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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



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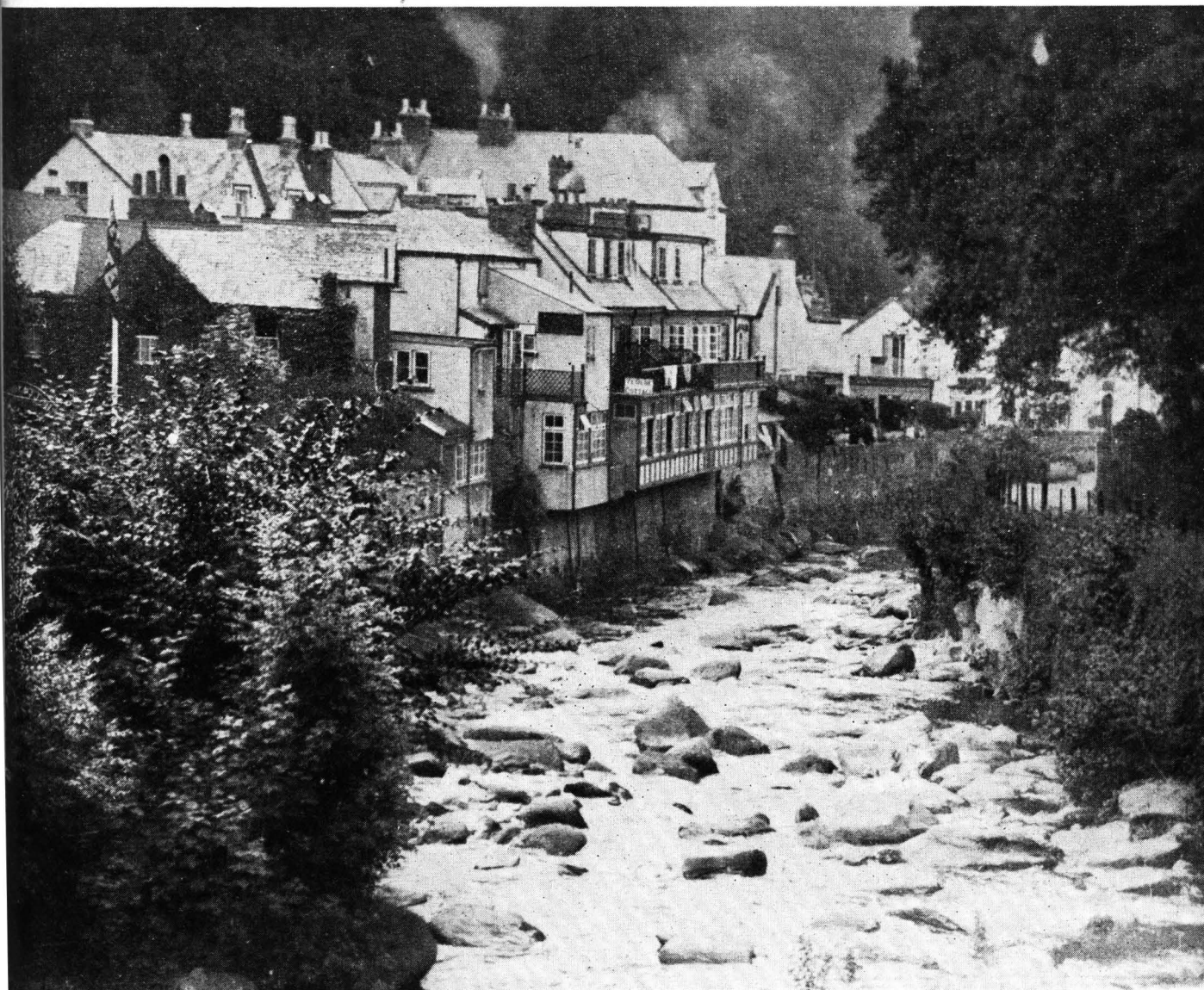
Elim Evangel

Voice of the Elim Churches in the British Isles
Fundamental, Pentecostal, Evangelical

Vol. XXXVI. No. 32.

THREEPENCE

AUGUST 20TH, 1955.



A charming scene at Lynmouth, Devon, taken before the great flood wrought such havoc a few years ago.

photo by]

[W. H. Wingate

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

Members of Youth Committee visit Northern Ireland

By PASTOR P. S. BREWSTER

My last visit to Ireland was during the gloom of the war years when the restrictions of the black-out were upon us: no lights, no freedom, queues, rationing, and great difficulty in travel. Even the meetings themselves seemed to suffer with all our men away, either in the forces, on ships, in the Home Guard, or taking part in fire watching. However, in spite of all that, my memory of those previous meetings was pleasant.

What a difference this time. Bangor was the venue of the holiday party, and eighty Crusaders coming from as far as Scotland, England and Wales, enjoying the fellowship of Pastor Gilpin's holiday house party. My, what fellowship and enthusiasm was experienced during those days which seemed to pass by all too quickly. God was with us and the unity was strong and rich and it was easy to be happy in such an atmosphere. The early morning prayers and the talks of a night-time will long be remembered by us all. The weather was perfect but not conducive to convention services. However, in spite of the blistering sun and the attraction of the sea, the people loyally came to the services night after night, and some mention should be made of the open-air witnesses held on the sea-front. Nowhere in the world would you find such an atmosphere for open-air meetings as prevails in Northern Ireland. Northern Ireland, who has fought for her freedom down through the years and has such a history of tenaciously clinging to the Bible, is literally full of good, fundamental Christians. It is the easiest thing in the world to gather a crowd to

listen to the Gospel in Bangor. Hymn singing and preaching seems to fit in with the Irish temperament. How we enjoyed the warmth of Irish fellowship and hospitality. Elim as a Movement owes much to Ireland. It was there that our Movement was founded some years ago and since those early days some of our finest ministers have come from Ireland. One thing that impressed me was that practically all the Elim ministers from Northern Ireland came to Bangor to share the convention and to associate themselves in the fellowship of the house party and the convention and the open-air services. Some of the ministers were on holiday but this did not stop them from jumping into the open-air services to give their witness to Christ. Our National Youth Secretary, Pastor Jack Davies, was at his best in handling the crowds of young people. His talks night after night, his words of encouragement and his admonition was certainly something profitable, and I personally believe it tied yet another closer link between the work in Ireland and the work in England. The work of Youth was openly discussed and its problems and its triumphs. Sunday Schools and teen-age work was also brought to the front and we thank God for all the Elim youth in Ireland who are still contending for the Faith.

It was a great joy to renew fellowship with Pastor Wesley Gilpin who seems to have such tremendous energy for work, and my, what an appetite he has for meetings. The meetings were rich with the presence of God and will not too easily be forgotten.

FOUR PEOPLE BAPTISED IN HOLY SPIRIT

On August Monday a convert from the recent Kidderminster Campaign testified at the Pontypridd Convention that whilst on holiday in Bournemouth he read the small booklet written by Pastor Brewster entitled "The Revolutionised Life." As he read the book, he immediately received the experience of the pentecostal baptism.

On Tuesday following August Bank Holiday a school teacher in Cardiff testified that he too received his pentecostal experience through reading the book. Again the same night a student, who is now an Elim minister, placed on record that he received his baptism after reading this small book. A business woman, who used to belong to the Brethren, received her Acts ii. 4 experience following the reading of this book.

These four testimonies all came to light this week.

GIRL OF 15 BAPTISED IN HOLY SPIRIT DURING COMMUNION SERVICE

After a very powerful Gospel service when three people found the Saviour, the Temple congregation in Cardiff entered into a Communion Service. In a few moments it was obvious that the power of the Lord was present and a young Crusader spoke in tongues as the Spirit gave her utterance.

On the previous night, Saturday, another new convert sat in her home reading the Scripture and she also received her baptism.

Perhaps this is a pointer or a sign that God is going to pour our His Spirit on the Elim Movement, and especially upon our Crusaders.

"All things work together for good to them that love God" (Rom. viii. 28).

Whatever falls from the skies is, sooner or later, good for the land; whatever comes to us from God is worth having, even though it be a rod. We cannot by nature like trouble any more than a mouse can fall in love with a cat; and yet, Paul by grace came to glory in tribulations also. Losses and crosses are heavy to bear, but when our hearts are right with God, it is wonderful how easy the yoke becomes. We must needs go to glory by the way of Weeping Cross; and, as we were never promised that we should ride to heaven in a feather bed, we must not be disappointed when we see the road to be rough, as our fathers found it before us. . . . Let us plough the heaviest soil with our eye on the sheaves of harvest.

—Charles Haddon Spurgeon.

Belfast Choir visits Portsmouth

We have just enjoyed a very blessed week of uplift and encouragement from the return visit of the Emmanuel Male Singers from Belfast. The Choir previously visited us two years ago, and it was indeed a great joy to renew the fellowship. Members of the church acted as hosts to the Choir.

On the Monday, the Choir and members of the church visited the Elim Church at Swindon, where Pastor L. Knipe ministers, the Choir taking the evening meeting, and much blessing was received from the ministry in word and song.

The meetings at Portsmouth were well attended. Every night different members of the Choir convened and ministered the Word with the customary Irish enthusiasm anointed by the Holy Spirit. It was wonderful to hear the various testimonies of these young men, some of whom had been deep in sin, and to know God had miraculously changed their lives.

The open air meetings were a highlight of the campaign, two of which were held on the sea front. Great interest



Emmanuel Male Singers, Belfast. Taken in the New Forest with Pastors L. Knipe and J. McAvoy

was aroused when the Choir rendered their pieces with hundreds of people listening to them. Many an opportunity was given to members of the church and Choir to speak a word for the Master, and a request that the Choir should hold another open air meeting was made.

The final meeting was a "Request Night" for the favourite Choir pieces, and the Portsmouth Male Voice Choir amalgamated with them in song.

A short report was published in the "Portsmouth Evening News" regarding the Choir's visit to Portsmouth.

—Miss J. P. Fry.

AN INVITATION TO HARROGATE

Do not miss this great event—
Unique opportunity for
Elim Churches in the North of England—

ELIM CONFERENCE 1955

Royal Hall, Harrogate

presents

Three Public Meetings

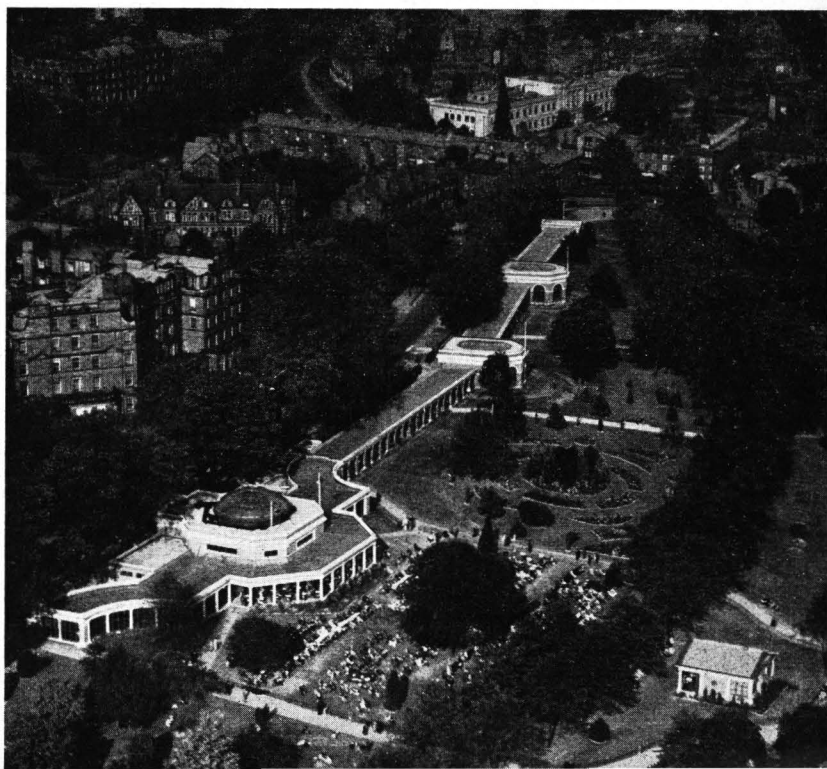
SEPTEMBER 26, 27, 28 at 7.30 p.m.

(Musical programme from 7 p.m.)

Monday INDUCTION OF THE PRESIDENT
Tuesday ORDINATION OF MINISTERS
Wednesday ELIM MISSIONARY RALLY

Reserved seat tickets will be issued free of charge to all parties travelling to Harrogate for the evening meetings. Early applications should be made to the Conference Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4. Tickets will be despatched before the end of August.

[Aerial View of the Valley Gardens, Harrogate.



THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Executive Council: Pastors J. Dyke (President), P. S. Brewster, J. T. Bradley, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

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EDITORIAL

Divine Work

"I have given them Thy word" (John xvii. 14).

"I have finished the work" (John xvii. 4).

Two mighty, eternal, unmovable pillars—the Word of God and the work of the incarnate Son of God—for the feet of our faith to rest on! The most rational thing in the world is the Word of God. Long after the stars have been forgotten, and the earth on which we dwell has been wrapped upon like a worn-out garment, the Word of God will live and abide. "Heaven and earth shall pass away but My Word shall not pass away." The one who preaches the Word is building a monument that will last for ever. It is the rock of ages. The work of Christ needs not our feeble efforts to make it complete. "There remains no more offering for sin." God says, "Come empty handed." Yet the pleasurable, plausible, humanitarian philosophy says counterwise. What shall we bring—present or gifts we possess not? Cain came with his hands filled and went away empty. Abel came with empty hands and came away filled. The blood was the price. The veil has been rent. With reverent boldness we enter the holy of holies through the new and living way, trusting in God's eternal Word and work.

Divine Grace

"Whosoever shall compel thee to go a mile, go with him twain" (Matt. v. 41).

The first mile belongs to law, the second to love. The first mile expresses duty and convinces the mind; the second breaks the opposition and wins the heart. The first mile brings Sinai into view, the second Calvary. The first reveals the servant, obedient and dutiful; the second shows the princely spirit of one who will sacrifice to seek the lost.

This is what brought our Saviour from heaven to earth. He was concerned about the second mile of redemption. True, the cross was promised from the days of the fall, and even anticipated before, but when the time came for the earthly career of Christ as the "man of sorrows," He was here to travel that second mile; and that is why He is so anxious that His people should follow His example.

Tribute to Mrs. McDowell

By PASTOR R. J. GEORGE

"Many daughters have done virtuously, but thou excellest them all," was the exclamation by which King Lemuel

concluded his celebrated passage (Prov. xxxi.) on the qualifications of a good and great woman. No past or present pastor or member of the long-established and virile Assembly at Annaghanoon would wonder that this chapter came to one's mind in connection with the Home-call of Mrs. McDowell, and none will be surprised at the insertion in THE ELIM EVANGEL of this sincere though inadequate appreciation of her life.

Aged almost eighty-seven, and since long before its association with Elim until her family's recent removal to Portadown and membership of the Elim Church there, she has been an outstandingly faithful member of Annaghanoon Assembly.

Being a New Testament Christian of the "old days," she naturally had her full share of the special persecution that was a free-accompaniment of old-time Pentecostalism. Since she cast her first anchor on the Word of God much grass has grown and water run under the bridges; the rains have descended, the floods have come, and the winds have blown. But she always thrived on persecution and rightly viewed and accepted it as the inevitable consequence of going "forth therefore unto Him without the camp" (Heb. xiii.).

The extent of her potential influence can, perhaps, be measured by the fact that there remain, among her connections, no fewer than fifty-seven great-grandchildren. As to her discharge of the responsibilities that devolved upon her, her main aim in life was the securing of the spiritual and eternal good of her own family and relations, and a very wide circle of acquaintances. The attaining of this noble end was greatly facilitated by her better-than-average gift of writing, both in prose and poetry, and her thoughtful and effective approach to eternal realities in personal work and public testimony. Then, even among saints who give The Book an honoured place, her love for and knowledge of the Word of God was remarkable; but back of all, and most significant, was the place given to prayer and meditation, and the ardent love and loyalty to her Lord, which issued in a life of unusual charm, that truly "adorned the doctrine of God, her Saviour."

During her long life she has been granted the desires of her heart and seen God glorified in the conversion of many loved ones, and now—she "being dead yet speaketh."

NEW PENTECOSTAL RADIO STATION

The new Pentecostal Radio Station "IBRA Radio," operating from Radio Africa in Tangier, commenced broadcasting on 29th July. By arrangement with our Swedish brethren, Pentecostal groups in this country are providing the programme each Sunday evening from 8.15 to 8.30 on the first twelve Sundays on 19.7 metres (short wave).

For particulars of the Elim broadcasts see announcement on page 380. Would listeners kindly inform Pastor D. B. Gray, 20, Clarence Avenue, Clapham Park, London, S.W.4, of reception in their area.

The Elim broadcasts commence tomorrow, Sunday, 21st August.

The Personality of the Holy Spirit

By REV. G. B. GRIFFIN

The Word of God clearly teaches the personality of the Holy Spirit.

A. There are personal properties ascribed to the Holy Spirit in the Scripture—

1. Wisdom and understanding in both its acts and effects are ascribed to the Holy Spirit.

I. Cor. ii. 10—to search is an act of the understanding, and to search the mysteries of the will, counsel and grace of God, portrays the work of a Divine Person of infinite understanding. To read the context of this verse is but to more strongly confirm the fact of the Holy Spirit's personality.

He is also said to teach wisdom (I. Cor. ii. 13), and to be the Author of the Word of Wisdom and the Word of knowledge in others (I. Cor. xii. 8)—and hence is called the Spirit of wisdom and understanding of counsel and knowledge (Isa. xi. 2-3). Note some of the things within the scope of His knowledge as conveyed to men. I. Tim. iv. 1; I. Pet. i. 11; II. Pet. i. 21.

2. A will, the power of self-determination and choice, are ascribed to the Holy Spirit.

I. Cor. xii. 11—Spiritual Gifts are under the sovereign jurisdiction of the Holy Spirit, and He who consults no will but His own must Himself be Deity.

3. A mind—comprehending both affections and emotions.

Rom. viii. 27—that which is the result of moral interest and reflection.

Rom. xv. 30—the Love of the Spirit flowing from—Rom. v. 5; II. Tim. i. 7.

If these flow from the Holy Spirit, they must be His first.

B. The Holy Spirit performs works and operations which are only possible to a person.

1. The Holy Spirit teaches and communicates His will to men—Luke xii. 12; John xiv. 26; I. John ii. 27; Heb. iii. 7; I. Tim. iv. 1; II. Pet. i. 21; Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22.

2. The Holy Spirit illuminates, enlightens, and reminds (John xvi. 13, 15; xiv. 26.

3. The Holy Spirit testifies of and glorifies Christ (John xv. 26; xvi. 14.

4. The Holy Spirit calls, sends, forbids and directs men in respect to Christian service (Acts xiii. 2, 4; Acts viii. 29; Acts xvi. 6-10.

5. The Holy Spirit strives with and convinces (Gen. vi. 3; John xvi. 8-11.

6. The Holy Spirit works in the believer to bring victory and conformity to Christ (Gal. v. 17)—desiring against the flesh to produce Christ—His fruit—vs. 22, 23.

James iv. 5—yearns jealously over you.

II. Cor. iii. 18—changed as He enables us to behold the face of the Lord Jesus.

Rom. viii. 11—quickened.

7. The Holy Spirit is the Comforter, Paraclete, One alongside to help.

John xiv. 16; xxvi; xv. 26; xvi. 7; Rom. viii. 26—in prayer. The True Vicar of Christ on earth—Jesus said “Another Comforter”—One to be to them in His absence all He had been to them in His presence. What a Great Worker He is in this office which He sustains.

C. The Holy Spirit is represented as being acted toward in ways it would be impossible to act were He not a person.

1. The Holy Spirit was vexed—Isa. lxiii. 10.

2. The Holy Spirit can be lied to—Acts v. 4.

3. The Holy Spirit can be tempted (put to test in respect to His attributes)—Acts v. 9.

4. The Holy Spirit can be sinned against (blasphemy)—Matt. xiii. 31.

5. The Holy Spirit can be grieved—Eph. iv. 30.

6. The Holy Spirit can be resisted—Acts vii. 51.

7. The Holy Spirit can be done despite to (insulted)—Heb. x. 29.

I trust that sufficient is here presented that He may be acknowledged as a True Person, which is so important. If we believe the Holy Spirit is but an “influence,” we will want more of “it”—result will be pride. If, as He truly is, we believe Him to be, a Person—we shall yield ourselves more fully to Him. The result will be humility, as in James iv. 6.

“When I am weak, then am I strong” (II. Cor. xii. 10).

The saints have the least reason to be afraid when they most feelingly recognise their utter weakness and dependence. He who puts into the most delicate forms of animal and vegetable life such secrets of resistance or evasion, fortifies the heart of His feeblest children with sublime increments of vitality and victory. Truly the soul is never more magnificently strong and safe than when tribulations, shutting it up to simple love and trust, cause it to behave itself like a weaned child. In submission, contentment, gentleness, humility, and patience, the sovereign energy of love asserts itself as it rarely does in action. The active and passive virtues are two sides of one shield; but the deep significance of our Lord's life is that the passive graces constitute the golden side. Gentleness, longsuffering and endurance are of the essence of the divinely great and heroic. The humbled, bruised soul is far from conceits and presumption. There is a temper of bravado, a jingoism of life, of which we may well stand in fear; but the habitual sense of our own nothingness before God, and of our entire dependence on His grace, is a state of salvation, a presage of full and final victory.

—W. L. Watkinson.

THE IGNORANCE OF MANY CHRISTIANS on this subject is amazing! Perhaps it is as one has said, "I am no Bible student and don't care to read it much . . ." Yet, he aired his opinions freely and argued over the Scriptures continually.

No man's opinion is worth anything unless founded upon God's Word. Isaiah lv. 8-9 states: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." This applies to the educated as well as to the ignorant. Let your hearts accept the significance of this truth. "Where is the wise? where is the Scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? . . . the foolishness of God is wiser than men . . . But God hath chosen the foolish things

and thousands of believers, down through the ages, having believed on God, have had the signs following even in this generation. Friends! It is time to awaken! God is offering you a miraculous manifestation of Himself before His judgments fall!

2nd—Foreigners heard the Gospel

All agree that one very practical use of tongues at Pentecost was that all of the devout foreign Jews assembled in Jerusalem "heard them speak in (their) own tongues, wherein (they) were born . . . the wonderful works of God," which resulted in 3,000 souls being saved that day (Acts ii. 4-11).

3rd—A Pattern Set

A pattern was set for all ages to come at Pentecost—a pattern wherein we could recognize the true Baptism with the Holy Ghost. Peter recognized this at Cornelius' house-

What is the use of Speaking in Tongues?

of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in His presence" (I. Cor. i. 20-29). It takes no intelligence to talk in tongues (see Num. xxii. 28-31) but for us it does take a humble yielded heart and life to God. It is feared that too many professing Christians disdain God's Word, choosing rather their own ways and opinions, in spite of the plain teachings of the Bible. While we definitely believe this speaking with tongues is of God's Spirit yet no one places it on the par with the Holy Bible but all things must be submitted to the Word. If they speak not according to this standard it is absolutely rejected and the Messenger discredited.

THE USE OF TONGUES

1st—It is the Believer's Credential

Speaking in tongues is the proof of a person's faith in God. Jesus said, in Mark xvi. 17-20: "These signs shall follow them that believe; In My name . . . they shall speak with new tongues . . . And they went forth preaching everywhere . . . with signs following." Man has boasted that he doesn't need these signs to bolster up his faith, that they are only for the "weak Christian." This is an absolute falsity. God says the sign is for those who believe. Man must yield himself to the Spirit for this manifestation. Another false argument is that this portion of St. Mark is not in the best ancient manuscripts, hence not inspired. But, the translators of both the Authorized and Revised Versions of the Bible considered it inspired, and it is therefore in the Canon of Scripture. Furthermore, hun-

hold and, as a result (Acts x. 44-47), commanded these new converts to be baptized in water. The Apostles at Jerusalem also recognized it, after Peter's rehearsal, and "held their peace" from any criticism (Acts xi. 15-18). While speaking in tongues is by no means the only evidence of the Holy Ghost baptism, yet it is the initial, outward, visible, physical evidence. The proof of this could not be written more plainly than in Acts chapters x. and xi.

4th—One of the Gifts of the Spirit

It is one of the nine gifts of the Spirit (I. Cor. xii.) which "God has set in the church" for all time. Paul's divinely inspired word on this Dispensation of Grace (I. Cor. xii. 1) expresses concern that his brethren remained ignorant concerning spiritual gifts (experimentally or intellectually). And yet, how many Christians lightly dismiss the Gift of Tongues, assuming that because it is not a "fruit of the Spirit" (Gal. v. 22-23), it is of no consequence! The Scripture says: "Covet earnestly the best gifts" (I. Cor. xii. 31) and ". . . forbid not to speak with tongues" (I. Cor. xiv. 39). There must have been great value in the Gifts of the Spirit—from the greatest to the least—or God would not have imparted them for use, and exhorted Christians to earnestly covet them. Note II. Timothy iii. 16-17: "ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

5th—It's The Sign Gift

Of all the Gifts of the Holy Spirit, this Gift is the only

one so designated. This is quite significant. Consider Paul's record in I. Cor. xiv. 21-22: "In the law it is written, With men of other tongues and other lips will I speak unto this people; **and yet for all that will they not hear Me, saith the Lord.**" Wherefore tongues are for a sign, not to them that believe, but to them that believe not . . ." Surely there are multitudes of professing Christians in this class "**that believe not.**" Now what is the deep significance of this SIGN? Consulting Isaiah xxviii. 11 and 13 and Deuteronomy xxviii. 49-68, although we find God giving Israel warning of coming judgments, we might be prone to dismiss it as in nowise connected with the Christian era. But, when Paul, under the Holy Spirit's control, quotes it, in this chapter on Tongues, as a Sign, men everywhere ought to take warning. The Pentecostal people are God's Sign people and it is as God says: "Yet for all that will they (the present generation) not hear Me (be warned)." Listen! There are only two classes of people—Those that follow the Lamb wherever He leadeth, and those that worship the Beast and are to be cast into the pit with him. (See Book of Revelation.) Why do YOU not study this subject? God will reveal Himself to you as He has to others. II. Timothy ii. 15 admonishes: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The purpose of a "Sign" is to call attention to something of real value within!

6th—Fulfilled Prophecy

1. Some say the disciples at Pentecost didn't know what to expect when they waited for the Holy Ghost: but Jesus definitely told them "they would speak with new tongues: when He commanded them to 'wait'." Pentecost was this prophecy fulfilled (Mark xvi. 16-20).

2. Peter said at Pentecost: Christ's prophecy of the coming of the Comforter was fulfilled in these words "being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, He hath shed **forth this, which ye now see and hear**" (Acts ii. 33; John xv. 26).

3. Joel's prophecy was fulfilled (Acts ii. 4). "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance" (verse 12). "And they were amazed and were in doubt, saying one to another, What meaneth this?" . . . But Peter standing up . . . said (verse 16) This is that which was spoken by the Prophet Joel. And it shall come to pass in the last days saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of My Spirit; and they shall prophesy" (verse 18). Joel xxviii.

Note: Peter said "**THIS IS THAT**" and praise God, we can definitely say **THAT IS THIS**, for it is the same three prophecies still being fulfilled. See Acts ii. 38-39: "Repent ye and be baptized every one of you . . . and ye shall receive the gift of the Holy Ghost for the promise is unto you and your children, and unto all that are afar off, even as many as the Lord our God shall call!"

7th—"He Speaketh unto God"

I. Corinthians xiv. 2 reads: "For he that speaketh in an unknown tongue speaketh not unto me, but unto God . . ." Now is not this talking to God useful and most profitable? It might be in prayer, praise, thanksgiving, or intercession. See Romans viii. 26-27: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Truly, this is what Paul terms "praying with the spirit" (I. Cor. xiv. 14-15). Regular praying is praying "with the understanding." Both are scriptural and good.

8th—"He Speaketh Mysteries" (I. Cor. xiv. 2)

Now isn't this desirous and useful? In I. Peter i. 9-12, we note how the prophets of old—speaking of the wonderful salvation which is ours—spoke, under the anointing of the same Holy Ghost, mysteries—things which they could not understand . . . "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Again, we read elsewhere: "Holy men of God spake as they were moved of the Holy Ghost." An old Archdeacon and Missionary of the Anglican Church declared he had never really understood this until he received the Baptism with the Holy Ghost. Then, indeed, the wonderful, supernatural utterance of the Spirit, speaking through him, made it clear. It was neither emotion nor excitement, but rather, God-possession—more God-conscious than self-conscious.

9th—This Gift is the ground for another Gift

I. Corinthians xiv. 13 says: "Wherefore let him that speaketh in an unknown tongue pray, that he may interpret" . . . (or receive the Gift of Interpretation), and in verse 5 Paul declares that these two gifts (Tongues and Interpretation) are equal to the great Gift of Prophecy. And why is the Gift of Prophecy so lauded and exalted in this chapter? The key of I. Corinthians xiv. is the word OTHERS—i.e., for the edification of the Church—the Body of Christ. Let no one think that he is worthy of it, or shall obtain, the greater Gifts of the Spirit if he despises and rejects the lesser Gifts of Tongues or of Interpretation of Tongues. I. Corinthians xiv. 1 commands us to "desire spiritual gifts." But I must close. The subject seems inexhaustible.

10th—"He edifieth himself" (I. Cor. xiv. 4).

And without question, this edification is most profitable to the one edified. For this reason alone, one would be justified in earnestly seeking and coveting this Gift. The whole purpose of Paul's writing of I. Corinthians xiv. was to exhort that OTHERS be edified and yet, in contrast, we have learned and can learn many things about Self-edification for God's glory. But someone will ask: "How

(Continued on next page)

Dedicatory Service at Macclesfield

On Saturday, 9th July, we held an open-air dedication service on the site of our new church, the erection of which is soon to commence. We had a large gathering of witnesses and the Lord certainly blessed us with glorious sunshine.

We opened the service with the hymn "O, for a thousand tongues to sing," and then brother Tomkinson and brother



Some of the crowd that attended the Service

Bradley, the Church Secretary and Treasurer, led us in prayer. Pastor Baker read the Word of God.

Pastor Baker gave the dedicatory sermon, then welcomed Pastor and Mrs. Saines and all our friends from the Assemblies of God Church, Bank Street, who had gathered with us. He then asked Pastor Saines to speak and he gave a really grand Gospel message; after which Pastor Baker made an appeal and two young men came forward to accept Jesus as their Saviour. Then some of



Pastor Baker praying with one of the young men who came forward to accept Jesus as Saviour

the officers, trustees and members gave their testimonies and a never-to-be-forgotten dedication service was concluded with "What a Friend we have in Jesus."

We then went to the Martineau Hall to enjoy a lovely time of fellowship. After tea the evening meeting was convened by Pastor Baker, and brothers Whalley and Bradley gave a word on how God had guided in obtaining the land and the finances for our new church. Pastor Saines gave us another inspiring message, bringing to the conclusion a wonderful day, for which we give God the glory.

Anonymous Gifts

We desire to express our gratitude to those who have shown their practical interest by the following anonymous gifts:—

Elim Missionary Society.—Hull, £2 2s.; Birmingham, £10; Wigan D.S.E.S.L.A., £2; Ex-Clapham Crusader, £1 10s.; From Coventry, 10s.; Birmingham, £20; A.S.S.B.G., Romsey, 10s.; Birmingham, £20; Birmingham, £10; Portsmouth, 10s.; A Sister in Christ, £5; A Redeemed One, 10s.

Campaigns.—A.S.S.B.G., Romsey, 10s.

N.B.—Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to—Elim Headquarters, 20, Clarence Avenue, Clapham Park, S.W.4.

WHAT IS USE OF SPEAKING IN TONGUES—CONT.

can one be blessed and edified when they are speaking a language they don't understand?" Friend! Are you so ignorant as not to know that when man worships God, it is not done in the realm of the intellect, but that of the spirit—"The Spirit bears witness with my spirit that I am a child of God" (Rom. viii. 16).

Conclusion

Very much more could be said but the whole purpose of this article is to arouse Christians to seek God with all their hearts and apprehend that for which they are apprehended in Him.

Forthcoming Elim Broadcasts

FROM I B R A (Africa)

SUNDAYS, 8.15 p.m. to 8.30 p.m.

AUGUST 21, 28, and SEPTEMBER 4

Elim THIS IS LIFE programmes will be broadcast on 19.7 metres (short wave) and beamed direct to Great Britain. These broadcasts come from the new Pentecostal Broadcasting Station in Tangier, operated by the Swedish Pentecostal Churches.

These are three new programmes. Pastor H. W. Greenway is the preacher. The announcer and producer is Pastor Douglas B. Gray. Those taking part include: Massed Male Voice Choirs; The Woodlands Trio; London Crusader Choir; Alfred Garr (soloist); and massed Elim Crusader Choirs and congregations from the London Elim Churches.

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

Gossip is Murder

By FRED GREVE

IF THERE IS ANY UNIVERSAL HOBBY, it is gossip. It is so easy to sugarcoat it with some mumbled rationalization and fail to see the sinister qualities. Gossip is pure murder. It is obvious that we hurt the people we gossip about. And some might be honest enough to admit that we hurt the one we gossip to. Actually, though, we tend to overlook the fact that, when we gossip, **we destroy ourselves**. The old saying, "Sticks and stones may break my bones, but words can never harm me," isn't entirely true. The words we speak to others and about others really hurt us.

Gossip hurts us in God's sight. It always indicates that we are breaking the law of Jesus which says we shall give account of every idle word. It indicates, too, that we are not paying attention to the Saviour, because we can't be attending to somebody else's business and **His** at the same time. And it indicates that we do not have that quality which is the hallmark of the Christian, "By this shall all men know that ye are my disciples if ye love one another."

Did you know that it hurts us in people's sight, too? It is true that they listen—they listen avidly. Actually, however, it leaves them rather cold. They always think, "When she's gone, when she's with someone else, she'll be talking about me."

Did you know it hurts you in your own sight, too? Really, don't you feel pretty "crummy" after you get home all by yourself? How many times in those moments of retrospective remorse have you vowed, "I'm not going to gossip again, never, as long as I live."

If we try to find an objective analysis of the reason behind gossiping, it is likely to be one of the following:

People gossip because they think it indicates perception, an ability to analyse clearly human nature, especially the nature of **that** person. Again, people gossip because they feel that it makes such interesting conversation.

Authorities have a slightly different view.

In the first place, they say that if we gossip about a person it is because we have a secret admiration of that person. Or, they say, it is because we have the same flaw within ourselves: we see in others the thing that is really wrong with ourselves.

Our words are, you know, a direct revelation of our real self. So when we gossip we say, "See, I'm really a very shallow person." Or we say, "Look at me, I really don't like other people." "I really have a very bitter spirit, haven't I?" Did you realize that's what you tell people about **yourself** when you're talking about **someone else**?

Probably you know all this: but, when you get in a group, you just do it in spite of yourself. Why not make your own list of reasons why you shouldn't gossip so that next time you'll have some subconscious reason not to do it? Here's a starter:

1. I wouldn't put arsenic in their coffee, would I? But gossip is murder, and the Bible classifies "busybodies" with murderers (I. Peter iv. 15).
2. I want people to think well of me; yet they always think ill of me when I gossip about others.
3. Try Robert Butler's idea. Robert Butler is president



Rye Park Anniversary points the way to Heaven

of Walter Butler Shipbuilders, Inc., of Superior, Wisconsin, and he has a motto, "If you can't write it down and sign your name to it, DON'T SAY IT!"

Sometimes we get trapped into gossiping because others in the group are doing it. Avoid gossip as you avoid a rattlesnake! Remember that it always takes two to gossip; and, if you won't listen, the other person won't have a chance to say it. You've saved yourself from hearing things that depress you, and you've kept him from saying things he shouldn't. Try saying to him, "Say, here's a piece of paper, just write those things down and we'll take the paper over to our pastor." It really stops him like a ten-ton truck.

There was a time when gossipers were prosecuted in the same way as common criminals. In 1644, Betsy Tucker of Virginia was sentenced to the ducking pool because of "words" she said to her husband. Today we punish a safe-robber, but the reputation-robber goes free.

So remember this: You may not be impressed to stop gossiping just because it hurts others, but you must stop when you remember it hurts **you** more. Nothing so effectively destroys your personality as gossip. And conversely, nothing makes your company so desirable as when you say good things about others. If you must talk, say something good about someone.

—"C. A. Herald."

CAN YOU WRITE AN ARTICLE for the ELIM EVANGEL Youth Number? A Guinea Book Prize will be awarded by the Elim Youth Committee if it is Published. Any Christian topic or Bible subject. 800—1,000 words. Send to National Youth Secretary, not later than September 2nd.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

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

SUNDAY, August 21st. Mark xii. 28-44)

"... This poor widow hath cast more in, than all they which have cast into the treasury" (v. 43).

Jesus occupied an observant seat by the treasury. This day He beheld the givers, rich and poor. The rich cast in of their abundance and a poor widow cast in her mite. In His assessment of the giving Jesus announced that the widow had outshone all the rest in that she had given her all. Jesus assesses our giving, not by what we have, but by what we have left. The widow gave sacrificially. Her giving won the recommendation of the Master and secured a place in the sacred story.

MONDAY, August 22nd. Mark xiii. 1-13.

"And He sat upon the Mount of Olives over against the Temple" (v. 3).

In yesterday's portion Jesus seated Himself "over against the treasury." Here we see Him, outside the Temple, seated within full view of the Temple building. In yesterday's story He assessed the worth of the people's giving. Here He assesses, in pathetic language the endurance of the building itself. He could foresee a day, not too far distant, when the judgment foretold in chapter xii. 9 would be fulfilled. Again and again He says to His disciples, "Take heed," "watch." In view of what was coming to pass their vigilance was to be unrelaxing.

TUESDAY, August 23rd. Mark xiii. 14-27.

"But in those days . . . they shall see the Son of Man coming in the clouds with great power and glory" (vv. 24, 26).

In these verses Jesus unveils the conditions prevailing at the destruction of Jerusalem and His Second Coming. The picture of troublesome times is pretty sombre, but is lighted by the hope of Christ's return. The darkening days should help the Christian to lift his head high, knowing that his redemption is drawing nigh. In Luke xxi. 26, we are told that "men's hearts would fail them for fear, and for looking after those things which are coming on the earth." The force of this verse is—heart failure because there is no way out. For the Christian there is a way up!

WEDNESDAY, August 24th. Mark xiii. 28-37.

"... at even . . . at midnight . . . at cock crow . . . in the morning. . . watch" (vv. 35, 37).

In these verses we meet the word "watch" four times—watch for the coming of Jesus. These four times correspond roughly to the four watches of the night, beginning at 9 p.m., 12, 3 a.m., 6 a.m. Could we let nightfall descend without a thought of Christ's return? Let our wakeful hours be sweetened by the blessed hope, and the dawn, be it a dawn to any particular set of circumstances can be lightened by this fact—"His coming is as certain as the dawn." And the weariness of the busy morning hours can be eased by an eye to the sky.

THURSDAY, August 25th. Mark xiv. 1-16.

"Where is the guestchamber? . . . And he will show you a large upper room furnished and prepared . . ." (vv. 14, 15).

Jesus sent two disciples to prepare the place of the passover. In fact it seems that the place was already prepared. The best MSS. render it, "Where is MY guest chamber?" This would imply that the Master of this house was a disciple and had offered this room to Jesus for use at any time. Hence its prepared state. The guest-chamber was the best room in the house and Jesus was worthy of the best. This occasion, the institution of the Lord's Table, was also worthy of the best.

FRIDAY, August 26th. Mark xiv. 17-31.

"... It is written, I will smite the shepherd, and the sheep shall be scattered" (v. 27).

This citation from Zechariah's prophecy (xiii. 7) is most suggestive. Jesus had always led His disciples to look upon Him as their Shepherd. Now, in fulfilment of these words, He was to be smitten, and they (the sheep) were to be scattered. This chapter of prophecy speaks of a "fountain opened for sin and for uncleanness"; of One wounded in the house of His friends, and as the Shepherd smitten. How wonderfully all this was fulfilled at Calvary! The "great Shepherd", rising again, gathered the scattered ones together (v. 32).

SATURDAY, August 27th. Mark xiv. 32-45.

"And they came to . . . Gethsemane . . . And He taketh with Him, Peter, James and John" (vv. 32, 33).

These three disciples were privileged to be with Jesus on three occasions and each time they beheld Him in three different attitudes to death. In the house of Jairus they beheld Him as the Master of death. On the Mount of Transfiguration they saw Him superior to death. Here they beheld Him submissive to death. He shrinks, not from the physical side, but from the moral aspect of it all and then submits. How sad, whilst He was submitting the disciples were sleeping!

"It is of far less consequence what truth a man holds than what truth holds the man."

COMING EVENTS

PRESIDENT'S ITINERARY

The President, Pastor J. Dyke, will visit the following churches: Aug. 20, Penzance. 21, Falmouth. 23, Camborne. 24, Newquay. 25, Bodmin. 28, Wimborne (11 a.m.). 28, Yeovil (6.30 p.m.).

ARMAGH. Aug. 20-22. Elim Pentecostal Church, College Street. Annual Convention. Speakers: Pastors J. J. Morgan and R. Reid. Singing items by Lurgan Crusader Choir and Mr. M. Banks (North Shields). Sat. 3.15 and 6.30. Sun. 11.15, 3.30 and 7. Mon. 8. (Tea provided on Sat. and Sun.).

CLAPHAM. Aug. 24. Elim Central Church Hall, Clapham Crescent. Visit of Andrew Barrett, converted Teddy Boy, ex-Convict and Gangster (referred to in "Christian Herald," 23/7/55). Wed. only at 7.30.

EXETER. Aug. 27-Sept. 2. Elim Church, Paris Street. Evangelistic Crusade by Pastor W. G. Hathaway.

HARROGATE. Sept. 26-28. The Royal Hall. Public Meetings in connection with the Elim Conference. Each night at 7.30 p.m.

HASTINGS. Aug. 21. Silverhill Club Hall, Silverhill Junction. Pastor James Frame. Sun. 11 and 6.30.

LEYTON. Aug. 21. Elim Church, Vicarage Road. Rev. Hewdel Price, Chairman of Ford Works Christian Fellowship. Sun. at 11 and 6.30.

LONDON. Sept. 23. Elim Church, Camberwell. ELIM BIBLE COLLEGE. Preliminary Announcement of Students' Welcome Service. Fri. 7.30. Preacher: Pastor S. Gorman.

MERTHYR. Commencing Aug. 20. Jerusalem Chapel, Court Street. Special visit of Pastor Wm. George. Suns. 11 and 6. Tues., Thurs. and Sats. 7. Studies in Genesis. Bible answers to Evolution.

NUNEATON. Aug. 27-Sept. 4. Elim Full Gospel Church, Queen's Road. Visit of Pastor F. A. Lowman, Bishop Auckland. Suns. 11 and 6. Tues., Thurs. and Sat. at 7.30.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

August 20th, midnight, to August 27th, midnight

Sparkbrook, West Bromwich, Dorking, Nelson, Swindon, Wimbledon, Pontardulais, Rotherham, Longton, Leicester, Greenock, Harrogate.

PIONEER REVIVAL AND HEALING CAMPAIGN

Commencing Sunday, August 14th at 8 p.m.

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PUBLIC HALL, CORNMARKEt, WORCESTER

Continuing nightly 7.30 (except Sats.).

Sundays 3, 6.30 and 8; Thurs. 3 and 7.30

conducted by

Pastor KEN MATTHEW and PARTY

PLEASE - PRAY - THROUGH - FOR - US!

GETTING THE TIT-BITS

The Eastern Shepherd, we are told, not only goes ahead of his flock, but he plucks the tender shoots and leaves of the wayside shrubs for them; holding them in his hand for the sheep to nibble as they pass along. Of course, only those who are close to their shepherd obtain these tit-bits!

The like is also true of the Christian, for it is only those who walk closely with Christ day by day who get the best He has to offer.

Let us then walk always near to our Shepherd, and thus make sure of the tit-bits!

Will Hebdige.

The River from the Rock

GAYLE F. LEWIS

In Exodus xvii. 6 we find these words: "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock and there shall come water out of it, that the people may drink; and Moses did so in the sight of the elders of Israel."

The history of the Children of Israel is constantly referred to, in both the Old and the New Testaments, as a type of God's dealings with His people in later dispensations. In I. Corinthians x. 11 the Apostle Paul clearly states that "all these things happened unto them by way of example, and they were written for our admonition, upon whom the ends of the ages are come." The passage before us—Moses' smiting of the rock in Horeb and the gushing forth of the life-giving water—gives to us a most helpful object lesson of the atonement for sin and the consequent gift of the Holy Spirit.

We learn from I. Corinthians x. 4 (and please note this carefully that it was not only on the **one** occasion that the Israelites drank of the river from the rock, but it followed them, flowing along the pathway of their march all through those forty years of wandering, as long as they kept in the path where the Lord led them; for "they drank of that spiritual rock that followed them; and that rock was Christ."

It would appear, from what is written in Numbers xx. 2, that they wandered out of the will of God and so lost the supply of water; but the rock was still there, and Moses was told only to speak to it (not to smite it again) that the streams might once more flow forth for the people's need. God here teaches us a lesson of the all-prevailing, eternal efficacy of the atonement of Jesus. He is the Rock of Ages, smitten once for all on Calvary's cross, a sacrifice for sin never to be repeated.

But from the smitten rock flowed the life-giving river of the Holy Spirit's fulness. The chief point in this picture, as to its spiritual lesson for us, is the connection between Calvary and Pentecost. Until the great sacrifice was offered for sin, the Holy Spirit could not be given in Pentecostal power; but when our great High Priest entered for us into the heavens with His own blood, telling of a finished atonement, then "having received of the Father the promise of the Holy Ghost," He poured Him forth upon the waiting disciples on the day of Pentecost. From that day to this, the river of the water of life has been the heritage of every true child of God who will walk in the pathway He leads; and it is **your** blood-bought heritage if **you** are a child of God, for "the promise is unto you" on the basis of the atonement on Calvary's Cross.

"Our deeds shall travel with us from afar,
And what we have been makes us what we are."

—George Eliot.

Classified Advertisements

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

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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

BOARD-RESIDENCE, ETC.

Bangor, N. Ireland.—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. and c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.171

Bournemouth, Ebenezer Private Hotel, 2, Arnwood Road, Southbourne (late of 5, Chestnut Avenue). Good food, interior sprung beds; near sea, shops, and buses; h. and c. S.A.E. Misses H. Broomfield and L. Howarth. 'Phone 45122. C.228

Cornwall, Newquay.—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.190

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

Elim Woodlands.—Open to visitors July 16th-September 10th. Situated in four acres of grounds and woodland; reasonable terms; Write for brochure to Mrs. J. T. Bradley, 30, Clarence Avenue, London, S.W.4. S.A.E. C.274

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe "Maranatha," Torrs Park. C.116

South Wales.—Beautiful Gower Coast. 122, King Edward's Road, Swansea, the comfortable home of Mrs. May Llewellyn (née Jeffreys), adjacent sandy beach and promenade, central all parts; large Elim Church; few vacancies; August and September; bed and breakfast. C.274

Weston-super-Mare.—Quiet, well-appointed Guest House; attractive position on level ground adjacent sea; bedrooms, hot and cold water, Slumberland mattresses; excellent catering; comfortable. Mrs. Hilton, Beachlands, Uphill Road. Telephone: 601. C.245

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.277

SITUATIONS VACANT

Wanted.—A Christian sister aged 60 or over to companion a widow and help with light duties. A good home for anyone lonely or a widow. Box 9, "Elim Evangel" Office. C.276

DEDICATION

Curtis.—Clive Stephen dedicated at Elim Church, Sparkbrook, on Sunday, June 5th. Born May 9th. A brother for Audrey.

Pemberton.—Sharon Joy dedicated at Elim Church, Sparkbrook, on Sunday, May 1st. Born April 17th.

MARRIAGE

Pullen: Beazley.—On July 30th, Elim Church, Leyton, by Pastor J. J. Way, Michael John Pullen, to Ruby Georgina Mildred Beazley. Both Crusaders.

WITH CHRIST

McDowell.—On July 19th, Mrs. Margaret McDowell, aged 86, member of Elim Church, Portadown. Funeral conducted by Pastors R. Reid, R. J. George and Mr. J. Copeland.

Overy.—On August 2nd, James Charles Overy, aged 82 years. Funeral conducted by Pastor George Backhouse, assisted by James Kirby (British Sailors Society, Lowestoft).

Watt.—On July 29th, Mrs. M. Watt, for many years a faithful member of Elim Church, Newtownards. Funeral conducted by Pastor R. R. Taylor.

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