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THE

# Elim Evangel

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THREEPENCE

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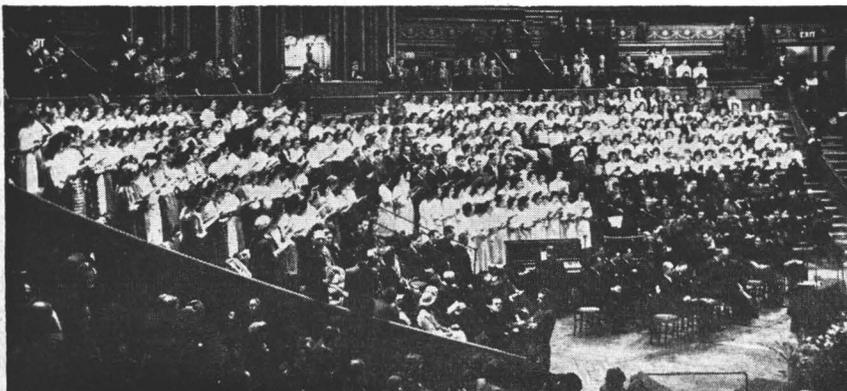
## Largest Attendance at Elim Meetings in the Royal Albert Hall since the War

The day dawned in the London area to the accompaniment of cold breezes, intermittent showers and fitful sunshine, but the spirits of a good crowd in Trafalgar Square, including a large provincial contingent, were high. Pastor D. B. Gray had the gathering joining in "Heavenly Sunshine" every time the rain threatened and the singing throughout was splendid. It was a pity that Pastor J. J. Morgan's message and the meeting were curtailed by a downpour, but this was not before many unsaved people had heard the Gospel in song from the United London Male Voice Party and in word from Pastors J. Williams and T. W. Walker.

The number of people present at the Royal Albert Hall in the afternoon was certainly the greatest since the war, and there was a fine touch of blessing upon the meeting. One of the highspots was the singing of a verse and chorus of "It is no secret" by four-year-old Sharon Cantelon, daughter of Paul Cantelon, brother of Willard Cantelon. The latter gave a powerful and pointed address full of inspiration, challenge, and teaching. The singing of the massed choirs and of the London Crusader Choir was of great blessing, as was W. Llewellyn Bell's fine solo. A great number of sick people were prayed for, some of whom testified to receiving the Lord's touch. Many stood for conversion and reconsecration.

Another fine crowd gathered in the evening and joined in some lusty choruses led by Pastor A. Tee

after the introductory singing of the choirs. A marked feature of the meeting was its lively freedom and joy, yet the crowded hall was hushed as Willard Cantelon deftly painted a colourful and artistic picture of the Jordan scene. This was presented to the new Bristol Church from which 272, the largest contingent, had come. Pastor P. S. Brewster, who convened both the Albert Hall meetings, ministered with great unction, and many decisions for Christ were made. This was a grand, uplifting, encouraging day.



The singing of the Youth Choir is always an interesting feature of these great gatherings. Picture taken on a previous occasion.



# “It is more blessed to GIVE than to RECEIVE”

—(Acts xx. 35)

By Pastor T. H. STEVENSON (Elim Church, Carlisle)

AS PART OF HIS FAITHFUL MINISTRY to the Word of God, Dr. Joseph Parker published an earnest plea in defence of the inspiration and authority of the Scriptures. The apt title of his book is *None Like It*. The whole revelation of God's Word is unique. Nothing else is like it, and the authority of the Bible rests upon the fact that the whole text from Genesis to Revelation is unique. It is inspired and incomparable.

To select a verse from among the whole and describe that text as unique, is not to claim for it a special inspiration or importance beyond other portions of the Word. Nor is it to parade the text as quaint or queer, but only to emphasise something singular and rare, though, as in this instance the text chosen may be one most commonly known.

“It is more blessed to give than to receive.” The words and their implication are easily understood, yet in the strictest sense, it is a unique saying.

**How unique to find these words in the Book of Acts.** They are declared by Paul, but ascribed to Christ Jesus. To his hearers Paul said, “Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.” The words had a familiar ring, yea, we suppose by Paul's manner of reference that they constituted “a faithful saying,” a saying common to the whole Church.

Yet this gem of sparkling beauty is nowhere found in the four Gospels, to which, we might think, they properly belong, for there we readily turn as we seek the sayings of Jesus during His earthly sojourn. But this by no means reflects upon the faithful record of the four Evangelists, for, if we may quote the summing up of John's Gospel, “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.”

We feel very thankful that this choice saying of Jesus is not lost to us, even if absent from the narrative of the Gospels. God found a place for it in Acts.

**The occasion was unique** when Paul spoke this word.

What might have been the lost word of the Master became the last word of the Apostle; the valediction with which the Apostle of the Gentiles ended his final charge and exhortation to the elders of the Church at Ephesus. From this point, Paul took his farewell and began his eventful journey to Jerusalem, where he was arrested, later to be taken as prisoner to Rome. “Here the apostolic service in freedom ends,” wrote G. Campbell Morgan, D.D.

From Miletus word was sent by Paul that the elders at

Ephesus should resort to him. On their arrival, the servant of God exhorted them concerning their responsibility towards the Church, particularly affecting the weak or needy.

To exhortation was added example, as Paul reminded them how that when with them for three years he had laboured with his own hands to support others beside himself (v. 34). Moreover, he had given not only labour of his hands; he gave them his heart. He had received a ministry from God, and to fulfil it, he offered that complete consecration which can say, “Neither count I my life dear unto myself” (v. 24). If it be true that “When I give, I give myself,” then such was surely exemplified in Paul.

But Christ is our great Exemplar, and to His word Paul leads us on. “Remember,” urges the devoted Apostle, “Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.” And with these words as his parting counsel, Paul knelt and prayed with the brethren, who with tears and kisses bade farewell, looking for the last time on earth upon the face of their beloved Paul. Could they ever forget that word of good-bye from the man of God—His Master's word, or time erase from memory that dramatic moment when they heard it?

**The text is unique in the precept it proclaims.** In nine words there is involved a Divine principle that in practice would revolutionise man's outlook in life. We in our time have seen the birth of the Welfare State, so called. With its benefits, it has also exposed, that human nature being what it is, there exists a tendency among many to be always on the receiving end.

Christ's word as to giving and receiving does not criticise receiving, for how can the blessing of giving be known unless there be a person or cause to give to? There is blessing in receiving, since that given may meet a need, or may be a token of appreciation, esteem, merit, or affection. Yet constant receiving may impoverish rather than enrich life.

It is more blessed to give than to receive, more so when the act is done without thought of recompense, the evidence of sincere altruism. That is most blessed of all.

“That best portion of a good man's life,

His little nameless, unremembered acts of kindness and of love”—*Wordsworth*.

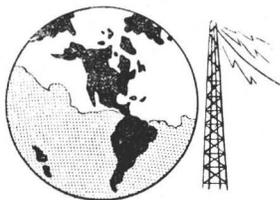
Despite the unselfish motive, however, there surely is reward for the giver. The heart will find its own reward of a good deed done. And men also will recognise the liberal soul. “Give, and it shall be given unto you; good

measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke vi. 38). Best of all, the blessing of God rests upon the generous and compassionate believer. He promises blessings spiritual and material. In II Corinthians ix. where Paul gives advice ("Not by commandment," says the Apostle) concerning Christian liberality, there is definite assurance given of blessing upon the "cheerful giver." "He which soweth bountifully shall reap also bountifully" (v. 6). God promises "All grace" (v. 8), "All sufficiency" (v. 8), "All bountifulness" (v. 11). We are made to see that we shall be "Enriched in every thing" (v. 11).

Seek to give joyfully and willingly. Happy are they who can hold lightly, not tightly, to this world. "Beware of too much good staying in thy hand," wrote Emerson. At times we have been urged to "Give until it hurts." One is more likely to feel the hurt by failing to give.

"He gives most, that gives best.  
If, then, I cannot give bountifully  
Yet will I give freely :  
And what I want in my hand, supply  
By my heart.  
He gives well that gives willingly."

## **This Passing World**



### **Facts of Interest.**

Children under eighteen are not permitted in movie theatres in Switzerland.

Only five Jews have been allowed to leave the Soviet Union for Israel in the past five years.

Jewish immigrants from Yemen are very fond of roasted locusts. Israel's health authorities say they have no objection provided the locusts are well done.

More than half of the world's Jewish population of 11,532,000 reside in North and South America.

Roman Catholic periodicals in the U.S. have a circulation of 15,038,000.

There are TV sets in 47 per cent of all American homes. Nearly 21,000,000 sets were in use at the beginning of 1953.

Beer sales in 1952 amounted to \$4,500,000,000. The 84,293,646-barrel volume was 1.3 per cent above 1951. The *Survey Bulletin* states that in dollar volume, beer sales were about five times that of the entire soft-drink industry.

### **Digression !**

Humour from a Catholic magazine: "The cannibal cook asked if he should boil the missionary they had captured. The chief was horrified. "Boil him?" he exclaimed, "Can't you see that he's a friar?"

### **Persecutions in Spain.**

Roman Catholic persecutions are continuing in Spain. Recently two policemen came to the office of a Bible Society and seized 2,000 New Testaments. Then they proceeded to confiscate everything in the office—including the furniture. Only the intervention of the British Consul halted the confiscation. When the Society wrote the Spanish Minister of the Interior to ask why the Testaments were taken, he answered, "Because you have no permission to sell or give away Protestant Bibles."

Writing in *Der Tag*, West Berlin daily, an unidentified churchman said that "the persecution of the Jews is nothing else but a part of Communism's fight against all religious groups who venerate God as the Master over all peoples and States."

### **Planned Parenthood.**

The World Council of Churches seems to have a new kind of Gospel. At its third International Conference on "Planned Parenthood," in Bombay, India, it formed there an International "Planned Parenthood Association." Fourteen nations sent 400 delegates. Save the world by birth control !

### **A Condensed History.**

Someone has given the following as a condensed history of all the great nations: "From bondage to spiritual faith; from spiritual faith to courage; from courage to liberty; from liberty to abundance; from abundance to selfishness; from selfishness to apathy; from apathy back to bondage once more." It is not difficult to locate our own great nation on this historical circle.

### **Parson's Plea.**

Woe betide the clergyman who misses the information that one of his parishioners is ill.

Writing in his parish magazine, Canon J. O. Williams, rector of Caerphilly, echoes the thoughts of many of his cloth when he pleads that it is quite as essential to inform the priest as it is the doctor, and quotes this neat little verse in support :

"So the doctor called to see her,  
But the rector didn't go ;  
For the doctor had been sent for,  
But the rector didn't know.  
Now the doctor gets his bill paid,  
With a useful little cheque,  
But the rector, for not knowing,  
Simply gets it in the neck."

### **Branding Their Children.**

Jewish parents in Rumania and Hungary are tattooing names and symbols on the bodies of their children, according to a J.T.A. dispatch from Zurich. The purpose is to facilitate their recognition later in life, in the event of the children being separated from their families. It is reported that children are being taken from their parents in these lands. When a child is taken, the parents receive a "certificate" thanking them for putting the child at the disposal of the State "in order to build a better society."

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## EDITORIAL

### THE IRISH CONFERENCE

It has been our joy and privilege to attend the recent Irish Conference held in the Elim Church, Melbourne Street, Belfast, and the warm friendship and kindly hospitality of the friends in Ulster still lingers as a choice memory. There is a solidarity and spiritual tone among the brethren which must have contributed largely to the success of the past year. This no doubt, they themselves would attribute to the regular monthly days of prayer held by the ministers, and to the evangelical enterprise which has been a marked feature of the work.

Pastor J. Smith (Irish Superintendent) is held in high esteem for his drive and vision. No grass will ever grow under the feet of this energetic soul-winner, he does not loiter around long enough. In addition to arranging campaigns, looking after the business side of the work, preaching in the Ulster Temple, and serving on the Elim Executive Council, Mr. Smith still finds time to wander along the kerbside to bring the message of salvation to people waiting in the cinema queues. It is, therefore, no cause for wonder that the brethren made no change when they voted for the Irish Superintendent, the mantle of office fell again on the same shoulders, and that by an overwhelming vote. The brethren were also equally satisfied with the members of the Irish Executive, returning them all to office for another year : Pastors W. Gilpin, W. J. Martin, and W. J. Maybin ; and Messrs. J. Copeland, G. Gilpin, and J. Henderson. Pastor W. J. Maybin was also re-elected Missionary Secretary for the Irish Churches.

One has always to be careful in crossing swords with Irishmen lest a quick thrust wounds where it is only intended to prick, but in the give and take of this day's sessions a kindly spirit of tolerance tempered the discussions, and without giving away conviction the matters on the agenda were dealt with effectively and without waste of time.

Among the interesting reports was the statistical record given by the Superintendent. This showed progress in

evangelism, finance, and missionary interest. Well over 1,100 men and women have professed Christ as Saviour in the campaigns which have been held ; over 335 have been baptised in water, and many have joined Elim churches. The major part of the campaign work has been undertaken by Pastor A. Wilson, who has received valiant support from the Pentecostal Musical Team. Special tribute was paid to these young men, who, under the leadership of their conductor, Mr. Thomas Wardle, have given sacrificial service to the work of the Lord. Mr. Smith pointed out that after leaving work in the evenings, these young men would hurry off, sometimes thirty and forty miles, in their bus to a revival meeting. As an observer it was encouraging to note the number of young people who have joined the Irish churches through these campaigns.

Sunny Blundell has conducted a number of Sunshine Corner meetings among the children and is very popular. So great was the crowd in one church where we ministered, that we had to open the windows after the children had filed out (or better, rushed out) before we could carry on with the adult service.

The Conference welcomed Mr. Richard Christie, who, together with his assembly known as "Bethesda," have recently joined up with the Elim Church.

Pastor Maybin's missionary report was most encouraging : not only were there signs of increasing interest in overseas missions, there was also evidence of practical support—this year, the income for missionary work is the highest ever subscribed, £1,794 5s. 0d.

The decision to investigate the possibilities of holding a winter Bible School in Belfast is proof of the determination to consolidate the work done in the evangelistic meetings.

The North of Ireland is noted as a deeply religious centre, but as one walks through some of the streets there is striking evidence of spiritual poverty. Added to this is the insidious infiltration of Roman Catholics, whose purchases of property and movements of population are creating a problem the Protestants will have to face. Revival is the answer to all Irish problems, and it is with joy that we witness the progress of our brethren in the Emerald Isle. We shall continue to pray for and support them, as together we work for the evangelisation of the British Isles.

### HELPING THE MISSIONARIES

Friends interested in the work of the Elim Missionary Society, but who are unable to give their missionary offerings through an Elim Church because they live too far away, may get over this difficulty by taking an individual missionary box. Offerings can be placed in this and at the end of each quarter the box can be emptied and the contents sent to the—

Scattered Boxholders' Secretary,

Miss A. Marshall,

36, Milton Road,

Bournemouth,

Hants.

Will interested friends please write to Miss Marshall.

# Home Missions

## EVANGELISM IN THE ENGLISH COUNTRYSIDE Another Elim Church Opened

Another Elim Church has been opened as a result of a pioneer campaign, this time in Faringdon, twelve miles from Swindon. In this small agricultural town of 2,700 inhabitants, an empty chapel which was being offered for sale at the price of £200 was spotted by the eager eye of Pastor A. Horne of Swindon. Negotiations for the building were promptly made, but funds were low. An insertion was made in the ELIM EVANGEL asking if any reader would like to buy a church. This notice only appeared once, and some kind benefactor with a passion for souls sent in the required sum of money. The chapel which had been closed for twelve years, thus became the property of Elim.

But was it not folly to purchase a church that had been forced to close its doors? And besides, Faringdon had a deplorable religious background—with only four churches and chapels.

Elim is a Holy Ghost Movement, and all things are possible with God. Pastor E. Scrivens was asked by the Evangelistic Committee to undertake a pioneer campaign. Opposition was felt right at the outset when the only public hall in the town, the Corn Exchange, could only be hired for seven days. However, Pastor Scrivens, with the aid of Pastor Horne and friends from Swindon, began the campaign on March 2nd. And now it was the weather, thick fog brought road traffic nearly to a standstill. Only a very few Faringdon people ventured out that night, but the campaigners had the joy of seeing three people make decisions for Christ.

Then came the plodding and the ploughing, the praying and the sweating. The decisions for Christ started to mount up, miracles of healing took place. To give an instance. A chemist of Swindon suffering with osteomyelitis, who was to have his leg amputated within a few days, came to one healing service, was prayed for, and said that all the pain had gone. When going to the hospital he was X-rayed again and was informed that the black spot indicating the disease had disappeared, and there would be no need of an operation. Another lady, hobbling about with a walking stick outside her house, was met by the Revival Party, hands were laid upon her, the walking stick was put to one side, and the lady came regularly to the meetings. Both the sinful-poor and the wicked-rich were being moved by the power of the Gospel. Altogether thirty decisions were recorded. Although this will seem to indicate a small church, yet no doubt Elim will have the largest congregation in the town.

The small chapel which had been closed and silent for twelve years was now officially opened as an Elim church by Pastor A. S. F. Horne, and dedicated to the preaching of the full Gospel. A bus load of Tonypany members and new converts from the Treherbert campaign came to visit the new church on the day of the opening. How

Swindon folk must have worked and sacrificed to make this day a success. For the next few days the place rang with the happy singing of children enjoying for the first time an Elim Sunshine Corner meeting. On the night Pastor and Mrs. Scrivens farewelled a grand company had gathered, and at the close of the meeting five people made personal decisions for the Master, indicating that Elim had come to stay.

## Focus on the Churches

### A HOSPITAL MINISTRY

By Mr. W. A. Cole (Cardiff)

Just a little way down the road from the City Temple, Cardiff, is St. David's Hospital, with its hundreds of beds filled with patients of both sexes. These poor souls need the Saviour just as much as we do, and if there is anyone who knows this better than the average it is Miss Flo Roberts, who was miraculously healed herself by the power of the holy name of Jesus. She herself has a rich ministry of sick visitation, and the authorities of St. David's have given their assent to her holding a short service each Sunday evening just before supper time from 5.45 to 6.15 p.m.

She invites about eight friends from the congregation who are briefed for their part in the service. The service proceeds without prompting. The piano is in position, hymn-books are given around, and the service is opened, first with a hymn, then a prayer. The Scripture is read, some choruses are sung, mostly chosen by the patients themselves, a solo or duet, then a ten-minute sermonette; another hymn, and the closing prayer. The service ends with a chat at the bedside of each patient, then after handshakes and God's blessing to all, we have just time to return for the great revival service at 6.30 p.m., leaving the patients looking forward eagerly to the next visit of the Temple friends.

### LIVERPOOL PROGRESS

By Miss F. Lawton

We held our fellowship tea recently and the following week-end was Pastor and Mrs. Newman's first anniversary. We praise God that:

1. Approximately forty souls have been won.
2. Thirty-two have received their Acts ii. 4 experience (mostly Crusaders), myself included.
3. Membership has increased nearly 100 per cent.
4. One brother has entered the Elim Bible College in preparation for full-time ministry.

(Continued on page 191)

**G**RANNY had almost reached the outside door as she took her departure. Suddenly a little voice called out from a side room, "Wait, Granny. Wait, I've got to give you a kiss yet."

Little Douglas, aged three, knew that Granny liked having one of his lovely, sticky sweets; was just **thrilled** when he allowed her to look at his train book; but with the unerring instinct of childhood he knew that what Granny **really** cherished was a kiss from him. So he bestowed his bounty royally.

There are kisses other than the sweet ones of childhood. There is the grievous kiss of farewell, the painful kiss of renunciation, the careless kiss of light-hearted Youth; the clinging kiss of extreme old age; the kiss of friendship.

In Luke xxii. 47, 48, we read, "And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him, But Jesus said unto him, Judas, betrayest thou the Son of Man **with a kiss**?" We can hear the sad, gentle reproof in that lovely voice. Betrayal He knew, and could face it, but it hurt to see the symbol of friendship, of love, used as a cover for treachery.

When our Lord spake thus He made the kiss a sacred thing, showed its value, and raised a standard which we would do well to bear in mind.

But let us look at God's Word. The kiss was used for the expression of various sentiments: of friendship, reverent worship, obedience, etc.

**The kiss of anointing.**—"Then Samuel took a vial of oil and poured it upon his head, and kissed him and said, Is it not because the Lord hath anointed thee to be captain over His inheritance?" (I. Sam. x. 1). Saul, looking for his father's asses, had found a kingdom instead. It is a fine picture. The Word says of Saul, "A choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he; from his shoulders and upwards, he was higher than any of the people."

Mark how he bends that lofty frame to receive the kiss from the old man, the prophet Samuel. Very touching—but it was a scene which should never have taken place. This kiss was in the permissive will of God but not the perfect will, and there is a world of difference between them.

So much had gone before this. Samuel, under the good hand of God, had judged and guided Israel. In his old age he appointed his sons to judge Israel, but they were not righteous. The people grew restive, till finally they came to Samuel with the request, "Now make us a king to judge us, like all the nations."

They were quite right to object to the wickedness of the sons of Samuel, but they must have forgotten, or cared not, when they made that demand, "Make us a king to judge us, **like all the nations**," that they were **not** like all the nations. They, as a nation, were God's chosen people, His peculiar treasure, the medium through which He worked. Perhaps they were tired of being different, of being under God's jurisdiction, of being led by Him, so they cried, "Make us . . . like all the nations." And when we remember that these others nations they knew



**did not honour Jehovah**, were heathen, in fact, we see the danger.

We can enter, in a small way, into the feelings of God, when He said quietly to Samuel, "They have not rejected thee, but they have rejected Me, that I should not reign over them" (I. Sam. viii. 7). God was hurt, His love, His care, His guidance were thrown back into His face unwanted, not desired.

When we as Christians want to rub out that line of demarcation, that mark of separation, the difference that shows the world we belong to Him; when we try to conform to the world's point of view; when, because we are in Rome we do as Rome does, we hurt God terribly. No matter how we try to dress it up, or disguise it, the fact remains that we are rejecting God from reigning over our lives. As children of God we cannot be in the world or go the way of those who do not honour our Saviour.

He is calling to us in warning tones, "What part hath he that believeth, with an infidel?" and, "Come out from among them, and be ye separate." And again He saith, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light" (I. Pet. ii. 9). We cannot be like other people, for we are God's people, and the true Christian must be separated. If we turn from God's way for us we may be a bad influence on others, and implicate them with us disastrously.

Look how Saul changed for the worse through being involved with the Children of Israel in this incident. When he received the kiss of anointing Saul was a fine man. He was so modest and retiring, that when Samuel came later publicly to proclaim him king in Israel, Saul ran away from it all. He hid himself so successfully, that they had to ask God where he was. And God replied, "He hath hid himself among the stuff." But later on in his career as king, we read of Saul as a potential murderer casting a javelin at David, and saying, "I will smite David to the wall with it." Why? Simply because the singing women had said, "Saul hath slain his thousands, but David his ten thousands." Where was the modesty, and backwardness now?

# SS

by Barbara Cant (Dundee)

We must be careful. Not one of us lives to himself alone. Saul's deterioration of character was a direct result of his being made king at the sinful call of the Children of Israel.

The people cried out to Samuel when he remonstrated with them, "Nay, but we **will** have a king over us. That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles" (I. Sam. viii. 19). In other words they were saying, "Give us someone, or something that we can see." It is all very well knowing that Jehovah is with us and fighting for us, but we cannot **see** Him."

That cry is still going up from the world today. And those who make that plea are being catered for. This is the reason we have the altars and the images, the shrines and the crosses, the candles and the ceremonials, religion of the senses. "Unless we see something, we cannot believe," they say. The sad thing is that they do not get past looking at external things; the eye of faith is not brought into use at all.

We should be daily thanking God for the Protestant faith which has swept these things out of our sanctuary, and which enables us to worship God in purity, without the introduction of tawdry elements which mean nothing. Thank God that we can say humbly, "We endure, as seeing Him, who is invisible." "Whom, having **not** seen, we love." God help us to keep the eyes of faith ever clear and strong.

There is one kiss in the Bible which rejoices my heart. Whoever said, "Like father, like son," was wrong. In I. Samuel xx. 41, we read, "And as soon as the lad was gone, David arose out of a place towards the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another."

Jonathan kissed David—the heir to the throne kissed the man who was going to take his throne from him. Jonathan, who, according to his father, should have been mad with hate against David and treating him as an enemy, kissed David, and, weeping with him, helped David to escape the anger of Saul.

Just previous to this kiss we hear Saul raging at Jonathan

for his loyalty to David (v.v. 30-33). "Then Saul's anger was kindled against Jonathan; and he said unto him, . . . For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now, send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David."

It was rather a broad hint to Jonathan that his father was not pleased with him.

But what a lovely spirit Jonathan manifested. He bore no malice, he was not jealous; he was the prince, but he loved the one who indirectly was to make him a pauper.

Had he considered his own interests Jonathan would not have shielded David from the attacks of his father, Saul. But he did not think of himself at all. He had given his love, he had pledged his friendship, and he was true to that. What an example of love and loyalty to us in our Christian living.

It seems to shadow forth the action of our Lord in coming to earth to win salvation for us. There was the same love and grace under provocation. Our Lord was a Prince, who for our sakes became less than a pauper. He heeded not the temptations of Satan to turn aside from helping us. He called us His friends, and He was true to the friendship He had pledged towards us, even unto the Cross.

Jonathan died fighting loyally by the side of his father on Mount Gilboa, and when David heard of it, he was constrained to cry out in bitter grief, "How are the mighty fallen?"

Jonathan was indeed a man mighty in love and grace; "And they kissed one another."

And our next kiss:

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. And stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hair of her head, and **kissed His feet**, and anointed them with the ointment" (Luke vii. 37, 38). This might be called the kiss of contrition. We are told, baldly, that she was a sinner; but then, were we not all sinners? She did the wisest thing she sought out her Saviour. She got close to Him. She did not stay outside and look in on Jesus; she did not allow anyone else to come between Him and herself; she got right through to Him.

That is the only way for a seeking soul to find salvation; to get right into personal contact with Jesus. No priest, no middleman as it were, but to do as she did, press right in.

With her unsavoury reputation she would not be welcomed in that company, amongst whom would be many Pharisees, friends of the host, Simon. We can almost see them drawing the skirts of their robes aside from from this defiling contact as she makes her way through the crowd to stand at the back of Jesus. There she stood weeping, and began to wash His feet with her tears; then,

she wiped the feet of Jesus with her hair.

Our Lord would not be sitting on an upright chair such as is used in our part of the world at meal-times, no, the table would be quite low, and the guests would be reclining round it. Our Saviour's feet would be extended outward, and in order to kiss His feet this woman must have been very low down.

But what a place of blessing, down low at the Saviour's feet. Can you see her tears, the expression of her soul's agony over her sinful condition? Can you see her as she kisses those dear feet? It mattered naught to her that they were stained and hot from the rough Eastern roads. No, she had found Him whom her soul loved, and she must do Him honour.

She was a sinner, but she was conscious of her sin. So many in this world are not. She was concerned about her condition of sin. Some people in the world are conscious of sin, but are not concerned about getting rid of it. This woman was determined and when she got to Jesus she took the lowly place down at His feet.

We are not told that she audibly asked for a blessing, but the Lord read her heart; He saw, and felt the anguish of her soul as she imprinted those burning kisses on His feet, and He said to her, "Thy sins are forgiven."

How quick is our Lord to respond to the sinner's appeal. But let us never forget that the Lord Himself cannot save people unless they are willing to be saved.

Surely, the song this woman would be singing might be, "I've seen the face of Jesus, I can but kiss His feet."

In the same place, on the same occasion, Jesus had to say to someone, "Thou gavest Me no kiss" (v. 46). Simon the Pharisee denied our Lord the common courtesies of the East. The washing of the feet was a necessity after walking in open sandals on the dusty roads; the oil of anointing was soothing, the kiss gave welcome. All were firmly established in the code of Eastern hospitality.

How well our Lord could sum up Simon; his narrow, arrogant spirit, which would invite Jesus as guest, but would treat Him as someone inferior, who would look down his nose at Jesus because He suffered the touch of a sinful woman.

How careful we should be that our spirits are right before God; how anxious we should be not to become arrogant, proud, or puffed up. Let us remember that we all are sinners saved by grace: with all our good works we can only be, as Paul says, unprofitable servants.

Simon robbed himself of great blessing by his attitude that day, and we can do likewise.

We say, "We would never have withheld our kiss of and loyalty from our Lord." But Jesus said, "Inasmuch as ye did it not to one of the least of these, ye did it not unto Me" (Matt. xxv. 45).

Do we withhold the gracious act; do we omit the kindly word, do we forget the ministration of love to those with whom we come into contact? Our Lord says we have withheld it from Him.

It is a chastening thought. There is a sin of omission which we are apt to overlook. A little verse runs:

"It isn't the thing you do, dear,  
It's the thing you leave undone,  
Which gives you the bitter heart-ache,  
At the going down of the sun.  
The tender word unspoken,  
The letter you did **not** write,  
The flower you **might** have sent, dear,  
Are your haunting ghosts at night."

More gravely, says the Word of God, "To him that knoweth to do good, and doeth it not, to him it is sin."

Our Lord said unto Simon, "Thou gavest me no kiss." What will He say to us?

## **Mended Earthenware**

### **HÆMORRHAGE HEALED AT 85**

I want to testify to you all about my healing. About twelve months ago I was rushed into the Swansea Hospital for a serious operation. Four doctors examined me, and, owing to my age which is 85, they were afraid to operate. I told them that I was not trusting in man but in the living God, so at midnight they operated. When they came to see me the following morning they congratulated me that I was a living miracle.

The doctors told me that owing to my age they could do nothing for me, as the walls of my stomach had gone. These hæmorrhages started to get worse. I was having them two and three times a week and I had to stay in bed. Pastor Gorton of the Swansea Elim Church used to visit me regularly and also to pray with me.

Later on I got better and I went to the Elim Sisterhood.

Mrs. Gorton asked me if I would like to be prayed for, and I said I would. She also asked me if I had faith to believe that God could heal me. I said, "Yes, I believed it could be done." Mrs. Gorton laid her hands on me and prayed for me, and glory to God, I have not had a hæmorrhage since, and that is three months ago. I am feeling better now than I have for a very long time.

Praise God for His wonderful healing power. I have proved Him to be my Friend in trouble, and a wonderful Saviour. If He spares me until October 13th, 1952, I will be 86 years of age.

(This letter was received some months ago. Pastor Gorton writes to say that this sister still enjoys good health.—Ed.)

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### **LATE NEWS.**

**Doctor of Literature healed at Oxford Campaign: Threw away crutches: Brought 20 people at night, three converted. 350 decisions to date.**

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### **NEXT WEEK'S "ELIM EVANGEL"**

will be the

### **EASTER DEMONSTRATION NUMBER**

Special Pictures and Reports of the meetings in the Royal Albert Hall and Trafalgar Square.

Use this issue to interest your friends in the Elim work. We are receiving reports of great blessing enjoyed through the reading of our magazine.

**Order Extra Copies at Once!**

# ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)

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

## YOUTH RALLY AT SELLY OAK

Imagine a hall packed with about 450 people—a Youth Choir of fifty young people, all under thirty years of age, seated on the platform—a well-planned programme including unrehearsed microphone interviews, choir singing, special musical items, unique Bible recitations, unusual announcing—an atmosphere of enthusiasm and expectancy and you will have some idea of the Birmingham Youth Rally.

Pastor J. Dyke led us to the Throne of Grace in prayer and then, for about two hours we were thrilled and enthused by the service of Youth in the cause of Christ. The meeting culminated in a stirring message by Pastor W. Plowright on “Conformation or Transformation.” Praise God, one soul responded to the appeal.

An even greater rally is planned for July 4th at the Digbeth Institute.

The energy and vision of Pastor F. Shadlock (Youth Commissioner), and of the unity and co-operation between ministers and Crusader Branches of the Presbytery, without which the Youth Rally would not have been a success, are deeply appreciated.

## “SAVE THE CHILDREN” CAMPAIGN

By **Sunny Blundell**

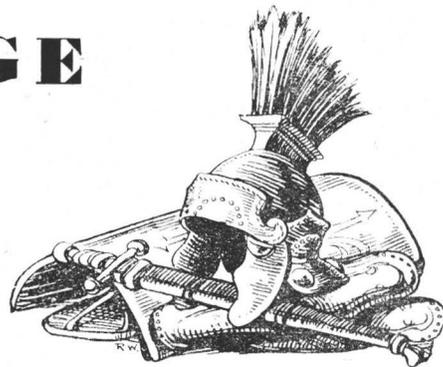
Three concise comments will suffice for report on the recent “Save the Children” campaign conducted at Banbridge by “Auntie Sunny,” whose efforts were wonderfully owned of God. First, there was a **wild stampede** toward the campaign, long before meeting time each night a large queue of cheerful and chatting children gathered outside clamouring for entrance.

Juvenile attendance rose from 150 to over 300. We experienced more difficulty in getting extra chairs than we did in gathering children.

Secondly, there was a **widespread stir** throughout the community, and we are assured that the campaign not only touched hundreds of little hearts, but also hundreds of local homes. Truly we never saw it on this fashion before.

Lastly, there remains a **wonderful stimulus** to the church, since under Miss Blundell’s unique Gospel ministry many signified their acceptance of Christ as Saviour.

As a result of the campaign a weekly Children’s Hour has commenced and over 100 attended our first meeting.



## B.B.C. BROADCAST

Readers will like to have further details of the B.B.C. broadcast on Sunday, May 3rd next. The Sunday Half-Hour will be conducted by the London Crusader Choir and a representative Choir of one hundred male voices. Pastor Douglas Gray, founder-leader of the London Crusader Choir, is also Conductor-in-chief of the London and South of England Festivals of Male Voice Praise, which has a total chorus of five hundred men. Owing to studio accommodation only a representative group will broadcast. The hymns will be introduced by Mr. Stuart Hibberd and they will be conducted by Mr. Gray from a B.B.C. London studio.

The following hymns are being sung :

- “Thine be the Glory”
- “Rejoice, the Lord is King”
- “O Sacred Head once wounded”
- “Hark ! hark my soul”
- “Saviour, again to Thy dear Name”

by the London Crusader Choir, and the following by the massed Male Voice Choir :

- “By cool Siloam’s shady rill”
- “Jesus shall reign”
- “Breathe on me breath of God.”

Both choirs will take part in “Hark ! hark my soul”. All Choirs and an invited audience will join in some of the verses of the closing hymn.

The broadcast commences at 8.30 p.m. on the Light Programme. It also radiates over the General Overseas and British Forces network. Areas covered, include : Australia, New Zealand, North and Central Africa, Central and Western Mediterranean, West Indies, Central and South America, Gibraltar, Malta, Greece, and Europe. If you have any friends in any of these parts they might like to know about this programme.

In addition to the London Crusader Choir, other Elim Choirs represented in the Male Chorus, include : Croydon, Chelmsford, Wimbledon, and Hayes.

Remember the date and pray that this great opportunity will reach millions, and bring some to the knowledge of eternal life.



**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 26th.** I. Kings xiii. 11-22.

Compare verses 8 and 18.

He took a bold stand against a king's invitation, yet succumbed to the entreaty of one who used the same title as himself. How important that God's Word should be stringently obeyed. Jesus warned, "Beware of false prophets" (Matt. vii. 15). John said, "Many false prophets are gone out into the world" (iv. 1). These are out to deceive, therefore it is important that we should listen only to God's Word. "This is My beloved Son, hear ye Him" (Mark viii. 7).

**MONDAY, April 27th.** I. Kings xiii. 23-34.

"A lion met him in the way, and slew him, and his carcase was cast in the way" (v. 24).

A man of God torn to pieces by a lion and cast dejectedly by the wayside. "A lion met him" and the Devil is compared to a "roaring lion" (I. Pet. v. 3). This diabolical creature roams at large seeking the downfall of the Christian. How careful we should be to remain in the path of duty, the place of God's appointment for our lives. Paul's fear was, "Lest . . . I should be a castaway" (I. Cor. ix. 27). Lord keep us true to the end of the journey.

**TUESDAY, April 28th.** I. Kings xvi. 23-34.

"For he (Omri) walked in all the way of Jeroboam . . . and in his sin" (v. 26).

In course of years Omri died and Ahab reigned in his stead. "And Ahab . . . did evil" (v. 30). What power there is in example, especially parental example. As parents, are we setting the proper example for the young feet to follow? Paul wrote of Timothy as one with, "unfeigned faith . . . which dwelt first in thy grandmother Lois, and thy mother Eunice" (II. Tim. i. 5).

**WEDNESDAY, April 29th.** I. Kings xvii. 1-16.

"Hide thyself by the brook Cherith" (v. 3).

The prophet appears from nowhere, delivers his message, and then disappears. "Hide thyself." This suggests a hidden life. The man who would figure successfully in public must take a humble place before God. Every Cherith has its value in our lives, inasmuch as they prepare us for our Carmels. Paul had his in the Arabian desert. John on the Isle of Patmos. You meet God at Cherith.

**THURSDAY, April 30th.** I. Kings xvii. 17-24.

"He (Elijah) cried . . . the Lord heard . . . he (child) revived" (vv. 20, 22).

This is the Divine order for revival. The Elijahs pray, God hears, and revival is granted. All past revivals have been the outcome of real crying to God. Revival in the Hebrides, in America, anywhere, is the result of prayer. Pray on: pray through. It was Elijah who prayed and "prayed again." Is revival tarrying? Then continue to cry.

**FRIDAY, May 1st.** I. Kings xviii. 1-16.

"How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, follow him" (v. 21).

Here is a Divine challenge: one which cleaves the human stream in two, and one which makes a man choose which he will take! "If God . . . if Baal." Neutrality is ruled out, for, said Jesus, "He that is not for Me, is against Me" (Luke xi. 23). Thank God for the day when we chose Christ, when we bowed to His unimpeachable right to our obedience.

**SATURDAY, May 2nd.** I. Kings xviii. 17-29.

"The God that answereth by fire" (v. 24).

The contestants were gathered on Mount Carmel; four hundred and fifty of Baal's prophets versus Elijah the prophet of Israel. The contest began with the Baalites on the field, but Baal did not answer. Elijah's God answered by fire. God is still the same. We need a few Elijahs to pray for the fire. This Church Age began with tongues of fire, and it will end in the fire of revival.

Elijah's God still lives today,  
And answers still by fire.

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### Answers to Bible Puzzle Corner (No. 6)

**No. 6.**—"I will come again." (John xiv. 3).

- |                       |       |                        |
|-----------------------|-------|------------------------|
| 1. I-ssachar .. ..    | .. .. | Genesis xlix. 14.      |
| 2. W-isdrom .. ..     | .. .. | Proverbs viii. 1, 30.  |
| 3. I-saac .. ..       | .. .. | Genesis xxvii. 1-24.   |
| 4. L-evites .. ..     | .. .. | Numbers i. 50.         |
| 5. L-ehi .. ..        | .. .. | Judges xv. 9-17.       |
| 6. C-ain .. ..        | .. .. | Genesis iv. 16.        |
| 7. O-badiah .. ..     | .. .. | I. Kings xviii. 4.     |
| 8. M-elchizedek .. .. | .. .. | Genesis xiv. 18, 19.   |
| 9. E-li .. ..         | .. .. | I. Samuel iii. 13, 14. |
| 10. A-hithophel .. .. | .. .. | II. Samuel xvii. 7.    |
| 11. G-omorra'h .. ..  | .. .. | Genesis xix. 28.       |
| 12. A-himaaz .. ..    | .. .. | II. Samuel xvii. 17.   |
| 13. I-chabod .. ..    | .. .. | I. Samuel iv. 21, 22.  |
| 14. N-ebo .. ..       | .. .. | Deut. xxxiv. 1, 5.     |
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# COMING EVENTS

**B.B.C. (London).** May 3. Sunday Half-Hour Broadcast from the Studio by the London Crusader Choir and Mased Male Chorus, conducted by Pastor D. B. Gray. 8.30 (Light Programme).

**BIRMINGHAM.** April 18. Elim Church, Graham Street. Visit of Pastor P. S. Brewster (President). Singing by Male Voice Choir. 3.30 and 7.

**BLACKHEATH.** April 19-24. Elim Church, Cardale Street. Revival Campaign conducted by Pastor A. Wilson. Sun., 6.30. Week-nights. 7.30.

**BRAINTREE.** April 26th. Elim Church, Manor Road. Visit of Pastor D. B. Gray and London Crusader Choir, 6.30.

**CHELMSFORD.** April 25. London Road Congregational Church. Great United Pentecostal Rall. Speakers: Pastors E. Crew (A.O.G.), S. Gorman (Elim), W. Baker (F.G.T.). 3.30 and 7. (Cups of tea provided).

**CHIPPENHAM.** Commencing April 26. Liberal Hall, Station Hill. Elim Pioneer Campaign conducted by Pastor A. D. Hathaway and Party. Tues., Wed., and Thurs., in Town Hall. Suns., 8. Week-nights, 7.30.

**COVENTRY.** April 19-30. Elim Church, Stoney Stanton Road. Evangelistic Campaign conducted by Pastor H. A. Court.

**EDINBURGH.** April 18. Methodist Central Hall, Tollcross. United Rally under the auspices of the British Pentecostal Fellowship. Speakers: Pastors J. Wood (A.O.G.), R. B. Chapman (Elim), J. F. Phillips (Apostolic), James Salter (C.E.M.). 3.15 and 6.30.

**ENGLEFIELD GREEN.** April 26. Elim Church, Bond Street. Pastor's Seventh Anniversary Services. Speaker: Pastor H. Burton-Haynes. 11 and 6.30.

**GUILDFORD.** April 19. Elim services conducted by Pastor D. B. Gray and London Crusader Choir. Afternoon in the Salvation Army Citadel; evening in Guildford Theatre, 3 and 6.30.

**HALIFAX.** April 25-30. Elim Church, Hopwood Lane (Bond Street Corner). 21st Anniversary Celebrations. Speakers: Pastors J. Kennedy and T. E. Francis. Convener: Pastor J. Gardiner. Sat., 7. Sun., 10.30 and 6.30. Mon. to Thurs., 7.30.

**HULL.** April 18-23. Elim Church, Mason Street. Visit of Pastor L. V. Tiller. Illustrated Talks on Bible Customs. Sun., 6.30. Week-nights, 7.30.

**ILFORD.** April 18-20. Elim Church, Scrafton Road, E. London Revival Rally. Speakers: Pastors C. J. E. Kingston and L. C. Quest. Sat., 3 and 6.30. Sun., 11 and 6.30. Mon., 7.30.

**GLOUCESTER.** Now proceeding. Public Baths Hall, Barton Street. Campaign by Paul Cantelon (Preacher-Artist) and Party. Suns., 6.30. Week-nights, 7.30 (except Fri.).

**LANGLEY.** April 26-May 7. Elim Church, Mount Pleasant. Revival Campaign conducted by Pastor A. Wilson. Suns., 6.30. Week-nights (except Sat.), 7.30.

**LEYTON.** May 4-6. Elim Church, Vicarage Road. Opening of Church Extension by the President and special meetings. Mon., 7.45. Sat., Pastor C. Brookes and Party.

**LONDON.** April 25. Kingsway Hall, Kingsway. Annual Festival of Music presented by the London Crusader Choir, 7.

**LOUGHBOROUGH.** April 22. Elim Church, True Lover's Walk. Special Lecture on "Teaching the Children," by Pastor A. A. Biddle, 7.30.

**MOTHERWELL.** April 24-28. Orange Hall, Milton Street. Great First Anniversary Celebrations. Speakers: Pastors J. M. Moore, G. Newsholme, J. Smith, R. Barrie and W. Lewis. Convener: Pastor A. Tee. Three visiting Youth Choirs. Sat., 5 (full meal for visitors). Sun., 8, Divine Healing Service in Motherwell Town Hall.

**PLYMOUTH.** April 26-May 10. Elim Church, Emma Place, Stonehouse. Special visit of Pastor W. George.

**SCUNTHORPE.** April 19. Elim Church, Ferry Road. Visit of Pastor and Mrs. H. Haith, 11 and 6.

**SHEFFIELD.** April 20. Elim Church, Howard Street. Special Lecture on "Teaching the Children," by Pastor A. A. Biddle, 7.30.

**SMETHWICK.** April 19, 20. Elim Church, Oldbury Road. Annual Sisterhood United Rally. Speaker: Mrs. A. V. Gorton. Sun., 6.30. Mon., 7.30.

**SPARKBROOK.** April 26. Elim Church, Golden Hillock Road. Visit of Pastor H. Fisher. 11 and 6.30.

**SWANSEA.** April 26-May 4. Elim Tabernacle, New Orchard St. Revival Campaign conducted by Rev. A. Rowland Smith, F.R.G.S., F.V.I. Suns., 11 and 6.30. After-church Rally, 8.15. Week-nights, 7.15.

## ITINERARY BY MR. F. B. PHILLIPS

Mr. F. B. Phillips will visit the following churches to show colour missionary films of the work in South Africa:

April 18.—Exeter. 19-20.—Plymouth. 21.—Bodmin. 22.—Newquay. 23.—Camborne. 24.—Truro.

## MISSIONARY ITINERARY

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

April 27.—Burton-on-Trent. 28.—Leicester. 29.—Ashbourne. 30.—Nottingham. May 1.—Long Easton. 2.—Rotherham. 3.—Barnsley. 4.—Parkgate. 5.—Sheffield. 6.—Mansfield. 7.—Beeston.

## FOCUS ON THE CHURCHES (Continued).

We also rejoice that we are now self-supporting.

After a splendid repast (even the anniversary cake was foursquare) an offering was taken up and donated to our missionaries.

Our anniversary week-end services proved a great blessing. Special significance was attached to the Saturday evening meeting, because, owing to lack of support this meeting had discontinued, but now, on its recommencement it is the only public pentecostal witness on a Saturday evening on Merseyside.

## SPRINGBOURNE CAMPAIGN

By Miss A. Marshall

For six days Springbourne Church has been enjoying rich blessing under the ministry of Pastor Charles Brookes.

"The old old story of Jesus and His love," was not only sung to the new tune, but was presented in striking simplicity. Four souls accepted Christ as their Saviour, and many testified to a real touch of Divine life in their bodies.

The campaign ended all too soon, but the fragrance remains.

## MINISTER'S 14th ANNIVERSARY AT LOWESTOFT

By E. Sutton

Although this was to have been our Pastor's last anniversary service his proposed move has been cancelled, and so it was with lighter hearts that we sat and drank of the refreshing showers of blessing during the visit of Pastor Granville Davies.

Pastor Davies was certainly on fire for God. The sick were prayed for, and the uniqueness of his messages will long be remembered.

A revival prayer meeting has been commenced at 7 a.m. on Sunday mornings and is well attended. Several of the young people have recently received the Holy Spirit in pentecostal fashion.

The Sisterhood Choir recently gave a Service of Song.

In spite of the recent flood, when several of our members were victims, the work continues to go forward. Three were recently received into fellowship on a Sunday evening. A baptismal service is arranged for April 12th.

## Thought for the Week

"It is better to light a candle than to curse the darkness."

—Chinese Proverb.

## 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 references. 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

**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

**London.**—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

**Mumbles,** Swansea.—Christian homely accommodation offered in private house; full board or bed-breakfast; good food, good beds; near sea front and bays; moderate terms. Mrs. M. Crocker, 20, Chapel Street. C.177

**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

**Torquay.**—Christian Guest House; near sea, shops, buses and assembly; happy fellowship; good food; every comfort. Mrs. Bawtree (née Miss Booth, Beeston, Notts), "Bethany," 14, Sherwell Lane, Chelston. 'Phone: Torquay 65555. C.136

**Walton-on-Naze.**—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.174

**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

### HOUSES, FLATS, ETC.

#### FOR SALE, TO LET, AND WANTED

**Wanted,** a furnished flat for 2 ladies in Sussex; preferably self-contained, but not necessary; in a Christian private house, ground or first floor: lounge, bedroom, kitchen, bathroom and lavatory must be on one floor; any district within 20 or 30 miles of Brighton; E. and W. aspect preferred; for permanency; reasonable. Box 735 "Elim Evangel" Office. C.175

### SITUATION VACANT

**Good** home offered in exchange for an active Christian general help, for two ladies, about 60 years; no stairs; small remuneration, plenty of free time. Apply, 102, Southwick Street, Southwick, Sussex. C.176

### 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

### MARRIAGE

**Collins: Cracknell.**—On March 28th, in the Elim Church, Reading, by Pastor L. N. Knipe; Edward Charles Collins to Sylvia Rose Cracknell.

### WITH CHRIST

**Goodwin.**—On March 4th, Mary Elizabeth Goodwin, aged 71. Funeral conducted by Pastor R. W. Smith at Barnsley. "Till He come."

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.

Obtainable from Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4