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THE

Elim Evangel

Vol. XXXIV. No. 11.

THREEPENCE

MARCH 14TH, 1953.



Picture taken at the Elim Sunshine Corner Party, Bradford. About 120 attend these meetings each week, and some of the older boys and girls are now taking an interest in the Crusader meetings. Pastor J. J. Morgan (centre of group) writes to say that a number of decisions for Christ have been made amongst the 12-14 age group. Pastor Morgan is well known for the lead he takes among the children, and this splendid group is evidence of the good work resulting from such aggressive leadership.

TEXT FOR THE TIMES

“He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.”
—Proverbs xvi. 32.

Christian Robbers

By PASTOR I. R. MOORE (Elim Church, Yeovil).

THE TERM "Christian Robbers" is a paradox. Many will say, "Impossible!" If you continue as a robber you cannot be a Christian. If a Christian, you cannot continue as a robber. "Thou shalt not steal" is one of the commandments to those under the Law. It has certainly not been revoked to those under Grace.

God declared through Malachi that He had been robbed by those who withheld from His treasury that—or part of that—which His Word demanded: the tithes and offerings of His people. Please note, it was the **chosen** nation that were under this obligation.

How often people glory in the words of Peter, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . which in time past were not a people, but are now the people of God" (I. Pet. ii. 9, 10). The New Testament puts an obligation on the **chosen** ones no less definite than the Old Testament. "As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let **every one of you** lay by him in store, as God hath prospered him" (I. Cor. xvi. 1, 2). Regular, systematic, proportionate giving to the Lord's work is a requirement by God; tempered with words of grace, 'tis true, but as explicit as any word under the law.

How much easier and better the work of God would be if all the family paid up regularly. How much more the Gospel could be extended and advanced. Appeals that are so embarrassing to some, both on and off the platform, could be dispensed with.

The proportion of the income is questioned by others. The word "tithe" means a tenth part. God refers to tithes and offerings in Malachi. Here again the question of being "under grace" comes up; but can people with greater vision, greater blessing, greater privileges give less than those without them? Again, some will say there are special circumstances why certain people cannot tithe; but God is able to meet special circumstances and to answer prayer for each and all, even for those with low incomes. However, it would seem that the lack is more often on the part of those with good incomes.

Everyone could find an excuse as to why the gifts should go elsewhere than into the local assembly: a relative in the ministry, an interest in this and that work, etc., but where we have our fellowship, our food, and our freedom is the **right** place, and we have no excuse to contribute elsewhere. To say the least, it would be foolish for the people of Yeovil to send their money to twenty other places, and folks from twenty other places to support the work here, which would be the case if all did it. This of course also applies to non-members who attend any particular assembly, if they are members of the Body of Christ the obligation is upon them, and to deny it, or withhold, is to rob God.

Neither does absence from the assembly relieve of the responsibility whether it be for sickness, duty, mere petu-



lance, or just slackness. Every week has a "first day" and every week a pay day. Moreover, it is God who says, "Upon the first day of the week let **every one of you** lay by him in store, etc."

Some wonderful theories are produced to try and get around this question of our financial responsibility. But when all is said and done, the fact still remains that God regards the withholding of that part of which we are only stewards, as **robbery**. It is by the standard of His Word that we shall be judged. How glibly we say that sinners will be judged by God's Word. "Thou therefore that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" (Rom. ii. 21). Are we to be "saints" where the blessing is concerned and "sinners" where the responsibility touches us?

Before concluding, let me say how greatly the many faithful ones are appreciated by those who are responsible to see that the work of God is kept going, free of debt, and above reproach where the business side of affairs is concerned. The Word spoken through Malachi will mean much to you: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts. . . . And I will rebuke the devourer for **your** sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed" (Mal. iii. 5, 11, 12).

In other words, God is on your side.

Next Week's "Elim Evangel"

will contain a special article:

SHERIFF TAKES CHRIST INTO FIGHT AGAINST CRIME

Tell your friends about our official magazine

Home Missions

OPENING OF ACCRINGTON CAMPAIGN

The following newspaper report is condensed from a column in the *Accrington Observer*:

Revivalists Make the Rafters Ring

Over 200 at First Meeting

IF the beautifully ornate ceiling of Accrington Town Hall conceals beneath its decorative artistry, ancient and time-seeded rafters, they can assuredly have never rung more roundly than they did last night.

It was the inaugural meeting of a Revival and Healing Campaign in Accrington, and well over 200 people attended to join in singing and prayer. There were quite a number of infirm people among the congregation, many of whom walked only by the aid of sticks.

In a short address, Mr. Matthew commented that there had been a great deal of discussion recently about healing.

A remarkable personal testimony was also given by Mr. Matthew himself.

"I myself have been stricken with infantile paralysis. I was given up by the doctors. My wife was informed. But the power of prayer completely delivered me," he declared.

The inaugural meeting concluded in a most moving manner. To the subdued accompaniment of the piano, the congregation softly sang with heads bowed in prayer.

The voice of Mr. Matthew rang clear through the hall:

"How many of you will accept Christ?"

"If you will raise your hands?"

One hand went up here, another there, both young and old, man and woman.

Whilst heads were still bowed, Mr. Matthew counted 32 upraised hands.

Previously he had claimed that wherever they had been they had packed every hall before the campaign had concluded. He claimed they would do that at Accrington.

LURGAN CAMPAIGN

By S. Sewell

The campaign at Lurgan conducted by Pastor A. Wilson and the Pentecostal Revival Musical Team was much blessed of God. Meetings during the first week were held in the Town Hall which was packed: on Sunday nights many were unable to get in. One hundred and fourteen decided for Christ, including the writer's two daughters. The following meetings were held in the Elim Church. Never have we had such crowds and many were turned away on Sunday nights.

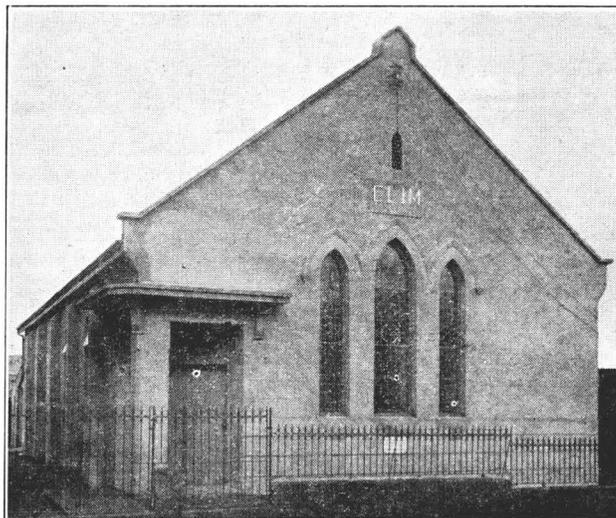
About 230 decided for Jesus, and many people testified to God's healing power.

One man was saved, on the last night of the campaign, for whom we have prayed many years. The last Saturday night saw thirty-four converts baptised in water by Pastor J. Smith. During the last week the new minister, Pastor G. Harpin, was introduced by Pastor Smith.

The Mission finished on a high note, and the final

Sunday, February 22nd, we had the pleasure of seeing about twenty give their hearts to Jesus.

We do praise God for His most wonderful blessing on this great campaign and we are looking to Him in the future for continued blessing on Pastor Harpin's ministry.



Elim Church, Lurgan

GREAT REVIVAL MEETINGS EASTER MONDAY

TRAFALGAR SQUARE at 11 a.m.

Speakers include: **Pastors J. J. Morgan and T. W. Walker.**

Convener: **Pastor Douglas B. Gray.**
United Elim Male Voice Choirs

ROYAL ALBERT HALL, 3 and 7 p.m.

(Musical Programme from 2.30 and 6.30 p.m.)

Speakers: **Pastors P. S. Brewster (President), and W. Cantelon (U.S.A.).**

Soloist: **W. Llewellyn Bell.**

During the evening service, Mr. Cantelon will paint in oils a large picture of a Bible scene.

DIVINE HEALING SERVICE IN THE AFTERNOON

Massed Youth Choirs and London Crusader Choir
directed by **Pastor D. B. Gray.**

Refreshments on the premises.

Cheap Railway Tickets. Parties of eight or more travelling together, and returning the same day, may obtain return tickets at one and a half times the single fare, provided application is made before the day of travel. Excursion tickets may be obtained at cheaper rates from many stations; enquiries should be made locally.

Coach Travel. Bookings of Special Coaches should be made immediately. Please arrange for them to arrive in time for the Trafalgar Square meeting.

Secure your tickets NOW—

Reserved Seats. Tickets for Reserved Seats may be obtained at 2/6 per meeting, from Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4. Enclose stamped addressed envelope with remittance.

YOU MUST NOT MISS THESE MEETINGS!

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EDITORIAL

BRITISH M.P. QUOTES PAUL

The upward spiral in the cost of living, with wages chasing prices (or is it prices chasing wages? Perhaps our city columnists will one day solve the problem for us), has provoked comment from the distracted housewife with her rapidly diminishing purse, to the M.P. floundering amongst his violently-worded correspondence. Some blame the Government—whichever happens to be in power—for failing the people; others blame world conditions generally; anti-Communists blame Communists and Communists blame Capitalists; even the common man is all at sixes and sevens, blaming first the unions and afterward the working man himself. Only one thing seems certain in all the confusion: nobody really knows the true cause of our dilemma. Meanwhile prices and wages continue to soar and the rumbling of discontent grows daily more ominous. Man is incapable of effecting economic salvation by his own ingenuity.

It is somewhat refreshing in all this medley of voices and articles, to find a member of Parliament quoting the words of Paul in a letter to the Press. It shows at least a recognition for the wisdom of the Good Book. Waldron Smithers, M.P. for Orpington, writes of the need for leadership and discipline, of the need to produce more goods without increased overheads, and of the need to put our duty to God first in our lives. He quotes the words of Paul to the Thessalonians: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II. Thess. iii. 10).

Now this question of leadership lies at the root of many present-day problems, not only in secular matters, but within the purview of Christian witness. And protagonists of political theories need to remember when tempted to deprecate the Church, that "from the 9th to the 14th centuries the Church was wholly responsible for the pioneer work of education in this country." It was not

until 1833 that the State became concerned about the schooling of our children. The same is true of the healing art. "The Church founded the hospital system of England." In 1080 the Archbishop of Canterbury founded the first two hospitals. St. Bartholomew's Hospital was founded in 1102, and its chapel is still a parish church. St. Thomas's Hospital was founded in 1213 by Richard, Prior of Bermondsey.

Politicians and moralists have made it clear within the last half century that they are of the opinion that the work of improving the younger generation is their concern, and have opened various clubs and societies with this end in view. They have no qualms about taking the young folk from the Church, as they now look upon this as a redundant institution, fit only to preserve certain religious traditions. But things have not worked out according to plan: waning interest in Sunday Schools has been coincident with increasing crime. Children who are not brought up in Sunday School are all too often brought up in court. True spiritual leadership has gone and confusion is the result, with all the horror that it envisages for days yet to come.

Maybe the loss of leadership is partly the fault of the Church itself. Energy has been wasted in internal struggles which should have been directed to the objectives implicit in the command of Christ, "Feed My lambs." Hesitations do not make for progress and are unattractive to vigorous young bloods. "So many Christians are woolly and confused in their thinking," wrote Leslie J. Tizard, B.A., B.D., B.Litt., "and one gets the impression that they have not seriously tried to think out the thorough application of Christian principles to any single issue of life. Contrast the definiteness of the Communist. He knows exactly what he wants and how he means to get it, given half a chance."

In our visits to churches in many parts of the country conducting Youth meetings, the Elim Youth Committee have found that given aggressive leadership, young folk respond to Christian training. Methods and means are but secondary to this great asset. It has been demonstrated in the international sphere; it can be proved in the moral sphere.

We have got to serve if we are to succeed; this is the thought behind Paul's words. But people do not serve unless they have life in its true perspective. To refer to the M.P.'s letter again: "Recovery and success depend upon each individual putting, of his own free will, his duty to God and his neighbour—in that order—first, and his own so-called rights third." God first is not a recommendation we often hear from the lips of politicians, but it is fundamental to recovery, and to the full enjoyment of life.

If God is left out of our affairs there is no alternative but the dread nemesis of total disaster.

Thought for the Week

Worry is the advance interest you pay on troubles that never come!

Focus

on the Churches

PROGRESS AT CLAPHAM

By H. G. Troughton

God's power has been very much manifested these last few weeks in the healing of many bodies. We are reminded by our



Pastor F. Hodge

Pastor that we need not go to other lands to see miracles, they are happening before our eyes.

Just recently our young people from Sussex Road paid us a visit with their silver band.

At our Annual Fellowship meeting the Secretary's and Treasurer's reports showed that we are in a fairly healthy position.

Several improvements are evident, among them being a prayer meeting preceding the Sunday evening service.

The "Christian Rendezvous" which takes place on alternate Sunday evenings is greatly enjoyed. Numbers are growing rapidly in the Tuesday Night prayer meeting, the Crusaders and the Sisterhood.

KNOTTINGLEY'S BEST YEAR

At the Annual Meeting, preceded by the Fellowship Tea, it was reported that collections were the highest in the history of the church. All commitments were met and a good surplus remained. This is the second year in succession that this has been attained. The Sunday School report showed that the School had been in the first ten in the National Scripture Examination, and was in a sound financial position. Workers in all departments were thanked for their co-operation by Pastor Gee.

BLESSINGS AT SHEFFIELD

Blessing has been experienced by the Sheffield Assembly during the ministry of Pastor and Mrs. L. V. Tiller. The truths of the Bible were revealed in the light of Eastern customs.

Despite heavy snow and winds the meetings were well attended.

BAPTISMS IN THE SPIRIT

The members of East Ham are praising God for past weeks of real blessing. Six received the baptism of the Holy Ghost, and on Sunday night one man surrendered to Christ.

HEALINGS AT EASTLEIGH

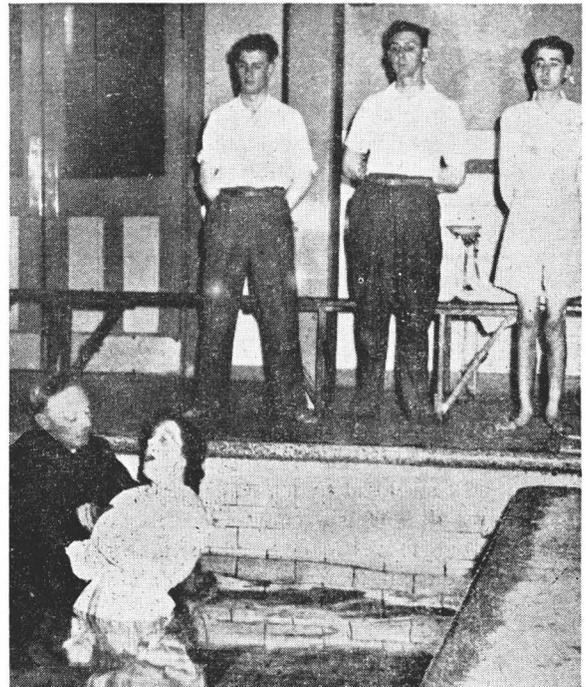
The work in this Elim centre continues under the blessing of God. Pastor J. W. Denton writes: "When the

Lord healed my eye, one dear soul of 80 who was due to undergo an eye operation, stopped the treatment she was receiving. God has healed her; she went to the hospital and was sent home again in three days! Another left off glasses and can see very well. Lt.-Comdr. MacMillan was healed of internal pains."

STEADY GROWTH AT MOTHERWELL

The Elim Church in Motherwell is a ten-months-old baby, but it certainly is a healthy one! It is growing in a most encouraging way. For the past few months now the hall where the services are held has been getting filled every Sunday evening. Testimonies to Divine healing have been given, the most outstanding being that of Mrs. Jackson, who was instantly healed after leaving hospital incurable. Just over 100 people have signed membership cards, and the Sunday School has an average attendance of one hundred and twenty five children. The third baptismal service was held the other Sunday evening in Motherwell swimming baths. Some six hundred and fifty people packed the building when another 20 men and women were baptised by Pastor A. Tee's father.

Ten hands were raised for conversion at this great



Baptismal service in progress at Motherwell Baths

service, the diving board was the pulpit for the evening. The Crusader choir has now almost fifty voices, and sings each Sunday, and a newly-formed orchestra is well under way.

Do You Study Your Bible

with the ELIM BIBLE COLLEGE
CORRESPONDENCE SCHOOL?

Write at once for particulars to the Secretary,
E.B.C.C.S., 20, Clarence Avenue, London, S.W.4

THE PROBLEM of human suffering has exercised the minds of great thinkers from time immemorial, but all human philosophies break down pathetically in their struggle after some satisfying solution. The Bible, however, throws a flood of light upon the poignant mystery of pain. In the book of Job we have a classic treatment of this profound subject. It presents suffering from three aspects.

I. SUFFERING IS RETRIBUTIVE.

The book introduces us to a remarkable personality. Job was a man, we are told, who was "perfect and upright"; that is to say, he was morally blameless in his conduct and conversation. And the secret of his integrity is given in a further revealing phrase: "he feared God and eschewed evil." Inwardly fortified by fellowship with the Eternal he was made strong to overcome the insidious temptations to sin. Thus we behold a man, living in the early dawn of civilisation, not sinless, but according to his light, morally blameless.

On the material level Job was greatly blessed; he was rich in property, lands and cattle. He was also the father of a large and prosperous family. There was little else this man could desire. Then disaster like a mighty avalanche rushing down the steep mountainside, uprooting trees and scattering destruction in its relentless fury, struck him with frightening rapidity. In one day all his property was swept away, and all his children died in one dreadful catastrophe. He arose in the morning the richest and most envied man in all the East; he sat down in the shadows of evening a childless pauper. The book describes him sitting alone upon a heap of ashes, a poor broken man with not so much as a gleam of light to explain the reason for the dark tragedy which had so mysteriously befallen him. He knew that he had been loyal to Jehovah, and failed to understand why all this had come. To his wife it looked as though God had deserted them, and that there was nothing left to which they could cling. She advised Job to renounce his faith in God and die.

Three of his friends, Eliphaz, Bildad and Zophar, hearing of his sad plight, came to commiserate with him. They were doubtless good men, but they had the idea—still all too common—that suffering and misfortune come as the result of personal sin. His changed appearance deeply moved them and their heartfelt grief found expression in tears. For seven days they sat with him in silence, not uttering a word, until Job himself addressed them. Whatever we may think about these men afterwards, their conduct here was indeed commendable.

It may be recalled that when Thomas Carlyle lost his wife he received a visit from his friend, James Anthony Froude. They sat together for an hour and no words were exchanged between them. Next day Froude received from the heart-broken sage a note thanking him for his understanding sympathy and the comfort it brought. The silence was more eloquent than words.

Why do they

"Lo, here is my signature, let thy

By Pastor H

The explanation they gave was born of their satisfaction with their limited philosophy of suffering. All they said was true, but they did not state the whole truth, and their interpretation of the tragedy was not applicable to Job's case. They attributed Job's sufferings to secret sin in his life. They argued that his sufferings were retributive. Job earnestly and eloquently protested his innocence, but they persisted in their conclusion. Zophar's words summarises the thoughts of the three men: "This is the portion of a wicked man from God, and the heritage appointed unto him by God" (Job xx. 29). Job knew that his purposes and aims were right, and he refused to admit that secret sins were the cause of the dire things which had come upon him. Finally, in chapter xxxi. he gives his explicit answer to the line of argument adapted by his friends. In a carefully prepared statement, Job affirms his innocence. He had not sinned personally (i.—xii.); he had not wronged his fellowmen, (xiii.—xxiii.); he had not wilfully sinned against God, (xxiv.—xxxiv.); and signing his solemn oath of innocence he demanded a definite indictment. He had nothing more to say to his companions and the four relapsed once again into silence with the mystery still unsolved.

That suffering and affliction are sometimes the direct result of personal sin and wrong-doing cannot be denied. It is an inexorable law that "Whatever a man soweth, that shall he also reap" (Gal. vi. 7). In such a case it is not difficult to see some connection between our offence and its outcome, although the suffering incurred often seems far to outweigh its occasion. But we must not infer that all sickness and suffering are the result of personal failure.

II. SUFFERING IS EDUCATIVE.

Another friend appears on the scene. Elihu took a hand at trying to provide a satisfying answer. His philosophy was wider than that of the others. He argued that God is leading man to some higher plane of life and by the process of suffering he gains clearer light and so a fuller life. This is also true. We know that God overrules suffering for the spiritual educa-

ash heap. Words without knowledge add suffering and anguish to pain.

Observe what God did. He called Job away from discussion and argument with man, and away from solitary brooding over his own thoughts. He brought him into His own immediate presence. And even there He gave Job no explanation, but He unveiled to him His glory. This vision inspired confidence in the character of God with regard to experiences which are not explained. There are many of God's children who walk in shrouded paths with broken hearts and bleeding feet. They wait through sleepless nights for the light that does not come. God has written the history of Job for their comfort and encouragement. **Job triumphed through faith.** He trusted although he could not trace the hand of God in his affairs: "Though He slay me, yet will I trust Him" (Job xiii. 15). As our Lord Jesus Christ hung upon the cross Satan was permitted to strip Him of everything—everything except two words—"My God!" **By faith** He triumphed, and the way of faith is the path we all must tread if we would join the illustrious company of overcomers.

But God has unfolded the reason for Job's afflictions to us. Not for himself did he suffer. His pains were not penalties for wrong-doing. They were not primarily chastenings for correction, although they were mercifully overruled for his highest good. The soul of this godly man was a battleground between heaven and hell. Satan slandered Job to God. He sneered at his religion, alleging that Job was merely serving God for what he could get, and so God who knew that His servant was perfectly sincere in His service, allowed Satan to remove all the things that he said were necessary to his loyalty. Suffering then in Job's case was a mark of honour conferred. His afflictions were vicarious. He was chosen to suffer for the glory of God and for the sake of posterity. The Cross is the supreme example of vicarious suffering. In a unique sense, of course, Christ suffered, not for Himself, but for our eternal salvation. And in that Cross God was perfectly glorified and Satan decisively conquered.

God's choicest saints are selected for this high honour of bearing affliction for the furtherance of His purposes in the earth. In ordaining Saul of Tarsus to the Christian ministry, God said, "I will shew him how great things he must suffer for My name's sake." Paul, commenting on this purpose, says, "I rejoice in **my sufferings for you**, and fill up

(Continued on page 129)

odly Suffer ?

answer me" (Job xxxi. 35, R.V.)

NON-HAYNES

tion and highest good of men. He uses Satan, calamity and sickness as His instruments in creating character and making men partakers of His holiness. Affliction does not automatically make us holy, but if we rightly receive it God will sanctify it to us. Fire removes from the ore only that which detracts from its highest value. The fires of testing remove only those things which sully the holiness of our lives. "All chastening, considered in the light of the immediate present, seems to be fraught not with pleasure, but with pain; but in the long run it yields a harvest of peace to those who have been disciplined by it, a harvest of righteousness" (Heb. xii. 11, Way).

The Divine purpose in chastening is always for our profit, but the issue of discipline depends entirely upon the spirit in which it is received. According to Hebrews xii. it is possible to **despise** chastening (v. 5). by rebelling instead of submitting. This attitude results in a hardening of the heart and dark despair. We may **faint** under it (v. 5). We faint because we forget that He who has permitted the trial is with us in it to carry us through. God's desire is that we should receive chastening with **submissive** wills (v. 9); and exercised minds (v. 11). To surrendered hearts the results are fourfold: holy characters, peaceful minds, fruitful lives, righteous conduct (vv. 10, 11).

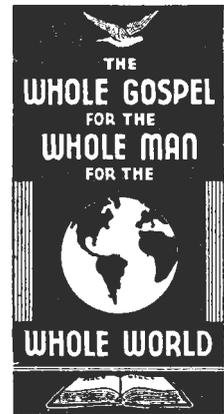
III. SUFFERING IS VICARIOUS.

But even Elihu's interpretation of Job's problem was not the whole truth. God intervenes and speaks out of the whirlwind. He charges Elihu and the rest with darkening counsel with words. The theme was too great for them. It is comparatively easy to weave some pretty theory about the problem of pain, but it is cold comfort for a sick pauper sitting on an

OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. THOMAS (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .



INDIA

INDIAN HARVEST FESTIVAL

Miss M. B. Ewens.

In the absence of the missionaries, the Indian Christians have continued to carry on with their services and Bible classes, and Miss Ewens on her return was encouraged to see what was being done. The missionaries realise the importance of training the national Christians so that they may take the responsibility of Church leadership, thus freeing the missionaries, and enabling them to move on with the Gospel to new areas. Miss Ewens writes: "It is indeed a great joy to me to be back in Dudhi again. This happens to be my fourth Christmas spent in this Christian community. I prayed much before and since returning that the Lord Himself would direct my goings in His paths, and make both His will and ways clear to me. In between my unpacking, the Christians came along to welcome me back. They said, 'We have been praying that the Lord would send you back, and here you are, Praise the Lord!' It was good to have such a hearty welcome from the women-folk. The leader of this indigenous Church asked me to give the message at the morning Breaking of Bread service and in the presence of the congregation, and in their name, welcomed me back into their midst with a few appreciative remarks.

"Next Sunday is the Harvest Festival. The church is not decorated with fruit and produce as is done at home, but the head of each household—it may be a man or a woman—enters the church with a wicker basket or a winnowing fan, bearing rice, wheat, lentils marrows and other native-grown vegetables, and proceeds to pour the offering on to the varying heaps placed on the cement floor on each side of the pulpit. The Church deacons are responsible to see that the offerings are correctly weighed and priced, after which everyone is free to purchase what they wish. This time the money realised is to be used to whitewash the church inside and out.

"The Church Secretary said he would like to have the Boys' Bible Class restarted if I were willing. This was a definite answer to prayer, that I should be asked to do this, rather than that the suggestion should come from me. Two lads who were in the class last year are now in varying ways helping forward the Gospel with Pastor and Mrs. Law on their new station. A third lad has received the baptism in the Holy Ghost. It is a grand work to be able

to minister the Word to these young men, so I have restarted the Bible Class; two teachers divide the remaining boys and girls into two classes in the church, and another class is held on the verandah outside where Miss Wriglesworth has her dispensary. It is grand to see how two of these Christian women have been endeavouring to keep the classes going in the absence of Miss Wriglesworth."

NATIVES HEAR GOSPEL FOR THE FIRST TIME

Miss C. Paint.

Miss Coralie Paint, now back on her station following her furlough finds many open doors for proclaiming the Gospel. She will value the prayers of our readers as she continues her work.

"What a privilege it is to be servants of the Living God, and to be entrusted with the message of reconciliation. We are seizing every opportunity of delivering this message to the people: in many cases it is the first time they have heard the Good News. Continue to pray for God's blessing upon the work in the Sunday schools. We have started one here for the educated children, and we have been encouraged to see doctors' children and others coming along regularly each week. Most of these are from Hindu homes, but praise God for the influence of a little child. We visited one such home yesterday, and were thrilled to see what God had done in inclining the mother's heart to listen to the Word of the Lord. Formerly, she would not even listen, and thought that there was nothing to compare with the Hindu religion—now she sings Christian hymns which her children learnt in Sunday School. Pray that many of these families will be won for Jesus.

"It was a joy to renew contacts with former patients and to find them still in love with Jesus, and wanting to listen to more news of what He has done and is doing. Two of these have recently brought little gifts of money for the Lord's work, as they themselves have been blessed in answer to prayer.

"Recently, we spent sixteen hours in one Hindu home where we had a difficult midwifery case. Praise the Lord, He answered prayer, and they now have a little son. Best of all, this home is now open for the preaching of the Gospel, and last week we ministered to twelve women and as many children. Please pray also for a little group of Mohammedan women who come to the dispensary—per-

(Continued on page 129)

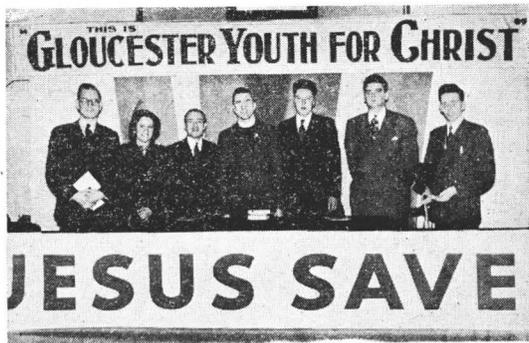
ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



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



Picture taken when Pastor Ken Matthew took part as guest speaker at the Gloucester Youth for Christ. Pastor G. Canty, an active worker at these rallies, is also in the picture.

NORTH-WEST PRESBYTERY YOUTH RALLY AT HALIFAX

By Hazel Harpin

In spite of wintry conditions, well over 400 people gathered for the Youth Rally in the Halifax Church.

Coaches came from Leeds, Huddersfield, Wrenthorpe, and Knottingley, and visitors from Sowerby Bridge, Wakefield and other places helped to swell the congregation.

Enthusiastic singing was led by the Youth Commissioner, Pastor L. E. Lambert, who convened the service.

The “Witness Box” proved an interesting and humorous feature of the service, when young people from various churches gave evidence of their faith and satisfaction in Jesus Christ, in response to questions put to them by Pastor Biddle.

Teams from Bradford and Halifax took part in a Bible Quiz. The Question-Master was Pastor Gee. Halifax team won by 10 points to 8.

A United Youth Choir of over 100 voices brought blessing to the service as they sang.

Our guest speaker was Pastor A. A. Biddle who brought an uplifting message, and as the service drew to a close we could not but re-echo the words sung by the united choir, “Thine be the Glory, Risen, Conquering Son!”

BRIXTON SUNDAY SCHOOL

By Bernard Norris

On February 8th we held our prize-giving, when we had as our special speaker Pastor H. W. Greenway.

The whole school numbers about 30 scholars, and many of them received a prize. The parents who came enjoyed



the energetic messages as much as the scholars, one of whom was the speaker's son.

One could not help thinking though, that the people who deserved prizes received none. I refer to the teachers who have the **task** of teaching five different classes, ranging from senior to primary, in one hall only about 25 feet by 45 feet. Can you imagine what it must be like, and yet the school is gradually growing.

If you are working under ideal conditions—press onward, and if your school meets in cramped quarters—take heart and work harder.

WHY DO THE GODLY SUFFER? (Continued).

that which is behind of the afflictions of Christ in my flesh **for His body's sake**, which is the Church” (Col. i. 24). So God has a purpose in every pain He permits us to feel. There is nothing fortuitous or capricious in His dealings with His own. As the potter moulds the clay, his skilful hands are not working at random. Every touch has a purpose. They are working out a pattern. The objective of the potter may be obscure to us, but it is plain to Him, and here we can rest. “God IS love,” and the varied circumstances of life are interpreted in the light of that conviction. In God's tomorrow we shall have some strange and glad surprises.

OVERSEAS MISSIONS (Continued).

haps one or two of them come for medicine, but the others come to hear stories of the Lord Jesus Christ. Some of you will remember the little Mohammedan girl who made the fans that are shown in the Missionary Exhibition at home. She is going on with the Lord. When staying with her married sister in another village recently she and her sister were able to sing and witness to the other women there. God grant that we may so teach them that they will be able to teach others. There are many open doors, but labourers are still few. We need Indian workers here in Dehri—Biblewomen who will be able to reach the village women.”

**HAVE YOU GOT YOUR CHOIR MUSIC
FOR THE EASTER MEETINGS YET?**



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor J. A. Wright.

SUNDAY, March 22nd. Mark xii. 1-12.

Love's last appeal (v. 6).

View here the patience of God. In spite of their centuries-long rejection of His messengers, He kept on sending. See the increase of evil; "beat" . . . "stoned" . . . "killed." The perplexity of God, "What shall I do?" (Luke) and His great resolve. "I will send My Son." To refuse Him is to refuse everything, for He is all God is. In Him God bares His heart. If that doesn't move men nothing will. "They will reverence My Son." But do they? All was fulfilled within three days.

MONDAY, March 23rd. Mark xii. 13-27.

"The God of Abraham" (v. 26).

Then He is the God of separate individuals. He bears a personal relationship to each of us: "He careth for you"; "The Son of God loved me." He is also the God of differing personalities. Think of these three: Abraham, the man of faith and action; Isaac the meditative, quiet and retiring; Jacob the man of ambition and power. And He is the God of succeeding generations. Reflect on the long space of time between the call of Abram and the death of Jacob. Linked with Him we are immortal, for He is "the God of the living."

TUESDAY, March 24th. Mark xii. 28-44.

On the threshold (v. 34).

"Not far," but not "in." It may be said in all charity that some are "far." They never name the sacred name except in blasphemy, nor do they ever bow their knees before their Maker. They are hostile and indifferent. Thank God that some are "in." With all their weaknesses they have come to Him and He has not cast them out. But some are like this scribe, devout and good, "Not far." but how perilous is their position. The ship that sailed the seven seas may be wrecked in the harbour-mouth!

WEDNESDAY, March 25th. Mark xiii. 1-13.

"These great buildings" (v. 2).

The Rabbis said, "The world is an eye, the ocean the white, the earth the coloured part, Jerusalem is the pupil, and the Temple the image of God mirrored in it." What a wonderful structure! The original cost was about £1,000,000,000. Read of its building in I. Chronicles. It was reared on the site where Abraham offered Isaac on Mount Moriah. This was the third, built by Herod, the others by Solomon and Zerubbabel having been destroyed by repeated invasions. Jesus here foretells its end, which happened in the siege of Titus, A.D. 70. Contrary to the Roman General's orders, a frenzied soldier threw a burning brand into the interior and all was lost.

THURSDAY, March 26th. Mark xiii. 14-27.

"After that Tribulation" (v. 24).

How great must have been the sin of God's ancient people in their rejection of His Son that this Great Tribulation (Matthew) should come upon them. Great in its duration as well as in its intensity, since it has lasted nearly two thousand years—the entire Church age. Now, following the terrible Nazi persecutions there are signs that Russian Communism is about to follow their leading. But the coming of Messiah will end their sorrows. Then they will say, "Lo this is our God; we have waited for Him, and He will save us" (Isa. xxv. 9).

FRIDAY, March 27th. Mark xiii. 28-37.

"Ye know not when" (vv. 32-33).

The uncertainty re our Lord's return. He would have us **desire** and expect, but not to define when. How many have disregarded His words and foolishly fixed dates, proving themselves false prophets. The event is sure, but the time uncertain. Even our Lord Himself did not know it! This combination of knowledge and ignorance is best for us since it stimulates our minds to eager anticipation and patient hope, yet does not quench reverent enquiry.

SATURDAY, March 28th. Mark xiv. 1-16.

Tell this everywhere till He comes! (v. 9).

The key-note of the Christian life. Love's extravagance at white heat! A shattering sound as the lovely vase is broken and its contents poured upon Him. Lavishly and recklessly she gave, though some thought wastefully, but they were wrong, dead wrong. He was God's alabastron, soon to be broken for the world's anointing. Is our response to that lavish love to be "the nicely calculated less or more"? Let us throw away the stoppers today. Hallelujah!

PLEASE PRAY:

For a believer whose fingers are affected (Forest Gate); for a brother in hospital with cancer (Hornsey); for a young man who is going blind, and for his wife suffering from arthritis (Guildford); for the Elim evangelistic campaigns; for the Easter Monday meetings in Trafalgar Square and the Royal Albert Hall; for all Elim publications.

ANONYMOUS GIFTS

We say "Thank you," in His name to those who have so kindly sent the following anonymous gifts:

Elim Missionary Society: C. H., Salisbury, £1 10s.; Croydon, £2; Ex-Clapham Crusader, £1.

Work in Prisons: Wells, £2.

Elim Bible College: (per J. T. Bradley), £10; Clapham, £10.

Work in General: Huntington, £3; "A Friend," per E.P.Co., £2.

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

COMING EVENTS

ACCRINGTON. Now proceeding. The Town Hall. Revival and Divine Healing Campaign conducted by Pastor Ken. Matthew and Party. Suns., 3, 6.30, and 8. Week-nights (except Fri.), 7.30. Weds., 3.

BECONTREE. March 21, 23. Elim Pentecostal Church, Green Lane. E. London Revival Rally. Speaker: Pastor C. Brookes. Male Voice Party. Sat., 3 and 6.30. Mon., 7.30.

BELFAST. March 22-April 5. Bethesda Elim Church. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Musical Team.

BRIXTON. March 21-25. Elim Church, Milstead Street (off Blenheim Gardens). Revival and Divine Healing Campaign conducted by Pastor E. W. Francis. Sat., 7.30. Sun., 11 and 6.30. Mon. to Wed., 7.30.

CHELMSFORD. March 14. Elim Pentecostal Church, Mildmay Road. Youth Conference for Teachers and Workers. Subjects introduced by Pastor J. Nelson Parr. 3.30 and 7 (Cups of tea).

CHELMSFORD. March 19-22. Elim Pentecostal Church, Mildmay Road. Elim Missionary Exhibition. Speakers: Pastors J. Williams (S. Rhodesia), D. C. Lewis (India), G. H. Thomas (Missionary Sec.), and Miss Wriglesworth (India). Thurs. and Fri., 5 to 9. Sat., 3 and 7.30. Sun., 11 and 6.30.

CHRISTCHURCH. March 28, 29. The Town Hall, High Street. Youth for Christ Rally. Speaker: Pastor H. W. Greenway. Sat., 7. Sun., 6.30 and 8

COLERAINE. March 1-15. Coleraine Town Hall. Revival Campaign conducted by Pastor A. Wilson, assisted by Pentecostal Musical Team. Every night at 8 (except Sats.).

EALING. March 29-April 2. Elim Church, Northfield Avenue (by Northfields L.T. Stn.). Visit of Pastor W. F. South and J. Atkinson. Sun., 11 and 6.30. Thurs., 7.30.

EASTLEIGH. March 14, 15. Elim Church, Nutbeam Road. Visit of Miss F. Munday to tell of her Miraculous Healing. Sat., 7. Sun., 11, 2.45, and 6.30.

EDINBURGH. March 21-26. Elim Church, Dean Street. Spring Convention. Speakers include: Pastor J. E. Moore. Soloist: Mr J. Roberson. Sun., 11 and 6.30. Week-nights, 7.30.

ERDINGTON (B'ham). March 21-23. Elim Church, South Road. Pastor's Fifth Anniversary. Speakers: Pastor and Mrs. G. K. Steele. Kingstanding Male Voice Choir and other items. Sat., 7. Sun., 11 and 6.30. Mon., 7.30.

FARINGDON. Now proceeding. Corn Exchange, Town Centre. Revival and Divine Healing Campaign conducted by Pastor E. Scrivens and Party. Suns., 3, 6.30, and 7.45 (After-Church Rally). Week-nights, 7.15.

HADLEIGH. Commencing March 21. Elim Pentecostal Church, Oak Road. Revival and Healing Campaign conducted by Pastor L. Barrie. Suns., 11 and 6.30. Week-nights (except Fri.), 7.

HAYES. March 14. Elim Church, Keith Road. Rally. Speaker: F. Roy Cattell. Esq. Soloist: Joan Hall. Chairman: Harry Young. Esq. 7.

LANGLEY. April 5. Elim Church, Mount Pleasant. Visit of Pastor E. C. W. Boulton. 6.30.

LEYTON. March 15. Elim Church, Vicarage Road. Visit of Pastor J. T. Bradley (Dean of Elim Bible College), 11 and 6.30.

LOWESTOFT. March 21-23. Elim Church, Milton Road. Fourteenth Anniversary. Speaker: Pastor Granville Davies. Soloist: Mrs. Peek. Sat. and Mon., 7.30. Sun., 11 and 6.30.

NEWQUAY. March 7-15. Elim Church, Marcus Hill. Youth Campaign conducted by Pastor P. J. Rammell. Sunshine Corner, 6. Youth Meetings, 7.30.

OXFORD. Commencing March 29. Elim Pioneer Campaign conducted by Pastor P. S. Brewster and Party, including Willard Cantelon (U.S.A.). Suns., in Town Hall. Week-nights in Union Hall, St. Michal's Street.

PORTH. March 14-16. Elim Church, Pontypridd Road. Annual Sisterhood Week-end. Speaker: Mrs. A. V. Gorton. Sat., 7. Sun., 11 and 6.30. Mon., 7 (Special Roll Call).

SALISBURY. March 21, 22. Elim Church, Scots Lane. Presbytery Rally. Speaker: Pastor C. J. E. Kingston. Sat., 7. Sun., 11 and 6.30.

SELLY OAK. March 14. Selly Oak Institute, 648, Bristol Road. Presbytery Youth Rally. Speaker: Pastor W. Plowright. Convener: Pastor F. Shadlock (Youth Commissioner). 6.45.

SOUTHEND-ON-SEA. March 24-29. Elim Church, Seaview Rd. Elim Missionary Exhibition. Speakers: Pastors J. Williams (S. Rhodesia), D. C. Lewis (India), G. H. Thomas (Missionary Sec.), and Miss E. Wrigglesworth (India). Sun., 11 and 6.30. Week-days, 3 to 9.

SOUTHPORT. March 14-18. Evangel Temple, Manchester Road. Spring Convocation. Speaker: Pastor J. J. Way. Convener: Pastor E. F. Cole. Sun. 10.45 and 6.30. Week-nights, 7.30.

SYDENHAM. March 22. Elim Church, Southend Lane. Bell Green. Visit of Pastor R. J. Niles. 11 and 6.30.

TRURO. March 21, 22. Elim Church, The Leats. Visit of Pastor Wm. George. Sat., 7.30. Sun., 11 and 6.15.

WORTHING. March 14, 15, 18. Elim Church, Grosvenor Road. Pastor's 21st Ministerial Anniversary. Speakers: Pastor A. J. K. Magee and Rcv. W. G. Channon. Sat., 7. Sun., 11 and 6.30. Wed., 3.30 and 7.30.

ITINERARY BY MR. F. B. PHILLIPS

Mr. F. B. Phillips will visit the following Irish and Scottish Churches to show colour missionary film of South Africa :

March 14.—Edinburgh, 7.30. 15.—Edinburgh, 11 and 6.30. 17.—Glasgow. 18.—Kirkintilloch, 7.30. 19.—Motherwell, 7.30. 20.—Dunfermline, 7.30. 21.—Aberden, 7.30 22.—Aberdeen, 11 and 6.30. 24.—Dundee, 7.30.

EASTER CONVENTIONS

BELFAST. April 5-9. Ulster Temple, Ravenhill Road. Speakers: Pastors F. C. Packer and W. J. Martin. Sun., 11.30 and 7. Mon., 11.30, 3 and 7. Tues., 3 and 7. Wed. and Thurs., 8.

BIRMINGHAM. April 2-7. Elim Church, Graham Street. Speakers include: Pastors E. C. W. Boulton and L. W. Green. Thurs., Sat. and Tues., 7.30. Fri., 11 and 7.30. Sun., 11 and 6.30. Mon., 11, 3 and 7.

BOURNEMOUTH (Winton). April 3-5. Elim Church, Hawthorne Road. Speaker: Pastor A. D. Hathaway, B.A. Fri., 11 and 6.30. Sat., 7.30 (Stainer's Crucifixion by Choir). Sun., 11 and 6.30.

BRIGHTON. April 3-9. Elim Church, Balfour Road, Preston Park. Speakers: Pastors R. George and J. E. Bourne. Fri., 3 and 6.30. Sat., 7. Sun., 11 and 6.30. Tues. to Thurs., 7.30.

CHELMSFORD. April 3, 5, 7-9. Elim Pentecostal Church, Mildmay Road. Speakers: Pastor and Mrs. L. Bell and Pastor D. Phillips. Fri., 11, 3 and 6.30. Week-nights, 7.30.

CLAPHAM. April 2-9. Elim Church, Carfax Square. Speakers: Pastors F. D. Byatt and T. W. Walker. Convener: Pastor F. Hodge. Fri., 11 and 7. Sun., 11, 6.30, and 8.15. Week-nights, 7.30.

CROYDON. April 2-9. Elim Tabernacle, Stanley Road. Speakers: Pastors W. J. Hilliard and C. J. Martin. Fri., 11 and 7. Sat., 7. Sun., 11 and 6.30. Tues., Wed., and Thurs., 7.30.

GLOUCESTER. April 3-5. Elim Church, Millbrook Street, off Burton Street. Speakers include: Pastor A. Longley. Convener: Pastor G. Cauty. Fri., 11 and 6.30. Sat., 6.30. Sun., 11 and 6.30.

ILFORD. April 3-9. Elim Church, Serafton Road. Speakers: Pastors R. Chapman, L. Lambie, and J. Williams (S. Rhodesia). Convener: Pastor A. J. K. Magee. Fri., 7. Sat., 3 and 7. Sun., 11 and 6.30. Tues. to Thurs., 7.30.

ISLINGTON. April 3-5. Elim Church, Lennox Road. Speakers: Pastors A. Lambie, P. J. Rammel, and K. Faulkner. Fri. 11 and 6.30. Sat., 7. Sun., 11 and 6.30.

LOWESTOFT. April 3-9. Elim Church, Milton Road. Speakers: Pastors C. Brookes, R. Fairnie, and G. Croft. Convener: Pastor G. Backhouse. Fri., 11 and 7. Sat., Tues., and Wed., 7. Sun., 11 and 6.30. Mon., 3 and 7. Thurs., 3 and 7.

READING. April 3-5. Elim Church, Waylen Street. Speakers: Mr. W. Booker and Pastor J. Hounsome. Fri., 7.30. Sat., 7.15. Sun., 11, 3, and 6.30.

SOUTHEND-ON-SEA. April 3-5. Elim Church, Seaview Road. Speakers: Pastors J. R. Knight and C. L. Parker. Fri., 3 and 6.30. Sat., 7. Sun., 11 and 6.30.

ST. PETER PORT. April 3-9. Elim Church, Union Street. Speaker: Pastor W. Urch. Convener: Pastor J. F. Hardman. Fri., 11 and 7.30. Sun., 11 and 6.30. Mon., 3 and 7. Tues. to Thurs., 7.30.

TRURO. April 4-6. Elim Church, Foresters' Hall, The Leats, off Castle Street. Speakers: Pastor and Mrs. I. R. Moore. Sat., 7.30. Sun., 11 and 6.15. Mon., 3 and 6.30 (In St. Mary's Hall).

WIGAN. April 3-9. Elim Church, Central Hall, Station Road. Speakers: Pastors W. G. Gilpin and W. J. Maybin, and Sunny Blundell. Fri., 7. Sat., Tues. to Thurs., 7.15. Sun., 11 and 6.30. Mon., 3 and 6.30 (Cups of tea for visitors).

Easter Monday Meetings. See Advertisement for **Royal Albert Hall**.

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **THURSDAY 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.

Bournemouth.—Christian Guest House, 3 minutes sea, buses, shops; highly recommended; Slumberland beds, h. & c., good food, moderate terms. Mr. and Mrs. L. G. Rugg, "Maranatha," 11, Southern Road, Southbourne. Tel.: 48738. C.145

Bournemouth.—Come to "Sunnyside." Homely Christian atmosphere, every consideration; sea 6 minutes; buses and shops 2 minutes; good generous table; good beds. Phone: S/B 45122. 5, Chestnut Avenue, Southborne. Misses H. M. Broomfield, L. Howarth. C.159

Bournemouth.—Happy holidays; homely Christian atmosphere; near sea; personal supervision; h. & c. all bedrooms, interior springs; liberal table. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe; Phone 34714. C.151

Bridlington.—Shalome Christian Guest House. Ideal situation for happy and homely holiday; good reputation; warm welcome and fellowship. Barraclough and Riley, 21, Albion Terrace. Telephone 5276 C.134

Cornwall, Newquay.—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. Phone: Newquay 2526. C.141

Early Holidays.—For early holidays visit **Eastbourne.** Long sunny days. A delightful spring or summer holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. (Phone: 633).

Folkestone.—"Warren Lodge" Christian Guest House, 2 Wear Bay Road; facing sea; good fellowship, food and home comforts. The Lord's people welcome. Mrs. Durling. C.165

Guernsey.—Come and spend your holiday in sunny Guernsey, and book now for bed and breakfast; only 5 minutes from sea. Apply: S. Le Noury, "Cambria," Grande Rocque, Castel. C.164

Hove.—50, Rutland Gardens. Ideal holiday accommodation, nice locality; full board or bed and breakfast; h. & c. basins, gas fires in bedrooms; near sea and shops; moderate. Mrs. Gubbins. Phone: 389101. C.147

Southport.—"Braemar," 42, Promenade. Book your holiday in a first-class private hotel, with Christian fellowship; most central position; cuisine excellent; comfort assured; brochure. Mr. and Mrs. W. Adams. Telephone 4319. C.153

Southport.—Come to the Sycamore Private Hotel, 69, Talbot Street, for a holiday you will always remember; central sea and shops; excellent table; homely atmosphere; personal supervision; television; moderate terms Mr. and Mrs. John Allen. Phone: 56722. C.161

Walton-on-Naze.—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.132

Westcliff-on-Sea.—Central. Holidays in quiet Christian house; full board, or bed and breakfast; all meals Sundays; moderate terms; no children. Write: Miss B. M. Bennet, 16, Ramuz Drive. C.162

Westcliff-on-Sea.—Christian Guest House, central position, close shops, buses, sea; board-residence, bed and breakfast; every comfort; liberal table. Mrs. E. M. Smith, 7, Ramuz Drive. C.163

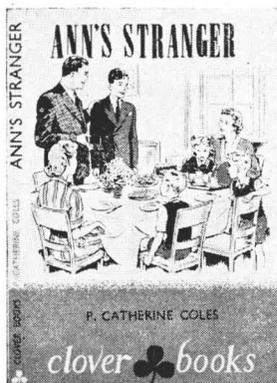
WITH CHRIST

Culley.—On February 12th, Arthur Culley, aged 84, beloved father of Mrs. F. J. Buckingham. Funeral conducted by Pastor T. W. Walker.

Dufall.—On February 20th, Mrs. E. Dufall, aged 84, beloved mother of Mrs. W. Lawes, and member of Elim Church, Eastleigh, passed into the presence of the Lord. Funeral conducted by Pastor J. Denton. "Till He come."

McDowell.—Mrs. Florence McDowell, aged 52, member of Ulster Temple, Belfast; laid to rest Thursday, February 26th. Funeral conducted by the Rev. Mr. Johnston and Pastor J. Smith.

Parsons.—On February 19th, Wallace Parsons, aged 83, usher in the Elim Church, Wells. Funeral conducted by Pastor A. M. Clarke.



clover books

This is a fine new series of books for children of all ages. There are two kinds of "clover books," Bible stories in red covers and fiction in blue covers. These books will meet the great need of good Christian literature for boys and girls at a price you can afford. 64 pages, turned-in paper boards in two colours. Other titles are in course of preparation. The first five titles are now published:

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- No. 2 **MORE FAVOURITE BIBLE STORIES.** By C. Oakden Bales. (Boys and Girls 4-8 years)
- No. 3 **MOSES WAS THEIR HERO.** By J. Calvert Cariss. (Boys and Girls 4-8 years)
- No. 4 **ANN'S STRANGER.** By P. Catherine Coles. (Girls 12-16 years)
- No. 5 **CHUBBY'S FIRST TERM.** By Peter Fraser. (Boys 10-14 years)

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