, yet in his Christmas message that year

the hypocritical Pius declared: "We invoke peace, we bless peace, we desire peace." But not only was moral support given in Italy, for there appears to have been an unpleasant series of happenings at

OUR OWN FOREIGN OFFICE

which, to the shame of a Protestant country, is dominated by papists, for towards the end of 1934 there was passed the semi-secret Ethiopian Order in Council which made it illegal for Britishers to assist in the Abyssinian trouble.

In the summer of 1935 all the world knew that Italy was preparing rapidly for the conquest of Abyssinia, yet the "peace-loving Pius," who is supposed to have been "the rebuker of dictators," opened not his mouth. True, some feeble Elijahs spoke, saying: "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened." But, alas, "there was neither voice nor any to answer."

Also at this very time, Haile Selassie sent his note of protest to the League of Nations (August 14th) saying that he was unable to purchase arms to defend his country, and while our Government assured Dr. Martin, the Ethiopian Ambassador, that "they would see him through," one fears that as a result of Romanist influence, we were shamefully preparing to abandon the helpless blacks. In South America too, there was evidence of the fact that the non-support of sanctions by the Republics was engineered by the papal envoys.

Then, when the actual invasion took place, whilst the civilised world held up its hands in horror at the dastardly bombing of the defenceless people, the machine-gunning of thousands of brave African defenders, the burning down of homes and villages, the rape of helpless women, and even the

FEARFUL USE OF POISON GASES

the man who called himself "God upon earth" refused to raise a finger against his "dear son Benito." Rather there was given ample measure of moral support for this mass murder. Mitred bishops and cardinals (such as Cardinal Schuster of Milan) offered their

gold, as did the common people, but the honours went to the parish priests for urging their parishioners, rich and poor, to sell their gold for the sake of their country" (see *Daily Telegraph*, 18th November, 1935).

In a speech made at this time, the Pope indulged in all that verbal juggling in which the Vatican is a past-master, and spoke of times when "war is necessary for the expansion of a good and peace-loving nation," and even implied that in such cases it was wrong for the attacked nation to defend itself.

In England we had the abject picture of his lieutenant, Cardinal Hinsley, trying to shield the Pope by saying that he was "a helpless old gentleman, who was powerless to do anything for fear of upsetting the consciences of the great mass of Italian people."

And so the sordid affair went on till the poor Abyssinians were crushed. What did the "rebuker of dictators" do then? Nothing except compliment the brutal conqueror. He acclaimed "the triumph of a great and good people." Bells of churches in Rome were rung to celebrate the victory, whilst the Pope presented the Queen with the famous Golden Rose. But the end was not yet. In fact that was only the beginning. There are those of us who are convinced that the whole affair was a diabolical plot on the part of the papacy in order to drive

PROTESTANTISM OUT OF AFRICA

and make it a happy-hunting-ground for popery. This was soon shown, for immediately 400 priests were sent, fully trained, to help in the "civilisation" of the new Italy, and the expulsion of Protestant missionaries began. But to crown it all there was the disgraceful part England played in the consummation of this treachery. In 1938 there came the Anglo-Italian agreement in which this so-called Protestant country sold the English missionary work to the Pope, for one of the clauses agreed upon was that Protestant missionaries should be withdrawn from Abyssinia. And if we ask who was responsible for this, we can guess the answer when we understand that the two men who executed the agreement on England's behalf were Sir Eric Drummond (Lord Perth) and Mr. George Rendel, both of whom are "devout Catholics," and, also that our Foreign Secretary, Lord Halifax, detests Protestantism.

The Gospel on the Railway

A "FOURSQUARE GOSPEL" TRAIN

By Pastor W. N. BRAMBLEBY

DURING Pastor W. E. Smith's recent campaign at Rugby, a certain L.M.S. railway guard was saved. He immediately began to witness, and became known as "Happy," "Religious," "Mad," etc.

In another town not very far away, a certain railway engine driver went to a campaign, and he too was saved. Only very occasionally these two men met, and they both became known over their portion of the railway, as strange men, whom some loved and some feared, whilst most mocked.

They both carried tracts, *Elim Evangelists*, etc., and by witnessing in signal-boxes, guards' and porters' rooms, were much used of God.

Naturally, any men who were deputed to work with them had mixed feelings. At last, the engine driver

had a regular fireman appointed as his mate, who was obliged to listen to the challenge of Christ's Gospel.

At first he was not at all interested, but through having some of his work done for him, and from finding himself drawn by some mysterious love in the driver, the invitation to a meeting was at last accepted, in a very cautious manner. The fireman listened intently to the Gospel, and then broke down and accepted Christ as his own Saviour.

The very next day, an official came to the driver and warned him that he had a "religious" man as guard, and he was to watch him!

"Oh," said the driver, "he has not got religion!"

"Yes," was the reply, "he is all religion—he's got it badly."

"My friend," replied the driver, "He has Christ!"

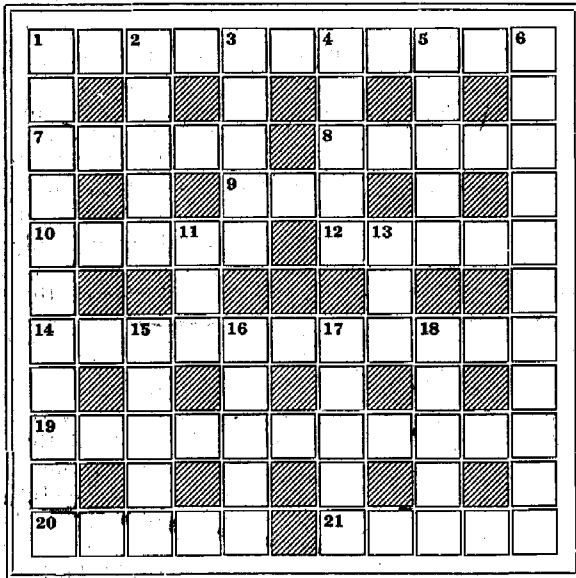
The outcome of this brief conversation was that the railway official himself was put under such conviction of sin that tears appeared!

On the platform next day, there arrived the guard of the train, to meet the driver and fireman. All now saved, and all Foursquare! Our guard was so thrilled that he could not resist throwing his cap high into the air and shouting "Hallelujah!" During the days

when this trio worked together, the train was called the "Hallelujah Special." Thus has been innovated the first "Foursquare Gospel" train! These true incidents are typical of the many adventures that go to make up happiness in the lives of all who follow the Lord Jesus Christ.

I wonder, do you perform your daily occupation so thoroughly and cheerfully that you can commend the Gospel to your fellow-workers?

OUR SPECIAL "EVANGEL" CROSSWORD
For Increasing Bible Knowledge
No. 35.



CLUES ACROSS:

1. The Lord Jesus came to preach this to the captives.
7. Weak.
8. At this place the ancients were calkers (Ezek. 27).
9. —baal was a child of Saul (1 Chron. 8).
10. Out of this came forth meat (Judg. 14).
12. Matter.
14. Expansion.
19. Barnabas means "the son of this" (Acts 4).
20. These, of a good man, are ordered by the Lord.
21. "Fear not, Zacharias, for thy prayer is —."

CLUES DOWN:

1. "There are — of administrations, but the same Lord" (1 Cor. 12).
2. Of all seeds, mustard is this.
3. Baser.
4. The thoughts of the righteous are this (Prov. 12).
5. Among those who sealed the covenant (Neh. 10).
6. Enabled to see.
11. Period of time.
13. A son of Noah.
15. A weapon.
16. Parts of a tree.
17. City built by Azariah (2 Kings 14).
18. One of David's mighty men (2 Sam. 23: 26).

The solution will appear next week.

SOLUTION TO NO. 34 CROSSWORD

Across: 1. Cart (2 Sam. 6: 3); 4. Ring (Gen. 41: 42); 8. Restitution (Job 20: 18); 9. Masts (Ezek. 27: 5); 11. Dwelt (John 1: 39); 13. Tribulation (Matt. 24: 21); 18. Nun (Num. 14: 6); 19. Cup (Psa. 116: 13); 20. Oil (Luke 7: 46); 21. True (Prov. 14: 25); 22. Easy (Prov. 14: 6).

Down: 2. Asses (Gen. 30: 43); 3. Twigs (Ezek. 17: 4); 4. Round (Ex. 16: 14); 5. Noise (Psa. 17: 12); 6. Brimstone (Luke 17: 29); 7. Instantly (Luke 7: 4); 10. Tob (Judg. 11: 3); 12. Wet (Dan. 4: 15); 14. Inner (Est. 5: 1); 15. Uncle (1 Sam. 14: 50); 16. Apple (Lam. 2: 18); 17. Idols (2 Chron. 15: 8).

Keeping Power

Mrs. C.H.M.

Mrs. C. H. MORRIS.

Wonder-ful keep - ing power, glori-ous keep - ing power, I'm a -
 Wonderful keeping power,
 bidding in the fountain that flows so full and free, Wonderful keep - ing
 Wonderful keeping
 power, Glorious keep - ing power, The blood now cleanseth me.
 power, Glo-ri-ous keeping power,

Copyright, 1901, by W. J. Kirkpatrick. Another chorus, full of the assurance of the Gospel, which will be new to most readers. Try it for yourself.—W. G. H.

Bible Study Helps

THIS ONE THING I DO!
 (Philippians iii. 13, 14)

1. I count not myself to have apprehended (I. Cor. xv. 9; Eph. iii. 8).
2. Forgetting the things behind (Phil. iii. 4-7; Isa. xliii. 25; Phil. iii. 12).
3. Reaching forth to things before (Phil. iii. 10, 11; I. Cor. ix. 25-27; Phil. ii. 12, 13).
4. I press toward the goal (I. Cor. ix. 24; Phil. ii. 16; I. Pet. iv. 13; Heb. xii. 1, 2).

THE SUFFERING OF CHRIST
 (Heb. ii. 10; Isa. liii.)

1. His suffering was **violent** (Luke xxii. 44; Mark xv. 25; Isa. liii. 5).
2. His suffering was **voluntary** (John x. 15, 18; Isa. liii. 7).
3. His suffering was **vicarious** (Isa. liii. 4-6; Matt. xx. 28; I. John ii. 2; Rom. v. 8; Heb. x. 14; I. Pet. i. 18, 19).
4. His suffering was **victorious** (Psa. cx. 1; Rev. xx. 10; I. Cor. xv. 24-26, 57).

CHRIST TO THE BELIEVER
 (Philippians 1-4)

1. **Christ our Life**—for me to live (i. 21).
2. **Christ our Pattern**—for me to learn (ii. 5).
3. **Christ our Prize**—for me to win (iii. 8).
4. **Christ our Supply**—for me to lean (iv. 19).

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor J. C. Carliss.

Sunday, July 9th. Ezra vi. 1-12.

"Let the foundations be strongly laid" (verse 3).

Wisdom is revealed in this command. Cyrus knew that carefully constructed walls and pillars, would be useless without a firm foundation: they would collapse in the first storm. The strength of the temple must be in its foundation, not in its ornamentation. So with the Church—that spiritual house of which the temple was a type—its strength is in Christ. He is its foundation. (Matt. xvi. 18; I. Cor. iii. 11). Happy are we who are living stones in this spiritual house! It is for us to keep the pillars of our inner life planted in simple faith in Him. So shall we "find grace to help in time of need."

PRAYER TOPIC:

For the manifestation of the presence of God among every gathering of true believers to-day.

Monday, July 10th. Ezra vi. 13-22.

"And they builded and finished it" (verse 14).

Even in Christian enterprise it often happens that something is begun with enthusiasm, but when obstacles are encountered, discouragement prevails, and the work is left unfinished. These Jews met obstacles, but they overcame them. Let us ask ourselves, "Have I begun something for God, and growing discouraged, cast it aside? Then I must take it up again. My witness must not cease." For let us remember that though we may not now see the results we desire, we shall, if we are faithful, see them some day. And what is more, we shall receive our Lord's "Well done!"

PRAYER TOPIC:

God's life-giving touch to rest upon every member of the Headquarters Staff.

Tuesday, July 11th. Ezra vii. 6-20.

"Ezra prepared his heart" (verse 10).

No preparation is as necessary for Christians as that of the heart. Notice how Ezra prepared his: (1) "To seek the law of the Lord." Do we need edification, inspiration, guidance? Then we must search the Scriptures. (2) "And to do it." It is essential to be "doers of the Word," not hearers or readers only. (3) "And to teach." Teaching comes last, not because it is unimportant, but because it can only be effectual when it is the outcome of experience. As we prepare our hearts "to seek the Law, and to do it," we shall find that to speak of Christ is easy and spontaneous.

PRAYER TOPIC:

That the light of God's Word may penetrate all priest-ridden countries.

Wednesday, July 12th. Ezra vii. 21-28.

"I was strengthened as the hand of the Lord my God was upon me" (v. 28). This has ever been the testimony of

godly men. When God has placed His hand upon them for some special service they have felt so frail, but with the command has come the power to fulfil it, and their human weakness has been lost in divine strength. So with us; we know God expects us daily to take a stand for Him which is humanly impossible. Need we despair? Not at all, for Christ has promised never to leave us to stand alone, but to give us grace and power for every occasion. As we trust Him implicitly we shall prove how wonderfully He keeps His word.

PRAYER TOPIC:

For much blessing on the Convention at Bangor, Northern Ireland, to-day and to-morrow.

Thursday, July 13th. Ezra viii. 21-32.

"That we might . . . ask of Him a right way for us" (verse 21).

Before proceeding to Jerusalem, Ezra and his companions were wise enough to proclaim a fast and seek God for guidance. No matter how noble our ideas may seem, if they are not in line with His will, they are doomed to failure. Have we any project in mind to-day? Let us humbly seek God's face about the matter. And let us be ready to cast it cheerfully aside or alter it, according to the light He gives us; for we must ever remember that absolute submission is the first step along the pathway of the God-guided life.

PRAYER TOPIC:

God's touch to rest upon all who minister to the sick.

Friday, July 14th. Ezra ix. 4-15.

"For we were bondmen" (verse 9).

Ezra, looking back upon the condition of the Jews while in Babylon, uses these words which every Christian could employ to describe his experience before conversion. We were bound, but now we are set free. No more are we bondslaves of Satan: Christ has liberated us. So absolute is our freedom that, as we abide in Him, we can meet temptation unafraid, and cry, "You cannot touch me now." Moreover, it is our privilege now to live not merely to enjoy ourselves, but to bring pleasure to the heart of Him who at such infinite cost, purchased our redemption.

PRAYER TOPIC:

That our missionaries in the Transvaal may realise the constant blessing of God on all their labours for Him.

Saturday, July 15th. Psa. cxxxvi. 1-26.

"O give thanks unto the Lord" (verse 1).

David exhorts to praise because he knows the power of praise. O that we might realise that praise banishes doubt, dispels fear, causes Jerichos of difficulty to crumble to the ground, and opens for us a fount of holy joy. Not that it is

always easy to praise—sometimes it is hard! David knew this, but he also knew the remedy. He would meditate, as in this Psalm, on the power and glory of his God as manifested in (1) His own Divine nature (vv. 1-3), (2) His creative work (vv. 4-9), (3) His dealings with His people (vv. 10-22), (4) His goodness to us personally (vv. 23, 24). Such meditation always inspires praise.

PRAYER TOPIC:

The divine anointing to rest upon all faithful preachers of the Word as they wait upon God for their ministry.

Helpful Illustrations

for Christian Workers

Art on Trial?

In the famous Uffizi galleries in Florence, a tourist, armed with a guide-book, went up to the curator. "Are these your masterpieces?" he asked, "I certainly don't see much in them myself." "Sir," said the curator, "these pictures are not on their trial; it is the visitors who are on trial." And it is men to-day who are on trial in discerning or not the conspicuous reality of Jesus Christ.

The Life-Line of Jesus Christ

A man was preaching in the slums of a great Scottish city. He had been exhorting his listeners to make a new start; to use their will power to the utmost; to "turn over a new leaf," and the like. On the outskirts of his crowd stood a poor fallen woman of the street. She stood this preaching of the law as long as she could. Then from the depths of her despair and failure she cried out, "Your rope's not long enough for me!" Only the far flung life-line of Jesus Christ, "the power of God unto salvation," is sufficient for that.

A Day at a Time

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?" The answer, "Only a day at a time," taught the patient a precious lesson. It was the same lesson God had recorded for His people of all ages, long before: The day's portion in its day. Faithful for one short day, long years take care of themselves.

The Deceptiveness of Appearances

There are in India houses which stand well through the dry season, but under the monsoon storms they fall, because the white ants have worked their way through the wood during the dry months. Do we not know men who have stood well in fair weather, but under pressure of a great temptation have fallen, because the will has been weakened by wrong habits?

Worth Living For

William Carey, face to face with the dark millions of India, exclaimed, "What is there on earth worth living for, but the glory of God and the salvation of souls?"

European Pentecostal

TWENTY-ONE NATIONALITIES AT MEMORA

By Pastor E. C. W. BOULTON

IMAGINE if you can a gathering of several thousand people, representing twenty-one different European nationalities, most of them only able to speak or understand their own language, and all baptised in the Holy Ghost as on the Day of Pentecost! All drawn together from various parts of Europe by a common hunger for the Word of God, and an intense love for the Lord Jesus Christ. This is actually true of this great company of Pentecostal Christians who have assembled in the capital of Sweden to participate in a week's special Conference around the Word of God.

It is strange to hear so many different languages being spoken, yet there is something that rests upon the faces of these people expressive of an inward experience that makes them one. Though language in a measure separates, yet the living Christ within unites them.

It was an impressive sight to see the railway station decorated with the flags of the twenty-one nations represented at this Conference, the Nazi flag flying together with the Union Jack and the Tricolour of France.

We were interested to learn that the civic authorities of the City of Stockholm had made themselves responsible for the erection of these national flags, revealing their interest in and sympathy with the Pentecostal Movement in this land of lakes and waterways.

The newspapers were full of interesting comments concerning the Conference, giving splendid reports of the gatherings, and publishing photos of the leading delegates.

What a wonderful meeting the

RECEPTION OF DELEGATES

proved. Unspeakably glorious to witness that vast company of people, and to hear their triumphant witness in song. Representative leaders from various parts of Europe were introduced by the Chairman, Pastor Lewi Pethrus, each saying a few words in their native tongue.

That well-known and much loved pioneer of Pentecostal truth, was present, Pastor T. B. Barratt of Oslo. The Chairman reminded the great meeting of the long years of devoted service in the cause of Pentecost which Pastor Barratt had given. He recalled those early days when the few people who possessed the vision of the Baptism of the Holy Ghost were despised and discredited.

Among the delegates to the Conference were 160 from Finland, 70 from Denmark; 50 from Norway; 25 from Germany; 20 from Switzerland; 9 from Bulgaria; 25 from Esthonia; 6 from Latvia; 4 from Yugo-Slavia; 5 from France; 5 from Belgium; 5 from Hungary; 4 from Holland, several from Poland; and 75 from England.

It was a thrilling sight to see them there with radiant faces, some wearing the quaintly picturesque costumes of the lands from which they came, all rejoicing in the salvation of the Lord: and a still more moving time when the whole company of over 5,000 people united in audible prayer. It was like the waves of some great sea rolling in. This continued for some time, gathering in volume and fervency. These Swedish saints do indeed know the practical value of prayer—it means everything to them. They have learned how to pray in the school of the Holy Ghost.

The choir, over 200 in strength, gave a beautiful rendering of the hundredth Psalm in this service, lifting the great congregation with them into the heights of worship and praise. At

THIS OPENING SERVICE

of the Conference, the Chairman, Pastor Pethrus, spoke of the wonder of such a gathering, representative of the marvellous Pentecostal revival which has swept over Europe in recent years: one feature of this revival was that it had not gathered itself around any one personality, or confined itself to any one single nation. He referred to a Professor of Upsala University, who had written two volumes on the history of this Pentecostal outpouring, in which the writer said that he knew of no revival in history which had spread with such rapidity. Pastor Pethrus claimed that Pentecost was a protest against formality in religion.

The scene reminded the English delegates of the great Albert Hall meetings, when on the Tuesday morning a message of greeting and goodwill was sent from the Stockholm Conference to the aged King of Sweden.

Throughout the Conference the proceedings were translated into Swedish, German, French, and English. Whilst on one occasion, when a delegate from Hungary was speaking, his message was first translated from Hungarian into German and then from German into English.

One of the most impressive aspects of this great gathering was the spirit of unity which prevailed throughout, and the radiant gladness which found expression in so many ways. Somehow this joyous life within overleapt all the barriers which otherwise might have kept believers apart.

Congress at Stockholm

ABLE GATHERINGS

Obviously, coming from such different and differing conditions, with varying conceptions of Pentecostal teaching and experience, there were many things that might have threatened the smooth running of such a tremendous enterprise. Yet none of these things were allowed to hinder the precious fellowship of these days together.

Again and again was it affirmed that the

TRUE CENTRE AND AXIS

of the Pentecostal Movement was the Lord Jesus Christ Himself. Not a set of dogmas, nor a form of government, but the living Lord, He who is the same yesterday, to-day, and for ever. The same in Bulgaria as in Britain—the same in France as in Finland. The unchanging and unchangeable Lord, who lives and reigns for ever.

One most interesting phase of this Pentecostal Church's activities in Stockholm is its work amongst the homeless of the city. A large houseboat, which floats upon one of Stockholm's waterways, has been acquired, and this is fitted up as a kind of floating hostel. Its name is most appropriate, for it is called the "Ark"—a place of salvation. And the superintendent of this place is known in the district as "Noah."

The "Ark" contains sixty beds, and 10,000 free beds are given annually to the homeless men of the city. Food is also supplied entirely free of charge; 25,000 dinners are given to men each year. And the funds for the upkeep of this work come without any solicitation, other than to the Lord, who never fails. We understand that some time ago one of the Royal Princes of Sweden paid a surprise visit to the "Ark" to see something of the work being carried on.

The huge meetings in the great marquee are indescribable. There is seating accommodation in this vast canvas cathedral for 10,000 people. The meeting on the Tuesday evening witnessed fully 15,000 to 20,000 people present. All available space was occupied, including aisles and platform, and hundreds were congregated around the marquee, the sides of which were let down. The writer himself stood for two hours, unable to secure a seat.

It was a most impressive service, and one calculated to make an indelible impression upon one. Principal George Jeffreys was

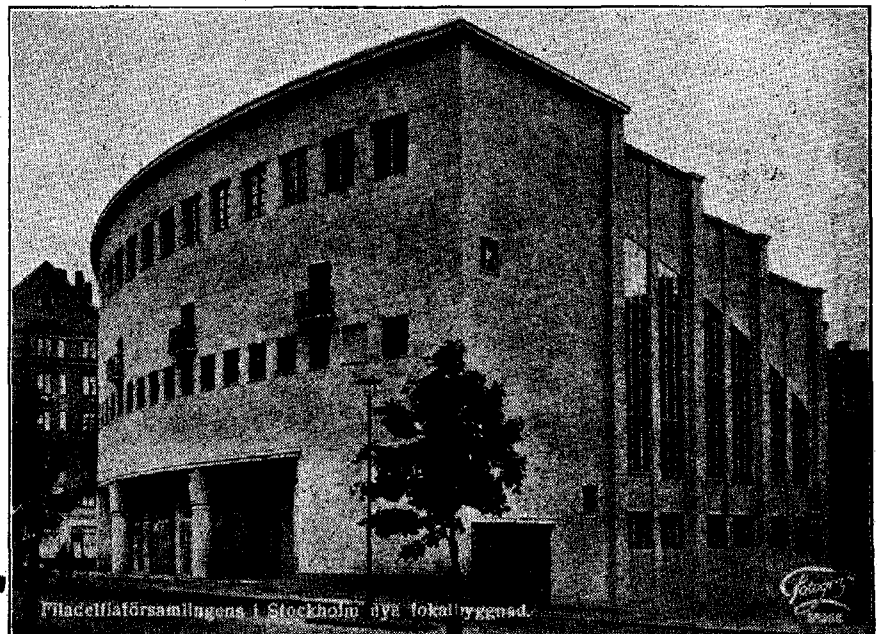
the preacher in this service, and he gave a most powerful message, which lost none of its inspiration and force by being translated from English into Swedish. The crowd drank in the truth, following each argument with evident intelligent appreciation. The Principal was so completely lost in his message that he seemed utterly unhampered by his unusual surroundings. It was undoubtedly a magnificent meeting from every point of view.

The Swedish people, in character, are somewhat like the Scottish—they do not let themselves go all at once, but when they do show their appreciation, it is whole-hearted and thoroughly enthusiastic. They are a charming people, especially those baptised in the Holy Ghost: they are the very embodiment of courtesy and thoughtfulness.

One cannot close this report without referring to the splendid manner in which this huge convention was organised. Thousands of delegates, yet nothing was overlooked; down to the smallest detail provision was made for the comfort and well-being of those thousands. One felt amazed at the way everything was carried out.

And what a splendid staff of workers and helpers, who seemed to delight in doing all they could to add to the pleasure of the visitors! Loving hands outstretched to help, and joy-lit faces beaming their loving Pentecostal greeting. All this bore witness to the depth and reality of the work which God has wrought in this place.

(continued on page 428)



PHILADELPHIA PENTECOSTAL CHURCH,
STOCKHOLM

Philadelfia församlingens i Stockholm nya lokalbyggnad.



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.

Your Summer Reading.

FOR many of our readers, July or August brings vacation and relaxation. Some take advantage of the time to catch up with their reading. Here is a simple but helpful suggestion. Spend your holiday this year with the Bible itself. Take some one book of the Bible and read it straight through five times without making a note or finding a text. Then read it the sixth time, making all the notes you please, but without consulting a commentary.

Try this on two or three books of the Bible—John, Romans, Acts, Job, for instance, and see what a blessing will come to your life and what new power will be evident in your testimony.

*

News of Revival.

NEWS has just come to hand of a splendid commencement to the campaign at St. Helens, conducted by Pastor J. Woodhead. Our correspondent wires: "St. Helens campaign launched amidst scenes of enthusiasm and blessing; twenty-six adult conversions registered in first meeting; quite a number testify to healing." May God continue to pour out showers of blessing!

Prayer Changes Things

Philippians iv. 6

Prayer is requested for :

An Elim Crusader in Canada, that suitable employment may be obtained or the way opened up for her to return here.

A reader of the *Elim Evangel* in South Africa, for complete healing from catarrh.

My son and daughter-in-law, that they may be speedily led into the light of God's full salvation.—M.A.G.

My sister who is estranged from me, that God will restore her to a spirit of love to me.—A.L.

A dearly-loved son, that he may find the Saviour and be healed of nerve trouble.—C.R.

An old lady, that she may have the assurance of sins forgiven.—C.R.

Two young people, that they may find the only true joy which comes in serving Christ.—A.S.

The healing of one who is in a bad state of health.—M.A.

SECRETARIAL NOTES

By W. G. H.

The first series of meetings under the Revival Teams will be by the Birmingham Revival Team, Pastors S. Gorman, D. Rudkin, W. Kelly and E. J. Thompson, at Rugby on July 4th, 5th, and 6th. Services will be held in the Elim Church, Windsor Street.

*

All gifts sent to Headquarters, either by the donors direct, or through the local Church, and designated for any particular missionary or mission field, are passed on to them or to that particular field without any deduction whatever.

*

We regret to report that Miss M. Paint, Elim missionary in India, has had to undergo a serious operation. Prayer is ascending on her behalf that God will graciously undertake for her at this time.

*

"Your Ways are Not My Ways"

Saith Jehovah (Isaiah lv. 8).

ARE man's ways reducing crime? It is increasing.

Or solving the divorce problem? It is getting worse.

Or lessening human greed? Where?

Or making the Lord's Day one of bodily rest and spiritual profit? It is not apparent.

Or driving worldliness out of the Church? It is coming in.

Or sending missionaries to the foreign field? Many are coming home.

Or resulting in the regeneration of souls? The Church's children are "born dead."

Or making the cause of Christ spiritually prosperous? *The Church at large is a pauper, and knows it not.*

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

God's ways would solve the problems that baffle the Church and perplex civilisation.

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

The world's need is evangelisation, but revival of the Church must come first!

PRAY FOR REVIVAL!

*

This week "Your Problem" deals with the subjects of "baptising for the dead," and the number of the beast—666.

Gleanings from the Garden of Communion. No. 37.

Divine Encouragement

By Pastor E. C. W. BOULTON

"David encouraged himself in the Lord his God."—I. Samuel xxx. 6

O God, in Thee this heart shall boast,
In Thine unchanging love and care;
E'en though a host my soul engage,
No fear have I, if Thou art there.

DAVID had much in his life to induce discouragement. At times the floods of temptation must have proved almost overwhelming. The odds against him were exceedingly heavy and often threatened to thwart the purpose of God in his life. To counteract the challenge which these things brought, demanded the constant concentration of his heart upon that which God had revealed to him as the Divine plan for his future. Only this could prevent him being deflected from the path of faith.

David's inspiration was in God. In moments of peril and pain it was the remembrance of the Divine guarantees that upheld him. Somewhere at the back of all the conflicting and contradictory things in his life, David realised that God was at work, slowly but surely bringing symmetry and design out of the shapeless and tangled threads.

In its earlier stages, David's life was full of upheaval. He was in constant jeopardy from the bitter jealousy of the one who regarded him as a rival. Frequent attempts were made upon his life. Yet amid all this David ceased not to "encourage himself in the Lord." He did not allow that which was happening at life's circumference to interfere with the great and basic things of life. He knew that the heart of God held precious things for him; that there were forces in his favour far mightier than any allied against him. In his heart there was the conviction that God is always ultimately triumphant.

Deep, deep in God, this soul shall dwell,
Embosomed in Eternal Love.

Frustration may drive a soul to despair, or it may send it back upon God in a new and desperate dependence. Many a man's most deadly enemy is that subtle self-sufficiency in which he glories. It has often deprived the soul of God's choicest disclosure of Himself. It is in the hour when our most cherished ambitions fail that we are taught to look off unto the Lord, and in Him alone find our confidence. When things come between us and the prize for which we have striven so long; when the cup which we hoped to quaff is found to be empty, and we turn thirsty and unsatisfied away; when the heart is numb with a sense of denial—we may then be drawn to Him who is the Satisfier of every long-

ing soul, and in Him find all that for which the heart craves.

There are times when the heart is set upon that which, though not unlawful, may prove unprofitable. We make that which should be secondary and subordinate into the central and dominant pursuit of life, when that which is of far greater importance to our usefulness and happiness is pushed into the background. Life's truest values are lost in an exaggerated conception of that which is relatively unimportant.

So much hinges upon the fortification of the mind. Sentinelled by the Holy Spirit and impregnated by the Word of God it ensures strength of Christian character and depth of spiritual life. If the mind has been disciplined by the Divine Spirit, it will instinctively turn, as the needle turns to the magnet, to God for all that it needs. Thus the heart will be spared the humiliation of suddenly finding itself plunged into alarm. Occupied with God, the being is guarded against every invasive force. Anchored within the veil of holy meditation, the soul cannot be swept out of its union and communion with God. Every threatening thing only serves to tighten the soul's grip of the Eternal, and drive the believing heart into closer fellowship with the Father. Each new phase of trial results in some fresh unfolding of the character of God, and some added discovery of His sufficiency.

Teach me, blessed Master, the secret of real trust in Thee. Cause this heart to hide itself deep within the shelter of Thine all-protective love and care. Let the song of this heart be one of unflinching confidence in Thine unerring skill and unfailing goodness. Show me that Thy presence provides a stronghold into which the adversary may not penetrate. Who shall touch the soul that finds haven in Thee? Where is the foeman that can discover the hiding place of him who makes his retreat in Thee?

Sing, O my soul, and let the multitude of them that believe not, know of Thy confidence in the living God. Show forth Thy willingness to trust thyself wholly and for ever to the unfailing promises of Jehovah. Magnify the Lord in the fullness of thy surrender to all the claims of His perfect will. At all times and in all places let the Lord of hosts be the Spring of thy gladness, the Strength of thy faith, the Substance of thy song and the Source of thy hope.

Be Thou my Joy in sorrow's hour,
My Hope in darkest night;
The Comfort of my vale of tears,
My never-failing Might.

European Pentecostal Congress at Stockholm (cont.)

We have been deeply impressed by the high value which is set upon prayer amongst these Scandinavian saints. They are great pray-ers: they love prayer: it is life to them. They will not move or act without it. Every problem is turned into prayer. They fight their battles and slay their foes with this wonderful weapon. And God has marvellously honoured their faithfulness and devotion.

We have felt that there must be some rich results from this great Conference, that somehow it will mark a new and glorious epoch in the history of this world-wide movement of the Spirit. That new spiritual

forces will be released to flow into the fellowship of God's Pentecostal people throughout the world. It must be so! Whoever was responsible for calling and organising this Conference, we are persuaded that it was born in the heart of God, that it was divinely inspired, and therefore must achieve the purpose for which it was brought into being.

It is most difficult, if not altogether impossible, to capture and convey to those in the homeland, the

inspiring, uplifting atmosphere of these Conference days. Would that our readers could have been transported into the meetings to share in some of the spiritual blessings which abounded! Rivers of living water were flowing—vision was being created—lives were being stamped with a fresh likeness to Jesus. Christ was the Centre of our fellowship—the Magnet that drew us together.

Think, if you can, of upwards of five thousand people singing the song, "Soon will our Saviour from heaven appear," and, mark you, singing it in at least a dozen different languages. And yet without the slightest confusion! The most blessed harmony prevailing all the time. Surely a glorious evidence that when the Holy Spirit controls, harmony reigns.

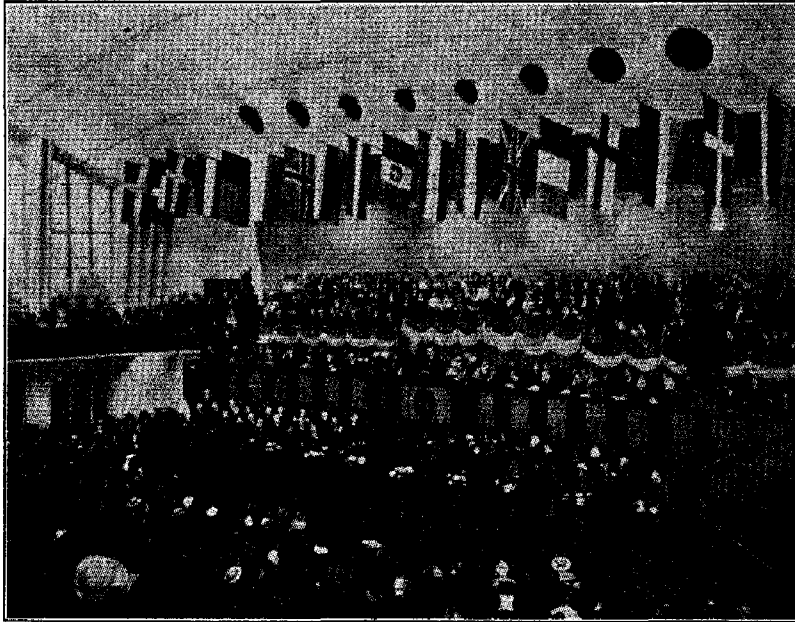
There is no doubt but that the ministry of the Principal made a profound impression upon the huge crowds of Swedish believers who assembled from time to time. It was evident that they completely capitulated to his arresting personality and forcible presentation of truth.

How our hearts rejoiced to behold such splendid and tangible proofs that this latter-day Pentecostal outpouring has circled the globe, penetrating every land.

In countries of Eastern Europe where cruel persecution now prevails, this glorious fire of the Holy Ghost is burning; in some instances thousands of people are being baptised in a similar way to the 120 on the Day of Pentecost. In fact, the persecution, instead of quenching the fire, is causing it to burn more fiercely.

One thing that has impressed us in our visit to this Scandinavian land is the religious freedom which is enjoyed, together with an absence of Roman Catholicism. No dark and sinister shadow of Rome is cast over this fair land. As a proof of the influence which the Pentecostal work in Sweden exerts, and the esteem in

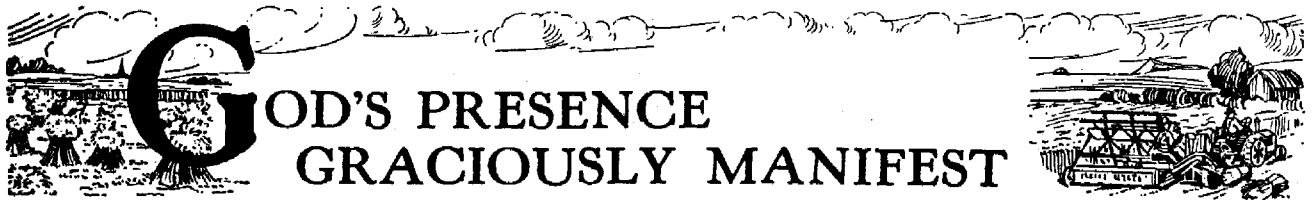
which it is held, in the great Sunday morning gathering in the tent, the King's brother, Prince Bernadotte, joined us in our worship. He and his Princess came as ordinary members of the congregation, and it was plain how deeply they were interested and how much they enjoyed the service. The Prince is a devout and earnest Christian. What a priceless privilege for a people to have such a beautiful example from its Royal Family.



The Great Welcome Meeting.

The closing gathering of the Conference will stand out in the memory of all. Fully 8,000 baptised believers were assembled around the Lord's Table. This final service actually lasted four hours and fifteen minutes—from seven o'clock in the evening until eleven-fifteen. That huge crowd sat in rapt attention listening to the fifteen speakers who gave short messages. We will not attempt to describe this glorious finale to the Conference. The spiritual atmosphere of those hallowed moments, during which the emblems were being passed round, was laden with a deep sense of the overshadowing of the Divine Spirit. Hearts were knit together by a blessed bond of Christian brotherhood. Like incense, the volume of praise rose to the throne of God.

We went forth from that closing gathering with a new consciousness of responsibility for maintaining the unity of the Spirit, which this Conference had emphasised again and again. As far as possible to give practical expression to this God-created cry for co-operation. To stand in faith and prayer with our brethren who are called to suffer for the testimony of Jesus in those lands where freedom is now unknown, and persecution prevails, may all unitedly labour for the Lord, and look for His appearing!



Continuous Anointing on Conventions, Campaigns, and Church Services

SIXTEEN NEW MEMBERS

Aberdeen (Pastor W. H. Urch). The work at Aberdeen is forging steadily ahead under the leadership of God's servant here; from week to week there is blessing in all branches of service, and we can praise the Lord for the salvation of a number of precious souls. At a recent Divine Healing service the presence of the Great Physician was made very manifest as the sick came forward for prayer.

Pastor Urch is giving a series of Bible addresses on the Book of Genesis, which are proving especially interesting and helpful, and it is with eager anticipation that the people gather on Tuesday evenings.

Just before the breaking of bread service on a recent Sunday, sixteen new members were given the right hand of fellowship, and we all felt a thrill of encouragement in the knowledge that there is a steady growth in the Church here.

Once again the Crusaders have commenced their Wednesday evening itinerant open-air services, and are having grand times; the singing of choruses at some street corner is the signal for many windows to be opened, and in no time at all there is an interested audience listening intently to the Gospel in song and testimony.

And so the work progresses day by day, and God's blessing is surely resting on all that is done in His name.

ANNUAL WHITSUN CONVENTION

Bath (Pastor F. J. Slemming). The testimony meeting at the conclusion of the Annual Whitsun Convention at Bath gave ample evidence as to the rich blessing enjoyed throughout. Some gave testimony to the healing power of the Saviour, others to the wonderful reality of God's presence and to a mighty anointing received under the preaching of the Word.

Convened by Pastor F. J. Slemming and supported by the ministry of Pastors James McAvoy, P. Brewster, and N. Brooks, the Bath Church received a time of rich blessing, which will never be forgotten. Through the Christian love and generosity of a local minister, Rev. S. Myers, the large Percy Congregational Church was once again kindly lent for the Whit-Monday services. Large congregations came to the three services in this beautiful church, and members of other denominations were observed enjoying a Foursquare Gospel Convention, and realising the reality of the power of the Holy Ghost. The local band of Crusaders as well as the Bristol Crusaders entered into the Annual effort with consecrated talent.

NEW BRANCH CHURCH

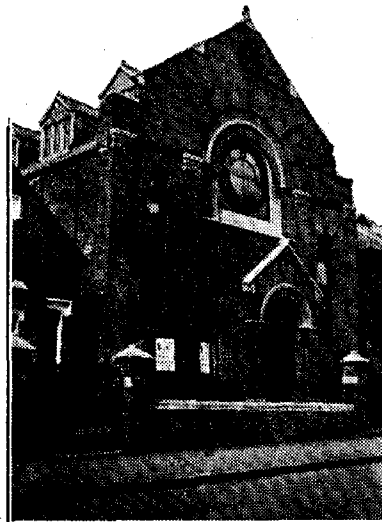
Middlesbrough (Pastor E. H. Lucas). We are glad to report a steady progress in our work at Middlesbrough. On Whit Sunday we opened a branch church at South Bank, and on the Monday held a Convention there. These meetings were well attended, and much blessing was experienced under the ministry of Mr. W. Nelson of Newcastle and Pastor Osborn of Thornaby. The numbers at this branch church have continued to increase, and we were overjoyed last Sunday to register our first convert there. A marked feature of our work is the Open Airs. We have obtained permission to stand in the Market-place on Saturday nights, and this being market night, large numbers of people hear the gospel. The young folk find a joy in carrying the message on banners around the town, and thus create quite a lot of interest.

We praise the Lord for all blessings received, and shall value the prayers of the readers of the "Evangel" on behalf of this new venture for God at South Bank.

A HEARTENING REVIEW

Thornton Heath (Pastor G. H. Thomas). The saints at the Elim Church in Moffat Road are the continual recipients of God's blessing, and in reviewing the past months have much cause to praise God. Recently a baptismal service was held, when four sisters obeyed the command of our Lord and were baptised.

A new feature in the gospel services provides an additional means of interest-



The Elim Tabernacle, Thornton Heath

ing the outsider, more especially the parents of the Sunday school scholars—each Sunday the teachers in turn give a short address directed to the children, followed by a children's hymn.

The Sunday school anniversary services were a time of great blessing; the children gave out the gospel in various ways, and those responsible for the training of these young people must have been greatly encouraged.

The assembly is now preparing for revival, which will surely come as prayer to God is maintained continuously.

NORTH LONDON CONVENTION

Walthamstow. The monthly North London Convention was held here on June 10th and 11th, and was a source of much spiritual strength and encouragement. The service on Saturday evening was characteristically Pentecostal. A ringing testimony went forth to the satisfaction to be found in the service of Christ, and inspirational singing brought the gospel message to many a considerable distance from the hall.

The first speaker was Pastor J. McAvoy, who brought us an inspiring message from Psa. xlv., on the King.

The final message was given by Pastor J. Smith, who, speaking from Acts i. 8, brought home to our hearts the great necessity for retaining the power of Pentecost as a present possession and not a past experience only.

The convention services finished on the Sunday evening when the message was given by Miss I. Snell. The following Thursday we were greatly privileged to have a visit from Mr. and Mrs. Nosworthy, prospective missionaries to Congo.

EVANGELISTIC CAMPAIGN

Laindon (Miss G. M. Garton). The campaign conducted here by Pastor L. H. Collier has resulted in much blessing. Seven decisions for Christ have been recorded, and three backsliders restored. We praise our mighty God for this additional evidence that the gospel of Christ meets our every need.

The campaign ended on Sunday, June 18th, and although we as a church feel the departure of Pastor Collier, our hearts and minds are lifted heavenwards in determination to live a closer walk with Christ.

ENCOURAGING TESTIMONIES

St. Leonards (Pastor R. Knox). It is indeed with thankful hearts that we praise the Lord for all His goodness to us. We are increasingly conscious of the presence of the Lord in our midst. At a recent testimony meeting our hearts

were cheered as several told what the Lord had done for them. One sister who has spent the greater part of her life in hospital, suffering from various forms of tubercular trouble, told how the Lord had miraculously healed her in answer to prayer. The doctors now state that there is no sign of tuberculosis. She also recently received the baptism in the Holy Spirit.

The Bible studies on Tuesday evenings are times of glorious uplift, and those who long for more of the mighty power of God are receiving much blessing from the fortnightly tarrying meetings.

The weekly prayer gatherings are times of blessed communion with our Lord and Master.

WEEK OF PRAYER

Yeovil. The saints in this corner of God's harvest-field praise Him for His continued blessings. Recently we held our Sunday school anniversary services, and were privileged to have with us Mrs. Moor of Merriot, whose messages throughout the day were much appreciated and blessed of God. The children's part in the service was very enjoyable, and we rejoiced as we heard from those

young lips the wonders of Christ and His salvation. On the Monday evening another profitable time was spent, the children again taking part, and Mr. Hornby gave the address.

We have just concluded our week of prayer, and God has showered down His blessings upon us. The climax came when following the Sunday evening service a special after-meeting was held for those seeking the baptism in the Holy Spirit, and our hearts rejoiced as several were filled with the Spirit according to Acts ii. 4.

Mirror of World Events

By Pastor P. N. CORRY

No Racial Unity and Yet!

The satisfied condition of the Swiss has once again been emphasized. The wealth of the nation ranks at £625 per head; unemployment is under 2 per cent of the total population; patents for inventions were granted to 930 per million of the population as compared with 160 per million in the U.S.A. (so the grey matter must be good!); their savings bank accounts are the largest—2,800,000 accounts in a population of 4,000,000; and they hold more insurance per head than any other nation. Yet in this small State which has accomplished so much there is no racial unity. You have French, German, and Italian Cantons which speak different languages, think in different terms, and enjoy different food, but the motto "One for all—all for one" is true of the whole nation.

Switzerland is a sample of true co-operation within and without; it shows what can be done if the will to do it is present. The pity is that the success of Switzerland is not taken to heart by all nations, for what has been accomplished by a small nation might be enjoyed by all. If this is true of races, how much more of those who believe in Christ, for we have all been reconciled to God, and our motto should be, "Christ is all and IN all."

Inaccuracies of the Press.

How much of the stuff people read in their daily paper is made up of mis-statements has been shown by recent events.

When His Majesty was planning to proceed to Canada papers were full of the rumours that the Imperial Crown was being sent to Canada, but the Crown of England remained in the Tower.

During the voyage newspapers stated that the Duke of Windsor had telephoned to the King regarding his broadcast from Verdun, utterly forgetful of the fact that the *Empress of Australia* had no installation of radio telephones on board.

After the accident to Queen Mary, one paper declared that the Duke of Windsor had spoken to his mother on the telephone. He may have telephoned, but he did not speak to his mother, because Queen Mary would never have bedside telephones at the Palace or at Marlborough House.

Amid this constant stream of so-called inside information (better call it gossip) which has become a feature of a certain section of the Press, and which for the most part is composed of guesses—some good, some bad, and many indifferent—it is well to remember that the Christian has news to give to the world which is not only Good News, but TRUTH.

War at Windsor.

A black swan has made its appearance on the Thames at Windsor, and the white swans are rallying their forces against it. Blackie first appeared on the water near Windsor Bridge, and his white companions kept right away from him until he tried to share the bread and various tit-bits thrown to the swans.

Then trouble began.

Blackie was attacked by four or five birds. Only the intervention of boatmen from the Eton College rafts saved Blackie. The battered visitor made his way further upstream, and is now being fed by some Eton boys.

Methuselah, the fighting swan of the Windsor Reach who has attacked bathers, killed dogs and a number of fellow swans, has been driven downstream a couple of miles by a boatman because, if he came across Blackie, he would never rest until Blackie was dead.

Simply because of colour prejudice, war has broken out in the kingdom of Swansdown. We smile, and say "How foolish!" Is it more foolish than the colour prejudice between the yellow and the brown, between the black and the white races of mankind? Must I hate a man and jab a bayonet into him because he is a Hun and speaks with a German accent? What a mad world we live in, when human highly-civilized folk copy swans, or is it the other way about—are the swans learning their prejudice from us? Is the feathered world becoming corrupt by its contact with human beings, and that in the city of kings? Yet two thousand years ago a Man on a Cross died to make peace between Jew and Greek, bond and free, Barbarian and Scythian. Take your choice—be as foolish as a swan with hatred of anyone not exactly like yourself, or be as lavish in your love to all men as the Cross of Christ can make you.

Left to Drown.

"Two men will be haunted all their lives by the sight of two-screaming boys as they drowned in a canal. For the two men walked away as three boys floundered out of their depth and called for aid. Another man, Harry Wright, plunged into the water and saved one of the boys.

"At the inquest on the boys, Mr. Lyon Clark, the coroner, praised Wright, a moderate swimmer, who entered the water clothed. His conduct is as praiseworthy as that of the other two men is despicable, said the coroner. It seems almost incredible that two men, seeing another go into the water to rescue the boys, should render no assistance. They must be carrying mental anguish, and their behaviour in this tragedy is unworthy of any man."

I make no apology for returning to the subject of moral responsibility. Human conduct is governed by it, and the words of this Coroner will find an echo in the breast of every man who is a man. Now transfer the subject to the need of sinners who are dying without Christ and without hope. You, who read these lines, know the way of life, the way of salvation, you know how a man can be rescued from sin and from despair. What are you doing to help those who are sinking in sin—walking away, or jumping in? If you are not prepared to do something to rescue the souls of men you are more guilty than those two men who acted in a way unworthy of manhood. Indeed, you are guilty of a greater crime, because your help may save from something greater than ordinary death, eternal destiny is at stake. Do you wonder Paul said "Woe is unto me if I preach not the gospel?" If you know Christ you are bound to help others to the same saving knowledge. Dare you walk away, dare you remain dumb?

Is This Your Trade?

Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character, are required to set up in the grumbling business.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

NOTES AND NEWS

There are a few vacancies for the second week (August 12-19) for the Crusader House Party at Hayling Island. Applications should be sent without delay.

Plans and preparations are now under way for the great annual Central Hall meetings in London on September 9th. Crusaders will again be taking part in various meetings, also at the great Crusader Rally in the afternoon.

Dr. F. Weston, Crusader Commissioner, is at present in the Far East, but expects to return to England in time for the Boys' Camp in

August. A recent letter from him includes a greeting to Elim Crusaders.

We have been pleased to hear again from Pastor and Mrs. James McWhirter, and gratified to learn that the health of Mr. McWhirter is much improved. It is understood they expect to return to England at the end of the summer. They send hearty greetings to Elim Crusaders in the British Isles.

Next week Pastor D. B. Gray will give us a brief survey of the Pentecostal Youth activities in Sweden.

CRUSADER CORNER No. 5

By Pastor O. MURPHY

Well, friends, here are the answers to last week's

Missing Alphabet:

Abel, Barabbas, Caleb, Damascus, Enoch, Felix, Gaius, Hannah, Isaac, Jehovah, Kish, Moses, Nathanael, Orpah, Priscilla, Quartius, Rehoboam, Saviour, Thomas, Uzziah, Vashti, Zacchæus.

THIS WEEK'S PROBLEMS.

1. Hidden Names:

In the following sentences are hidden seven Biblical proper names:

The family said they were coming out into the garden, as I asked them one by one on an August afternoon. Then they changed their minds and said, "No." "Ah! you are all armchair folk!" I exclaimed, "Nobody should remain inside to-day!" Then I added hastily, "Did Dorothy

happen to see Sheila go? She never breathed a word to me, but I'm told she rode away on my horse some two hours ago." "Ho! rebel, rebel," they all cried simultaneously, "you know that you promised that anybody could ride your beloved mare!"

2. Conundrums.

1. Who was the suggested "one-legged captain" in the Bible?

2. When did a servant gain his freedom by losing his tooth?

3. In what grave were a father, son, and grandson with their wives, all buried together?

3. Jumbles:

IESBTBAAAAPRLBA (Names of guilty man and an unfair judge).

God bless you!

Yours and His,

O. MURPHY.

A Telling Testimony

from Canada

By Miss JEAN BIRNEY

I was born in the North of Ireland, and brought up in a Christian home. I had a wonderful mother who prayed for me from my infancy, for which I thank God. I belonged to a Presbyterian Church, and went to morning Sunday school from when I was two years old; later on I also attended the Methodist Sunday



school in the afternoon. I became a member of the Christian Endeavour Society, and sang in my own Church choir,—leading what might be called an active Christian life, from all outward appearance, and was quite satisfied I was all right. Our minister was a born-again man, and for eight years I sat under his ministry and went to all the evangelistic meetings in our town. My cousin (who is a Christian) asked me one time if the Spirit had ever convicted me of sin, and I said: "No." I have no doubt the Lord led her to ask that question, because it awakened an interest in my spiritual welfare.

Then the Lord laid me on a bed of sickness, and I was in hospital for five weeks after having my appendix removed. I realised then I was not ready to die, if I should not get better; so, I promised the Lord that if He would spare me, I would live a Christian life. He raised me up to health and strength again; but

I didn't seem to be any different than I was before—there was no change in my life, and I forgot my promise.

A short time after that, Principal Jeffreys came to our home town, and I went to hear him. I can never forget the impression created on me. I couldn't understand Pentecost, but I couldn't get away from the fact that he had something to offer that I hadn't got. He gave me a revelation of the love, beauty, and purity of the Lord Jesus Christ, which melted my heart and created a longing desire to be like Him. I do thank God for the day the Principal visited my home town, because I am convinced that his preaching and life did more to arouse me to my need of a Saviour, than all I had listened to heretofore.

Shortly after that my mother be-

came seriously ill, and the doctor only gave her a week to live. You can imagine my consternation! However, the Lord had a purpose in it, because He spoke to me again through her illness, and spared her for four years, but she was a complete invalid. About a year after that the Holy Spirit again brought a mighty conviction of sin upon me, and I shall never forget the agony I passed through for one week—I could neither eat nor sleep as I realised I was lost. At last I knelt down at my own bedside and asked the Lord to save me, and praise God He lifted my burden and set me gloriously free. I was baptised in water a short time after that by Pastor R. Tweed, assisted by Miss Henderson. Three years afterwards the Lord took my dear mother home to glory, and I do praise Him for His sustaining grace during that

time of bereavement. He has been unspeakably dear to me ever since, and my earnest prayer is that my life shall be well-pleasing in His sight.

A year later the Lord led me out to Canada. Neither time nor space permit me to tell of the wonderful way in which He has led me step by step of the way. Despite many trials and difficulties, the Lord has stood by me and wonderfully supplied my every need. I give Him all the praise and glory for what He has done. He is unspeakably dear to me, and I can say with the Apostle Paul that "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Hallelujah, what a Saviour!

An Address to University Students

By GEORGE MULLER

"I TOO have been a university student. I have read all the Latin and Greek classics. I can talk Latin and Greek, can speak nearly all the European languages, can read Hebrew, Arabic, Syriac, and some other Oriental tongues, have studied mathematics, philosophy, chemistry, and such things.

"I am a graduate of the University of Halle. There were twelve hundred students in the University when I was there. For the most part they were a wild, swearing, beer-drinking set. I was ringleader among them in their mad pranks. At that time there were but eight Christian students in the whole twelve hundred. We who were not Christians made it hard for them, but they were brave, manly fellows and had a weekly prayer meeting.

"Along toward the close of my university course something seemed to go wrong with me. I was not sick, and I had no misfortune, but I was unhappy. 'What's the matter with you, George?' I asked myself. 'You are not studying hard enough,' I decided. I studied harder than ever, but still I was not happy. 'Go more into society.' I went into society, but my unhappiness continued. 'Why, George, are you going crazy? You need new scenery and associations.' So I took my staff and tramped down into Switzerland, where I expected surely to drop my burden, but I did not.

"I grew frightened and hurried back to Halle, and took up my studies again. But my burden grew heavier and heavier. At last I remembered the eight Christians and their prayer meeting. I sought one of them whom I knew, and said, 'Carl, you have a prayer meeting?' 'Yes.' 'Where do you hold it?' 'I shall not tell you.' 'Why not?' 'You know very well, George, you only wish to mock and scoff.' 'Upon my word, Carl, I do not.' I finally convinced him that I was in earnest, and he told me the place of the meeting.

"I was promptly on hand at the hour. A chapter in the Bible was read, a few prayers were offered, some

remarks were made, and the prayer meeting was over. But I detained the young men and told them my case. I said, 'I do not know if it is what you have that I need, but tell me what it is.'

"One and another told me of Christ. They prayed with me, and I prayed for myself. At last I saw Christ as my Saviour. I believed on Him, and gave myself to Him. The burden rolled from off me, and a great love for Christ filled my soul. That was more than fifty years ago. I loved Jesus Christ then, but I loved Him more the year after, and more the year after that, and more every year since. How much I love Him now I could not begin to tell you. Jesus Christ is my great and glorious and adorable God and Saviour, whose love fills my soul."

* * * * *

After his university course, George Muller was led to open an Orphans' Home in Bristol, England. He determined to trust God alone for his needs, never asking others for help, and never to go in debt. This he did, and although at first the work was limited, God sent him money and he was able to build new Homes from time to time until he was providing for 2,100 orphans. During fifty years more than £1,000,000 came in answer to prayer, most of this being spent to build and maintain the Orphans' Home, and the rest going to other worthy causes.

In his ninety-third year he wrote: "I have been for sixty-eight years a lover of the Word of God, and that uninterruptedly. During this time I have read considerably more than one hundred times through the whole Bible, with great delight. I have for many years read Old and New Testaments with prayer and meditation four times every year."

Christ can truly satisfy the heart of a university student, and the life that admits Him as Saviour and Lord can become a channel of untold blessing.

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 8d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

- Bognor Regis.**—Comfortable board-residence, apartments, or bed and breakfast; good cooking and attendance; stamped envelope for reply. Mrs. L. A. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C827
- * **Blackpool.**—Comfortable board-residence, bed-breakfast; h. and c.; electric light, near assembly, 5 minutes from sea; recommended pastors and evangelists. Mr. and Mrs. Bertram, 67, Osbourne Road, South Shore. C837
- * **Blackpool.**—Apartments, board-residence, moderate terms, home comforts, Christian fellowship; 3 minutes Jubilee Temple, close South Station, sea; well recommended. Mrs. Duckworth, 14, Garden Terrace, Waterloo Road, S.S. C860
- * **Bournemouth.**—Board-residence, bed and breakfast, apartments; central to all parts, near buses and assembly; constant hot water, indoor sanitation, private sitting rooms and every comfort. Mrs. Sims, 86, Avon Rd. C785
- * **Bournemouth.**—Central, clean and homely; bed and breakfast; close assembly. Mrs. Norrell, 96, Shelbourne Road. C877
- Brighton.**—Come and spend your holidays on the glorious Brighton Downs; Christian home, Foursquare; bed and breakfast £1 per week, other meals if required. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C878
- Canvey Island.**—Board-residence, bed-breakfast; separate tables, home comforts; near assembly, sea, shops, and buses; select; parties catered for cheaper; terms moderate. A. C. Wiggins, New Court, Leigh Beck, Canvey-on-Sea, Essex. C876
- 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
- Cornwall.**—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting, ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables; electric light; (h. and c.), garage; Foursquare Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone Newquay 2326. C786
- 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
- * **Eastbourne.**—Clean, comfortable board-residence, or bed-breakfast; close to bus; Elim member; recommended by Elim Pastors; moderate terms. Mrs. Lee, "Astaire Villa," Astaire Avenue. C875
- * **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.
- Ilfracombe.**—Board-residence, bed-breakfast; 5 minutes sea, meeting, park, etc. Thomas, "Abertawe," Portland Street. C881
- * **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
- 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.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C836
- Lowestoft.**—Clean, comfortable, Christian home, Foursquare; 3 minutes sea and cliffs, 5 minutes buses; lovely surroundings; Christian fellowship. Mrs. Kelley (late of Southport Assembly, Mon Repos, Grand Avenue, Pakefield. C831
- 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
- Old Colwyn.**—Christian Holiday Home amidst charming scenery, 3 minutes from sea, bathing from house, all home comforts, Christian fellowship; recommended. Terms: Apply Mrs. Thomas, Henblas, Sefton Road. C805
- Paignton, S. Devon.**—Overlooking bay; holiday apartments; full board, or bed-breakfast; Christian fellowship; terms moderate. Mrs. Greenslade, 5, Primley Park East. C862
- * **Plymouth.**—Comfortable, homely accommodation, Christian home, central, convenient station, bus, shops, sea, and Elim Assembly; good and liberal table; moderate terms; recommended. Telephone 60581. Mrs. Bishop, 1, Stafford Terrace, Houndiscombe Road. C867
- Ramsgate.**—Christian holiday home; rest and fellowship; homely, good food, family worship; close to sea and country; terms 35/-; August 42/-; children half terms. Mr. and Mrs. Webster, 85, West Cliff Road. C859
- * **Scarborough.**—Apartments, board-residence; hot and cold water all bedrooms; near sea, station, Elim Tabernacle; Christian fellowship; late 41, Grosvenor Rd. Particulars: Mrs. Shaw, "Glen House," 31, Valley Rd. C868

- * **Scarborough.**—Board-residence, moderate terms, Christian fellowship, next to Elim Tabernacle, central, and only seven minutes from sea. Apply, Pastor and Mrs. A. S. Gaunt, 3, Murray Street. C864
- * **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. C880
- Southsea.**—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice, select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C795
- Southsea.**—Comfortable accommodation for bed and breakfast; a few minutes from the beach, buses, and Elim Tabernacle; terms moderate. Mr. A. E. Parsons, "Winson," 88, Dunbar Road, Milton. C874
- 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.**—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
- * **Worthing.**—Recommended by Elim Pastors; board-residence, or bed and breakfast; 3 minutes sea, lovely gardens, shops; near Tent. Mrs. White, 78, Lyndhurst Road. C869

HOUSES, FLATS, ETC., FOR SALE, TO LET, AND WANTED

- Brighton.**—Detached double-fronted residence for sale; next to Elim Church, Preston Park; 2 reception rooms, 3 or 4 bedrooms, bathroom, large garden; high elevation, with splendid views; vacant possession. Apply Box 511, "Elim Evangel" Office.
- Ilfracombe.**—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

SITUATION VACANT

- General-Help** required for small boarding house; another girl kept; no cooking. Mrs. Niblett, "Willow Dene," St. Paul's Avenue, Shanklin, I. O. W. C879

BIRTH

- Couchman.**—On June 8th, to Mr. and Mrs. T. A. Couchman, of South Croydon, the gift of a son, Philip Alan.

MARRIAGES

- Kent & Lee.**—On June 17th, at Abbeydale Congregational Church, Sheffield (kindly lent), by Pastor A. S. Thorne; Pastor Frederick Walter George Kent to Florence Lee.
- Lambourn & Mainwaring.**—On June 17th, at Elim Church, Reading, by Pastor C. R. Cooper; Cecil Joseph Lambourn to Dorothy Eileen Mainwaring, both Elim Crusaders.
- Steele & Picken.**—On June 19th, at the Sheffield Road Congregational Church, Barnsley, by Pastor Jesse Williams; Fred Steele to Alice Picken, both Elim Crusaders.

WITH CHRIST

- Eales.**—On May 28th, William Eales, aged 83, of St. Leonards-on-Sea. Funeral conducted by Pastor R. Knox.
- Meredith.**—On June 11th, James Meredith, of Islington, aged 68. Funeral conducted by Pastor James McAvoy.

INTERESTING BOOKS

- HEALING FROM HEAVEN.** By Lillian B. Yeomans, M.D. Lectures on Divine Healing delivered to students, emphasising the claims of the Great Physician. Paper covers 2/- (2/2 post free).
- THE BROODING PRESENCE AND PENTECOST.** By Jonathan Elsworth Perkins. A Full Gospel book on the work of the Holy Spirit in the Old and New Testaments. Paper covers 2/- (2/2 post free).
- HAGGAI, A Prophet of Correction and Comfort.** A series of sermons given at the Westminster Bible School, by F. Crossley Morgan. 2/6 net (2/9 post free).
- THE BEST BOOK OF ALL,** and how it came to us. A very useful little book, full of information about translations, etc. New edition by Rev. F. J. Hamilton. 6d. (7d. post free).
- MOTHERS IN THE BIBLE.** A splendid book about the Women in the Bible, and the work they accomplished. By Dr. Donald Davidson. 3/6 net (3/9 post free).
- THE ORIGIN OF HEATHENDOM.** By Ben Adam. How did humanity get to America, Australia, etc., without means of transit? Answered in this book. 2/6 net (2/9 post free).
- JOHN WILSON OF WOOLWICH.** The story of John Wilson's life and his sixty years' pastorate at Woolwich, by Marguerite Williams. 2/6 net (2/9 post free).
- ANGUS, OUR PRECENTOR.** Another delightful little book by Isabel Cameron. Stories woven around well-known Scottish hymn tunes. 1/- net (1/1 post free).
- ANNALS OF A LITTLE SHOP.** A delightfully humorous story by Anne Hepple, of a little village shop in Scotland. 3/6 net (3/10 post free).

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