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THE

# Elim Evangel

Vol. XXXIV. No. 13.

THREEPENCE

MARCH 28TH, 1953.



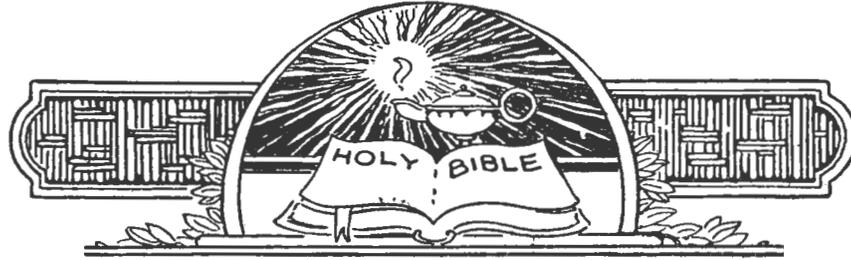
FLAMINGOES AT THE LONDON ZOO

(Photo by Douglas F. Lawson, A.R.P.S., F.Z.S.).

TEXT FOR THE TIMES

“Thou shalt love the Lord thy God with all thy heart” (Matt. xxii. 37).

# BIBLE STUDY PAGE



## “PROPHECY AND RELIGION” (Studies in the Book of Jeremiah)

By **Pastor Herbert E. Ward, B.D.** (Elim Church, Exeter)

### Study No. 2.

#### Subject: **PREDESTINATION AND VOCATION** (Reading: Jer. i. 14-19).

**I**N the book of Jeremiah we have the record of a spoken and a written ministry. When it was written down for us, perhaps by Baruch, the prophet prefaces it with the record of his call, and in so doing revealed to us: (i) The man himself; (ii) The method of Divine working.

There was a great contrast between his call and that of Isaiah: there is no terror, no crushing sense of guilt, only a mental shrinking from the task. The impression that it made upon him was one of predestination and vocation.

The Old Testament view of predestination is quite different from that of the New Testament. It is not to character, fate, salvation—or the reverse—but to service. In other words, to vocation (cp. Samson, Judges xiii. 5; Moses, Exod. iii. 10-12; xiv. 10, 11; even Paul, Gal. i. 15; and Israel as a nation, Jer. xviii). This last reference shows that it is not some arbitrary process of election or irresponsible sovereignty, but that it involves a double freedom:

(a) On God's part to change His decrees for moral reasons;

(b) On man's part to thwart God's designs for Him.

It does not destroy a man's individuality or personality. Jeremiah's career is an illustration of this: he argues against the Divine call, wrestles with the Deity, and even when he yields he expresses his submission in terms that proudly define his own will, almost as though it were in opposition to the Divine will: “Lord Thou hast beguiled me, and I let myself be beguiled, Thou was stronger than I and has conquered” (Jer. xx. 7, Skinner).

He wrestles with God and emerges, not crippled like Jacob, but clear, calm, sure of himself and of God. As ever, the strain brings the strength, and he remains as the outcome of his experience with God, the one unbroken figure in the break-up of the nation.

Predestination in the Old Testament, then, is a call to vocation. As such it is not relegated to preachers and prophets (cp. Moses's wish, Num. xi. 29, and Peter's declaration that this has been fulfilled in accordance with Joel's prophecy, Acts ii. 17, 18). All believers bear the holy name and wear the holy sign, there is vocation for all! Two things stand out in this record:

#### 1. **JEREMIAH'S REACTION (v. 6).**

It is a cry of weakness not of unwillingness—“I know not **how**”, not “I **will not**.” It is a recognition of a destiny he could not escape, and a sobbing declaration of his inability to fulfil it. The very form of address he uses of God betokens a sense of destiny; “Ah, Lord God,” in other words, “**Sovereign Lord**.” He does not persist in his “rebellion” as did Moses, until “the anger of the Lord was kindled against him” (Exod. iv. 14). The reply Jehovah gives to Jeremiah is one of tenderness and an assurance of strength. From that moment he moves forward to the most difficult, hopeless, and yet the most heroic ministry of any of the Hebrew prophets!

#### 2. **GOD'S METHOD OF DEALING WITH HIM.**

Dr. Campbell Morgan suggests that this is revealed in the use of four simple words: Ordination, Revelation, Illustration, and Exhortation.

(1) **Ordination** (v. 5). At his ordination God said four things to him, “I knew thee . . . I formed thee . . . I sanctified thee . . . I have appointed thee.” Here is the secret of his sufficiency and his courage. The responsibility was on God! This filled him with courage even in dark days, and gave a song of hope that could burst forth even in the dungeon.

(2) **Revelation** (v. 7). Jehovah accommodated Himself to the man's weakness in a threefold way. He revealed He was:

- sending him, “Thou shalt go to all that I shall send thee”;
- speaking through him, “And whatsoever I command thee thou shalt speak”;
- He would be with him, “I am with thee.” This is the final and all-inclusive word.

Then God touched his lips. How? Who knows? From now on it would not be his own words but God's,

and these were to be destructive and constructive (v. 10).

(3) **Illustration** (vv. 11-16). God went yet further with the work of preparation and gave two visions (See the previous study).

(4) **Exhortation** (v. 17). "Thou **therefore** gird up thy loins, etc." Wherefore? Because God was watching over His word to fulfil it, and presiding over the tumult of the nations to bring His own purposes to fruition.

The abiding condition of the proclamation of the word from the **human** side is a consciousness of weakness. The man who says, "I know not how," is the man God can use. If a man thinks lightly of the word, he will preach easily, but his preaching will be valueless. If the word is light the matter is not vital, then there is no burden, no travail, no agony. God wants folly with which to oppose subtlety and frailty against strength.

The abiding condition of the **Divine** side is a consciousness of the sufficiency of God, and a conviction of the Divine authority of one's call.

For our Ordination, see Romans viii. 29, 30; Revelation, Matthew xxviii. 19, 20; Exhortation, Acts i. 8; Mark xiii. 11, and though we may not have the identical visions of Jeremiah, his assurances are ours too.

For Jeremiah the conflict is past for the time being, but the conflict between his higher and lower natures, the flesh and the spirit, between the natural impulses and affections of his heart and the imperative mandate of the Divine word, will recur again and again and indeed hold the key to the understanding of this great personality.

For us, this experience faces us with a great composite question: What does vocation mean to me today; what response can I make, have I made it?

### Thought for the Week

The man who follows another is always behind.

## Mended Earthenware

### HEALED OF ULCERS

I was suffering from an enlarged gastric ulcer. Thanks be to God He has completely healed me. For eight years I endured tremendous suffering through stomach trouble which necessitated numerous X-rays.

A duodenal ulcer was diagnosed. Although I carried on with my secular post my diet consisted only of milk foods. Eventually I collapsed. After being taken to hospital an operation was advised, but I believed that in God's time He would heal me. After refusing the advice of the surgeon the testing time came. Many times did I doubt and question the will of the Lord, the pain was intense, and as yet the Lord had not healed me. Pastor Lighton's visits to me were numerous so were the prayer's of God's people. July 24th, 1952, my condition gave cause for alarm. My wife sent for Pastor Lighton and after he prayed and laid hands on me I had a peace I had never before experienced, and later on when Pastor called I was in bed, but enjoying a meal in comfort, the pain completely gone, for the Lord who **doeth all things well** had healed me.

A recent X-ray showed no sign of an ulcer, nor yet a scar. The specialist was baffled. Now I know the reason why God delayed my healing. Two dear friends who doubted the power of the Lord and His salvation, after witnessing what God had done for me, decided to accept Him as their Lord and Saviour.

Should any reader be longing for deliverance, then continue in prayer, for God works in a mysterious way, His wonders to perform. **Jesus never fails.**

—MILTON DUNKLEY (Leicester).

## COME TO LONDON ON EASTER MONDAY! THREE GREAT REVIVAL MEETINGS

**11 a.m. Trafalgar Square.** Open Air Rally.

Speakers include Pastors J. J. Morgan, T. W. Walker and J. Williams. Convener: Pastor D. B. Gray.  
Testimonies . . . . . Community Singing . . . . . United Elim Male Voice Choirs

**3 p.m. Royal Albert Hall.** Divine Healing Service.

(Musical Programme from 2.30 p.m.)

Convener: Pastor P. S. Brewster (President). Speakers: Pastor Willard Cantelon (Preacher-Artist of U.S.A.) and Elim Missionaries on furlough.

**7 p.m. Royal Albert Hall.** Great Evangelistic Service.

(Musical Programme from 6.30 p.m.)

Conducted by Pastor P. S. Brewster, who will speak on "THIS YEAR OF DESTINY."  
Pastor W. Cantelon will paint in oils a large picture of a Bible scene.

### Musical Features.

Massed Youth Choirs and London Crusader Choir, directed by Pastor D. B. Gray.  
Soloist: W. Llewellyn Bell. Silver Trumpet: Mrs. W. Cantelon.

Refreshments on the premises between the meetings.

**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.

**Reserved Seats.** Tickets for Reserved Seats in Boxes and Stalls 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.

**ALL ARE WELCOME**

**COME EARLY!**

# THE ELIM EVANGEL

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## EDITORIAL

### ACCRINGTON AND OXFORD

The Accrington campaign has met with good results, and expectations are high for the effort planned to commence in Oxford on the 29th of this month. We rejoice in these efforts to extend the kingdom of God, indeed, we rejoice in all evangelical ministry of whatever denomination if souls are being soundly converted. Such is the trend in our generation that any success in snatching men from the peril of the ungodly is welcome news. Conditions are not pleasing in our advanced civilisation ; not only is British power waning, but conditions of life are deteriorating. Internationally the threat of aggression grows : while the new Soviet ruler waves his olive branch in well chosen words, he also brandishes a sword as his jet fighters spit death at unprotected Allied planes. Appeasement and provocation have been the puzzling paradox of world politics for a number of years now.

Signs of confusion indicate the winding up of human affairs as we know them : the message of the Gospel becomes more urgent every day.

We feel sure therefore that our Missionary Council will not take offence if we quote the slogan of the Elim Missionary Society in connection with our evangelistic enterprise : " Pray ye ; Give ye ; Go ye."

Pray every day for the Elim campaigns and for the men who are called to this important work. Pray for the conversion of the Devil's castaways, for the worst characters in the towns and cities where our campaigns are being held ; pray for the change of homes and families, so that hells will become heavens ; pray for more enthusiasm among us all, so that difficulties which are unimportant when compared with the eternal issues at stake will be forgotten in one great all-absorbing passion for souls.

Give to this work. Increasing costs call for increasing offerings. However much we economise, rising prices and a widening field of labour continue to challenge the depth of the sacrifice we are willing to make. It is much easier to pound the chair in earnest prayer than to put our hands deep into our pockets, but the test of our sincerity in prayer is the amount we are willing to sacrifice in a practical way. A reticence on this question of finance makes it difficult to approach God's people on the matter, but it is obvious that money must be used to spread the Gospel in the modern world.

Go to the campaigns whenever possible, when there are no meetings in your own church, and encourage those who labour night after night (unless the campaign is attracting such large crowds of sinners that your presence would keep another person outside, in which case it is the duty of Christians to keep away) ; go to your neighbours and tell them what you know of Christ's love and redeeming power ; go to open air meetings and support the testimony—go anywhere where opportunities to witness present themselves.

We also rejoice in the splendid soul-saving work which is being carried on by many of our ministers in their pastoral work week by week. There are places where God's work is being pushed forward despite opposition and tremendous difficulties. This aggressive spirit is the fervour of the pentecostal fire, and we believe that a mighty outpouring is not far distant. An Elim minister is painting in poster colours to attract young folk to his meetings ; another, with his Crusaders is covering the city with tracts and brochures ; another is taking up the case of Pentecost in the Press. There is a stirring of life. Just as surely as the spring time heralds a new realm of beauty and fruitfulness, so there is amongst us evidence of the blessing of God—Revival is in the air today.

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### THE IDOL WHICH RIVALS CHRIST

A little child was one day playing with a valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried to get it out, but all in vain. They were talking of breaking the vase when the father said, " Now, my son, make one more try ; open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment the little fellow said : " Oh, no, I couldn't put my fingers out like that, for if I did I would drop my penny."

How many of us are like him ! Let go the copper and God will give you gold.

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NEXT WEEK'S "ELIM EVANGEL"

will be the

SPECIAL EASTER NUMBER

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# The Aftermath——of Pentecost

By Pastor F. Lavender

(Elim Church, Warrington)

Acts ii, 42 : 47

THE LORD JESUS declared a principle which, in various ways, is constantly reiterated in the Scriptures: "By their fruits ye shall know them." My life and works must agree with the testimony I bear, otherwise God is shamed by my lips. Nothing is so convincing a proof of the baptism in the Holy Spirit in the lives of the disciples than the aftermath of Pentecost: the effect of their experience upon the whole course of their individual and corporate life. Let us therefore look at the character, power, generosity, and effectiveness of those early believers, so that we might know the effect that the same experience will have in our lives.

The character of the believers is revealed in one word—"steadfast" (v. 42). They were unwavering in their devotion to the Lord and in their love to one another. Their strength of character was revealed by their attitude toward the apostles' doctrine and fellowship, breaking of bread, and prayer. From this it is clear that they were lovers of the Word of God, and were constant in their meeting together to study it. They also found great satisfaction in meeting together for fellowship—and we must remember that fellowship has to do with the heart—not simply with being in the same place, they were united in heart to the same Lord and to one another. The Lord's table was very precious, for the breaking of bread spoke to them of the almighty sacrifice by which they were redeemed; and as we study the book of Acts, we are made aware that the gatherings for prayer were the secret of the power of the early Church. If the church at which we worship professes to be pentecostal, are these same things true of it? A church is not pentecostal if it is full on Sunday evening yet is almost empty for the breaking of bread, prayer meetings, and Bible study; nor can individuals call themselves pentecostal if these "deeper" meetings have no attraction for them. "Pentecost" on the notice board is a sham unless we have Pentecost in our hearts!

There is no doubt about the power of the early Church, but we must remember that it was based upon righteous and God-fearing character. Despots and tyrants, both on thrones, and in offices and workshops, have had various degrees of power; but because it has been based upon evil character it has resulted in misery for their subordinates. The power of the Church, not political but spiritual, brought great blessing because it was operating through men and women whose lives had been transformed by the Holy Spirit, and who sought the glory of the Lord Jesus, not self-exaltation. Many signs and wonders were done by the apostles, revelations of the power of God; and the unbelievers, recognising that this was supernatural, were filled with fear. This same gracious authority ought still

to be seen in assemblies which are truly pentecostal in character.

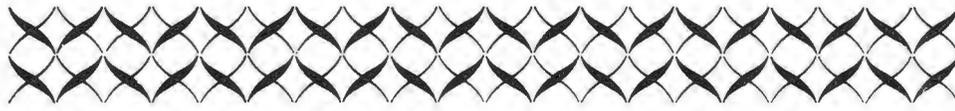
Another most significant characteristic of the pentecostal Church is seen in their great generosity (vv. 44, 45). Believers had all things common, sold their possessions and goods, distributing them as each had need; their love one to another found a practical expression in their giving. We may not agree with the actual manner in which the disciples showed their concern for each other; some may say that the disciples with possessions threw the responsibility on to the apostles and leaders, whereas God had made **them** stewards of this grace; others say that, because of this rash act the Church at Jerusalem became ultimately impoverished and dependent on the charity of others; another opinion, which I share, is that this was a Divinely appointed method by which the Gospel was financed during its first critical years when it was confined to Jerusalem and the near provinces. We may argue about methods, but we cannot dispute the underlying principle that inspired their generosity; the believers could not conceive a Christian society where one has plenty while another has nothing. Not that this in any way encourages laziness, for it is a further Christian principle that if any will not work, neither shall he eat. Pentecostal Christianity does not breed parasites; but the man who has it in his power to help a brother in distress, and refuses to do so is walking contrary to the Gospel of Christ.

Finally, we must observe the effectiveness of the believers (v. 47). They were praising God; not merely with their lips—there are parrots that have been taught to do that—but their whole activities praised Him, and their lives were given to Him in a continual act of worship. Then, as a result, they had favour with all the people, revival gripped the city and men could not find fault. When revival comes old debts are paid and wrongs put right, and men are only able to marvel! There was also a daily increase in the number of the disciples, for men could see that the work was clearly of God.

If we say we are pentecostal and that our people are receiving the baptism in the Holy Spirit, these are the things which we must expect to see: the Church will be steadfast in character; it will be powerful by reason of its character; the believers will be loving, generous, kind, and gracious to one another; and the Church will be effective before God and man.

## ROYAL ALBERT HALL

Reserved seat tickets are obtainable for both meetings. Apply at once to Elim Headquarters.



## Unique Texts of the Bible

*"He . . . brake in pieces the brasen serpent that Moses had made : for unto those days the children of Israel did burn incense to it : and he called it Nehushtan" (II. Kings xviii, 4).*

**I**T IS CORONATION YEAR in Jerusalem some 700 years before the birth of Christ. A young man of twenty-five has come to the throne in a time of national crisis. Foreign armies threaten the security of an already impoverished land "brought low" by the idolatrous reign of Hezekiah's father. Away on the slopes of Moriah the temple, symbol of the nation's religious life, stands neglected ; its doors are locked, its furniture given away

of Israel did burn incense unto it." Incense played an important part in the liturgy of the Jewish Church. The redolent cloud that rose from the altar of incense not only served to cover the reek of sacrificial blood but also to symbolise the prayers and devotion of the people—it was a mark of homage. Thus when this same reverence was paid to the serpent the people were ascribing to it a dignity that God had reserved for Himself. It was an idol.

Serpent worship was by no means unfamiliar to the religious life of the ancient world, but this was in a new and significant form. This serpent had a unique association with Jehovah Himself. It had stood in the dreary wilderness as the focal point of the Divine power that had brought life to the gasping victims of the fiery serpents,

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as bribes to foreign diplomats and its sanctity desecrated by pagan rites, while upon every prominent hill the shrines of heathen deities stand shameless symbols of apostasy.

With commendable swiftness Hezekiah acts. In the first month of his reign the temple doors are opened ; soon the interior has been restored and the sacrifices resumed. Then a whirlwind of righteous anger strikes at heathendom : altars crash, idols totter and groves are swept aside, until across the hills of Judah are flung the scattered remnants of a mighty Dagon felled by the holy zeal of the royal iconoclast.

All this is a fascinating story which can be followed in detail in II. Chronicles xxviii-xxxi., but for the present our attention is arrested by a singular fact. Scanning the accumulated débris of idolatry we see something very familiar, for there amid the sorry pile lie the broken fragments of the brasen serpent. As we investigate the significance of this strange and unexpected fact we are confronted with three important lessons :

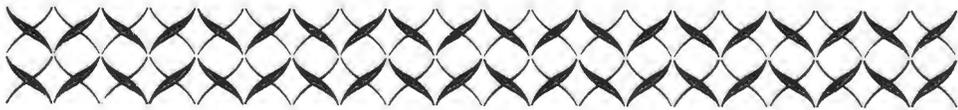
### (1) THE DISTORTION OF SPIRITUAL VALUES.

The grounds upon which Hezekiah justified his destruction of the serpent are very revealing : "For the children

and thus to the Jewish mind it was a cherished symbol of salvation, preserved with loving care to remind posterity of God's gracious intervention. But when sin drove men from God and apostasy set in like a spiritual *rigor mortis*, they sought to satisfy their capacity for devotion with a visible token of God, and in so doing they mistook something God had used for God Himself. This tendency to confuse the symbol with the actual is one of the surest signs of departure from the Lord. It was to be seen when the Pharisees honoured the sabbath and crucified its Lord ; it is seen when the Romanist deifies his eucharist, and when the Christian regards a method or a man as the secret of blessing rather than the Lord Himself. The temptation to regard a man or a method that God has blessed in the past as indispensable to the present is one which, if yielded to, will mark the first stage of spiritual decline. It is replacing God with the visible and the traditional, and that constitutes idolatry.

### (2) THE ILLUSION OF IDOLATRY.

With penetrating insight the young king saw the folly of this practice, and he called the object of their worship "Nehustan"—a piece of brass. Nor was it anything more. It had no power within itself to heal. Even in the wilder-





ness it was but the medium of power, not the cause. Incorporated into the will of God it became the focal point of Divine power, the symbol of His saving grace; divorced from Him it was utterly devoid of power and meaning—a piece of brass. Thus in elevating this thing to deity they were in fact robbing it of its essential significance—its relation to the grace of God.

Is not this a tremendous lesson to us? However sacred the tradition we revere, however successful the man we admire, however blessed the methods we are used to, the secret lies not in these things but in the God who has used them. They have become great because He has touched them, they can do all things through Christ which strengtheneth them, that “the excellency of the power may be of God and not of us.” God chooses men and blesses

more effectively explode the myth of the serpent’s deity than to see its slender form snapped in pieces and thrown aside by human hands?

(b) It dissolved the cult. Their god destroyed, the worshippers of the serpent had no centre to which to direct their devotional aspirations, nor had they the necessary grounds on which to justify their existence as a distinctive cult. The foundation of their creed had been swept away and their denouement is complete.

The destruction of the idol is the only radical means of dealing with idolatry. Only then can men see the fallacy of their faith in a phantasm of their own creation. Is not this why God allows the men we have put on pedestals to fall and the methods we have slavishly

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them, but they are still only men. To regard them as anything greater, or to look to them as the source of blessing is to mistake the means God uses for the Divine cause, and as such it is a mis-direction of faith. God uses methods, but to imagine that the imitation of the procedure will bring the same results will only end in the realisation of how impotent the means is without the Master. God uses sermons, but for either preacher or hearer to think that the secret of power lies in the verbal structure is to discover that, divorced from God, the sermon is just another piece of brass—“A sounding brass or a tinkling cymbal.” Whenever we elevate anything to the level where it is made independent of God we are robbing it of its vital secret of power and blessing.

### (3) THE RADICAL SOLUTION.

Hezekiah “brake in pieces the brasen serpent.” One can imagine the protest of the traditionalists as they watched Moses’s handiwork and God’s instrument destroyed by this unfeeling Cromwell of the Old Testament. What sacrilege! Yet how complete an answer to their folly.

(a) It exposed the impotence of the idol. What could

followed to fail? We have relied on them rather than upon Him, and He has allowed their fall that our faith “should not stand in the wisdom of men but in the power of God.” We do men of God and the means He uses a great disservice when we trust or honour them more than Him, for we force God to put them to one side lest His glory should be diminished.

Seven hundred years later, on a dark Judæan night, the King of Kings took up in metaphor that broken serpent, and in His hands it glowed amid the darkness with a new and thrilling meaning. No longer was it a “piece of brass” but a symbol of the Christ. So, as we lay at His feet the “pieces of brass” that we have trusted more than Him, we may find that in their restoration to a rightful place in His will and our affections, these very things shall shine amid the deepening shadows with a light that speaks of Him.

The dearest idol I have known,  
Whate’er that idol be;  
Help me to tear it from Thy throne,  
And worship only Thee.



# ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)

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

## YOUTH AND THE CHURCH

By Fred Croker (Leyton)

### WHAT DOES THE CHURCH NEED FROM ITS YOUTH, AND WHAT DOES YOUTH NEED FROM ITS CHURCH?

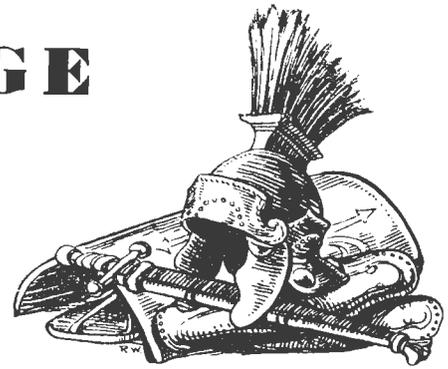
Although younger and elder sections of the Church are not isolated groups, each has a ministry peculiarly its own and vitally necessary in the Master's work.

#### I. What does the Church need from its Youth?

(a) **Its Personality.** Youthful personality has qualities peculiar to itself. It has a freshness and simplicity of approach, and is ingenious and naive, qualities often lost in later years. Youth also possesses zeal, so necessary in these days of apathy. Let our young people display zeal as effectively as that of the Church at Corinth: “Your zeal hath provoked many,” and be spiritually provocative. The enthusiastic and energetic personality of Youth could also make a vivid impression in the Church, thereby bringing blessing to the Church. With it all, however, there is a need for the exercise of a prudent personality. “See then that ye walk circumspectly, not as fools, but as wise” (Eph. v. 15). Let there be manifestations of all aspects of the personality of Youth for the benefit of the Church.

(b) **Its Power.** This should, of course, be allied to the power of the Holy Spirit. There is need in the Church today for the exercise of deep spiritual faith and witness, derived from the power and inspiration of Youth, directed by the Holy Spirit; a faith and witness as portrayed in Acts vi. viii, and x, “Stephen, full of faith and power, did great wonders and miracles among the people . . . and they were not able to resist the wisdom and spirit by which he spake.” May there arise today young folk of the calibre of Stephen! At the same time, there is a need for the growth in grace of the younger element of our churches, the injunction given to Timothy by Paul obtaining equally today: “Thou therefore, my son, be strong in the grace that is in Christ Jesus” (II. Tim. ii. 1). The Church needs the incisive, impetuous and impulsive power of Youth, with its penetration, propulsion, and persuasion. One timely reminder—let your power be harnessed and directed into right channels—atomic energy, if harnessed, could be beneficial to mankind. As it is, fear and devastation are the fruits of unharnessed atomic power directed into wrong channels.

(c) **Its Life.** There is a place in the Church for the youthful lives growing in spiritual stature, as Paul reminded the Ephesians “But being sincere, may grow up into Him in all things” (Eph. iv. 15, margin). Not only is a life required that is growing in grace, but a life that is persevering and constant in all circumstances. “My son, despise not thou the chastening of the Lord, nor faint when



thou art rebuked of Him” (Heb. xii. 5). It often falls to the lot of young people to be chastened of the Lord; may such young people be constant in their regard to spiritual matters, because constancy is a precious virtue in these days.

(d) **Its Loyalty.** Even as Paul, in Ephesians vi. 1, bids children to be obedient to their parents, so is there the utmost necessity for the young members of the Church to be obedient in spiritual matters to those who are their “parents” in the Lord. Loyalty can be misplaced—the Church requires its young folk to be loyal to its spiritual parents, to its leaders, officers, and ministers; to the Church, and above all, to our Lord Jesus Christ. Acceptance of and loyalty to the desires and decisions of those set in authority are a witness to the world, necessary to the Church, pleasing to the Lord, and good for the spiritual well-being of young folk. The hall-mark of a good soldier is “loyalty to the regiment,”—let our young people be good soldiers of Jesus Christ and loyal to the utmost degree.

What does the Church need from its Youth? The injunction given to Timothy by Paul is very applicable—“Preach the word: be instant in season, out of season . . . watch thou in all things, endure hardness . . . fulfil thy ministry” (II. Tim. iv. 2, 5, margin).

(To be continued)

## SUNDAY SCHOOL EXAMINATIONS

### A Grand Response

The 1953 Sunday School Examinations have again been most encouraging and a grand entry from all parts of the British Isles. Examiners are now fully engrossed in marking the great bunch of papers and it is hoped to announce the full results at the end of April.

## CROWNING EVENTS BEGIN

From now onwards there are special events planned everywhere by almost everybody. Coronation year will witness great events both in religious and social circles. Religious newspapers already announce meetings and rallies in the largest buildings in the land. Elim, too, have their programme in London and elsewhere.

Let us particularly note the great programme for Easter Monday (April 6th) in the Royal Albert Hall. Then, on Saturday, 25th April, Festival Night in the Kingsway Hall, conducted by the London Crusader Choir. The month of May brings us the world-wide B.B.C. broadcast on Sunday, May 3rd, at 8.30 p.m., again by the London Crusader

Choir. On Saturday, May 16th, the Coronation Youth Rally in the Bloomsbury Central Church, London. Pastor P. S. Brewster, President, is the speaker. There will be a teen-age team from Cardiff and a quiz between London and Cardiff, as well as other interesting features. Help to make all these efforts a crowning success by being present.

#### **KNOTTINGLEY'S PRIZE-GIVING WEEK-END**

Pastor L. Lambert was guest speaker at all meetings. We were greatly blessed as he, speaking from the text, "This is the Lord's doing, and it is marvellous in our eyes," showed some of the wonderful works of God.

On Sunday morning we met around the Lord's table, then came the time the children had been waiting for, this was their day, and they assembled with great expectation. They had not forgotten to bring their parents. Before the distribution of the prizes, Pastor Lambert held them spell-bound as he with one cut of the scissors cut out from a sheet of paper the story of the Cross. For the time being even the books were forgotten.

Seventy-six prizes were distributed and both teachers and parents were thrilled as with a suitable word to each child they were received.

At the last meeting of this grand week-end there were many parents present, for a special presentation was to be made. This time two girls, who attaining the age of 15 in the Sunday school and had now graduated to the church, were to receive a Bible each. These were stamped with their initials in gold on the covers and suitably inscribed inside. This was a new thing and we trust that in the future we shall have to present many of these.

At the close of the message we had the joy of seeing five young people surrender to the Lord.

# Focus

## on the Churches

#### **NUMBERS INCREASE AT IPSWICH**

By A. C. Elvin

The New Year started with revival in the air here in Ipswich. Despite bad weather the services have been well attended, especially the Sunday evening revival service. Souls are being won for the Master under the leadership of Pastor and Mrs. Granville Davies.

On the recent Sunday evening of the great flood the church was without electric power and our service was held by candle-light. Great blessing was received by all and one soul found the Saviour.

Our business meeting was held in a spirit of unity and love. Reports were read from every department of the work and showed how God had continued to bless and meet our every need throughout the year.

On a recent Sunday evening we were blessed by the

ministry in song of some pentecostal brothers and sisters from the U.S.A. who are serving in the U.S. Air-Force quite near here.

#### **HAYES ELIM CHURCH**

The first Annual Service of Male Voice Praise was held in the Elim Church, Hayes, recently.

Extra seating had been provided and proved to be necessary; the church having its largest attendance since its opening. Brethren from the local church, Croydon and Wimbledon Elim Churches, and from Hayes and Uxbridge Baptist Churches rendered various items.

Miss Nancy Richardson (London Crusader Choir), sang two effective solos, and Pastor H. W. Greenway brought a forceful message from the theme of the programme, "In Praise of Jesus."

#### **SUTTON COLDFIELD, BIRMINGHAM**

We have much cause to praise God for His blessing upon the first Elim meeting conducted by Pastor R. J. Morrison, in the Conservative Hall at Sutton Coldfield.

The hall was filled, and God's power was manifested in the gathering with the result that three decisions were made for Christ.

The singing of the Kingstanding Choir and Male Voice Party proved helpful and inspiring.

At the Divine healing sessions at the close of the service, two sisters were miraculously healed. One suffering from deafness received her hearing, and another who experienced great difficulty in swallowing her food was also healed. A wonderful testimony was given by Mrs. H. Shipley who told of how God healed her of cancer three years ago.

#### **MISSIONARY VISITS YARDLEY**

Members and friends of the Elim Church, Yardley, were richly blessed recently by a visit from Miss E. Wriglesworth (India). The message stirred our hearts as we heard of the wonderful way in which God had met the need and honoured His Word.

An interesting feature was a miniature exhibition of various objects representing India, China, Africa, and Tibet.

**GREAT PUBLIC**  
**ELIM PIONEER CAMPAIGN**  
 to be held in - **OXFORD**  
 Conducted by  
**Pastor P. S. Brewster and Party**  
 including  
**Willard Cantelon (Preacher-Artist from America)**  
 Sundays in the Town Hall, at 6.30 and 8 p.m.  
 Week-nights in The Union Hall, St. Michael's Street,  
 at 7.15.  
**Commencing Sunday, March 29th.**  
**PLEASE PRAY FOR THIS EFFORT**

#### **LATE NEWS**

**430 decisions for Christ at Accrington Campaign.**



## 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, April 5th.** Mark xvi. 1-20.

“He is risen” (v. 6).

This is the triumphant message of Easter. The Saviour transfixed upon the Cross, then placed in the tomb, leaves the place of death in glorious triumph. Where is He now? Ascended to the right hand of God now to appear as our Advocate. Blest thought! He lives within my heart. He is not only a fact, but a living fact. Said a great preacher in answer to the question, How did he know the tomb was empty? replied, “My heart is full.”

**MONDAY, April 6th.** I. Kings i. 5-21.

“Let me give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon” (v. 12).

The situation was precarious. David was old and Adonijah tried to exploit the situation by setting himself up as a rival against the rightful heir to the throne—Solomon. Such a situation called for wise counsel, and Nathan, the man of God, gave this to Bath-sheba—one in a position to help. Today the situation is grave; the Devil, Christ’s rival to the throne of man-soul, is very active, and we need counsel. Said Paul to Timothy, “Take heed . . . unto the doctrine . . . thou shalt both save thyself, and them that hear thee.”

Please pray for speakers and conveners who will take part in the Trafalgar Square and Royal Albert Hall meetings on Easter Monday.

**TUESDAY, April 7th.** I. Kings i. 22-40.

“As the Lord liveth, that hath redeemed my soul” (v. 29).

These were part of the words of David to Bath-sheba, assuring her that Solomon would most surely sit as rightful heir to the throne. Look at the beauty of these words. First they were history, true in the case of David, personally. Second, they were also prophetic. Jesus died in the accomplishment of the great act of redemption, but, “Death could not keep its prey.” In the Apocalypse we read, “I am He that liveth, and was dead; and, behold, I am alive for evermore” (i. 18). Job said in the dawn of human history, “I know that my redeemer LIVETH” (Job xix. 25).

**WEDNESDAY, April 8th.** I. Kings i. 41-53.

“Blessed be the Lord God of Israel, which hath given one to sit on my throne this day” (v. 48).

So said David on the occasion of Solomon’s accession to the throne. This throne is so important that God gave His Son to this old world of ours with this promise, “He shall be great . . . and the Lord God shall give unto Him

the throne of His father David: And He shall reign” (Luke i. 32, 33). What a day! In the scene of His humiliation He shall yet be exalted.

“Hallelujah! Jesus comes, and comes to reign.”

**THURSDAY, April 9th.** I. Kings iii. 1-15.

“Solomon loved the Lord, walking in the statutes of David his father; only he sacrificed and burnt incense in the high places” (v. 3).

If a word can mar a beautiful story, this word “only” mars this otherwise lovely verse. Solomon allowed something in his life which was a displeasure to God, and eventually caused him to have divided love and loyalty. God demands that we love Him with heart, soul, and mind: He cannot abide a rival on the throne of our hearts. Paul said of Philemon, “I thank God . . . hearing of thy love . . . which thou hast toward the Lord Jesus” (v. 5). How much do we love Him?

**FRIDAY, April 10th.** I. Kings iv. 20-34.

“And God gave Solomon . . . largeness of heart” (v. 29).

To suffer from an enlarged heart physically would perhaps give serious concern, but this complaint in the spiritual realm is something to be desired. Paul said to Corinthians, “Our heart is enlarged.” In both cases the word means “broad” or “wide,” and only God can give us this state of heart, for His love was such that it embraced the entire world. Luther had this largeness of heart. He said, “The world is my parish.” May God give us largeness of heart for Himself, for all Christians, and for the unsaved.

**SATURDAY, April 11th.** I. Kings v. 1-18.

“David my father should not build an house unto the name of the Lord his God for the wars which were about him . . . until the Lord put them under the soles of his feet. But now the Lord hath given me rest on every side. . . Behold I purpose to build” (vv. 3, 4, 5).

David could not build, but Solomon did. A greater than Solomon said, “I will build My Church and the gates of hell shall not prevail against it” (Matt. xvi. 18). In war and peace, midst strife and disorder, this building project continues.

Till with the vision glorious  
Her longing eyes are blest,  
And the great Church victorious  
Shall be the Church at rest.

**PLEASE PRAY :**

For three backsliders, that they may be restored (Small-heath); for a sister who has been suffering from nerves for two years (Northallerton); for blessing on the Oxford campaign; for all Elim missionaries.

# COMING EVENTS

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

**BRIXTON.** April 5. Elim Church, Milstead Street. Visit of Mr. and Mrs. O. E. England. 11 and 6.30.

**BURTON ON-TRENT.** April 11. Elim Church, Moor Street. Visit of Pastor D. Dean and Langley Male Voice Choir. 7.30.

**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.

**DONAGHADEE.** March 29-April 5. Orange Hall, Moat Street. Revival and Divine Healing Campaign conducted by Pastor G. W. Baxter. Suns., 8.30. Week-nights, 8.

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

**GILFORD (Co. Down).** Now Proceeding. Elim Hall. Revival Campaign conducted by Miss M. J. Linton. Suns., 8.30. Week-nights (except Sat.), 8.

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

**OXFORD.** Commencing March 29. Suns., in Town Hall. Week-nights in the Union Hall, St. Michael's Street. Revival and Divine Healing Campaign, conducted by Pastor P. S. Brewster and Party, and Willard Cantelon (U.S.A.). Suns., 6.30 and 8. Week-nights, 7.15.

**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. Wigglesworth (India). Sun., 11 and 6.30. Week-days, 3 to 9.

**SPARKBROOK.** April 5. Elim Church, Golden Hillock Road. Visit of Pastor J. Hyde. 11 and 6.30.

**THORNTON HEATH.** April 12. Elim Church, Mollatt Road. Pastor D. B. Gray and London Crusader Choir. 6.30.

## MISSIONARY ITINERARY

Pastor and Mrs. J. Williams, Elim Missionaries on lurlough from S. Rhodesia, will visit the following churches:

April 7. -Ealing. 8.—Brixton (Milstead Street). 9.—Ilford.

## 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. (Stainer's Crucifixion by Choir). Sat., 7.30. 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.

**CARDIFF.** April 2-9. City Temple, Cowbridge Road. Speakers: Pastors A. Longley, H. Fardell, L. C. Quest, F. Barnes (A.O.G.), Idris Davies, Willard and Paul Cantelon (U.S.A.). Thurs., 7.30. Fri., Sun., and Mon., 11, 3 and 6.30. Sat., 3 and 7. Tues. and Wed., 3 and 6.30. (Cups of tea provided)

**CHELMSFORD.** April 3, 5, 7-9. Elim Pentecostal Church, Mildmay Road. Speakers: Pastor and Mrs. L. Belt 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.

**EAST HAM.** March 29-April 3. Elim Church, Central Park Road. Speakers: Pastor J. J. Morgan and Sunny Blundell. Convener: Pastor H. Haith. Coudsdon Choir and S.A. Band. Fri., 11, 3 and 6.30. Sun., 11 and 6.30. Week-nights, 7.30.

**ENGLEFIELD GREEN.** April 3. Elim Church, Bond Street. Speaker: Rev. J. Hopkins Smith. 3.30 and 6.30 (Refreshments between services).

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

**GOSPORT.** April 3-6. Elim Foursquare Church, Prince Alfred Street (off Stioke Road). Speakers: Pastor C. Jones and Mr. F.

Prudhomme. Convener: Miss F. M. Munday. Fri., 3. Sun., 11 and 6.30.

**ILFORD.** April 3-9. Elim Church, Serafton Road. Speakers: Pastors R. Chapman, A. 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.

**KIRKINTILLOCH.** April 3-9. Elim Church, Alexandra Street. Speakers: Pastors L. E. Lambert and D. J. Ayling. Sun., 11.30 and 6.30. Week-nights, 7.30.

**LEEDS.** April 3-12. Foursquare Gospel Church, Bridge Street. Speakers: Pastors H. W. Greenway, C. J. E. Kingston, H. Palliser, and O. Perrett. Conveners: Pastors O. G. Miles and J. E. Moore. Fri., 11 and 7. Sat., 7. Sun., 10.30, 2.30 and 6.30. Mon., 11, 3 and 6.30. Tues., 3 and 6.30. Wed., Thurs., and Sat., 7.30. Sun., 10.30 and 6.30.

**LEYTON.** April 3-9. Elim Church, Vicarage Road. Speakers: Pastors L. M. Chappell and G. Hillman. Fri., 3.30 and 7. Sat., 7. Sun., 11 and 6.30. Tues. to Thurs., 7.45.

**LONDON.** April 6. Royal Albert Hall, Kensington. Two Great Revival Meetings. Speakers: Pastors P. S. Brewster and Willard Cantelon. 3 and 7.

**Trafalgar Square.** Great Open Air Meeting conducted by Pastor D. B. Gray. Speakers: Pastors J. J. Morgan, T. W. Walker and J. Williams. 11 a.m.

**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, Wayken Street. Speakers: Mr. W. Booker and Pastor J. Hounscome. Fri., 7.30. Sat., 7.15. Sun., 11, 3, and 6.30.

**SCARBOROUGH.** April 3-6. Elim Church, Murray Street. Speakers: Pastors D. Dean and A. C. Jarvis. Convener: Pastor E. Jarvis. Fri., 10.30 and 6.30. Sat., 7. Sun., 10.30 and 6.30. Mon., 3 and 6.30.

**SCUNTHORPE.** April 3-7. Elim Church, Ferry Road. Speakers: Pastors J. McAvoy and J. H. Gee. Fri. and Sat., 7. Sun., 11 and 6.30. Mon., 3 and 6.30. Tues., 3. O.A.P. Fellowship.

**SHEFFIELD.** April 3-6. Elim Church, Howard Street. Speakers: Pastors R. Lighton, L. N. Knipe, and A. Tee. Convener: Pastor S. Penney. Fri. and Sat., 7. Sun., 11 and 6.30. Mon. 3 and 6.30 (Cups of tea).

**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.

**SOUTHPORT.** April 3-8. The Evangel Temple, Manchester Road. Speakers: Pastors W. Gilpin and W. Maybin. Fri., 10.45. Sat., 7.30. Sun., 10.45 and 6.30. Tues. and Wed., 7.30.

**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.

**SWANSEA.** April 2-7. Elim Tabernacle, New Orchard Street. Speakers: Pastors J. McBurney, J. Tiffin, and K. Hathaway. Convener: Pastor A. V. Gorton. Fri., 11 and 6.30. Sun., 11 and 6.30. Mon., 3 and 7 (Cups of Tea). Thurs., Sat., and Tues., 7.15.

**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).

**YEovil.** April 3-16. Elim Church, Southville. Speaker: Pastor J. Lancaster. Convener: Pastor I. R. Moore. Fri., 7. Mon., 3 and 6.30. Suns., 11 and 6.30. Week-nights (except Fri.), 7.30.

Easter Monday Meetings. See Advertisement for Royal Albert Hall.

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Saturday, July 18th, to Saturday, August 1st

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## Classified Advertisements

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**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

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**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).

**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

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### SITUATION VACANT

**Shorthand-Typist** required for Elim Headquarters. Apply in own handwriting, stating age and office experience, to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

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

**Newquay, Cornwall.**—Four-berth luxury caravan to let, private site; water, electric; 3 minutes beaches, 10 minutes town and Elim church; excellent views. Full details from Clarke, Trethellam Hill, Newquay. C.168

### MISCELLANEOUS

**Holiday Bible School.**—June 20th to July 4th, at Elim Pentecostal Church, Mildmay Road, Chelmsford. Holiday fellowship and Bible study; a spiritual refresher; well-known lecturers. Write Pastor Anthony for brochure. Limited numbers. Particularly suitable to Crusaders. C.172

### SITUATIONS VACANT

**Bachelor** requires companion-housekeeper, not over 38; modern home. Box 734. "Elim Evangel" Office. C.169

### WITH CHRIST

**Gill.**—On March 8th, Thomas William Gill, aged 62, of Elim Church, Carlisle. Funeral conducted by Pastor T. H. Stevenson.

**Hardy.**—On March 6th, Leonard Jonathan Hardy, beloved member of Elim Church, Southend-on-Sea. Funeral conducted by Pastor J. A. Wright. "Till the day break."

**Paynter.**—On March 6th, Miss Edith Helen Paynter, aged 63, faithful member of Elim Church, Sparkbrook. Funeral conducted by Pastor R. J. Morrison.

**Whorton.**—Mrs. E. M. Whorton, aged 61, of Salford, passed into the presence of the Lord. Funeral conducted by Pastors F. H. Coleman and R. Clarke.

A FINE CHRISTIAN NOVEL BY A MOST POPULAR AUTHOR

# The Price of Freedom

by BETH COOMBE HARRIS

6/- net (by post 6/4)

In the years that followed the return of Charles II to this country and the restoration of the monarchy, life became hard for those who, through conscience, could not conform to the laws of the State Church.

This is a story set in those troublesome times, a story of faith and love striving against great adverse forces—of the price that men and women were prepared to pay for freedom of worship.

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