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The

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Elim Crusaders, Saunders Street, Belfast, together with a few older friends who were visitors on this occasion. Mr. R. Scott (Secretary), together with Elder W. Irwin and Pastor A. T. Harries, are in the picture.

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

New Elim Church Opened in Cullybackey

By Mrs. W. SPENCE (Ballymena)

Inspiring services marked the opening of the new Elim Church, in Pottinger Street, Cullybackey, on Saturday afternoon. The weather was fine and large congregations, from the village itself, from Ballymena and from the surrounding district, attended.

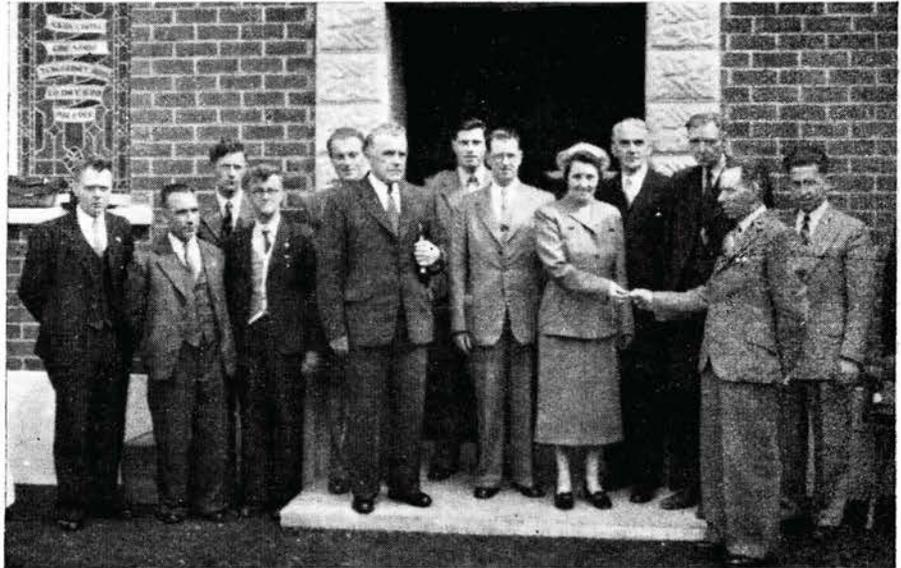
Mr. William Spence conducted the devotional exercises and an address was given by Pastor J. Smith, Belfast, after which Mr. Robert M'Millen, the contractor presented Mrs. Wm. Spence, Antrim Road, Ballymena, with the key with which to perform the opening ceremony.

Mr. John Clarke, Ballymena, who has a long connection with the Elim Church, led in prayer.

The new building which occupies the site on which the old church, opened in 1919, stood, is a pleasing structure in red rustic brick, capable of accommodating 250. Seating is by chairs and the well-finished interior incorporates the new shadowless lighting and tubular heating.

At the service which took place outside, Pastor Smith, who is the Irish Superintendent of Elim Churches, based his remarks on the Temple at Jerusalem, coupled with the New Testament text—"Ye are the temple of the Living God."

The building in Jerusalem, he said, was but a type of



Mrs. Spence receiving the key from the architect. Behind her is her husband, Mr. Spence, and Pastor J. Smith.

the more glorious, and permanent, building which God was going to build upon the earth.

Solomon built the Temple on Mount Moriah, the place where Abraham was about to offer Isaac when the Lord stayed his hand, and on the spot where the Lord Jesus Christ laid down His life the Church of Christ had been built.

The Right Religion

Pastor Smith went on to draw parallels between the objects in the Temple at Jerusalem, and the "life lived in God by His people today." By way of example, he referred to Aaron's rod, which budded and bore fruit, applying it as a test to what was "the right religion in the world today." There was only one "right religion," he declared, and it had come to life—Jesus Christ was a risen and glorified Saviour, whose Divine life came into the souls of believers.

As in the case of the Temple, Pastor Smith said, with its priests ministering and praising God, so in the New Testament they read of the 120 "gathered together praising God" when the mighty power of God came down upon them.

His message today was "Back to the Bible" and to Bible experience. The glory of God rested on the Temple in Jerusalem for many years until the people began to backslide and then that glory departed. In just the same manner, many years later, the Church had slipped into the dark ages and it took men like Martin Luther, John Knox and John Wesley to be the instruments in God's hands of revival.

Pastor Smith went on to speak of the great resources which lay in the Gospel of Christ for the believer.



An Elim minister goes into action outside the new building, before the opening ceremony.

Faith Healing

One aspect was faith healing, for did they not read in their Bible that the "prayer of faith shall save the sick and the Lord shall raise him up." "When we began to preach that thirty years ago," he said, "the churches were opposed to it, but many of them today, including the Presbyterian and the Methodist, are practising it, and there have been results."

They in the Elim Church did not believe in fanaticism or disorder. They believed that God never gave them power that they could not control and they also believed that He had innumerable blessings for His people.

At the service inside the church, Pastor A. Wilson, Belfast, deputising for Pastor T. W. Thomson, Belfast, who was unable to be present, gave the address. He spoke on "Calvary"—as a place of pain, of loneliness, of misunderstanding, as a place of pardon, of fellowship, and of future glory.

Mr. Joseph Peacocke, oldest member of the Elim Church in Cullybackey, led in prayer; the soloist was Mr. J. Spence, Belfast, and the organist Mr. J. M'Roberts, Antrim.

Pastor Wilson congratulated the brethren on their fine

new church. A native of Newtownards, he recalled that it was in Cullybackey that he had commenced his ministry eleven years ago, and he considered it an honour and privilege to come back to take part in the services that day.

Evening Service

In the evening, Pastors Smith and W. J. Martin, Ballymena, were the speakers.

Pastor Martin added his congratulations to those of the other speakers in respect of the new building, and expressed the hope that the ministry of the Word there would be very fruitful. The theme of his address was "Christ, the Chief Cornerstone."

Mr. J. Spence again sang, and the other soloist was Mrs. Hollohan, wife of Pastor Hollohan, of Ballymoney.

It is the man who is trying to make the best of both worlds who makes nothing of either.—Drummond.

Most people have some sort of religion—at least they know which Church they are staying away from!—John Erskine.

O Lord, let me not live to be useless.—John Wesley.

A HEALING TESTIMONY

I was first taken ill early in 1948 and examinations and X-rays revealed a large cavity in the upper lobe of the left lung with a number of infiltration spots on the lower lobe. I was informed by the N.I.T.B. Authority that my name had been placed on the list for admission to the sanatorium; but in the meantime, I was to go to bed and rest. After a few weeks in bed I had two spells of blood spitting for about ten days on each occasion, and the T.B. germ then attacked my larynx and bronchial tubes with consequent loss of voice and sore throat.

In 1949, I entered Whiteabbey Sanatorium and was told that my condition was too dangerous to admit of an "artificial pneumothorax" but that it necessitated a major operation called "Thoracoplasty." At Christmas, 1949, when they were anticipating an operation, I caught a severe chill causing a spread of the disease to my right lung, and I was informed that an operation was impossible, and was discharged as a chronic incurable case.

I experienced a very bad year in 1950, having three very bad setbacks but, by 1951, I had improved in my physical condition. When I attended my periodical examination, the Physician told me that he thought that there was a possibility of operating and removing the lung entirely, and perhaps putting me on my feet again.

In September, 1951, I received notice of re-admission to the Sanatorium. On the Saturday before I was to go in on the Thursday of the following week, I was lying in the garden wondering whether it was the Lord's will that I should go that way, when a

voice within me said: "Go to the House of the Lord tomorrow morning and request the Pastor and Elders to anoint and pray according to James v. 14. It seemed so insistent and so persistent that I arranged to be taken to the meeting by car. The next morning I was duly anointed and prayed for.

I re-entered the Sanatorium on the Thursday. After the first examination and X-ray I was sent for again for a second, as the first had revealed considerable improvement; my sputum, which had always been very positive, had turned negative. The doctor asked if I had been receiving treatment, to which I replied, "None!" except from the great Physician. The doctors were now rather nonplussed as to future treatment and decided to give me a course of drugs, but these were ineffectual as I lost 21 lb. in weight within three months.

Early in 1952, when they were again contemplating an operation to remove the lung, I again caught a severe chill with acute bronchitis, and I was informed that they had decided against operating as it would be too dangerous. I was again discharged as incurable and chronic, but this time I knew a change was taking place.

In May, 1952, I had another X-ray and was told that there was now no trace of the cavity, or spots; the whole lung had healed, and all germs had disappeared. Subsequent X-rays confirmed this and I was allowed to return to work in June, 1952, and except for slight bronchitis have had no trouble since.

S. J. HIGGINS,

16, Dunlambert Park, Belfast.

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EDITORIAL

ELIM WORK IN EIRE

It was my privilege to spend a week amongst our brethren in Eire during the month of June. I must confess that it was one of the happiest weeks in my ministry.

I found a splendid band of Spirit-filled believers enjoying a fellowship which might well cause some of our larger assemblies in the big cities to be envious. Away out in the quiet country, as Gray wrote: "Far from the madding crowd's ignoble strife," there in a little wooden hut, God met with us night after night in a remarkable manner.

There are two Elim halls in this part of County Monaghan, where a splendid work is carried on by local brethren. Pastor Hugh McGowan recently conducted a five weeks' mission in these halls, and his ministry proved a real stimulus to the work there, and resulted in several souls coming to Christ.

You might like to ask if our brethren there experience much opposition from the Roman Catholics. No, there is good liberty given for the holding of any religious meetings, and also for the holding of open air meetings in the town of Monaghan. Some time ago the writer had the privilege of preaching the Gospel in the open air in the city of Dublin, near to O'Connell's Bridge, to an audience mostly composed of Roman Catholics, and the interest and attention given was very good.

We would ask our readers' prayers that God will open up other doors in Eire, for the need is very great, and there are many hungry hearts behind the scarlet curtain who are far from being satisfied with the outward ceremonies and ritual of the Church of Rome, but who long for the reality which is to be found in Jesus Christ, and in Him alone.

TENT CAMPAIGNS

With coming of the summer months we have again gotten out our canvas tabernacles and engaged in another series of evangelistic campaigns here in Ireland.

Two campaigns have already been held in Belfast: one in York Street, and one in High Street. Another tent cam-

paign has been held in the neighbourhood of Cullybackey, Co. Antrim, by Pastor Martin, whilst Miss Linton has conducted yet another campaign in Gilford. Reports are not yet to hand as to the number of professed conversions in these special efforts, but God has done a wonderful work in the preaching of the message of Christ.

On August 8th, the large tent was moved to a field at Bell's Bridge, Cregagh Road, Belfast, where we know the Lord will again bless the ministry of Pastor Wilson in the salvation of many souls. This is the third year in succession when Pastor Wilson has proclaimed the Gospel message on the same site in the centre of Belfast. What was once a busy shopping centre, in a few minutes became the scene of death and desolation due to enemy action, and now for the past three years it has become the scene of life and salvation.

We would request the prayers of our readers for these campaigns, that God will pour out of His Spirit and save many, very many, precious souls.

—Joseph Smith (Irish Superintendent).

New Hall at Markethill

It is just over thirty years since Pastor C. J. Kingston and a small band of helpers conducted a mission in Markethill. The hall that was erected then was only intended to be a temporary building but it remained standing to become the home of the Markethill Assembly. On Saturday, June 20th, a new building was declared open by Pastor J. Smith, the Irish Superintendent. The new building has been erected on the old site and is larger in every way than the old one. It boasts a vestry and porch. Considerable interest has been shown by the folk who live in Markethill and neighbours, who never entered the old hall, came to help in the work on the new one. We are proud of the beautiful hall that has been erected and grateful to God for all the blessings experienced in the old building. Pastor R. R. Taylor, the former minister, preached the first sermon in the new building. His address on "New Things" brought blessing and inspiration to us all. Tea was provided in liberal fashion by the ladies of the church. The fellowship was sweet, in spite of leaden skies and steadily falling rain. In the evening service Pastor M. McGowan from Banbridge gave the first address and urged us to seek the fruit of the Spirit. Mr. and Mrs. C. Louie of Richill were our duettists and brought a real blessing to our hearts. The closing message was given by Pastor J. Smith: "Ye are the Temple of the Holy Ghost." It was a Spirit-anointed word, thought-provoking and stimulating. With hearts overflowing we rose to sing the closing hymn at the end of a memorable day. Pastor R. Reid of Portadown campaigned in the new building afterwards. Offerings amounted to £55 18s. for the day. Our hearts were thrilled to hear a letter from Pastor J. J. Morgan read during the day in which he thanked God for blessings received in the old building and sent his best wishes for the future. His enclosed gift was much appreciated.

—Pastor S. J. Brown.

The Cuckoo in the Robin's Nest

By **Pastor R. Reid** (Portadown)

" Even now there are many antichrists " (1. John ii. 18)

WHILE CYCLING in the country the other day, I stopped for a moment to watch a couple of frolicsome rabbits in a nearby field. As I leaned across the fence in the silence of the warm afternoon there came to me a familiar sound from a somewhat more distant part. I listened again to make sure and, falling upon my ear for the second time, I distinctly heard the call of the cuckoo. It sounded pleasant enough, but as I resumed my journey, with the cry of the cuckoo ringing in my ears, I began to think about the many tragedies and heartbreaks there would be in the world of our feathered friends, all because of the cuckoo. So I wish you to consider: The Cuckoo in the Robin's Nest. For under such a title we have a definition of the most distressing feature in the world today.

By way of introduction let me refresh your minds on the conduct of the cuckoo. First and foremost you will recall that the cuckoo is a bird of intrusion. By that, I mean it lays its eggs in another bird's nest. Why, I'm not at all sure, but am absolutely confident that it lays eggs and those are always deposited in the nest of another kind. Following that, I want to say that the cuckoo is a bird of fascination. When those baby cuckoos are hatched, the first thing they do is to exercise their powerful influence over Mother Robin in whose home they have been born, and in such a way that old Mother Robin gives them priority when meal time comes around. This is much to the detriment of her own baby robins who have a right to the nest and all its amenities. They are generally subjected to a severe form of malnutrition and have been known to die of starvation. One final point about the cuckoo. It is a bird of destruction. The cuckoo is generally much larger than the rightful occupant of the nest and very often pushes them over the side before they are able to fly or even try, hence they are killed by unlawful ejection. There is no apology, or the slightest sign of remorse on the side of Mr. Cuckoo. He goes on year after year doing his devastating and deadly work.

The cuckoo takes all and gives absolutely nothing. We have before us an axiom. Let us now turn to the Scriptures and see the same thing. Was not Achan the cuckoo in the nest of Israel? See Joshua vii. Was not Judas Iscariot the cuckoo in the nest of Christ? See Luke xxii. 47, 48. Was not Diotrephes another cuckoo to the Apostle John and to the local Church? See III. John ix. Were not Hymeneus and Philetus cuckoos to the Apostle Paul? Their word doth eat as a canker, or gangrene. That was what Paul meant when he wrote to Timothy, saying that evil men would wax worse and worse. Matthew Henry has aptly remarked concerning Judas Iscariot that he was one of the disciples by name, but not by nature. The cuckoo in the robin's nest. What shall we say to these things? Even now there are many antichrists!

THE CHURCH OF JESUS CHRIST

has become the breeding ground of a multiplicity of antichrists. Roman Catholicism, Mormonism, Millennial Dawnism, Jehovah's Witnesses, Spiritism, Modernism and Communism, etc. These birds have been bred under the guise of true Christianity. False doctrine abounds on every hand. Little children, it is the last time! By this we know it is the last time. Church history is a revelation of the cuckoo in the robin's nest. And still it goes on with increasing rapidity. Colleges that were once entirely fundamental have now become modernistic and opposed to the supernatural facts of the Bible, dismissing them as fables no longer to be accepted as facts. It's the cuckoo in the robin's nest. Many churches, once the scene of revival fervour and the birthplace of many souls, have now been turned into places for socials, bazaars and card games, billiard competitions, a place where a bloodless Gospel is preached, where chants and parrot talk is the only form of worship. Can two walk together except they be agreed? Come out from among them, says the Scripture, and be ye separate! Let the evangelical churches today keep their eyes open for the cuckoo! Once the eggs are laid it is difficult to clean the nest. The scene is a tragic one. No longer has the Church a prevailing word in national affairs. She has lost her power. The usurping power of the cuckoo is now in command. Furthermore, let us look at

OUR COUNTRY

The same applies here. Our gracious and noble land has suffered an invasion by the cuckoo of materialism. The eggs are now well hatched and the young birds are now becoming conspicuous beyond question. People are more concerned about a house in time than a home for eternity. Parents are more concerned about a career for their children than the condition of their soul. Communism is no longer confined to the east side of the Iron Curtain. Recent reports reveal that there are over 2,000 Communist day-school teachers in England. The trend of the age is for pleasure and gain. Materialism is the cuckoo in the nation's nest. Viscount Samuel told the House of Lords recently that the vices of Sodom and Gomorrah are among us. The dogmas of heaven and hell no longer control our conduct. True! Our nation no longer makes her appeal to the Word of God for advice and direction. We have become self-sufficient in so far as to rely upon our own intelligence and abundance of arms. It is righteousness alone that exalteth a nation. The wicked shall be cast into Hell and all the nations that forget God. O God our help in ages past, teach us to trust Thee still! The cuckoo in the robin's nest! Finally, let me ask you a personal question. What is the ruling passion in

YOUR HEART?

What is the dominating feature in your little life? Does

(Continued on page 394)

AND there was great joy in that city" (Acts viii. 8). Such is the result of the Gospel on any community or individual that receives it. Happiness follows in the train of the liberating power of Jesus Christ; and songs of praise rise from the hearts of those who are redeemed by His precious blood. The ministry of Christ brings "the oil of joy for mourning, the garment of praise for the spirit of heaviness." "The wilderness and the solitary place rejoice together, the trees of the field clap their hands," and "When the Lord turned again the captivity of Zion, then were we like them that dream, then were our mouths filled with laughter and our lips with singing." This, and more, ever follows in the train of the Gospel. Hence revival is forever associated in our minds with scenes of fervent joy, of thrilling moments, of great happiness, and why not? The guilt of sin has been removed, its power has been broken; the glory of heaven sweeps down into our souls with the coming of the Holy Spirit, and our spirits soar aloft in holy ecstasy, whilst the throb of an abundant life fills our being. This is life! This is glory! This is heaven upon earth. Yes, there is great joy in that city where the Gospel prevails, where Jesus is enthroned in the hearts of men.

This is what we want today. When we speak of a Pentecostal Revival, we think in terms of great fervency of spirit and exhilarating moments. We picture the one hundred and twenty on the Day of Pentecost "not drunken as ye suppose," but obviously in a state of intoxication. We recall the Samaritans and their great joy, and the bonfire in Ephesus when the new converts brought their books of sorcery and burnt them. "So mightily grew the Word of God and prevailed" (Acts xix. 19, 20). We think of the history of revivals through the centuries and their attendant "Mighty Moments," and we long for, and attempt to promote, such "Mighty Moments" again.

It is good to keep this aspect of the Gospel before the world, and not to enshroud its glad and glorious message in the grave clothes of a decadent faith and formal religion. "The Lord hath made me to laugh," said Sarah, "that all that hear may laugh with me." Let us laugh.

For a moment, however, let us take our stand beside some angel as he peers over the balustrades of heaven, scanning the teeming multitudes of the earth. Look! There is Samaria; and listen, can you not hear those sounds of joy and happiness arising from redeemed hearts? And there, see, is Ephesus, and above the crackling of the flames, we again hear sounds of joy and gladness from those who have been set free from the dark and fearful bonds of superstition. Ah, but wait, what is this we see? A man bowed in the attitude of prayer, his body shaken with sobs of anguish, whilst tears saturate the earth upon which he kneels. Who is this whose experience seems so

far removed from those joyous scenes we have witnessed? It is Paul, the man who amid great physical suffering in the Philippian gaol, and with the probability of execution on the coming day, could sing songs of praise at midnight. Paul in tears? Yes, listen to what he has to say to the Ephesian elders in Acts xx. 19: "Serving the Lord with all humility of mind, and **many tears.**" Ah, yes, ye Ephesians, you may laugh because of your new-found deliverance, but at the back of that there is an Apostle's tears.

Laughter

(with soul)

BY PASTOR T. W. THOMPSON (E)

A number of years ago in a conference in which the subject under discussion was the spiritual dearth then prevalent, a veteran pentecostal preacher rose to his feet and said: "Brethren, the trouble is, **THE SOB HAS GONE OUT OF PENTECOST.**" They are words I shall never forget, for I believe they are true, and until we get back our tears, we shall know little of real revival.

There are, of course, tears which mean nothing. Some people weep because some natural ambition has been thwarted and unrealised. Others are filled with self-pity and weep upon the least provocation. There are others who are able to shed "crocodile tears," whilst some are easily moved by anything sad or morbid. These are not the tears to which we refer, but to those tears that arise from a deep concern over the world and the souls of men. A concern that arises from that complete lack of self-interest reflected in the words of Paul to the Romans: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren."

Oh for a generation of men and women with a deep concern for the souls of men; men and women who know what it means to travail in prayer, who know something of the heart agony of Christ as He wept over Jerusalem; who have entered into the fellowship of His sufferings who prayed "with strong cryings and tears." We live in the midst of a generation who "couldn't care less." An age of uncertainty and fear for the future has inculcated a self-centred, pleasure-seeking attitude to life. Let us eat, drink and be merry today, for who knows what will happen tomorrow! This, however, is not the attitude for the

Child of God. Many Pentecostal believers were brought into this Movement on the crest of a revival wave, and long to retain the buoyancy and fervency of the experience, but forget the force that gave impetus to that surging tide: the strong crying and tears of those of bygone days, who were willing to "pay the price" for revival.

Revival is not cheap. It is not gained by catchy choruses and psychological methods. It may be simulated; a wave of emotion may stir the surface of the life for a moment, but when that subsides one is left as high and dry as

of prayer we may know that deep heart anguish that is born of the Spirit of God.

"Except I shall have compassion,
How dwelleth Thy Spirit in me.
In word and in deed, burning love is my need.
I know I can find it in Thee."

May the sob come back into Pentecost. Let us cast aside that selfish spirit that thinks only in terms of personal ease, comfort and blessing; and, uplifting holy hands in sacrificial prayer, with hearts filled with Calvary love, weep before the throne of grace until the fountains of the deep are broken up, and the heavens above are rent, and, born of our tears, laughter and joy come to our city.

nd Tears

(ald Gee)

ERNACLE, MELBOURNE STREET)

before. As one writer has said: "Those who want Pentecost without tears want something that will ultimately, and perhaps swiftly, lose itself in the sands of powerlessness and futility." One day, General William Booth received a letter from one of his officers who was greatly discouraged. The officer said he had tried everything without success. Every effort in his city had been fruitless. He was ready to quit. It is said that General Booth sent this young officer a telegram of two words: "Try tears." The young man took this advice and revival came.

Laughter and tears! The two are akin—the one the product of the other. In Joel ii. 21-23, God gives some wonderful promises to His own people. Promises of revival, an outpouring of the latter rain and former rain together. Promises of an abundant fruitfulness, the floors full of wheat and the fats overflowing with oil. Promises of satisfaction and joy. As we turn back to verses 15-18, however, we find the prerequisite of these conditions. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly," etc. "Yet the priest, the ministers of the Lord, weep between the porch and the altar."

Tears lead to laughter. Out of the travail of believers, souls are born into the Kingdom of God. "When Zion travailed she brought forth." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This is the sweet assurance of God's Word; this is the Divine order. Let us pray that upon our hearts may be laid the burden of a prostrate and perishing humanity. That in the secret place

Bangor Convention Blessing

From the very outset of the Convention everybody was deeply conscious that God was present, and this was made very evident by the abundance of blessing that was experienced in every meeting.

Both services on the Lord's Day were taken by Pastor A. Bull, home on furlough from Tanganyika.

The services continued on the Monday afternoon when the speaker was Pastor S. Brown of Armagh, who brought a message that showed once again the exalted Christ. The evening speakers were Pastors Joseph Smith and Tom Armstrong; each graphically describing the all-conquering Saviour, which gave to the capacity crowded church such confidence that the closing hymn, "Hold the Fort," rang with such a determination that must have had acknowledgment from the whole of Heaven.

The crowds returned on Tuesday with an intense dissatisfied satisfaction for more of God which included approximately seventy young people that had assembled in Rathmore House for a week's holiday.

Pastor R. Reid of Portadown gave the morning message on an ever-blessed topic: "The Baptism of the Holy Ghost." The afternoon was devoted to Missionary work and Pastor A. Bull again very ably brought the need of the Mission Field to every heart.

The evening service was a crowning conclusion to the Convention. The meeting just could not close, as waves of Holy Ghost blessing swept over the crowds. Pastor Patterson, on holiday from Sparkbrook, maintained the Holy Ghost leadings of the earlier part of the day and again preached on the Baptism of the Holy Ghost; this was followed with a similar blessed address by Pastor R. Reid.

The meetings were ably convened throughout by the minister of the Bangor Church, Pastor W. Gilpin.

Everybody had the same testimony—that God was in the whole Convention.

—A. T. Harries.

Elim Camp and House Party

Co. Down

It is over for another year! What is? The house party at Rathmore House, Bangor, Co. Down, the home of Pastor and Mrs. Gilpin and Miss Alma Irwin.

For many months we had eagerly looked forward to the "Twelfth" week, anticipating the fun and fellowship which we knew would permeate the camp. On Saturday, the 10th July, we started off from Belfast in a chartered bus to join and be joined by other members of the party. On our arrival we were greeted by Pastor Yates, who had the task of allocating our rooms and also the light duties of all the campers. It was almost midnight before the last member arrived and then we were a complete United Kingdom Party. There were three lassies and Pastor Reid to represent Scotland, a young nurse and Pastor and Mrs. Yates from the English dales, a large contingent from all over dear old Ireland, and Pastor Harries to represent the rugged hills of Wales.

On Sunday morning, after a good breakfast, we were officially and warmly welcomed by Pastor Gilpin. He then introduced Pastor Arthur Bull, on furlough from Tanganyika, who was to conduct our morning and evening prayers at the camp. It was quite a thrill for us, especially the younger campers, to live so close to a real live missionary, and before the end of the week he, being a partaker of revelry, was affectionately known as the Bishop of Tanganyika.

We had a hallowed time as we gathered round the Lord's Table at Elim Church, Southwell Road, in the morning service and again in the evening to listen to Pastor Bull minister God's Word. After two days' Convention meetings, which we enjoyed and appreciated, we were able to enter fully into the Camp activities, ably compered by Pastors Reid and Harries. There were swimming parties, rowing parties, putting on the nearby green, and parlour games when the weather was unfavourable.

On Thursday we were somewhat awed by an announcement from Pastor Gilpin that we were to be favoured with a visit from the Superintendent of the Irish Elim Churches, Pastor Joseph Smith. We were asked to give him a good reception. A knowing look passed between Pastors Reid and Harries. Evidently they were already planning a "warm" reception for him.

Our last night in camp came all too soon. Our thoughts went back over the week, first of all to Mrs. Gilpin and Miss Irwin, our charming hostesses, for the good food and all the comforts provided, to Pastor Gilpin for his tolerance, to Pastor and Mrs. Yates for their general help, to Pastors Bull and Reid for their uplifting messages at morning and evening prayers, to Pastor Harries for his practical help in planning games, to those campers who by their zeal and earnestness added to the spiritual tone of the camp.

Yes, it is over for another year, but it will live long in our memories. Our bodies are stronger, and we are enthused with a new spiritual zeal. We heartily endorse the words of the brother who said, "Roll on next year."

News Briefs from the Churches

ARMAGH

The Elim Assembly in the Cathedral City of Armagh is proud of the fact that Pastor J. J. Morgan, Elim President, came from Armagh, and that it is one of the first Elim Assemblies formed in the British Isles and has continued a faithful witness ever since. Under the ministry of Pastor and Mrs. S. J. Brown souls have been saved and bodies healed. During the mission by Pastor A. Wilson, souls decided for Christ. A young man, who attended this mission, decided for Christ a few weeks ago. His wife decided a week later. A sister was healed of a varicose ulcer at the breaking of bread service after obeying James v. 14. Another man, healed of thrombosis, went back to work after being unable to work for two years. Our missionary offerings last year amounted to £200.

LURGAN

Recently, Pastor Harpin's mother, sister, brother and sister-in-law from Halifax, came, sacrificing most of their holiday time for a five-day mission here.

Inspiring messages were given by Miss Hazel Harpin, also messages in song were rendered by the "Harpin Trio," with Mr. Denis Harpin at the piano. Testimonies were also enjoyed. The concluding night's meeting was a surprise. Everyone present was invited to remain for a cup of tea. The Church thanked the team for their talented service and a small token of our appreciation was given to them. The theme chorus was "Jesus can satisfy the heart," and truly He did satisfy. To our friends from Halifax we say a big "Thank You."

SAUNDERS STREET, BELFAST

The Crusaders of the Elim Church, Saunders Street, under their Secretary, Mr. R. Scott, and Pastor A. T. Harries, are on fire for God. They just can't do enough for the Lord. This desire is being satisfied by the large number of Churches desiring them to take meetings. Their activities extend to four open air meetings a week, and through this means many souls have been saved.

A choir has been formed and they sing in many places. The missionaries are not forgotten, for the sisters band themselves into a knitting group each Wednesday, and in two seasons many parcels of clothing have been dispatched to the mission field.

MILLISLE

The annual church fellowship meeting was held recently, when reports of advancements on all fronts were given. The Sunshine Corner had recruited a large number of boys and girls and also the Sunday School.

Mr. Duncan, the Pastor, then gave reports of Holy Ghost blessing on the work. Souls had been saved, and the sick were recovering. A number had received the Baptism of the Spirit. The concluding message was given by Pastor A. T. Harries of Saunders Street.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Have a Purpose in Life

By Pastor J. Smith (Irish Superintendent)

A boy applying for a job was shown into the manager's office, and one of the first questions asked was: "Have you a motto in life?" The boy replied: "No, sir, never heard of it." The next boy was called in, and was asked the same question. He also said "No." The third boy to be called was likewise asked if he had a motto in life, and quickly replied, "Yes, sir." "And what is your motto, my boy?" queried the manager. "The same as yours, sir." "The same as mine?" "Yes, sir, you have it on your door: PUSH." He got the job.

There is nothing better than having a purpose in life. It is not good just to wander carelessly along this great highway of life without having a definite purpose in mind. It is remarkable how frequently young men have set out with a purpose and have accomplished it, sometimes far beyond their expectations.

A boy who slept with his brother in a garret in the city of London, looked out of his bedroom window very early one morning, before the dawn of day, and saw the light still burning in Big Ben, above the Houses of Parliament. He said to his brother, who was half asleep: "One day I will be working underneath that old clock." His brother said: "Stuff and nonsense," and rolled over to have another sleep. But his purpose was realised. Some years afterwards he was earning £2,000 a year as a Cabinet Minister. His name was John Burns.

Daniel was a young man with a purpose in his heart. We read: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Daniel i. 8). All through his life that spirit of purpose and steadfast resolve was manifest. No wonder he was appointed "Chief of the governors" in the city of Babylon, and first of the Presidents in the kingdom of Darius. God can do something with a young man who has a Divine purpose in his heart: there is material there which God can work with.

Paul was a man of purpose. We read: "After these things were ended, Paul purposed in the spirit . . . to go to Jerusalem, saying, After I have been there, I must also see Rome." Although trials and afflictions stood in his way, yet it never daunted him. His answer was: "None of these things move me." We know how he carried out his purpose and finished his course with glory and honour.

It is written of Jesus Christ in Isaiah: "I have set my face like a flint, and I know that I shall not be ashamed."

If we bring God into our purpose it makes it all the more certain.

There was a man in Chicago some years ago, who was engaged in the cheese business, and he purposed that within ten years he would be the biggest cheese manufacturer in the world. He was a good business man, and determined to succeed, but everything seemed to go against him. One day he made up his mind if things did not go well that day he would throw up the whole business. That day was one of the worst yet. As he drove home with his head hanging down, God spoke to him, and said: "The reason you are not successful is because you are leaving Me out of your business." There and then he took God into partnership with himself, and with renewed courage started afresh. Within ten years he was turning out more cheese than the four largest cheese manufacturers in the world. His name was Kraft.

Young people, may I appeal to you to have a purpose in life and make a success of your Christian experience. Your calling is a "High Calling," and you should not be content with being just an ordinary Christian. God revealed to Paul His purpose for him (Acts xxvi. 16), and Paul made it his very own purpose. If I should give you the secret of a successful Christian life in one word, would you be willing to make it your purpose in life? I will first give you the verse of Scripture: the very words of Christ: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38). See also II. Cor. ix. 6-12; Mal. iii. 10. One word: "LIBERALITY," covers it. But you cannot be liberal with what you have not, but you can be liberal with what you have. If you are saved, you have a testimony. Are you liberal with that? How often do you testify to others? You can also pray. Are you liberal with your prayers for others? How much do you pray? Do you realise that it is a sin not to pray for others? (I. Sam. xii. 23). You can increase your own faith, and equip yourself better to be a more effectual witness if you will only study the Word of God more. Are you liberal in the use of your time Godward? Are you liberal in the use of your means in giving to the work of the Lord? You should at least give one-tenth of your income. God has promised to fill the vessel you use in dispensing those blessings He has given you, over which He has made you a steward. If you are

wise you will use a large vessel, for God can only fill the vessel you use. God's purpose for your life is that you should be like a flowing river (John vii. 39). Why not purpose right now that from today you are going to be LIBERAL with God. No one admires a miser, no one feels like giving to a miser, because he has more than he is making good use of. Both heaven and earth admire the man who is generous in a worthy cause. Do not worry yourself about not being able to give more along certain lines: because you do not have it. God is interested in what you have, in what He has given you; and if you are liberal in those things of which He has made you a steward—that is all He requires. Let that be your purpose in life, and God will be glorified.

CUCKOO IN ROBIN'S NEST—Continued

the cuckoo of self-interest reign? Is the power of sin destroying the little good that you possess? Do you find yourself being evicted from your rightful inheritance by the cuckoo of sin? Does this insinuating bird deprive you of every good you grasp for? The picture I have endeavoured to draw has been a dark one, but nevertheless a

true one. In the darkness there is still a light. That light originates from the old rugged Cross. Jesus said: I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life. To the Church comes the clarion call: Back to the Bible in all its glorious simplicity and power! To our beloved nation we would humbly appeal: Back to the Bible and the God of our Fathers! And to you, my patient reader: If any man be in Christ he is a new creature; old things have passed away and all things have become new. It was out of Mary Magdalene that Jesus cast seven devils. A man living among the tombs was instantly released of a legion of devils when Jesus spoke the word. A little child was brought to Jesus by an anxious father. The dumb devil was cast out and the child spake. It is the story of the cuckoo in the robin's nest; so look up and have faith in God. It is no secret what God can do; Christ is the answer to our every need.

Call upon Him now in your hour of need. No usurping power can resist Him. He is the Mighty Conqueror, the Comforter, and Captain of our salvation. Beware of the cuckoo in the robin's nest, and Behold the Lamb of God that taketh away the sin of the world.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor J. J. Way

SUNDAY, August 15th. Matthew xvi. 1-12.

"Show a sign . . . from heaven" (v. 1).

Believing before seeing is God's order. The unbeliever can be shown a sign and ascribe it to another power. These religious leaders who held and studied Holy Writ were thrown back to the Word of God. As easy as it is to discern the face of the sky, so is it as easy to discern the present time by the Word of God, was Jesus' challenge.

The rich man in hell thought that if he returned from the grave his brethren would believe.

"They have Moses and the prophets," was the answer. The sure guide and proof to all that God has done, is doing, and will do, is in His Word.

MONDAY, August 16th. Matthew xvi. 13-28.

"Pity thyself, Lord" (v. 22—margin).

These words constitute an attack from the enemy. The Saviour was facing the shame and suffering of Calvary. "Son of God, don't let those liars and hypocrites put you to nought." The undeserved path of suffering and persecution is used by Satan to turn one's thoughts to oneself in pity. Pity self and lose the victory. Self-pity lays down the cross, it shuns humiliation. It was used of Satan to divert the Saviour from Calvary, but to Jesus, self-pity, like the one who inspires it, was an offence to Him. Try to pity yourself 'neath the shadow of His cross—you cannot.

TUESDAY, August 17th. Matthew xvii. 1-13.

"Up . . . apart" (v. 1).

These words in their setting give us a typical Lord's day morning experience. We gather to worship Jesus, "to see Jesus only." The world is left far below us as we come apart from all the claims of this life.

An elevated exclusiveness which only God's people can realise.

The Lord Jesus is all glorious in our midst, in fact it's heaven on earth. "Then appeared Moses and Elijah to speak of His decease" (Luke). We open the Book to Moses and the prophets, there to read of the smitten rock, the Psalm of the Cross, Isa. liiii., and then we remember His Death. "For you."

WEDNESDAY, August 18th. Matthew xvii. 14-27.

"Prayer and fasting" (v. 21).

We expect much from the God with whom all things are possible, but are we doing much about it?

Remember, the Lord worked through His disciples. Here is a case in point. The disciples had been used of God to heal, but the lunatic did not answer to their ministrations.

Jesus told them the reason. "This kind"—suggesting a deep-seated trouble—needs prayer and fasting. Fasting denies the appetite of the flesh to elevate the work of the Spirit. Self-denial will always find greater power with God. Prayer and fasting give greater power than that which possesses the sick body.

THURSDAY, August 19th. Matthew xviii. 1-14.

"Whosoever . . . shall humble himself" (v. 4).

The question is—who is the greatest in the kingdom of heaven? Maybe our thoughts go to the great. Jesus does not mention greatness but smallness: "As this little child." The Saviour Himself was meek and lowly; who are we to be otherwise?

You cannot miss the Lord along Humble Road, it is so narrow, but so full of blessing. This word "humble" expresses the path which Jesus chose which led to the Cross. "He humbled Himself . . . to death. Wherefore God hath highly exalted Him" (Phil. ii.). We do the humbling of self, the Lord does the exalting.

FRIDAY, August 20th. Matthew xviii. 15-35.

"There am I in the midst" (v. 20).

Where? Why, where the twos and threes are gathered. The Lord fosters fellowship—"not forsaking the gathering of ourselves together."

The hermit and the unattached have no place in God's place for His family. "Get together my children and I will be in the midst." The world has its company, we have our "own company" (Acts iv). John the Apostle sees those candlesticks—Rev. i.—the seven churches. In the midst One like unto the Son of Man. Remember this truth—when we meet with the Lord's people we meet with Jesus—He is always in the midst.

SATURDAY, August 21st. Matthew xix. 1-12.

"And they twain shall be one flesh" (v. 5).

Holy Matrimony—when two become as one flesh. Joined together by God, let no man put asunder (v. 6). Upon this scriptural explanation of the marriage tie, the inspired Apostle draws an amazing parallel—Eph. v. Using the same words as Jesus "for this cause," etc., the Apostle comes to the spiritual application—"I speak concerning Christ and the church." Wedded to Jesus. They twain—one flesh. How near, how deep, and whom God hath joined—eternally His. What oneness, what a relationship. "I in them, Thou in Me, that they may be made perfect in one" (John xvii).

COMING EVENTS

THE PRESIDENT'S ITINERARY

Pastor J. J. Morgan, the President, will visit the following churches:
August 28-30, Exeter.

ANDOVER. Commencing Aug. 14. Elim Church, South Street, Andover. Evangelistic Campaign by Pastor Bert Newman. Sats., 7.30. Suns., 11, 6.30 and 8 (After-Church Rally). Mons. to Thurs., 7.30.

ARMAGH. Aug. 21, 22. Elim Church, College Street. Annual Convention. Speakers: Pastors F. Hodge (Clapham), T. Thomson (Belfast) and C. Yates (Belfast). Special singing items. Sat., 3 and 6.30. Sun., 11.15, 3.15 and 7. Refreshments provided.

BOURNEMOUTH. Aug. 15 and 22. Elim Church, Victoria Place, Springbourne. 15th, Pastor H. W. Fardell, 11 and 6.30. 22nd, Pastor John Dyke (Vice-President), 11 and 6.30.

CLAPHAM. Aug. 17, 18. Elim Church, Carfax Square. 7.30 p.m. Special "Au Revoir" Services to Pastor John Woodhead, prior to his U.S.A. tour. Services conducted by Pastor F. A. Hodge.

CLAPHAM. Aug. 21-26. Elim Church, Carfax Square. Gospel Campaign conducted by Pastor Ron Clarke and Revival Team. Each week-night 7.30. Sun. 11 and 6.30. Community singing precedes each Service.

CLAPHAM. Aug. 29. Elim Church, Carfax Square. Farewell service for Miss Vera McGillivray. Conducted by Pastor G. H. Thomas, Missionary Secretary. Sun., 6.30.

EXETER. Aug. 28-30. Elim Church, Paris Street. Guest week-end services. Guest speaker: The President, Pastor J. J. Morgan. Convener: Pastor A. S. F. Horne. Singing by the Elim Ladies' Choir.

HOVE. Aug. 14, 15. Elim Church, Portland Road. Visit of Dr. Myron Sacket of U.S.A. Sat., 7.30. "Venture into Faith," film of Oral Roberts. Sun., 11 and 6.30.

LANGLEY. Aug. 29-30. Elim Church, Mount Pleasant. Sun., 6.30. Mon., 7.15. Sisterhood Anniversary; special speaker: Mrs. G. Thomas (City Temple, Cardiff). Items by the sisters. United Rally, Mon.

MOUNTAIN ASH. Aug. 15, 16. Elim Church Sisterhood Rally. Sun., 6. Mon., 3 and 7. Speaker: Mrs. Roberts (Dowlais). Tea between meetings on Mon.

SOUTHAMPTON. Aug. 28. Elim Tabernacle, Park Road, Freemantle. Portsmouth and District Presbytery Quarterly Meetings, 11 and 2; Rally at 7. Speaker: Pastor J. McAvoy, District Superintendent.

ST. HELENS. Aug. 14-Sept. 16. St. Helens United Christian Witness Campaign, adjoining the Elim Church, Duke Street. Sponsored by Pastor Ken Smith. Supported by St. Helens Evangelical Churches. Conducted by Gwilym Jones of the Evangelisation Society. Sunshine Corner, 6. Campaign Services 7.30 (except Fris. and Suns.). After-Church Rallies Suns., 8.15.

TONYPANDY. Aug. 28-Sept. 5. Annual Convention, Elim Temple, Miskin Road, Trealaw. Speakers include: Pastor D. W. Anthony (Essex), W. J. Maybin, and W. L. Bell. Convener: Pastor Reginald W. Smith. Sats., 7. Suns., 11, 6 and After-Church Rally, 8. Week-nights, 7.15 (ex. Fri.).

FIELD SUPERINTENDENT'S TOUR

Pastor H. W. Greenway will visit the following churches in a ministry and fellowship tour:

Aug. 14-15, Aberdeen. 16, Harrogate. 17, Scarborough. 18, Malton. 19, Hull (City Temple). 22, York.

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And the Date—Sat., August 28th, to Sun., September 12th

And the Time—Week-nights (ex. Fridays) at 7.15.

Suns., 6.30 p.m. and 8.0 p.m.

HEALED AT COMMUNION

I want to tell what the Lord has done for me. First, I would like to say that the Lord did the greatest miracle of all in my life when He saved my soul. This miracle of eternal life took place when I was despairing of natural life.

I was a nervous wreck, almost battered on the rocks of time, but I thank God that I came in contact with the "Rock of Ages," the Lord Jesus Christ. When life seemed gone, the Holy Spirit lifted my weak faith to Jesus and I began tenderly asking Him to heal me.

I could not eat a good meal, and sleep was far from me. The weakness was so great that I could not sit up in bed, and this was associated with many periods of stupor. This condition continued unabated for over a year. Then I sought the elders of the Elim Church, Saunders Street, Belfast, who came and claimed healing for me in accordance with James v. 14. My faith was stimulated and I refused all medicine, and acted contrary to the advice of my doctor.

The Lord continued to keep His good hand on me and brought to my notice that He wanted me at the Breaking of Bread service. In a very weak state I made the journey, and I praise and thank Him that He met me right there. Now I firmly believe that there is healing around the Lord's Table. Since obeying His commands I can say that there is not the slightest trace of any nervous disorder in my body. Praise the Lord.

A. CASWELL (Mrs.)

TESTIMONY TO DIVINE HEALING

In August, 1953, I was distressed by heavy nose bleeding, which I was unable to stop or control. The doctor came at one o'clock in the morning. As a result of his examination the doctor informed me that I was suffering from very high blood pressure and was in a very dangerous condition. He insisted that I went to bed and did not attempt to rise. I was remembered in prayer at the prayer meeting that evening and feeling better next day I rose. Pastor Brown called and prayed with me and by the Sunday I was so much improved that I attended the evening service. On the Monday following, the doctor examined me again and could find no trace of blood pressure. This was confirmed by the surgeon at the local hospital a month later. Since then I have had no further recurrence. To God be the glory.

SAMUEL JONES.

ELIM CONFERENCE, 1954

Do not miss the public meetings on September 6th, 7th and 9th.
Full particulars in last week's and next week's "Elim Evangel."

Classified Advertisements

All advertisements should be addressed to the Advertisement 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, N. Ireland.—Rathmore House, 194, Seaclyffe 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

Bournemouth.—Crosbie Hall, Florence Road, Boscombe; open all year; homely, Christian fellowship; moderate inclusive terms; good food; h. & c., gas fires, interior springs, all rooms; few minutes sea; 'Phone 34714. Brown. C.69

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.)

Hove.—50, Rutland Gardens. Ideal holiday accommodation, full board or bed and breakfast; nice locality, near sea and shops; gas fires, h. & c. basins; moderate terms. Mrs. Gubbins; 'Phone 38910. C.16

Ilfracombe, 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.79

MISCELLANEOUS

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