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Elim Evangel

VOL. XXXIV. No. 21.

THREEPENCE

MAY 23RD, 1953.



Her Majesty the Queen pays a visit to Broadcasting House. The intimacy of radio will bring the Queen's message to the homes of her people. It is a cause of deep gratitude to God that the moral and spiritual foundations of the British Throne are securely established in the Word of God. (Picture by courtesy of the B.B.C.)

TEXT FOR THE TIMES

"The Lord taketh pleasure in them that fear Him, in those that hope in His mercy" (Psalm cxlvii. 11).

The Results of Pentecostal Power

◀ By CHARLES M. LEAMING ▶

IN Acts iv. 15-20 we read: "But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Peter and John were before the Jewish Court to give an account of the healing of the lame man at the gate of the Temple. This man had been lame from birth, and as Peter and John fastened their eyes upon him and Peter had said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk", the man was made perfectly well. Now the rulers of the Jews were bringing them into Court and threatening their lives. Peter and John answered, "We cannot but speak the things we have seen and heard."

There is Pentecostal Power That We might Speak with Boldness

We find that while Peter and John had been in prison, five thousand believed on the Lord Jesus Christ because of their words and the healing of the lame man. After they were released from prison, they gathered together in a great prayer meeting with all the believers.

"And when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the word of God with boldness." God does not fill us with the Holy Spirit merely that we might receive a great thrill. Thank God, when you are filled with the Holy Spirit you will receive a blessing, but the real purpose of your being filled with the Holy Spirit is that you might speak God's Word with boldness.

Have you the Word of God hidden away in your heart? Are you the kind of Christian that goes along rubbing a blessing off somebody else? You like to get next to folk who are filled with the Spirit; you like to feel the thrill and excitement and the emotional sweep, but you actually do not know how to lead a soul to Jesus Christ. Are you that kind of Christian?

I can think of nothing that ought to cause us to hang our heads in shame more than to profess to be Spirit-filled Christians and yet not to know God's Word. Many a person today professes to be Spirit-filled, but he does not know enough of God's Word to be able to point a soul to Jesus Christ. The Word of God is the basic foundation

of our faith in the Lord Jesus Christ. We cannot know the truth as it is in Christ just by receiving an emotional thrill. We can only know the truth as it is in Christ Jesus by hiding the Word of God away in our hearts. Then, we understand the Psalmist David when he cried out, "Thy Word have I hid in mine heart, that I might not sin against Thee" (Psa. cxix. 11). If you want to live a life of victory over sin, hide the Word of God away in your heart. If you want to be able to reach out a helping hand to a lost and dying world, hide the Word of God away in your heart. When the Word of God is treasured in our hearts, then the Holy Spirit gives witness. You have power, then; you have real power, spiritual dynamite.

That We might Speak with Power

When Peter and John and the Christians prayed, the place was shaken where they were assembled. As these early Apostles and followers of the Lord Jesus Christ were filled with the Holy Spirit, they spoke the Word of God with a positive note, with boldness, and with great power. Reading now from Acts iv. 33: "And with great power, gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." We go on to verse 17, in Acts v., "Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation." The high priest and the sect of the Sadducees were the leading religionists of the day. They were sad-u-see? All great religious leaders without the power of God, are sad, you see? What a lot of sad folk we are when we fail to have the power of God in our lives. These religious leaders rose up and began to persecute the Church because they were filled with indignation. The disciples did not go into a corner and hush up; they were more determined than ever to get the Gospel out.

Acts v. 28 says that they were brought before the high priest and were asked, "Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine." They were accused of filling Jerusalem with their doctrine. When the power of God really begins to move, everybody is going to be filled with something. The apostles were filled with the Holy Ghost; the Sadducees and the chief priest were filled with indignation; but Jerusalem was filled with the doctrine of Jesus Christ! The Word of God had free course, the apostles had power to declare the Word of God.

That We Might Be Witnesses

Let us go on to the 29th verse of Acts v., "Then Peter and the other apostle answered and said, We ought to obey God rather than men. The God of our fathers raised Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and Saviour, for to give repentance to Israel, and forgiveness

of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Do you see that truth? We are witnesses to these things. What things? To the forgiveness of sin, to the miracle-working power of God. These miracles had taken place after Jesus had ascended back to the Father.

The early followers of our Lord Jesus Christ, filled with the Holy Spirit, their sins forgiven, were so on fire that they could not keep still about it! When they were brought up before the Court, they said, "We cannot help but speak of the things we have seen and heard." Would to God that every one of us would go out as a flame of fire, just having to tell of the mighty work of God as it takes place in the name of Jesus Christ.

That We Might Work for God Daily

These early believers could not wait until church time. In the natural, we become weary with trying to keep up the programme of meetings. But when you get into the heavenly atmosphere, it is not long until you wake up. These followers of Jesus did not wait till meeting time, they were so filled with God that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts v. 42). They not only went to meeting at night, they also got busy in the day time and went out and rang doorbells for Jesus. Any church, anywhere, can have a revival on this plan, and do you not have to bring in a great evangelist to do so. Do not misunderstand me, I am for evangelists and for great meetings; but if God's people would catch the vision, if they would obey God and be filled with the Holy Spirit, have the fire of God burning in their bones, get rid of the old gossip, criticism, fault-finding, and everything else that hinders God, and get so full of God that they would go around starting fires wherever they go, it would not be long until we would have a revival. It would break out and sweep like a prairie fire.

That There Might Be Joy

We turn to another Scripture, Acts viii. 4, 5: "Therefore they that were scattered abroad, went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city." Philip was a Spirit-filled deacon, he took the Gospel to Samaria, and as a result of his taking it, there was great joy in the city. Wherever you take the Gospel there will be great joy.

That Many Might be Turned to the Lord

"And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he

arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord" (Acts ix. 32-35). Everybody in two towns turned to the Lord. I believe we are going to see that kind of revival as these last days come to their climax.

When Christians burn with this thing, so that we have no time for anything else; I mean by that, we have no time for criticism, gossip, for anything that would tear down the work of God, then we shall have such a revival. When Christians yield to the Holy Spirit and are filled with His power, then all the things we have mentioned shall be manifested.

The secret of revival in these last days, as always, is brought to pass as a result of the promise of our Lord, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

MISSIONARY FINANCES

Following is the May statement of the financial needs of the Elim Missionary work and the amount of money received:

	Estimated Expenditure	Received
1952		
November	£1,100	£1,211
December	£1,100	£1,042
1953		
January	£1,100	£1,011
February	£1,100	£1,424
March	£1,100	£406
April	£1,100	£1,011
	£6,600	£6,105

Deficit £495.

Anonymous Gifts

The following anonymous gifts recently to hand are gratefully acknowledged:

Elim Missionary Society: Ex-Clapham Crusader, £1; L.D.O., S.E.1, £5; South Norwood, S.E.25, 10s.; Halifax, £3.

Work in General: Huntingdon, £5 10s.; Elim member, Pendleton, 10s.

Campaigns: "A mother in Christ," £5.

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

Thought for the Week

Jas. Whitcomb Riley was once an itinerant painter of roadside signs, and usually travelled with a patent medicine agent.

Once they came to a smooth-faced rock where an evangelist had painted, "What shall I do to be saved?" Riley crawled up and painted underneath, "Take Barlowe's Stomach Bitters."

But two weeks later the evangelist returned and underneath Riley's line, he added: "And be prepared to meet thy God."

LATE NEWS

400 decisions to date at Harrogate Campaign. Many healings. Woman pushes chair home.

THE ELIM EVANGEL

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EDITORIAL

PERMANENT PENTECOST

The charge levelled against the pentecostal people by many of our critics is that we make too much of the Holy Spirit in our writings and preaching. The simple reply to this attack is that there are churches where He is hardly recognised and where little reference is made to His gracious yet powerful work. There is so much that the Holy Spirit is commissioned to do in this Church age that the eclipse of His personality by prejudice and unbelief has been nothing short of moral and spiritual disaster. Churches that should have been on fire are apathetic; services that should have been free and friendly are stilted; Christians who should have been dynamic are dead; and the emotions which should have been given free expression in the religious experience are driven into the subconscious, or deposited in cold storage for the duration of the Day of Grace.

In the first place, the Church was brought into being with a mighty outpouring of the Spirit's power. If the phenomena accompanying the advent of the Holy Spirit are offensive to traditional religious feelings, we should, at least, acknowledge His authority and power. The disciples spake with other tongues as the Spirit gave them utterance on that glorious Whitsuntide when the Church was born: why should it be thought strange if the 20th-century disciples do the same? Yet the very term "tongues movement" has become an epithet of reproach, and is used by some writers to cast a slur on those believers who adhere to New Testament Christianity. We do not know of any body of people who call themselves "The Tongues Movement", and can only assume that it is deliberately used as a form of abuse. In one thought we are comforted—better have a tongue animated from on high than a tongue inspired with bitterness and jealousy.

The apostle Paul told the Corinthian Church of his own practice of speaking with tongues: "I thank my God, I speak with tongues more than ye all" (I. Cor. xiv. 18). On the day of Pentecost the 120 who were gathered in the upper room were speaking in tongues with such unction that the multitude came together to see what was happening. If we are to associate ourselves with the doctrine and practice of these early disciples in other matters, we are

not ashamed to be linked with them in this experience also. Why should sincere Christian people wince at the very reference to speaking in tongues?

On the question of the Holy Spirit's activities there is a great deal written in the New Testament. Paul, giant of theology and missionary enterprise, honoured the work of the Holy Spirit in his ministry: "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (I. Thess. i. 5); "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I. Cor. ii. 4). In this same chapter of the Corinthian letter, Paul attributes his understanding of the deep things of God to the illuminating grace of the Holy Spirit: "God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God . . . Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I. Cor. ii. 10, 13). Our ministry is bereft of force and perception if we shun the Third Person of the Trinity. As well try to run a car without petrol as to try and run a church without God's power.

The great apostle also recognises the influence of the Spirit in generating love in the hearts of believers: "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. v. 5). The love of God—not our love for God, but His love is shed abroad in our hearts. It is the love which yearns for the sinner, that labours to save the sinner; it is the love which saves us from pettiness and spiteful practices. We cannot be successful in our Church relationships, or in our evangelistic efforts without this benison of Divine love. A pentecostal church should be a church where a warm affection binds the members in a common sympathy; where back-biting is unknown, and where carnal gossip is unpopular. Love never faileth—that is the testimony of Scripture. A church, therefore, where the Holy Spirit is shedding abroad the love of God, must be a church in victory.

We suspect that the complaint of many opponents of the pentecostal experience arises from a sneaking resentment that they are not able to organise the Holy Spirit into their own denominational pattern. But that is just one thing we cannot do with the Holy Spirit, we cannot say how He is to work. We heard of one minister who told his superiors that he would like a "nice quiet revival." Some folk want a nice quiet and orderly Pentecost. But when God begins to work He often upsets the best-laid plans of men.

This is no attempt to justify extravagance in the ranks of the Pentecostal Movement. Irrational behaviour is as dishonouring to the cause of truth as is the denial of God's power. The Word of God is the norm of all spiritual experience: it shows us where to go, and it shows us how to go. Our prayer must be that this Christ-exalting work shall not be hindered by insincerity or a mere striving for appearances of power that have no spiritual dynamic: a beautiful façade without a building is worse than a humble cottage.

Focus

on the Churches

PROGRESS AT CAERPHILLY

By Eric H. Kent

The "Big Tent" had come to Caerphilly and revival fires are burning. "A flash in the pan" was the comment of the critics. Truly, it was a "flash" four and a half years ago, but thanks be to God, those flashes have been fanned into a fire, the flames of which have never gone out. Today, the Caerphilly Elim Church is well established, and it has been most encouraging to see the great work advancing under the leadership of Pastor L. Reeves.

Each Sunday evening since last October, souls have been won for Christ. Young people have confessed Christ as Saviour and it has been a welcome sight to see them grow in the Lord. Just over two years ago a young man and his wife were saved at a local Cinema Rally, and recently his mother and daughter, both Communists, became obedient to the voice of Jesus, and they are now serving Him with the same zeal and fervour.

The Sunday School work has passed all records in attendance, and a number of scholars have moved up the ranks into the Crusaders.

There is a new church building at Caerphilly, and although this proves a financial burden to the church, the Lord has wonderfully blessed and the financial position has never dwindled. Praise the Lord!

An Old Age Pensioners' Fellowship, held every month, has proved of great blessing and a number of men and women in the eventide of their lives have embraced the love of the Saviour.

So Caerphilly marches on to yet greater fields, ever keeping in mind the Church's task on earth to win men for Christ, inspired by the untiring efforts of Pastor and Mrs. Reeves.



Ministers at the opening of the new church at Accrington. Second from left, Pastor Ken Matthew, who conducted the campaign. Centre, Pastor T. E Francis, the indefatigable D.S., whose energy paved the way to success. Second from right, Pastor S. Gorman, Field Supt., who opened the new hall.

PRESIDENTIAL VISIT TO BIRMINGHAM

By Pastor H. Fisher

Following Pastor Brewster's visit to Graham Street, the verdict of one senior minister was, "The best Rally in the Presbytery for many years," and yet another said, "The best since revival days." These expressions of opinion were by no means isolated, but were simply the feelings of all present.

The evening congregation overtaxed the seating accommodation, and many had to stand. It is estimated that well over 800 were present, and none was disappointed, if the evidence of eye and ear is to be believed.

Pastor Brewster passed on to the people some of the questionable advice which had been given to him over the past twenty years or so of his ministry. One had said, "Why don't you introduce a little ceremony into your services?" and a supply of incense was provided for use at the Cardiff City Temple! Another had said, "Introduce sport into the church and attract the Youth. Have a football team, 'The Temple Wanderers'." And so on! But all were made to realise that in Pentecost we have something better than incense to offer to our Lord; alas, there are "wanderers" enough in the churches as it is.

The high spiritual tone of the meetings was greatly due to the ministry of the United Male Voice Choir, under the effective leadership of Pastor David Dean; and the convening of Pastor J. Dyke.

GLASGOW FAREWELL

By Helen Hilliard

Here in Glasgow we are having times of blessing. Prayerful effort is being made to extend the work of God in this district.

Recently a back-court open air has been commenced. This is held before the Sunday evening service. Our young people are most enthusiastic. The meeting is also being well supported by the members. We hope in this way to reach many with the Gospel and invitation to our services.

Special meetings that have been held were attended with much blessing.

The Missionary Film shown by Mr. F. B. Phillips was an inspiration.

The visit of Pastor Miles was also a time of spiritual uplift. We had a good gathering. The Greenock Choir and others rendered musical items which were much enjoyed.

It was with reluctance that we bade farewell to Mr. and Mrs. Brochie and their daughter Margaret as they left us to go to South Africa.

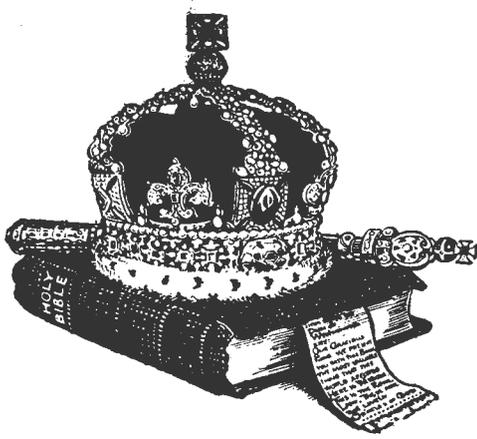
Mr. Brochie was our Church Secretary, and his untiring effort and gifts of ministry made him much beloved to the members and friends here.

The choir is being blessed, going from place to place, singing and preaching the Gospel.

NEWS OF PROGRESS AT LLANELLY

By Rosa Hansford

It is a joy to report God's hand of blessing upon the ministry here. As reported at our annual fellowship (Continued on page 250)



The Coronation

By Pastor
F. A. Hodge

"And this word, Yet of those things that are that those things which Wherefore we receiving let us have grace, which ably with reverence a

A NEW FACE has come upon London. Famous landmarks, which for centuries have become permanent features of the London scene, have been hidden by impermanent Coronation structures. The summering trees have had their God-endowed foliage desecrated by the transient coverings of the passing show.

The gay and the frivolous are but superimpositions which really cover, while exhibiting an ecstatic veneer, something far more real, far more permanent, and far more solid. The glistening crowns of gilded wood and plaster symbolise, but never replace, the intrinsic and true crown, with its more permanent value, which will be placed upon the young Queen's head. Soon, the bunting and the decorations will be gone, the stands and the triumphal arches will be dismantled; soon the tumult and the shouting will die, the last flag will be furled. Then the regality of sovereignty will remain. Then the dignity of British rulership will stand secure, then the inviolability of the Royal vows made to, and before God, will remain unbroken. Among them the promise to defend the Faith, as delivered to the saints. Here is earthly sovereignty giving homage to eternal verities and to the eternal King.

Even in the midst of things that seem most permanent there is still the admission that the things which belong to the Lord and His kingdom are eternal. The flag-waving, the pomp and ceremony, the dazzling splendour, are but external expressions of something, though not seen by the mass, that has taken place in secret. Transient things will disappear, while things that truly "are" will remain. This, therefore, impresses indelibly upon us

THE IMPORTANCE OF PERMANENT VALUES.

The passing values of human economy are uncertain. Gold, silver, and precious stones; dollars, sterling, and roubles as the basis of material values, like the superficial coronation accoutrements, pass and are gone, their very fluctuations in value giving evidence of their impermanence.

Talents, youth, strength, and ability, the natural and physical values in which we trust so implicitly, all fade with the passing years. I met a man recently who was obviously of the labouring class, dressed in the cap and overalls of his trade. In the course of my conversation with him I was impressed by his knowledge. Here was no ordinary labourer. His knowledge of Latin and Greek impressed me, his academic qualities were without doubt, although I sensed some eccentricities in his conversation.

Then I learned his story. He had become a leading surgeon. Out of the sheer determination of his will, he was destined, it seemed, to reach the top of his profession. Talented, young and able. Suddenly, a mental collapse shook his frame, and like a pack of cards, everything fell about him. In his mental setback, he sinned against his Hippocratic oath, and lost his place in the medical realm. Now I have seen him, a jack of many trades, a master of none. The very ability and mental prowess in which he had trusted had gone, and what he had left was failure and defeat. Values of youth, talent, and ability are but passing and transient things, which bring into relief this glorious fact, that things which are associated with our Lord Jesus Christ and with the things of God are eternal values.

REDEMPTION IS AN ETERNAL VALUE.

Man's doctrine of self-improvement is but a passing thing, just an empty shibboleth upon which self is appraised and which has no lasting value; but the doctrine of man's redemption through the manifestation of Divine grace is a permanent verity. God's eternal vow to man to save him, interwoven with man's vow to Christ to accept Him, constitutes an inviolable fortress against the power of our enemy Satan. Works are but the "Passing show," the outward expression of man's attainment, the bunting, which mean nothing without true redemption, the eternal verity upon which eternal life, justification, power, health, and Divine companionship are secured.

GRACE AND FAITH ARE ETERNAL VALUES.

Unbelief and apathy toward the things of God seem to be prevailing values in this modern age. But eternity proves that this trend is valueless and empty, base as well as baseless. Faith moves mountains, faith puts permanence as well as power into service and ability, provided faith is directed Godward. When the temporary scaffolding of personal endeavour, ability, plans, and concerns have gone, the things which are truly eternal: faith, power, grace, and spiritual life, remain.

When age robs us of the exuberance of youth, the grace of our Lord Jesus Christ, which by the eternal fact of redemption has been poured forth into our hearts, remains, giving brightness of eye and keenness of service, because a true and lasting quality has been set up in the heart. The decoration of youthfulness with its bunting and scaffolding of robust enthusiasm, has proved im-

and the Christian

(Elim Church, Clapham)

signifieth the removing of things that are made, which cannot be moved, which may serve God acceptably." (Heb. xii. 27, 28.)

permanent. When the scaffolding is therefore dismantled, permanent faith in God still produces mellowness and grace in a joyous Christian age, with its deep, rich glow of spiritual achievement. Grace has grown out of initial enthusiasm. Faith has been perfected out of exuberance. Things which remain have brought beauty into age, perfection and stability out of transition. Talents may go with the weakening years, the physical metabolism may be slow, bringing the bowed back and the wrinkling face, but the true believer can still be a testimonial of light, by the rediffusion of the eternal Christ within. The true, the intrinsic, the real, lives and glows on, while that which is of time and space fades.

So my first lesson of these Coronation days is, that while the impermanent is evident, the things not seen are the more lasting, true and vital: "While we look not on the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II. Cor. iv. 18).

My second lesson of this Coronation time is:

A NEW AGE DEMANDS A NEW ENDEAVOUR.

It is suggested that the Coronation ushers in a new historical age: "The New Elizabethan Age." Though this phrase has become hackneyed, it does serve to stir some cord in the modern human heart. Let us think around it; a new Elizabethan age!

The old Elizabethan age was an age of endeavour, the age when the nation began its rise to power and fame; it was an age of dedication to a cause, an age of discovery. It was a great age. Now what about the new Elizabethan age?

It has begun in moral declension, of that there is not the slightest doubt, and this has reduced the nation to its present condition. The great tragedy of the age is the moral and spiritual morass into which the nation has fallen. It has fallen in power and influence as it has fallen away from its Lord.

Gone is the influence of the Bible, which, a previous Queen assured the world, made Britain great. The greatest age in British history was the age of God's rule.

A nation can only be truly great as its relationship with God is great. Trace the decline and fall of any nation and you see among the ruins of its moral collapse a broken altar, a destroyed law, a devastated Bible, and the last vestiges of a ruined Christian Gospel. Do you not see it in our beloved land? The very foundations of a

nation are destroyed when God has been jostled out of first place. Is not this where the new "Elizabethan age" is found at its inauguration?

THIS CALLS FOR A CHALLENGE:

The challenge is to a new Christian endeavour. Have you got the fact? Have I managed to impress it clearly enough? We, Christians of this new era, have the secret of Britain's greatness in our hands. The call is for a resurgence of the message of Divine life—and we have it. It calls for a renewal of faith in the saving power of the blood of the Saviour, and we know it.

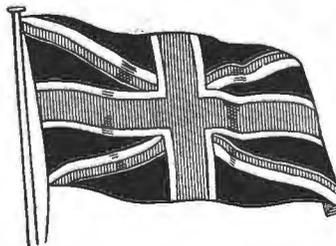
The coronation of a new Sovereign calls for determined action from every child of God. The true symbol of national greatness is not in the orb or sceptre, the magnificent crowns or the royal throne; the only true symbol of national greatness is the cruciform one; being made a reality in the heart and not just a figure on the wall. Not just a crucifix, but the crucified Christ, indwelling the heart of sovereign and subject alike. In short, the new age needs a new life; a revival of the old-time Gospel with its old-time power, not only to save but to heal; not only to bless but to empower.

We have this message: proclaim it upon the housetop, let King Jesus be crowned in hearts at this Coronation time. The Christian witness alone has this message. This is the challenge of this new age: a rediscovery of the power of God toward man.

THE NEW ENDEAVOUR MUST BEGIN IN THE HEART OF MAN.

This about sums up our position in a nutshell. The new Queen, at the ceremony of vow-making, will dedicate herself to the nation and to God. These vows alone assure her continuance as Queen. Is it therefore, too much to ask, that we who are uncrowned kings and princes of an eternal kingdom should make our vows of service and surrender and dedication to our eternal Lord?

True loyalty to a nation, therefore, is found in lifting up the banner of the Cross. If the Word of God must live again in a nation, let it first live in your heart. Paul put it very pithily in Colossians iii. 16: "Let the word
(Continued on page 251)



OVERSEAS MISSIONS

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

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



BRITISH GUIANA

Preaching the Gospel in the Villages

Pastor and Mrs. J. MacInnes.

I was invited to hold meetings in the village of Bagotsville on the other side of the river. On our arrival a coloured brother and I cycled up and down through the village shouting: "Open air meeting tonight at the bridge. Open air meeting tonight at the bridge." When the people popped their heads out to see what the noise was about, we gave them an invitation to attend. At the appointed time we lit our Tilley lamp and began to sing, and soon the people gathered around. It began to rain, so we invited the folk to come under a nearby house and more than fifty responded. (The houses in British Guiana are built on poles or stilts so there is an open space underneath.—Ed. note). We preached and sang from 6.30 to 9.30 p.m. and I believe the people would have remained longer had we the voices to continue. In the house where I slept for the night, the poor widowed woman, a negress, told me not to be surprised if the bats came in and kept me company. Whether they did or not, I don't know, for I slept.

At the conclusion of one of these services there were four decisions for Christ, and last Saturday a number raised their hands signifying their desire to accept the Lord Jesus as Saviour. One of our open air meetings in Aulboystown was interrupted by a passing wedding procession and a member of the party giving out invitations to an East Indian wedding. One Indian was beating a drum while another carried a large wooden tray on which was Indian food. Behind came crowds of Indian women singing. Occasionally the procession would stop and a portion of the food from the tray was given to someone as an invitation to the wedding. It was a foretaste of the good things that were to come! I was able to use this practical illustration to good effect in preaching the Gospel to the people gathered around.

An East Indian who had been attending our open air services at Bourda asked us to conduct similar meetings in Rumvelt. We commenced a Wednesday night open air service there, the congregation being all East Indian. We now have a Sunday School and a Gospel meeting there each Sunday underneath an Indian's house. The floor is dried mud that has been well trodden down. We thank God for this another opportunity of preaching the Gospel.

After one of our services in Georgetown another brother and I went for a stroll and breath of fresh air after the hot atmosphere of the meeting, and saw a dark object lying in the road. On closer inspection we discovered it was an alligator, three feet long, that had come out of a nearby trench. Next day we read in the newspaper that the alligator had attacked a woman and child, and two men who were passing at the time killed it. My wife has been visiting a little Indian boy of ten years who has been bitten by one of these creatures, fortunately it was a small one.

On December 18th we held our annual Christmas treat for the Sunday School children. My wife had put in many hours of hard work with the practices, and we were almost in despair a few nights before the treat as many of the children did not know their parts well. But we had a pleasant surprise on the BIG night, for they all did exceptionally well, and once again proved that the extra work that it entailed was well worth while. The adults present said it was the best treat we have had. Many friends from all over Britain sent us books (these are exempt from duty) to help make this treat a happy one. We gave out 112 Bibles, New Testaments, or books for attendance, and the children were delighted. We have one of the biggest Sunday schools in the Colony.

FRANCE

Miss O. Routledge.

Next, we turn our thoughts nearer home to France where our missionary, Miss O. Routledge, is working, and where the people are as much in need of the Gospel as the Africans. Miss Routledge writes: "I am glad to tell you that God has been adding to our numbers, both in the children's meetings and the services for the adults. The latter are much more difficult to win to the Lord, and it is a case of praying and weeping over each individual soul. Many of them have a hard fight when they accept the Lord as their Saviour, but it is lovely to see their desire to go on with Him. You will be pleased to know that we are still conducting meetings in the same hall and are looking to the Lord to enable us to stay on."

(Editor's note.—It was feared that Miss Routledge would have to vacate the building. Pray on for the missionaries!)



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, May 31st. I. Cor. ii. 1-16.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit (vv. 9, 10).

When Jesus was leaving His own He promised that He would prepare a place for them. Of that place we know very little but God is revealing some of its glories to His people day by day. If here, with Christ, it is so blessed, what will it be up there?

MONDAY, June 1st. I. Cor. iii. 1-23.

"For we are labourers together with God" (v. 9).

Paul classifies the Corinthians as carnal because of their factions, and shows them that man can only do his bit, but God must give the increase. We may plant, and others water, but God must add the increase. Therefore we labour together with God. What a lovely thought! "With God." The early disciples went forth "God working with them." Let us work in harmony, and God will be pleased to associate Himself with us.

TUESDAY, June 2nd. I. Cor. iv. 1-21.

"What hast thou that thou didst not receive?" (v. 7).

An honest answer to this question removes all pride from the heart, and forbids one Christian despising another. Partiality is spiritual pride of the worst type, and is condemned flatly in the Word of God. We are debtors to God for all the things we so freely enjoy from day to day, whether temporal, physical, or spiritual.

WEDNESDAY, June 3rd. I. Cor. viii. 1-13.

Paul deals with the problem of marriage in chapter vii, now he touches upon the problem of things sacrificed to idols. He continues to legislate regarding this matter to chapter xi. This entire chapter can be summed up in these words: "Love thinks of someone else. . . . The action of the Christian will not be based merely upon knowledge the Christian has, but upon the love which the Christian must have. . . . So the great teaching is that there must be the mastery of love in the exercise of our judgment" (Dr. C. Morgan).

THURSDAY, June 4th. I. Cor. ix. 1-14.

"Who goeth a warfare any time at his own charges?" (v. 7).

"Does a soldier provide his own supplies?" (Moffatt). The Christian life is compared with a battle, and we as Christians are soldiers. No soldier meets his own needs, that is the concern of his country. God has undertaken to supply His soldiers. In Ephesians vi, we have the

"Christian's Barrack Stores." See that you take all the armour provided for you.

FRIDAY, June 5th. I. Cor. ix. 15-27.

"That I might by all means save some" (v. 22).

"To save some by all and every means" (Moffatt). The Church lacks the art of adaptation in many quarters. But new times call for new methods. All legitimate means can be used to reach the lost, provided they have respect to the character of the Gospel, and common-sense. As one preacher said, "I am more afraid of 'ritualism' than of ritualism."

SATURDAY, June 6th. I. Cor. x. 1-15.

"God is faithful" (v. 13).

This great assertion finds a ready response in the hearts of countless millions the world over. We prove so unfaithful, but He abides faithful. In His faithfulness to us He "tempers the wind to the shorn lamb" as it were, and suffers us not to be tempted beyond endurance. Then He provides a way of escape. "He stayeth His rough wind in the day of His east wind" (Isa. xxvii. 8). Read the promise of Matthew xii. 20.

FOCUS ON THE CHURCHES—Continued.

meeting, the Church has flourished spiritually and financially in the past year, and fifteen friends have received the hand of fellowship.

We have also discovered talent among young converts, who are encouraged by the zeal imparted by Pastor David J. Ayling, who arranged services for Youth entirely by Youth. As we listened to those who once attended the primary classes, we realised what little time we have to serve, and witness for the Lord. It was also our privilege to have visits from other Churches in the Welsh Presbytery and hear of God's unfailing power to save and heal.

EASTER AT CLAPHAM

Our Convention speakers included Pastors F. Byatt and T. W. Walker. Meetings were well attended and on Sunday evening the church was packed. During the final service one soul surrendered to Christ.

Apart from these special services the revival tide is rising. Pastor F. A. Hodge has been with us six months and has had the joy of receiving new members into fellowship each month with the exception of one.

The Lord's presence has been manifested by the saving of souls and healing of bodies.

DUDLEY REPORT

By J. Hughes

Praise God for the continual tide of blessing we are experiencing under the faithful ministry of Pastor A. Brooks.

Signs are following the preaching of the Word in the old-time pentecostal way. Nine souls have been saved and twelve new members have been added to our fellowship. A new Crusader branch has been formed, and a coachload from the church was thrilled and blessed at London's great Easter Meetings.

THE CORONATION and the CHRISTIAN—Continued. of Christ dwell in you richly." If the altar of the Lord must be raised again in the nation, then let it be raised first at your fireside. The motto which was used by one religious sect would be good to accept as a Christian challenge at this time, "The family that prays together, stays together."

Begin at home with the worship of God, raise again the family altar, and soon the family troubles that have almost ruined the moral fibres of our nation will be effectively dealt with.

This Elizabethan age will be a great age as it becomes a theocratic age. Not simply loyal to a delightful Queen, but acknowledging the supreme and Divine sovereignty of the loving, ever-living Saviour. Christ, the King of the heart, becomes triumphant Sovereign of the nation.

The theme of the era under a new Queen must not simply be "moral renewal," but a return to the message of the old-time Gospel; back to lasting Christian example born of true faith in Christ. These are, therefore, the real and permanent things; things which bring greatness when the moveable, transient things of lust, self, pride, sin, pleasure, and pomp have all gone. The last reminder that the Coronation brings is:

IT HERALDS THE MOST PERMANENT KINGDOM OF ALL.

The thrill of it all is that we are to be a part of that kingdom for ever.

Even the things that **are**—crowns and thrones, nations and powers, will one day be the things that **were**. Great monarchies will have gone, great sovereigns will have laid their crowns and sceptres at the feet of Him whose subjects they are. Then will the Lord Jesus reign in great glory upon the immovable throne of earth and heaven. Cataclysmic changes will have been made, with new heavens, and a renewed earth; but the things "which remain," Christian values, and verities; Christian faith, Divine grace, eternal love, and God, Triune, Eternal, Majestic, together with the Church, the blood-washed throng, will still stand, powerfully eternal. "For the Lion of the tribe of Judah **hath prevailed.**"

Then shall we, recipients of eternal blessings brought forth from the womb of the eternal verities of faith and grace by the redemption of the Lord Jesus Christ, be forever with the Lord, thus sharing, as kings and priests unto God, the greatest of all coronation days.

We may be but onlookers at this Coronation: somewhere in the crowded streets of London, somewhere at our radios or someone's television, but when King Jesus takes His rightful throne we shall be in the forefront of the scene. Seated with Christ in heavenly places. Sharing the throne, as now we share the blessings of Christ Jesus.

The angelic trumpeter is about to raise the trumpet which will sound the "Last Post" for the passing of the impermanent, and the "Reveille" for the kingdom of God's dear Son.

We cry lustily and sincerely, "God save the Queen." Together with that cry let us dedicate our lives to our Christian calling; Christ for Britain, Britain for Christ, and we for God, through our Lord Jesus Christ.

COMING EVENTS

BRECON. May 30. United Youth Ramble. Meet Elim Church, Brynmawr Terrace Gardens, 2.30. Open Air. 6.15. Evening Rally, 7. Speaker: Pastor D. Ayling. (Cups of tea.)

BELFAST. May 9-31. The Tent, Percy Street, Shankill Road. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Revival Musical Team.

BRITON FERRY. May 30-June 4. Elim Church, Old Road. Coronation Convention. Speakers: Pastors A. V. Gorton and P. S. Brewster. Convener: Pastor H. L. Dawson. Sun., 11 and 6.15. Week-nights, 7.

BRIXTON. May 24. Elim Church, Milstead Street. Speakers: Pastor W. F. South and Miss O. Mogford (Matron, Elim Woodlands).

CLAPHAM. June 4. Elim Woodlands. United Baptistal Service conducted by Pastors F. Hodge and J. Karamadzanis. Speaker: Pastor H. W. Greenway. 7.30.

COULSDON. May 23. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: Pastor R. A. Gordon. Students from Kenley Bible School. 7.

CROYDON. May 30, 31. Elim Church, Stanley Road. Visit of Rev. W. A. Brown ("Revivaltime" Preacher). Sat., 7. Sun., 11 and 6.30.

GREENOCK. May 9-24. Elim Church, Belville Street. Evangelistic Campaign conducted by Pastors J. Gardiner and E. Harford.

ILFORD. May 30, 31. Elim Church, Scrafton Road. Sunday School Anniversary. Speaker: Pastor W. Patterson.

JERSEY. Commencing May 24. St. Helier Town Hall. Revival and Divine Healing Campaign conducted by Pastor A. Tee and Party.

PORTSMOUTH. May 20-31. Elim Church, Arundel Street. Visit of Rev. Roy and Mrs. Upton (Canada). Sun., 11 and 6.30. Week-nights (except Fri.), 7.30.

THORNTON HEATH. May 9-31. The Tent, Brigstock Road (next to Library). Evangelistic Campaign conducted by Pastors C. J. E. Kingston, L. G. Hawes, and B. Hopkins, and Mr. K. Kingston. Sat., 7. Week-nights (except Fri.), 7.30. Sun., 6.30 and 8.15 (After-Church Community Singing).

WHITSUN CONVENTIONS

BATH. May 23-25. Elim Tabernacle, Spring Gardens Road. Speakers: Pastors W. J. Hilliard, and W. R. Jones. Sat., 7.30. Sun., 11 and 6.30. Mon., 3 and 7 (cups of tea).

BIRMINGHAM. May 24-26. Speakers: Pastors A. J. K. Magee, J. J. Morgan, and Newsholme. Sat., 7. and Mon., 11 and 3 in Graham Street Church Mon., 7 in TOWN HALL.

CAMBERWELL. May 22-25. Elim Church, Benhill Road. Speaker: Pastor J. Osman. Fri., 7.30. Sat. and Mon., 7. Sun., 11 and 6.30.

GRIMSBY. May 23-27. Elim Church, Tunnard Street. Speakers: Pastors L. W. Green and A. R. Smith. Sat., 7. Sun., 10.45 and 6.30. Mon., 3 and 6.30. Tues. and Wed., 7.30.

HARROGATE. May 25. Central Cinema, Oxford Street. Last day of Revival and Divine Healing Campaign conducted by Pastor Ken Matthew and Party, 3 and 6.30. Campaign then continues in Calvary Temple, Park View. Tues., 7.30. Wed., 3 and 7.30.

HOVE. May 23-28. Elim Church, Portland Road. Speakers include: Pastor G. Backhouse. Convener: Pastor W. G. Hathaway. Sat., 7. Sun., 11 and 6.30. Mon., 3.30 and 7. Tues., 7.30. Thurs., Baptistal Service.

HULL. May 23-27. Elim Church, Mason Street. Speakers: Pastors J. Dyke and W. George. Sat., 7. Mon., 3.30 and 7 (cups of tea). Tues., and Wed., 7.30.

ILFORD. May 24. Elim Church, Scrafton Road. Speaker: Pastor E. C. W. Boulton. 11 and 6.30.

LEIGH-ON-SEA. May 23-25. Elim Pentecostal Church, Glendale Gardens (nr. Westleigh Ave.). Speakers: Pastors S. Gorman and L. Wigglesworth, and Mr. W. Ll. Bell. Convener: Pastor G. Stormont. Sat., 3.30 and 7. Sun., 10.45 and 6.30. Mon., 3.30 and 7 (full tea provided). Opportunities for those seeking Divine Healing and the Baptism in the Holy Ghost.

MALTON. May 23-25. Unitarian Church, Greengate, (kindly loaned). Speakers: Pastor Pinchbeck and Mr. Lawrence. Sat., 7. Sun., 6. Mon., 3 and 6.30 (cups of tea).

MERTHYR. May 23-27. Jerusalem Chapel, Court Street. Speakers: Pastor J. B. Evans (Ystalyfera) and others. Sat., 6.30. Sun., 11 and 6. Mon., 2.30 and 6 in Wesley Chapel, Pontmorlais. Tues., 2.30 and 6.30. Wed., 6.30.

PLYMOUTH. May 23-28. Elim Tabernacle, Emma Place, Stonehouse. Speakers: Pastors F. Hodge and J. C. Mulvagh. Sun., 11 and 6.30. Mon., 3 and 6.30. Baptistal Service (tea between meetings). Other nights, 7.30. (Continued on back page)

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

Bangor, Ireland.—"Rathmore House," 194, Seacliffe Road. Sea front, adjacent sandy beach, park, putting, tennis; bedrooms h. and c., interior springs; home baking; Christian fellowship; terms moderate 'Phone 1405 Brochure from Pastor and Mrs. Wesley Gilpin. C.171

Bournemouth.—Bed-breakfast and evening meal; 2 double bedrooms; homely; Elim member; recommended. Miss Thorpe, Flat 2, 6, Bryanstone Road, Winton. C.190

Bracklesham Bay.—For hire, 4-berth Berkeley Courier; private site (4 caravans); near beach; bed linen only not supplied; Calor gas cooking and lighting. Crawley, 213, Limpsfield Road, Sanderstead, Surrey. C.196

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

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

Crusader Camp.—Newquay, Cornwall. August 1st-15th; in two schoolrooms. Good beds, food; Bible study, coach trips, rambles. Everything for an ideal holiday. Particulars from: Pastor Eldin R. Corsie, 203, Henvor Road, Newquay, Cornwall. C.200

Eastbourne.—Few minutes sea, station, assembly; no restrictions; plenty good food; bed, breakfast, evening meal. From 3½ guineas. No vacancies August. 17, Tideswell Road. C.197

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

Newquay, Cornwall.—"Brooklands," Tolcarne Road; bed and breakfast with evening meal; all rooms modern, comfortable; (h. & c., interior mattresses); good food; minute shops, station, beaches; own garage; Elim member; Mrs. Knight. C.198

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

Worthing.—Board-residence; two minutes sea and bus; good food; "Slumberland" beds; children welcome; vacancies June to September; Elim member. Mrs. Furze, 63, Ham Road. C.199

BIRTH

Starkey.—On April 4th to Mr. and Mrs. A. Starkey, Sheffield, God's gift of a son, Trevor.

MARRIAGE

Smith : Heather.—On May 2nd, at Cambray Baptist Church, Cheltenham, by Rev. P. Millington; Godfrey Laurence Smith to Margaret Rose Heather.

WITH CHRIST

White.—On April 30th, at Eastbourne, Mrs. White, well known to many Elim friends who have visited Elim camps and Elim Woodlands. Funeral conducted by Rev. G. T. Bellhouse, at the Presbyterian Church, Eastbourne.

WHITSUN CONVENTIONS

PONTARDULAIS. May 24-25. Beulah Elim Church. Speakers: Pastors A. R. Boston and K. Hathaway. Sun., 11 and 6. Mon., 3 and 6.30.

ROTHERHAM. May 21-25 The Large Marquee. Speakers: Pastors T. E. Francis, G. Harpin, and L. Wigglesworth. Convener: Pastor A. A. Biddle. Thurs. to Sun., 7. Mon., 3.30 and 6.30.

SALISBURY. May 22-26. Elim Church, Scots Lane. Speakers include: Pastor E. Scrivens. Convener: Pastor F. J. Slemming.

SOUTHAMPTON. May 23-26. Elim Church, Park Road, Freemantle. Speakers: Rev. and Mrs. Roy Upton (Canada), Pastor Bert Newman, and Mr. Rooks (Christchurch). Convener: Pastor J. Newman. Eastbourne Quartet. Sat., 7.15. Sun., 11 and 6.30. Mon., 3.30 and 6.30. Tues., 7.30.

YORK. May 23-25. Elim Church, Swingate. Speaker: Evangelist Danilczyk (Poland). Sat., 7.30. Sun., 11, 3 and 6.30. Mon., 3.30 and 6.30.

MISSIONARY ITINERARIES

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

May 26, 27.—Salisbury. 28.—Bournemouth (Springbourne). 30, 31.—Wimborne. June 3.—Yeovil. 4.—Merriott.

Pastor and Mrs. L. Wigglesworth, Elim missionaries on furlough from the Belgian Congo, will visit the following Elim churches:

May 23.—Leigh-on-Sea. 24.—Chelmsford. 25.—Leigh-on-Sea. 26.—Bowers Gifford (Gun Hill). 27.—Westcliff. 28.—Hockley. 29.—Hadleigh. 30.—Rayleigh. 31. June 1.—Laindon. 3.—Braintree. 4.—Colchester.

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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