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The

Elim Evangel

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

VOL. XXXV. No. 18.

THREEPENCE

MAY 1ST, 1954.



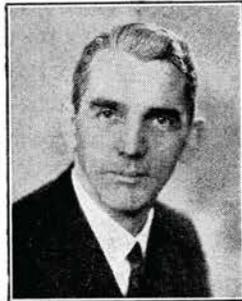
Opening of the New Barking Elim Church by Dr. Somerville Hastings, M.P.

(See report on page 207)

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

Ireland's Year of Blessing !

The annual meeting of the Elim Irish Conference was held on Wednesday, March 31st, in the Elim Tabernacle, Melbourne Street, Belfast. The meeting commenced with prayer, followed by an address, before the business session.



Pastor Joseph Smith

The guest speaker this year was Pastor John Dyke, the special representative of the General Conference to the Irish Conference. Mr. Dyke's message on evangelism was very appropriate and very much appreciated.

The reports submitted by the Superintendent (Pastor Joseph Smith) and the Missionary Secretary were most encouraging. During the year about a thousand had professed salvation in the various campaigns held in connexion with the Elim work in Ireland. The great majority of these were from campaigns conducted by Pastor A. Wilson, assisted by the Pentecostal Musical Team.

224 Baptised

The chairman expressed the appreciation of all present for the splendid work of evangelism which had been carried out during the year. The returns submitted (although incomplete) also showed that 224 believers had passed through the waters of baptism during the year, and that quite a number had also been baptised with the Holy Spirit.

The report submitted by the Missionary Secretary disclosed that although last year was the best yet in contributions to the missionary work, this year had passed it by over £456, the total subscriptions for the year being £2,251 0s. 11d.

The Superintendent spoke of the heavy expense incurred during the year in the extension of the work. He based his remarks on the words of Christ: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Extension Means Sacrifice

If we were going to extend it meant sacrifice. In this scripture Jesus Christ had made blessing conditional upon liberality. The reason why some churches were not more blessed was because of their stinginess, and one reason why so many of the churches in America were so blessed was because of their liberality. Pastor Smith did not believe it was the mind of God to save some millionaire and have him finance our Movement and thus excuse His people from giving of their means.

He especially appealed to all the Elim Churches in Ireland to co-operate with their brethren in the matter of the special "Gift Day," when every Church would be expected to contribute towards the extension of the Elim Pentecostal work in Ireland.

In the evening a public meeting was held in the church where the conference was held, when Pastor Dyke again ministered the word, and the Ulster Temple Choir gave two beautiful items in song, which were much appreciated. At the close of the service an opportunity was given to those seeking the Baptism of the Holy Spirit to retire to the Minor Hall, where the Lord filled five of those seeking with His blessed Holy Spirit.

Belfast Farewell

It was with deep regret that the members and friends of the Apsley Street and Melbourne Street, Belfast, assemblies said goodbye to Pastor and Mrs. W. J. Maybin, Aubrey and Ronnie.

The transfer to Mountain Ash, South Wales, brought to a close almost three years' faithful ministry during which the assemblies enjoyed the blessing of God, and Mr. Maybin also found a wide acceptance outside Pentecost.

At the evening meeting in Melbourne Street on Sunday, March 14th, a message of appreciation and goodwill was conveyed publicly to Mr. Maybin from Hopeton Street, Assembly of God by two of their deacons.

It paid tribute to his ministry among them from time to time, and to his contribution to the spirit of unity now happily existing among the several evangelical bodies in the province.

In the ordinary course of events an occasional visit to his native Emerald Isle is to be expected, and when such takes place, Mr. Maybin will find hearths and pulpits open to receive him.

Pastor T. W. Thomson, formerly of Annaghanoon Assembly, has been appointed to the pastorate, and warm welcomes have been given to him, his wife and children in both assemblies.

And Over to Mountain Ash

On the evening of March 14th, Pastor and Mrs. J. McAvoy and family bade farewell to members and friends of Mountain Ash. Pastor McAvoy said in his address that his ministry at Mountain Ash had been one of great blessing, and expressed a desire that all members would give wholehearted support to his successor. At this service gifts were presented in appreciation of four years' faithful ministry.

On Friday, March 19th, friends and members gathered to welcome their new minister, Pastor W. J. Maybin at his induction. The service was conducted by Pastor P. S. Brewster (District Superintendent) who extended a warm welcome to Pastor Maybin. An inspiring message was given by Pastor K. Matthew, who took his text from Judges vi. 12: "The Lord is with thee, thou mighty man of valour." Pastor Maybin thanked everyone for the warm welcome he had received.

On Saturday, March 27th, 110 members and friends sat

down to a fellowship tea, following which a short service was held, opened by the Church Secretary. Mr. H. Nelson (Treasurer) gave a welcome to Pastor and Mrs. Maybin and family. Pastor Maybin responded, again thanking the Church for the welcome he had received during his first few days at Mountain Ash. The Church prays that God's richest blessing may rest upon his ministry.

First Year at Accrington

Accrington is one of our youngest churches, and this report comes from one of the new converts :—

March 20th-22nd was a notable week-end for the Elim Church, Accrington, the first anniversary of its opening.

The principal feature of the celebrations was a tea on Saturday afternoon, when Pastor and Mrs. J. Tetchner, assisted by Pastor C. J. Watkins, acted as hosts. A large birthday cake made by one of the Crusaders was in the form of an open Bible, with the Foursquare Gospel Testimony badge inscribed in coloured icing.

Saturday evening found a packed church. Pastor T. E. Francis, of Wigan, gave an inspiring address. He was accompanied by three young ladies of his church who gave solos and recitations.

The Sunday evening revival meeting, conducted by Pastor Tetchner, was another moving event. Several old and new converts gave interesting testimonies, and the presence of the Lord was felt by many present.

Monday evening provided another successful meeting, with a further visit by Pastor Francis who showed film slides of the World Pentecostal Conference in London. Pastor J. Tetchner gave a report of the progress of the Church during the year. Membership continues to increase as also does the Sunday School. We had five baptismal services within a few weeks, and new faces are constantly present at Sunday revival meetings in particular.

A check through the Elim Year Book and the number of news reports which come to the ELIM EVANGEL disclose a startling fact; a large number of our churches apparently never have anything worth reporting—at least, they never tell us. Most of these are the smaller churches, with perhaps a church leader or honorary pastor in charge. In some the burden and heat of the day fall upon the shoulders of a faithful few, struggling to maintain their witness in hard places. It is from such that we want to hear, as much as the success stories following the glamour and inspiration of a rousing campaign. You are praying for revival in your corner of the vineyard? Then let the wide circle of ELIM EVANGEL readers join with you. You have difficulties and disappointments? Share them with the whole Elim family. A trouble shared is a trouble halved. We want to share your trials as well as your joys, so let's put every Elim church in the picture.

Well Done, Barking!

What a fine new building, a glory to God and a credit to the Movement to which we belong. Pastor Hillman, deacons and friends of Barking, you thrilled us with your fine accomplishment, a wonderful monument to faith and zeal. "The pride of the East End," "beautiful for situation" for souls—right on the main Ripple Road. The interior of the new church gives a sense of solidarity and brightness, with seating for 400. The old has given place to the new—and what a change! The opening ceremony was set in sunshine, heaven smiled down as heavenly sunshine flooded our souls, and ELIM glowed above the entrance in Neon lighting. Hundreds gathered from all over London with a good representation of Elim and local ministers. Pastor H. W. Greenway, Field Superintendent, and Rev. L. Moxham, chairman of Barking Federal Free Church Council led us in prayer, and Pastor George Hillman introduced Dr. Somerville Hastings, M.P. for Barking, and thanked him for consenting to open this new church. Dr. Hastings wished the Church every success and blessing, after which he opened the church with a key presented to him by the Secretary-General, Pastor E. J. Phillips. It was grand to enter this fine building, it gave one a deep sense of satisfaction, the voice of approval and praise could be heard from all. Wasn't it grand to see the crowds swarming into the seats—yes, it was a full house.

During the afternoon's impromptu meeting, local ministers voiced their warm tributes to Pastor Hillman and his Church, whilst a former minister of Barking, Pastor V. J. Walker, told us that, like David of old, he purposed to build, but God had His Solomon to follow. Pastor Hillman thanked all who had helped, and gave special thanks to his wife and daughters who had been such a help in the home and behind the scenes.

The evening meeting was a memorable one—one to be remembered and which brought fragrant memories of the past. What a congregation! sitting anywhere, standing around the entrances, there must have been 500 present. The Revival Team took over, Pastors P. S. Brewster, B. Plowright, and "Willie" Bell.

The first named took us back to the Barking Baths Hall days when the Pentecostal Revival came to the district, and Mr. Bell was asked to sing some of the "old ones." Mr. Bell himself was in Barking in those early days as one of the Revival Party. He sang to us as he sang in those days—"They call it being saved", and "That old-fashioned meeting." What a glow of joy could be seen on those hundreds of faces as he sang. I noticed a number who were present at those meetings years ago wipe tears from their checks. Billy Plowright also ministered in song, different in style, but rich in effect. Pastor Brewster ministered with power and conviction.

As one who has been in touch with Pastor Hillman during this period of demolition and rebuilding, I want to pay a public tribute to a real hard worker whose zeal and faith in God has brought this building into being.

Barking, you've launched out for God, He will give the increase.
—J. J. Way.

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EDITORIAL

Week of Prayer

The annual Week of Prayer is to be held in all Elim Churches and on all Elim Mission stations during the week commencing Sunday, May 2nd.

This annual week of prayer, decided upon some years ago by our General Conference, is planned so that each Church, in the manner best suited to their local needs and conditions, will be able, with the whole Movement, to concentrate on fervent prayer for God's blessing upon our work for Him.

No one who has studied the results now being seen in the Billy Graham Crusade in London can shut their eyes to the astonishing fact that all over the world Christian friends are praying earnestly for this effort. In India 33,000 have gathered for prayer for the London Crusade.

We talk about prayer, we agree it is a tremendous power to be reckoned with, and yet how many of us consistently spend half an hour a day in earnest prayer for something dear to our hearts in the kingdom of God. Too often Christian prayer, especially in the sanctity of the home, takes the form of the Highlander's prayer: "Bless me and my wife, my son John and his wife, us four, and no more, Amen." How true are the words of Jesus, "Seek ye first the kingdom of God, and His righteousness, and all these things (the necessary blessings of our daily lives) will be added unto you."

The model prayer of Jesus, which He taught His disciples, was: First—Worship, then—The Kingdom. So if we seek earnestly the glory of God and the extension of His kingdom as the salvation of souls and the consecration of our lives to Him and to His service, then we are well on our way to the revival we desire.

God make this week of prayer throughout the Elim work a big step forward into conformity to the will of God and the pathway to revival.

LATE NEWS

Royal Albert Hall

The meetings in the Royal Albert Hall on Easter Monday were again a wonderful time of blessing in the presence of the Lord. The speakers excelled in their ministry. The choir sang magnificently, and gave beautiful renderings of the selected pieces. The organisation was faultless. At the close of the day the records showed that many more had decided for Christ.

Next week's ELIM EVANGEL will contain special reports and pictures.

Anonymous Gifts

We express our warmest thanks to those friends who have sent anonymous gifts as follows:

Elim Missionary Society: Elim Crusader, nr. Notts, £1; Croydon, £1; D.E.B. (Coventry), £5; "Hopeful", Armagh, £5; Halifax, £2; Epsom, £10; Ex-Clapham Crusader, £1.

Campaigns: (Design.), £5; D.E.B. (Coventry), £5.

Work in General: E.N.W., Spilsley, Lics., £1; F.L., London, E.C.4, £5.

Prison Work: D.E.B., (Coventry), £10.

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

OVERSEAS MISSIONS—Continued.

lives to be present for this first baptismal service in the new church. Their hearts were greatly encouraged to find that from twenty to twenty-five white people had also gathered for the occasion. Among these were Mr. and Mrs. Johnston (Elim) who also hail from Ireland. A young Pentecostal brother from the Gotenburg Church, Sweden (he works in Nairobi), and other young men from the Forces and National Service, including the writer. Also the Canadian Pentecostal missionaries—the MacBride family, and other Christians from Nairobi.

"Fifteen candidates passed through the waters of baptism, all Africans except the daughter of Brother and Sister Johnston, who was also baptised on this occasion. It gave one a sense of deep joy to see these people take such a step in a Mau Mau infested area of the city. Please pray for them that they might be faithful witnesses even unto death.

"Before the close of the service, black and white believers gathered around the Lord's Table to remember His shed blood and broken body, and partook of the emblems together with the candidates who had just followed their Lord through the waters of baptism. Jesus Himself drew very near as each one present pledged his allegiance to Him, regardless of what the future may hold for His followers in this part of the vineyard."

OVERSEAS MISSIONS

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

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



AFRICA

Pastor and Mrs. A. E. Tate
(Tanganyika).

Pastor A. E. Tate has sent an interesting report of the work on the Kikilo (Tanganyika) station. This district was entirely un-

evangelised prior to Mr. and Mrs. Tate settling there, the nearest mission station being many miles away. After the years of sowing the seed of the Word of God and much hard work, the missionaries are beginning to reap. A Church has been formed, and a number of these raw Africans have taken their stand for Christ and will soon testify to their faith in Him by being publicly baptised. There are various tribes in the area and these are regularly visited by Mr. Tate and Mr. Gull, the latter having been recently appointed to assist in the work on this field. Mr. Tate writes that some of these tribes are very primitive and still practise the age-old customs of their forefathers. One tribe—the Wamangati—are sun-worshippers and the womenfolk regularly dance and sacrifice to the sun. It is planned to build a hut for meetings among these people, but Mr. Tate says they must go slowly because anything in the form of a building frightens them.

An important feature of the work on the main station is the day-school, with its 112 boys and girls in regular attendance in Standards I to IV. The missionaries are engaged in this work by two Christian African-trained teachers. This affords a splendid opportunity daily to teach the Scriptures which is part of the school curriculum. From the scholars there is also formed a branch of Elim Cadets. As soon as the boys and girls are able to read they are given a copy of the little booklet, entitled, *The Way of Salvation*, and those attending the Cadet meetings are given a New Testament and hymn-book. We feel confident that many of these will be the future members of the Church in Kikilo and district. These scholars are also taught correct methods of growing food, and each Standard is given a plot of land on which is grown the various kinds of African crops as well as new varieties of vegetables. A School Committee has been formed consisting of a local Chief, four sub-chiefs and two parents from each district, and these help in many ways in the smooth running of the school. Mr. Tate and Mr. Gull are already working on the building of another school which will give an entrance into another district. The school buildings are used as a church until such time as a proper church building is erected. These buildings are put up by the missionaries themselves, who make and

burn their own bricks and cut down trees in the forests for the making of doors, window-frames, school desks, etc.

In summing up, Mr. Tate writes, "Our work is growing, and the expense involved is worth while and the prospects are very good indeed. All our contacts with the Government officials are on the best of terms. Despite the somewhat difficult political situation and general unrest we maintain good relationship with all types and tribes of the local peoples. There is a pressing need for a place of worship, and the local Christians are giving in the offerings, but they could not be expected to pay the whole bill. Our school must be re-thatched this year and various repairs on the station seen to. It will be a great relief, too, when we get someone on the station to take over the medical side of the work. Then another African teacher has to be found for the new school at Kwahengwa, thus it is very clear that we will be busier even this year than last, but we thank the Lord who gives us strength and grace and guidance from day to day. We value the support given us by the Missionary Council and the interest shown by the many friends in "Elim" who write to us. We plan to send out a monthly News Letter to keep folks in touch with the work out here, and also to increase prayer interest on behalf of ourselves and these needy people whom we are seeking to win to God.

KIKUYU CHRISTIANS TAKE THEIR STAND FOR CHRIST

Mr. Norman England, who is a member of the Elim Church, Sheffield, and at present on National Service in Kenya has sent this report of the first baptismal service held in the new Pentecostal Church in Nairobi.

"The first baptismal service in the Pentecostal Church, Nairobi, took place last month. The church has just recently been completed and stands as a lighthouse for God in the Mau Mau-ridden African Location of Babati. This is the Location in Nairobi where almost all the Kikuyu (Mau Mau) tribe live, and it was here that the Nairobi City Council allocated a plot of ground for a church for the Pentecostal people of the city. God enabled us to get building operations underway as soon as the plot of ground was granted, and today there is a lovely church, well built in cut stone, with red-tiled roof, which will comfortably seat about 400 people.

"In spite of all the difficulties involved in Africans attending church services in Nairobi under present conditions, a goodly number of our African Christians risked their

(Continued on previous page)



The Fires

By LAWRENCE E. LAMBERT (Elim Church, Sowerby Bridge)

"Glorify ye the Lord in the fires" (Isa. xxiv. 15).

WHEN ASKED FOR THE SECRET of his eminently successful preaching, the negro is reported to have replied, "Well, first of all I tells 'em what I am going to tell 'em; then I tells 'em; then I tells 'em what I have told 'em." I propose to emulate this example.

Our text suggests three vital factors in Christian experience:

1. The Fires . . . Our Perplexity at Suffering.
2. The Lord in the fires . . . God's Presence in Suffering.
3. Glorify ye the Lord in the fires . . . The Purpose of Suffering.

1. OUR PERPLEXITY . . . "The fires."

The command to glorify God in the fires, presupposes the fact that the fires exist. That they are real, very real, all too real, we all know. There are fires of affliction, of sorrow, of sickness, of loss, disappointment, death and persecution. When they come to us we are baffled, mystified, perplexed. If God is a God of love; if God is my Father; if all power and all knowledge be ascribed to Him; in agony of soul, on bended knees, from breaking hearts, we cry: Why, O God, Why?

We are not alone in our perplexity at the dealings of the Most High. Stripped of possessions, position and affection, Job cried, "Why was I born?" Mary, the mother of Jesus, misunderstanding the mission and motives of the boy Jesus, said, "Why hast Thou dealt thus with us?" Even the Master, as He hung on the Cross, cried, "My God! why . . ." When the three Hebrews were cast into the blazing furnace; when Daniel was cast into the lions' den; when Peter was crucified upside down; when John was exiled to a slave camp on Patmos; don't you think they were puzzled?

When early Christians were tarred, feathered and burnt by the bestial Nero; when Milton went blind; when Henry Lyte's body was racked with T.B.; when Wesley was dragged through the filth of village streets; were they not perplexed? Not a few saw through a glass darkly, and had to confess that "His ways are not our ways, neither are His thoughts our thoughts."

But one day, thank God, when we see Him, He will explain it all. Dr. Sangster tells how, when he was a boy, he went away with some other lads to camp. Before leaving, he requested some extra finance from his father. His request was refused, but he went away with the understanding in his mind that some money would be sent by post. A few days later, after extravagantly spending his

pocket money, he sent home a post card with something like this on it. Dear Dad, S.O.S. £ S. D. R.S.V.P. But no money came. One of his pals said, "Your father doesn't love you any more." Another sneered, "He's forgotten you are here." He knew both those statements were untrue. A third said, "Well, what do you think?" He replied, "When I get home, he'll tell me for himself." On arrival back after the holiday, a few brief words explained it all, and Dr. Sangster says he has understood the value of money ever since. Dear friends, when adversity comes, do not think God has forgotten you, or ceased to love you. When we get home, He will explain, and tell us Himself.

2. GOD'S PRESENCE. THE LORD IN THE FIRES

If you take away the first two words of our text you have the assurance of God's presence. The Lord in the fires.

If I read my Bible correctly, it doesn't always seem God's will to deliver out of the fires, but it does seem His will to be with us in the fires.

"Emmanuel." God is with us.

"I will never leave thee, nor forsake thee."

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned."

All Scripture, and all Christian experience, testify to the veracity of this truth. Nebuchadnezzar thought he was suffering from an optical illusion, when he counted four figures loose, and walking in the blazing conflagration. But no, he was right. There were four, and the fourth was the SON OF GOD. In the midst of the storm Paul knew that the Lord stood by him. Daniel had this same quiet, calm confidence. Shackleton, the great explorer, says that as he traversed the frozen wastes, "there seemed somebody else there." Have we not known this experience too? "Jesus Himself," that's good; "drew near," that's better; "and went with them"; that's best of all.

God is with us even when the voice of circumstances assert otherwise. "The Lord is with thee, thou mighty man of valour," so the angel of the Lord greeted Gideon. "And Gideon said, if the Lord be with us why then is all this befallen us?" . . . Nevertheless, the angelic salutation was true, despite the apparent contradictory circumstances. The Lord was with them, in the fires.

One of the captains with Nelson, wrote home on the eve of the Battle of Trafalgar, "We are not afraid,

Nelson is with us." Dear friend, a greater than all is Jesus, and as we face the battles of life, we are not afraid. The Lord is with us.

3. THE PURPOSE. GLORIFY YE THE LORD IN THE FIRES.

Strange as it may seem, God allows the fires of suffering and adversity that we may bring glory to His Name. How easy it is to see God's hand in the past, and believe God for the future; but how hard it sometimes is to appreciate that His hand is upon us, just here and now. Yet that's the very factor we should appreciate. IN the fires.

Isaiah realised that reaction to trouble is more important than trouble itself. The same affliction can make one man refined and better, and another man resentful and bitter. A fire can purify, or destroy. "Two men looked out through prison bars: the one saw mud, the other stars." The same position, yet one saw despair, the other Divine things. Look at some in the Bible who learned to glorify the Lord in the fires. It was Stephen's face, lightened by the glory of God, even as the stones battered the breath out of his bleeding body, that brought conviction and eventually broke the heart of Saul. Was it not Christ's attitude, and prayer as He died, that won the souls and the allegiance of the repentant thief and the Roman centurion?

It is easy for us to preach about the deliverance of Shadrack, Meshech and Ahednego, and Daniel. We know their story ended happily. But they did not know it; yet they would not bend to Satan's host. There is a most suggestive illustration of this truth in the New Testament. The Syropheneecian woman came to Christ imploring the healing of her daughter. Christ spoke quite harshly to her, and appeared not to heed her request. Yet amidst all this discouragement, the text says, "She worshipped Him." The following chapter narrates the miracle of the stilling of the storm, and when Jesus had brought the disciples safe again to land, then "they worshipped Him." But it is easy to worship when the storm has ceased, and the clouds have passed. This mother worshipped in the midst of her trouble.

Paul's inspiring epistles were written mostly in the confines of prison. It was after he had gone blind that Milton wrote "Paradise Lost" and "Regained." The Roman legions were amazed at the triumphant faith of Christians who sang as flames burnt them to death at the stake. The immortal "Pilgrim's Progress" was born out of twelve years' suffering in Bedford jail. I well remember when my then home church, Pontypridd, was burnt down. The whole town thought that was the end of Elim, but the courageous Christian faith and practical optimism shown by the minister and members in the face of such grievous loss, won the admiration of all the locality. All the above had learned to glorify the Lord in the fires.

When the fires come to some, they turn rebellious and resentful. I know of brothers and sisters who have comforted other suffering souls, exhorting them that "all things work together for good"; until one day the hearse stood outside their door; the doctor came day by day to their house—and left with a worried frown. Then faith and hope

shrivelled in the fires. They had not learned the lesson of our text.

Some time ago I read in a newspaper the account of a retired Anglican clergyman's memoirs. He recalled how during the war he was called upon to bury two children, each aged three, both only daughters. At the first ceremony the mother shook her fist heavenward, railing and cursing God. The second girl was buried some hours later. Her mother, with bowed head, whispered, "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord." The latter had learned to glorify God in the fires.

The elegant, beautiful and wealthy Josephine Butler was returning from a continental holiday. Their young daughter was in bed when they arrived home. The child, hearing them enter the lovely house, crept to the landing overlooking the hall. She could not see her beloved parents, so she leaned farther and farther over the stairway, until with a sickening thud she crashed to the hall below. "I shall never forget," said Josephine Butler, "I shall never forget the golden hair stained with blood upon the arm of my husband." Did she curse God? Was she rebellious? No! She gave her life to the rescue of wayward girls and fallen women.

When the fires come we are often perplexed, but one day we shall understand. Till then we have His assured presence in them. Till then let us see in everything the hand and purpose of God. It is not easy, indeed it is hard, but others have attained to this measure of grace, so the command comes to us: "Glorify YE the Lord in the fires."

A SCOTTISH COVENANTER'S TESTIMONY—Contd.

My trial—I mind that juryman who tried to evade his service. It seemed he could not look me in the face, for he knew the thing to be wrong.

How the crowd scoffed and jeered at me, but I kept thinking of Jesus, and how He, too, was mocked; and it made me strong.

I am to be hanged tomorrow in the company of five women of ill-fame, who have murdered their infants; but was not our Lord crucified in the presence of two thieves? "And the servant is not greater than his Lord."

God grant that my bearing on the morrow shall be such as shall commend my Lord and Christ to those who shall look on.

Should the day ever dawn when the fire of holy love for God grow cold in the soul of Scotland, take our story, Father, the story of the noble army of the martyrs, and kindle the fire afresh.

Tell, Lord, how we overcame by the blood of the Lamb, and the word of our testimony and we loved not our lives unto the death.

Speed again the fiery cross throughout the length and breadth of the land; but not the cross which calls to man's warfare, but the Cross of Calvary, on which the Son of God burned with love for all.

Let the flame of that sacred love ignite every heart till Scotland shall again be constrained to rise up, and follow Him. Amen.

A SCOTTISH COVENANTER'S TESTIMONY

By
Barbara Cant
(Elim Church, Dundee)

The following was prepared and given as a message at a Crusader Youth Week in the Elim Church, Dundee, by the writer. The details are authentic and historically correct. For the sake of simplicity it is written in the first person, the writer impersonating the martyr, Isobel Alison.—Ed.

We have no hearth, the ashes lie in blackness
Where once they brightly shone.
We have no home, the open sky our covering,
Earth, our couch, alone.
We have no heritage—deprived of these
We ask not such an earth.
Our hearts are sealed, we seek in heaven,
For heritage, and home, and hearth.

NO HOME, no hearth, no heritage, yet, having God, having all things. Although I stand tonight in the shadow of a dreadful death, I am humbly proud that I have been enabled, by the grace of God, to be true to the Gospel of Christ and His Church, to be a real Covenanter.

I can still hear the harsh tones of the Judge, as he pronounced my sentence—"That you, Isobel Alison, aged 27 years, of the city of Perth, shall on Wednesday, 26th October, of this year 1680, between the hours of two and four o'clock of the afternoon, be taken to the Grassmarket of Edinburgh, and there to be hanged by the neck until you are dead."

On the brink of the grave, therefore, without a future in this world (for I die tomorrow), let me turn my eyes into the past and remember—remember the bairn who played so happily without count or care on the banks of the silvery Tay at Perth.

Life was all sunshine then, but as I grew older I saw and heard things. I saw that a dark shadow lay across the bonnie face of Scotland—a shadow of religious persecution, of intolerance, of cruelty to God's people, whose only crime was that they asked freedom of conscience in the worship of their God. A people whose further crime (according to those in authority) was, that they clung to the great principles of the Protestant Reformation, and put in the forefront the spiritual independence of the Church . . . "Whose Head is our only Mediator, Jesus Christ, into whose honour and offices, nor man, nor angel, dare to intrude." (Quoting from the Covenant.)

In our thoughts we named King Charles, as one who would presumptuously arrogate to himself the headship of the Church of Jesus Christ. And he even blasphemously declares that he has been divinely appointed thereto.

I heard, oh, blessed be God, I heard of the times of the Reformation when these same principles of our faith had to be earnestly contended for, against Roman Catholicism.

I heard of George Wishart, that gentle man of God, preaching in the East Port of Dundee to those sick of the plague, lying outside the city walls in booths, aye, and sick in soul, too, they were sick with sin. He told them of

Jesus, the healer of body and soul, the One who says to all men everywhere, "I am the Way, . . . no man cometh to the Father but by Me." The emissaries of the Pope took Wishart and burned him to death on the sands at St. Andrews.

But these flames lighted Scotland, and lighted something in my heart, too.

Patrick Hamilton, too, that noble youth, that bonnie godly laddie, because he dared to stand and say that all men everywhere must be free to come to Jesus Christ without let or hindrance from priest or Pope, he, too, was burned at St. Andrews.

But the smoke from his funeral pyre blew not only over St. Andrews, but into every uttermost corner of Scotland, and into every true Scottish heart.

And it has come to me, a woman, to stand where they stood. And my crime . . . ?

"That I had been found guilty of associating with rebels." Rebels, men like Donald Cargill, Richard Cameron, Michael Cameron, who owned Christ as the Captain of their salvation.

They asked me at my trial, "Ha'e ye had converse wi' Donald Gargill?"

I answered, "Yes, I had seen him, and heard him, and would like to have seen and heard him oftener."

Aye, and I heard him tell of the dark days of Bothwell Brig, when the Covenanters met the King's men in battle, and were defeated. Four hundred Covenanters were left dead on the field, and fifteen hundred were taken as prisoners to Edinburgh to be chained up in the open, in Greyfriars Churchyard, for five months, till hundreds died from exposure and disease.

Two-hundred-and-fifty-seven were sold as slaves, and were shipped to Barbados. When a great storm arose, as the ship sailed round the Orkneys, the hatches were battened down on the Covenanters below lest they should swim ashore when the ship broke up, and thus escape. And when she did sink, over two hundred Covenanters found a kindly winding-sheet in the foaming waters of the Northern Sea. They called men "rebels," who opposed a King who sponsored deeds such as these.

The sights I saw at Perth, the cruelties practised against the Presbyterians and Covenanters, they made my heart sick. And for showing sympathy; for protesting; for believing the principles of the Covenant, for this I was arrested. Not for carrying a weapon, not for marching in any rising, but for simply subscribing to the Covenant, for this I became a prisoner.

(Continued on previous page)

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

Is he still out in the rain ?

Do you remember the poor fellow? He was out in the rain way back before last Christmas. I wonder if you have done something to bring him and his friends into your Church, your Crusader meeting, your Sunday School. Maybe he is waiting for an invitation from you, and when you give it another soul will be saved, another one to reflect the glory of the Lord Jesus Christ in the world. At the foot of the page you will see a picture of the Hull City Temple Youth Rendezvous, sent to us by the Youth Commissioner, Pastor W. Walter Kirkby, which includes sixty young people "fished in" off the Hull streets by the City Temple Crusaders. This is Crusading for Christ in reality! (At the time this photograph was taken the young people were listening to the Mason Street Trio.)

The National Youth Rally is the next major item on the Youth Calendar, and a very attractive programme is already in the course of preparation. There is to be a quiz conducted by Pastor Dennis Anthony of Chelmsford (Youth Commissioner for Essex) in which a team of teenager girls and boys from Essex and North London will take part; a very fine accordionist—an American girl, and guitarist—the husband—will play and sing (both were radio and vaudeville artists before their salvation); Christian witness box in which young people of a number of nationalities will appear before Pastor H. W. Greenway; focus on a Junior Crusader interlude by Letchworth; the Chelmsford Elim Crusader Octet (three married couples

and one courting couple!); a contingent from the Merriott Elim Sunday School to receive the National Shield, and the President, who is also our Elim Crusader President, Pastor J. J. Morgan, to present the Shield; a generous portion of hearty community singing with Pastor J. Lancaster at the piano.

We want to make this a tip-top rally and we need you to do it, so what about it? There will be an emphasis on salvation throughout the programme

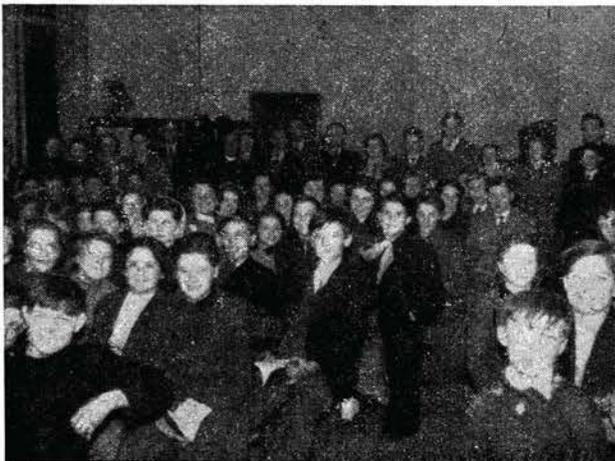
—this will be just the spot for your unsaved office partner, school chum and others. Here is another opportunity to "fish him in." Just in case you have forgotten—the place, Bloomsbury Central Church—the time, 6.30 p.m.—the date, May 15th.

The new Youth Magazine is to be called—

"Youth Challenge"

and is to be published on the first of the third month of each quarter which means that the first issue will be dated 1st June. It will cost 6d. per copy and be the same size page as the ELIM MISSIONARY EVANGEL. The contents will include: Photo-news, Problem Page, features entitled "Dear Teacher" and "Here's news for you," an article entitled "What is this thing called love?" and many other interesting items. It will have something for the Sunday School, Crusaders, and Youth Workers. All Churches are requested to address their orders to Elim Publishing Company immediately.

Incidentally, you may wonder why it is not to be called EYM. Although we intended to call the magazine EYM, it was only because we had not thought of a better title. Many titles have been suggested and we are grateful to all those who have submitted their ideas, but none were



found to be suitable due to their use by other magazines, etc. During one of the many visits of the Youth Secretary, the word "Challenge" was suggested, and this has been adopted with the word "Youth" as the qualification. It is our aim to stimulate our Youth and Youth workers to greater achievements in their service for Christ. In Pastor Kirkby's most helpful letter of numerous ideas he wrote, "It also reminds me of a story that the late Samuel Chadwick used to tell. He had a young man in Cliff College who seemed to have no abilities whatsoever, excepting one, and that was 'Get-on-ableness.' If ever he wanted a job doing he was the one to get it done." So to *Youth Challenge* and great advances by the Elim Youth Movement.

Let it be noted—THIS IS TO BE YOUR MAGAZINE, which means we look to you for contributions of news, photos, articles, and they will be welcomed. If you've got a good idea—pass it on . . . through the Elim Youth Movement's *Youth Challenge*.

An odd Ode from the new magazine to you—

I have . . . A testimony or two,
 An article that's new,
 A line for the live Youth reporter.
 I am . . . Inspiring and bright,
 You'll read me all night!
 And I'm only six pennies a quarter.

AS WE GO TO PRESS . . .

● **Colne, Lancs.**, reports the commencement of Cadet, Junior Crusader, and Senior Crusader branches which are already proving much blessing in the Church. We congratulate Pastor Gwilym Jones and his industrious band.

● **Bishop Auckland, Co. Durham**, sends us news of numerical advances in the Sunday School. Sunday School work is evidence of a "long look" and not a "short look" our prayers are for you, Bishop Auckland, carry on this excellent work.

● **Oldham, Lancs.**, possesses a young Crusader branch which has already taken massive forward strides. Today's report brings news of twenty-three as the number at weekly Crusader meetings, with thirteen "fished in" off the streets. May God abundantly bless you in your grand endeavour, Oldham.

The desk diary talks—

No action, whether foul or fair,
 Is ever done, but it leaves somewhere
 A record.

—H. W. Longfellow.



The Family Altar
 and
Elim Prayer Circle
 A page for your daily meditations
 and prayer

Scripture Union Portions. Notes by Pastor H. A. Court.

SUNDAY, May 2nd. II. Chron. xix. 1-11.

"The chief priest is over you in all matters of the Lord" (v. 11). Jehoshaphat was wise in this. He made every provision for the spiritual state of the people. He had already taken away the groves with their idolatrous form of worship. But he was wise enough to know that negative action is not sufficient. The human heart must not be left void. The Christian way of life is here illustrated. In removing the undesirable the Lord has replaced it with the desirable. We have a High Priest who is interested in our spiritual welfare. That in itself is sufficient to keep us from the futility of idolatry.

MONDAY, May 3rd. II. Chron. xx. 1-19.

"Stand ye still and see the salvation of the Lord" (v. 17). It sounds like a reminiscence. The words take us back over the years to the day when Moses uttered them. I think that is what we need at times. A reminder of the early days of our faith. Ye did run well, cried Paul to the Galatians. Ye have left your first love, is a lament of the early Church. It seems to me that when Jahaziel uttered these words he was directing the minds of the people to what God had done, as though to encourage them. What He had done He could still do. The Spirit of the Lord was upon him for this. Let us similarly take courage.

TUESDAY, May 4th. II. Chron. xx. 20-34.

"It was so much" (v. 25). Hallelujah! Three days to gather in the spoils. In the New Testament the nets were breaking. The Psalmist had more than a full cup: it ran over. A blessing . . . not room enough to receive it. Here are four of many thoughts that tie up to show the goodness of the Lord. Yet some of us live meagrely our spiritual lives. Too often we are in short supply. Yet God is leading us to abundance. It was so much. He daily loadeth us with benefits. This is but another reminder to us that there are resources for us to tap. Let us ask largely that our joy may be full.

WEDNESDAY, May 5th. II. Chron. xxii. 1-12.

"His mother was his counsellor to do wickedly" (v. 3). This must be one of the blackest records in all history. We have come to associate the word "mother" with all that is lovely. And rightly so. For it is a name that is the symbol of self-sacrifice and helpfulness. There can be only one woman to which any of us can refer as mother. How essential that she leaves with us a choice memory. Azariah had no such memory or vision. She was the epitome of viciousness—a foul schemer. Mothers throughout the world must be ashamed of her. Yet like her they might well be but for the grace of God.

THURSDAY, May 6th. II. Chron. xxiii. 1-11.

"God save the king" (v. 11). Here is the origin of the words that are familiar to us. Through the centuries they have been declared in Westminster Abbey as sovereign after sovereign has come to the throne. Little Joash had been rescued when Athaliah had been on mischief bent. And now he is acknowledged as king. Poor little fellow! He needed God to preserve in those evil days, and it may well be that the words really apply to the turbulence of the times. Yet in all ages sovereigns need the good hand of God. Let us pray today with yet greater fervency "God save the Queen."

FRIDAY, May 7th. II. Chron. xxiii. 12-21.

"The Lord's people" (v. 16). What a fine covenant. We need one like it today. Statesmen are seeking a way out of the impasse in which the world finds itself. And they talk of covenants with another, wondering if they are clutching at a straw. The hydrogen bomb hovers and mocks at mankind. Can it be outlawed? is being asked in every language. And the answer comes back in the measure of their trust of one another, which makes the outlook gloomier. Yet there is a covenant that can outlaw this fearfulness. Let the peoples of the world covenant to become the Lord's people.

SATURDAY, May 8th. II. Chron. xxiv. 1-14.

"Money in abundance" (v. 11). I am afraid this is ancient history. It happened—oh, that history would repeat itself. The house of God should not be the poorest place on earth. It is sad that the term "poor as a church mouse" has to be used. Why this association of poverty with the Lord's house? The cinemas and theatres have the best of everything, while the churches struggle on. I feel insulted every time I see a notice outside a church asking for money. Are the Lord's people ungrateful? Are they indifferent? Do they assume that His work can go on without it? The Jews responded to their king: money in abundance. Let us respond to ours.

COMING EVENTS

BERMONDSEY. May 8. Elim Church, Dunton Road. South London District Presbytery Rally, 7 p.m. Special speaker: Pastor J. Hywel Davies (National Youth Secretary). Musical ministry by Bermondsey Crusaders.

BOLTON. May 15-17. Elim Church, Moor Lane, Market Square. Sixth Church Anniversary. Guest speaker: Pastor William George. Sat. 7.30. Sun., 11, 2.30 and 6.30. Mon. 7.30. Convener: Pastor T. W. Walker.

BRIXTON. Elim Church, Milstead Street, off Blenheim Gardens. Sunday, May 2. Special visit of Mr. T. Couchman. 6.30 p.m.

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CHRISTCHURCH. May 1-9. Elim Church, Jumpers Road. Evangelistic Campaign, conducted by Pastor William George, Welsh Evangelist and Gospel Singer. Suns., 11 and 6.30. Week-nights, 7.30.

DEWSBURY. May 8. The Large Hall, Liberal Club, Bond Street. 6.30. North-West District Presbytery Rally. Guest speaker, Pastor R. B. Chapman. Musical contribution by the Leeds Crusader Choir. Convener: Pastor John Gardiner.

HULL. May 8, 9. Elim Church, Mason Street. Sunday School Anniversary. Sat. 7.30. Sun. 3 and 6.30. Speaker: Pastor Peter Rammell.

LANGLEY. May 15-16. Elim Church, Mount Pleasant. Church Anniversary. Sat. 7. Sun. 11 and 6.30. Speaker: Pastor John Dyke. Items by Male Voice Choir.

MERTHYR. May 5. Wesley Chapel, Pontmorlais. Welsh Presbytery Annual Women's Rally. Speaker: Miss D. Phillips, Superintendent Elim Holiday Home, Eastbourne. 3 and 6.30. Refreshments provided between meetings.

NOTTINGHAM. May 8-10. City Temple, Halifax Place. Visit of Mrs. W. G. Channon (Purley). Sat. 7. Youth Rally. Sun. 3 and 6.30. Sunday School Anniversary. Mon. 3 and 7. Sisterhood Rally (tea provided by Sisterhood).

PLYMOUTH. Commencing May 8. Revival and Divine Healing Campaign in Plymouth City Centre, by Pastor A. Wilsoo and Party. Sats., 7 p.m. Suns. 6.30 and 8. Week-nights (except Fri.) 7.30. Weds. 3.

PORTADOWN. May 1-3. Elim Church, Clonaven Avenue; Annual Pentecostal Convocation. Speakers: Pastors Joseph Smith and Stanley Brown, also Messrs. Peter Stevenson and James Gibson with Kilsyth Harmony Quartet. Sat. at 3 and 7. Sun. at 11, 3 and 7. Mon. at 8. Convener: Pastor Ronald Reid.

QUEENSWAY, London. Please note new address: West London

Christian Fellowship, Penzance Street, Holland Park, W.11. Pastor J. Lancaster. (5 mins. from Holland Park Underground Station.)

RUGBY. May 1, 2. Elim Church, Windsor Street. Special visit of Pastor H. W. Greenway. Sat. 7.30. United Rally. Special Male Voice singing. Sun., 11 and 6.30. Convener: Pastor C. G. Latham.

SALISBURY. May 1-3. Elim Church, Scotts Lane. Special services to celebrate Pastor F. J. Stlemming's twenty-five years in the Elim ministry. Speakers: Pastor and Mrs. A. V. Gorton. Sat. 7. Sun. 11 and 6.30. Mon. 7.

SMETHWICK. May 1-5. Elim Church, Oldbury Road (nr. Smethwick Junction). Annual Convention. Sat., Presbytery Rally and Convention service, 7. Sun. 11 and 6.30. Mon. to Wed., 7.30. Speakers include Pastor J. J. Way. Convener: Pastor Frank Shadlock.

SOUTHPORT. April 28-May 1. Elim Church, Manchester Rd. Missionary Exhibition. Week-nights 7.30. Sun., Missionary meetings, 10.45 and 6.30. Speakers: S. W. Law (India), G. H. Thomas (Missionary Secretary) and Miss V. McGillivray (Formosa). Missionary films and filmstrips.

SWINDON. May 15-16. Coronation Temple, Osborne Street. Visit of Pastor and Mrs. T. H. Jones (Reading).

NATIONAL YOUTH RALLY
at the
BLOOMSBURY CENTRAL CHURCH
Shaftesbury Avenue, W.C.2.
May 15th at 6.30 p.m.
conducted by
The Elim Youth Committee
assisted by
The London and Essex Presbyteries
Presentation of the National Sunday School Shield
by the President
Instrumental, Vocal, and Oral Items by Elim Youth
EVERYONE INVITED

NATIONAL YOUTH SECRETARY'S VISITS
The National Youth Secretary will visit the following churches:
May 1 and 2, Letchworth. 5, High Wycombe. 8, Bermondsey. 12, Clapham. 16, Leyton. 22 and 23, Halifax. 24, Wrenthorpe. 25, Dewsbury. 26 and 27, Bolton. 29 and 30, Knottingley.

PRESIDENT'S ITINERARY
May 1, Grimsby. 2 (a.m.), Hull City Temple. 2 (p.m.), Mason Street. 3, Scarborough. 4, Bishop Auckland. 5, York. 6, Harrogate. 13, Ipswich. 14, East Ham. 15, Bloomsbury Youth Rally. 16, Reading.

Your Great Question

We are all concerned with great questions today. The problems of civilisation make contact with us at every point. Whether it is how to secure peace among the nations, the money problem, or any of the great questions troubling the nations today, willy-nilly we are interested in them.

Maybe some of these questions affect you personally. Perhaps you have become their victims, or are doing something to improve them.

Have you realised that there is a still greater question concerning you alone, (and one with which you only can deal? In the long run it will not matter a scrap to you whether currency goes up or down, but it will matter to you right through eternity whether your soul is in heaven or hell; and, friend, you alone can decide. Tomorrow may be too late! The Bible tells us that God gave His only begotten Son "that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). Believe on Him now, and eternal life is yours.

—W. H. Hebdige.

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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

Bangor, N. Ireland.—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. & c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. Phone 1405. C.10

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, Sandstead, Surrey. C.53

Cliftonville, Margate.—Christian Guest House, full board residence; comfortable; moderate terms. Apply to:—Mrs. G. Every, "Cartref" 59, Fitzroy Avenue C.56

Cornwall.—Furnished chalet to let at Hayle Sowans, sleep four; near sandy beach and stores; from April to 17th July and all September. Mrs. Barter, 52, Fore Street, Beacon, Camborne. C.54

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.)

Uracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.1

Newquay, Cornwall.—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.8

Weston-Super-Mare, Somerset.—"Beachlands" Uphill Road. Telephone 601. Recommended comfortable Guest House; residential area; minute sea, buses; personal service; farm produce; good cooking; interior mattresses; h. & c. Book early. Mr. and Mrs. Hilton. Late members of Graham Street, Birmingham. C.15

BIRTHS

Hammond.—On April 5th, to Mr. and Mrs. Hammond (daughter of Mr. and Mrs. E. J. Buckingham) of Elim Church, Ealing, twin daughters, Deborah Jane and Patricia Caroline.

MARRIAGES

Hughes; Hughes.—On April 3rd at Elim Church, Southend Hall, Bradford, by Pastors J. J. Morgao and H. Reynolds, Trevor Elwyn Hughes to Mary Hughes.

Pike; Cave.—On March 31st at Elim Church, Salisbury, by Pastor F. J. Stemming, Norman Lionel Pike to Ruth Doreen Cave; both Elim Crusaders.

WITH CHRIST

Chuck.—On April 1st, Mrs. Ada Chuck, aged 69, faithful member of Elim Church, East Ham, since its commencement. Funeral conducted by Pastors A. J. K. Magee and P. S. Brewster.

Fremont.—On April 10th, Mabelle Marguerite Fremont, aged 70, member of Elim Church, Southend; one of the earliest of Pentecostals baptised in the Holy Ghost under the ministry of Mrs. Crisp. Funeral by cremation, conducted by Pastor J. A. Wright.

Money.—On April 13th, Ellen Mary Money, aged 83, of Lowestoft. Funeral conducted by Rev. Peter Street and Pastor George Backhouse.

Wimpenny.—On March 26th, Mrs. Edith Ellen Wimpenny, aged 79, passed into the Lord's presence. Funeral conducted by Pastor J. J. Morgan.

Shreeve.—On April 9th, Beatrice Ellen Shreeve, aged 78, of Lowestoft. Funeral conducted by Pastor George Backhouse.

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