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The

Elim Evangel

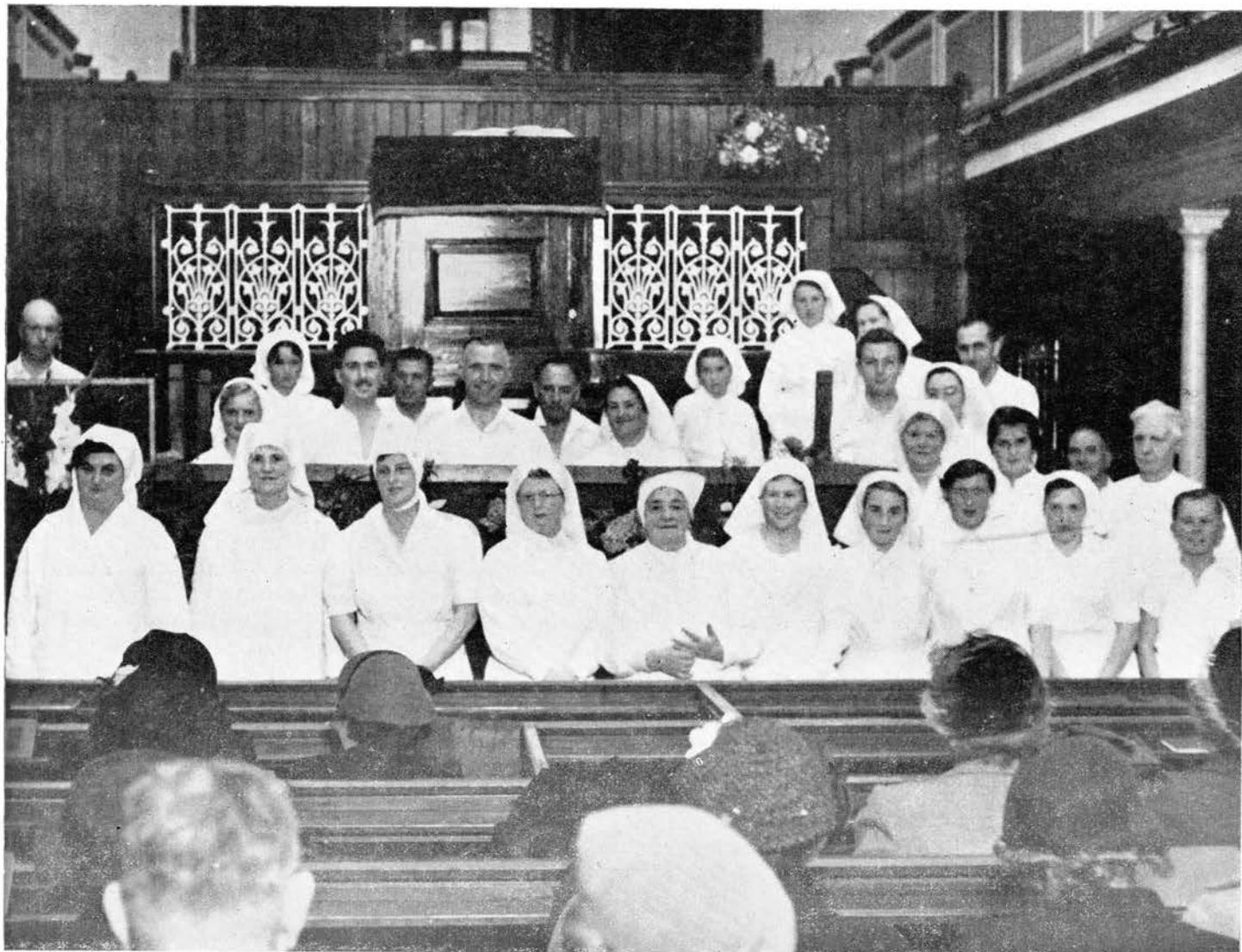
Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

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THREEPENCE

SEPTEMBER 4TH, 1954.



BAPTISMS AT PLYMOUTH

Candidates at a recent Baptismal Service in Plymouth. Pastor J. C. Kennedy standing in the water with assistants, one on each side. The baptistery is a portable one, consisting of a canvas tank supported by a wooden frame.

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

Meeting in a Hut for Seventeen Years



Bottom : Group outside the new Finchley Church before the opening.
Centre : Pastor H. W. Greenway turning the key. Top : Section of the congregation inside the church.



FOR seventeen years the Elim assembly at East Finchley met in a hut in Christchurch Avenue. Now, after much hard work, the church has its own new building in King Street, which was opened recently in the presence of a large congregation.

Speaking at the opening meeting, Pastor G. C. Whiting, resident minister, thanked all who had put in time and work to prepare the new church and declared : "It is in answer to our constant prayers that we are able to be here."

Pastor H. W. Greenway (Field Superintendent) brought to the pastor and people the congratulations of all the

Elim Churches to Finchley on having their own building at last.

A crowded evening gathering filled these newly-acquired premises with that kind of singing which makes Pentecostal gatherings unique. The speaker was Pastor J. J. Way (District Superintendent) whose message on Christ in the midst of the seven golden candlesticks was especially applicable to the occasion. Also present were Miss Ruby Simms, Elim missionary to South Africa, Pastor F. Coleman and Pastor W. Plowright, who all brought greetings, Pastor Plowright adding to the meeting with his Gospel singing.

On the Sunday a two-weeks' campaign was begun, with Pastor Ludovic Barrie as the evangelist. Every night the congregation was held in deep interest by the preacher's strong appeal from the Word of God, which resulted in the salvation of souls.

Mr. Barrie is a firm exponent of the truth of Divine Healing, and a number of people testified in the meetings to God's healing power in answer to prayer.

During the campaign a telegram was received from Pastor F. Lavender, and welcome visitors were Miss A. Kennedy and Pastor J. Davies, all former ministers of this assembly.

We thank God for the faithful ministry of His servant at this important stage of our work at Finchley.

Newquay Blessing

August Bank Holiday at Newquay turned out to be a dreary day with fine misty rain drifting down from a grey sky, and holiday-makers forlornly trudging along the main street in waterproofs.

Quite a contrast were the spirits of the lively crowd of about 300 gathered to enjoy what was described by the convener, Pastor E. R. Corsie, as "probably the best convention Newquay has ever had." Three speakers had been invited, and what a flood of spiritual sunshine they brought! In the afternoon Mr. J. Hunt (Birmingham) spoke of the glories and responsibilities of belonging to Christ, while in the evening, Pastor L. Lambert (Sowerby Bridge) presented the challenge of the Ten Commandments. Pastor J. J. Way (Leyton) then invited us into the Philippian jail to sample prison life with Paul and Silas.

Musical contributions during both services were much appreciated.

Also present were the District Superintendent, Pastor J. C. Kennedy, with friends from Plymouth, Camborne, Falmouth, Bodmin and many other places.

Thanks are due to the Minister and officers of the Claremont Methodist Church for the use of their beautiful building.

Progressing Plymouth

For the second time in nine months the Campaign Tent recently stood in the heart of the City again to witness to the power of the old-fashioned Gospel.

The Campaign conducted by Pastor Wilson, convened by Pastor J. C. Kennedy, proved to be a time of rich blessing and edification for the Plymouth Church and a means of adding to Church membership.

The "passers-by" were attracted in their scores; it was a regular occurrence for those who were evidently out, and going nowhere, to take a curiosity peep around the screen at the tent entrance and find a seat, to remain until the close of the service, the tent thereby achieving its purpose of drawing in the people to hear the Gospel which was preached straight and fearlessly.

Many were won for Christ and added to the Church, and this was confirmed in many instances at the Baptismal service held in the church at the end of July, when twenty-



TENT CAMPAIGN AT WEMBURY

five candidates followed their Lord through the waters—this number including complete families who stood together to witness for their new-found faith.

PLYMOUTH OUTSTATIONS

Mention has already been made in these pages of the work at Honicknowle branch. In addition to this there is an assembly at Wembury, a village approximately six miles out.

A Tent Campaign was recently held there. Pastor W. George conducting it, with the assistance of the Church leader, Mr. A. D. Sellick and members of the Plymouth Church, and Plymouth Male Voice Choir. The Campaign included an Interdenominational Rally on Wembury beach, when the Church of England, Methodists, Salvationists and our own folk joined hands in proclaiming the Gospel to the holiday-makers around.

Many professed salvation as a result of this campaign and through the personal visitation of Pastor George to the homes of the villagers.



Plymouth Male Voice Choir visits Wembury Campaign. Pastor W. George, the Campaigner, with Pastor and Mrs. J. C. Kennedy in the picture.

19 Baptised at Gosport

An impressive baptismal service was held at Stoke Road Baptist Church, Gosport, on August 2nd, when nineteen new members of the Gosport Elim Church were baptised by Pastor Beales (Aylesbury) before a congregation of about 250. The church was specially decorated, and the service was conducted by Miss F. M. Munday (Pastor), with Miss Weatherby at the organ.

MINISTRY OF THE UNEXPECTED—Continued.

Thy fetters bring freedom : Thy poverty brings power : Thy sorrow gives strength ; Thy burden begets blessing ; Thy blows are Thy benediction ; Thy touch transforms my midnight to noontide : Thy smile is my sunshine ; Thy Word supplies wings to my thought, and Thy promise is the pledge of performance. Bid me come to Thee upon the waves of my need, and discover Thee afresh 'mid the

noise of the storm. Grant me ears ever on the alert for the footfall of Thy coming, for the sound of Thy song, for the whisper of Thy will. Turn Thou my tears to rainbows of hope, and my fears to transfiguring joy-gleams from on high :

"Lord, I pray Thee, give my spirit
Eyes to see,
Through the things of time and space,
All the glories of Thy grace,
The commandment of Thy Face,
Bidding me
Follow on where Thou hast trod ;
Though I share the grief of God,
Give me strength to sweat my blood,
Lord for Thee."

PRAYER REQUEST

As we go to press a cable is to hand from India reporting that Miss Ewens is very ill. Please remember her in prayer.

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EDITORIAL

What's Wrong with the Weather?

What a crazy summer it has been. Rain-soaked harvest fields ; floods sweeping away bridges ; drenched holiday-makers everywhere. In some parts of the world the unusual weather has brought tragic results. In Persia two thousand pilgrims are reported to have been lost in floods. In China vast areas under water as a result of the worst weather for a hundred years.

So who is to blame? Fifty years ago they blamed broadcasting for the bad weather. Fifty years before that they blamed those terrible railway trains. Now folk blame the atom bomb tests.

Some say the Devil's taken possession of the meteorological office, and is having a high old fling. Others say : "Well, if God's over all He must be responsible." So your guess is as good as anybody else's.

Of two things we can be sure. One is that Luke xxi. predicts that weather conditions will be unusual in the time of the end, for "the sea and the waves roaring" is particularly mentioned. The other is that it is certain that the explosion of the atom bombs on the testing grounds of the Pacific have set up very extraordinary conditions. Seventy miles away from the explosion, seamen on their vessel were burned with falling radio-active dust. At the last test a whole island disintegrated and disappeared. The explosion carried tons of radio-active dust up into the upper atmosphere, probably into the stratosphere. This dust falling all over the world could be responsible for the unusual rainfall, for in the centre of every raindrop is a speck of dust. Radio-active raindrops are an actual fact. So maybe man is responsible after all.

Conference Week

On the Thursday of Conference week in London, parties of ministers and laymen will be scattering over the London area, and visiting many Elim Churches. Members and friends of Elim should make this an opportunity to bring or invite their friends to their church on this occasion. It is an excellent opportunity of introducing them to Elim.

Conference week in London will be a busy time. Full details of the arrangements are given in the panel on this page.

Ten Years of the Miraculous!

1954 marks the tenth anniversary of Youth for Christ International. Formed in America in the year which saw Allied troops storming the Normandy beaches, it has now reached into seventy-nine countries, or territories, with its Gospel message which is "geared to the times, but anchored to the rock." President Bob Cook once prayed, "Lord, keep Youth for Christ on a miracle basis," and today this movement looks back on ten years of the miraculous. Lives miraculously changed, and sin miraculously conquered by the saving grace of God, closed doors miraculously opened, missionary enterprise miraculously accomplished, and Christian workers miraculously revitalised. From the pages of the last ten years in Y.F.C. the names of Y.F.C. workers who are now known internationally stand forth—Billy Graham, Cliff Barrows, Bob Pierce, Bob Cook and Torrey Johnson all came to the fore as Y.F.C. evangelists. Today in the United States, many of the younger ministers and a large proportion of Bible School students were won to Christ through the ministry of Youth for Christ.

Joining in the praise and gratitude to God for this ministry of the miraculous is British Youth for Christ — now in its ninth years of life, having been founded in 1946 by Billy Graham in conjunction with evangelical leaders of all denominations. Under the inspired leadership of the President, the Rev. T. L. Livermore, M.A., and with a committee representing all branches of evangelical thought, it has reached out to all corners of the British Isles with its message of "life more abundant" for modern youth. Hand in hand with Y.F.C. all over the world, British Youth for Christ looks forward to many more years of the ministry of the miraculous.

ELIM CONFERENCE 1954

Public Meetings

SEPTEMBER 6th, 8th and 9th, at 7.30 p.m.

MONDAY

Induction of the President and Ordination of Ministers at the Friends Meeting House, Euston Road, London, N.W.1
(opposite Euston Station)

Conducted by

Pastor J. J. Morgan (Retiring President)

Pastor J. Dyke (President-Elect)

London Crusader Choir (Conductor : Pastor D. B. Gray)

Service of Song from 7 to 7.30 p.m.

WEDNESDAY

Great Missionary Rally

at Elim Church, Benhill Road, off Church Street, Camberwell, when a team of Elim Missionaries on furlough will take part

THURSDAY

Special services in Elim Churches throughout London conducted by groups of Conference Delegates

DO NOT MISS THESE NATIONAL GATHERINGS

The Ministry of the Unexpected

By Pastor E. C. W. BOULTON

"Although the fig tree shall not fruit; neither shall there be any provision on the vines; the produce of the olive should fail, and the fields not yield subsistence; the flocks shall be cut off from the fold, neither should there be any herd in the stalls—yet will I leap for joy in Jehovah; I will exult in the God of my salvation."

—Habakkuk iii. 17, 18 (Spurrell).

WE MAY FIND BEAUTY in unexpected places, and come upon scenes of unlooked-for loveliness hidden behind a façade of that which is quite commonplace. A rose in the wilderness, a spring in the desert, a song in the night, a garden in the slums, an historic gem of sculpture in the midst of modernity, a work of art among the accumulated rubbish of years. A leaf shaken by the wind may reveal a shining world, a sudden parting in the clouds may give back to us the face of the sun, a bend in the road sometimes gives one a breath-taking panorama of beauty. But we must have eyes of vision if we would discern these lovely things in their unlikely surroundings. We may so easily lose the lustre of the jewel in its sordid setting, and miss the pleasure of the picturesque in a mind which is city-centred. We fail to be arrested by the sun-drenched flower, which has turned its face full to the radiant heavens, because it happens to grow amid a wilderness of weeds.

*"The trees and the flowers are commonplace things,
The wind that blows, and the bird that sings,
And God who fashions the commonplace soul,
Out of commonplace things makes His beautiful whole."*

Here in Habakkuk's recorded reaction to trouble we have a most inspiring example of our thought, for surely no more unlikely setting for the prophet's triumphant response to the challenge of adversity could be found than that which provokes this joyous and jubilant attitude of heart and mind. Those two words in our text: "Although . . . yet," are brimful of wealthy meaning, and worthy of more than casual attention. Here is no self-delusion, no fear of facing all the grim facts of the situation, no vain spirit of escapism from the stern realities of life. He looked his difficulties full in the face, knowing full well their cumulative power to crush the stoutest heart and most heroic soul, yet he cries: "I will rejoice in the Lord, I will joy in the God of my salvation." His God-centred and God-swayed manhood rises in splendid steadfastness. He has full control of himself, and refuses to allow the spiritual initiative to pass from him. Far from laying down the arms of resistance, and bowing his spirit to the yoke of despair, he stands upon the dignity of his Divine calling, and lifts the standard of praise in the face of calamitous circumstances.

Who would expect anything like such a magnificent display of fortitude in such conditions! Here is a man of God whose position is reinforced with the iron of unbending determination: whose spirit presents an unflinching fortitude in the face of what would appear as almost inevitable disaster.

What a spiritual tonic we may find in this surprising stand which the prophet takes. We come upon it there-

right against the black background of desperate national conditions which might well pressage famine with all its attendant suffering. And yet here, thrown right across this sombre picture, is this beautiful glory-beam of victorious faith and praise.

The pathway of the Christian life is sprinkled with the unexpected: the unlooked-for blessing, the unanticipated unveiling of Divine truth, the unforeseen supply of need, the unimagined deliverance, the unsought guidance, the sudden rending of the veil of doubt and fear. Hemmed in, with all possible means of escape cut off, the hand of the Lord suddenly, and almost dramatically transforms the whole situation into one that is pregnant with promise, and aglow with hope. It was so with Abraham of old. He climbed the steeps of Horeb with obedience in his heart, an obedience which to him was likely to prove extremely costly. The altar was erected, and the precious offering laid thereon, and the knife poised to strike the fatal blow, and then that unexpected Divine intervention took place, when suddenly the hand of the Unseen was laid upon that of the Patriarch. What a welcome surprise to the servant of God who doubtless had come through the deeps of a great inward agony ere he came to the place of willingness to do God's bidding. And now, at the very last minute, God does the unexpected thing.

In one of Amy Carmichael's books we come upon this gem of thought: "the child's heart that lives on in most of us loves a surprise and never loses the sense of wonder." And then this gifted writer adds: "The spiritual woods where the lover walks are full of the unexpected." Full of the unexpected! Yes, 'tis so with those who journey with God. They are walking right into the heart of some new and God-prepared wonder, suddenly finding themselves, like those three disciples, plunged into a transporting and transforming scene of transfiguration glory, breaking upon their wondering eyes so unexpectedly. Or like those other disciples of Jesus who found the sepulchre stone rolled away, and that dark tomb all alight with the rays of joyous fulfilment. How true are those lines:—

*"He gives me joy in place of sorrow;
He gives me love that casts out fear;
He gives me sunshine for my shadow,
And 'beauty for ashes' here."*

The hand of the Father holds so much in store for His children. He is ever planning some new thing for the enrichment of the lives of His people. Some fresh thought of the Eternal, being wrought into the warp and woof of their character. Some further note being added to the music of their life's ministry and testimony.

O Lord, I bless Thee that Thou hast shown me that
(Continued on page 423)

ON March 18th, 1953, God miraculously raised me from a deathbed, after I had been sick for over twenty years. I was completely without hope, without God, and in the darkest despair I had ever known.

In early childhood I fell from a tree, striking the base of my skull against the trunk of the tree. The base of my spine was broken in four places. As I fell in a sitting position, the sprouts around the base of the tree pierced my bowel.

The vertebra at the base of the skull was shattered, and all my life (until last March) I remained in this condition. It necessitated frequent "spinal punctures."

After the injury, complications arose which made it necessary for me to undergo surgery, both major and minor, forty-six times. So many parts of my body were removed through the years that it was impossible for me to live a normal life. Life meant very little to me, since I had to depend wholly upon sedatives for any measure of relief, and had to take unnatural nourishment through my veins.

termed a "fluid passage." No normal waste could pass, but would go as far as the colon and back up into the stomach and be eliminated by vomiting. The doctors gave me no hope and marvelled that I continued to live in this condition. Many times I would be taken to doctors' conventions for examination, because of the unusual condition of my body. But, as I was to learn later when God healed me, man's extremity is God's opportunity. His power is unlimited.

For eight and one half years I was able to retain only liquids, because the bowel had been removed. Then, because of the ulcerous condition of my stomach and because bacteria were continually coming into my stomach, a gastrectomy became necessary. In this operation a portion of my stomach was removed, the natural opening of my stomach was closed, and the third loop of the small intestine was connected to the opposite side of the stomach, leaving two loops to form a pocket. Through severe vomiting and haemorrhaging attacks this original opening was torn open, and the liquid foods

A MARVELLOUS HEALING

Related by Mrs. LEE JONES

Raised from a deathbed . . . missing organs restored . . .
delivered from drug addiction . . . after twenty years
of suffering had reduced her body to a helpless shell

If only I had known God in His healing power, I would have been spared much suffering and heartache. But because of my lack of understanding and teaching concerning spiritual things I was destined to go through many years of torture.

Many operations were performed for the removal of obstructions, cancerous tissues and intestines. After one such operation, I developed peritonitis in my stomach and gangrene in my bowel with complete obstruction, or locked bowel. I was sent home to die, but instead I entered another hospital and lay under oxygen and stomach suction pump for three weeks, until the poison was relieved and I was in condition to undergo another operation. I was given numerous blood and plasma transfusions and intravenous feedings.

My lower colon or bowel was removed during this operation, and a tube was inserted for elimination of waste. For eight and one half years, until God healed me, I didn't have another normal elimination. The tube was not satisfactory because of the ulcerous and cancerous condition of the colon. The intestines and abdomen became infected, so the tube had to be removed. The colon was then brought down and a very small opening was connected to the rectum for what the doctor

would enter this pocket. This could be relieved only by periodic use of a stomach suction pump.

Some months after the gastrectomy the doctors performed a vagotomy to relieve my intense pain. The nerve connecting the stomach and the brain was severed, and a portion of it was cut off. This vagus nerve, according to medical science, controls the functioning of the stomach and intestines and the undulations that press the food through the intestines. When this nerve was severed, my stomach and intestines became relaxed and lay dormant. The intestinal undulations ceased. I no longer had the gnawing pangs of hunger; my taste seemed to be completely gone. This gave me a measure of relief, because I had been depending almost wholly on intravenous feeding and blood transfusion. When I would attempt to eat solid food I would have violent cramps, and immediately it would be expelled by vomiting.

Sometimes I would go into a coma and lie for days without regaining consciousness. After extensive examinations it was found that the vagus nerve had withered to within a fraction of an inch of the brain. The doctor told my husband and me that if it withered a fraction of an inch more I would either die instantly or become totally insensible. Medical sources were unable to give me any help or relief.

Because I was unable to take solid foods I suffered malnutrition. In a very short time it developed into pellagra. I lay in the hospital for months between life and death. My average weight when feeling was best was around 112 pounds, but at this time I weighed scarcely 67. I was rolled into a private room to die, and the nurses even reported my death once during this time. God's mercy was extended to me and I began to mend; but I was an invalid, completely under the influence of pain-killing drugs. At regular intervals the doctors would hospitalise me to reduce the dosage of narcotics, but I was unable to stand the pain without the benefit of the relief obtained from drugs.

On the afternoon of March 12th, 1953, I was lying in my bed in Ponca City, Oklahoma, reconciled to die and spend eternity in a devil's hell. I had sought help far and near. When I would hear of a healing service I would have my husband take me, in hope of receiving healing for my body. I was disappointed so many times that I had fallen into the most hopeless despair possible. Many times I had tried to take my own life, because I could not find any measure of peace or hope. God's face seemed to be turned away from me. Extreme fear and desperation enveloped me. I had endured the tortures of a mental hell so long that I was firmly determined that after one more effort I would take my life and end the heartaches of my loved ones. When a friend asked me if I would permit a minister to come and pray for me, I grudgingly consented. But I had already firmly decided to take my life within the hour.

R. L. Kinslow, an Assemblies of God evangelist, was conducting a revival in one of the local churches. When he was brought to my bedside that afternoon, he found me dying, demon-possessed, and lost. He saw immediately that unless God did something for me I would die soon. I had known God and had enjoyed His blessings before I had become so desperately ill. But through the taking of narcotics I had become separated from God and demon-possessed. From the time I took the dose of narcotics which caused me to cross over the line of addiction, I never knew another moment's peace of mind or soul. I never felt the joy of salvation again. When I would try to pray I would become hysterical, and such fear would grip me that I avoided any attempt to pray. I also avoided any church programme on the radio or even a conversation concerning spiritual things.

A tremendous force took possession of me. I was not my own. I had few thoughts that were not inspired by demons. My only aim was to take my life. If ever a soul was in torment on earth it was I. But when Brother Kinslow began to tell me that God loved me and had not forsaken me, a ray of hope sprang up in my soul. As he prayed for me I gave my heart to Jesus as best I could.

After the Sunday night service Brother Kinslow returned and sought God to know why my healing was being withheld. He seemed to be praying against a wall. God revealed to him that I was not obedient to a call of God that I had received several years previously.

On Monday morning, as Brother Kinslow dealt with me concerning the call I was rejecting, it seemed impossible for me to obey because of the condition of my body. I thought surely God would not require this of me now. But God spoke to me and told me that I had surrendered myself to death; therefore, my life did not belong to me any longer. If I would give my life wholly to Him He would heal me; but if I failed to consecrate my life to Him, I would die. I said an eternal "yes" to God and felt a weight lifted from my heart. God then told me that if I withdrew my consecration and failed to obey Him, the affliction would return and I would die. God deals with us in mercy, but He means what He says.

While continuing in prayer for some time Tuesday night, Brother Kinslow revealed to me that I was demon-possessed, and that I would have to be delivered of a narcotic demon. I knew I was hopelessly addicted to narcotics but hadn't recognised that I had a demon. But immediately the demon twisted my body as one would wring out a rag. When he would say, "In the name of Jesus . . ." the demons would tear me until I became exhausted and was at the point of fainting.

It was at 3.30 p.m., Wednesday, March 18th, 1953, that Jesus passed by! I fell to my knees at the side of my bed. Brother and Sister Kinslow knelt beside me, laid hands on me, and commanded the demons to come out. Oh, what a blessed relief! What a peace came into my soul when the demons took their flight! The wall between me and God was broken down. The agonising craving for narcotics was gone. I was free! free! free! When Jesus passed by and delivered me of over thirteen years of narcotic addiction, He performed a mighty miracle on my body. To God all my afflictions were no more than a simple headache. He reached down and connected the nerve which had been severed and withered. There have been no more comas. My taste has been restored, and I have a natural appetite. In fact, for several days after my healing I gained over three pounds a day. My stomach and intestines now function normally.

The Lord restored the organs which had been removed by surgery. He healed my body completely. My collapsed veins and arteries He filled with blood. He caused five cancers and a tumour to pass from my body.

My blue fingernails turned to a natural pink. My complexion became a natural colour. Within a few days I had grown new eyebrows and lashes. My wasted body began to fill out, and the change in my appearance was so marked that within a few weeks a number of my acquaintances did not recognise me. My doctors admitted that I was healed only by a miracle from God.

I was born without the sense of smell, but today I am enjoying the privilege of smelling the flowers and many other fragrant things God made. From my earliest memory I suffered from leakage of the heart. After years of strain from so much suffering, my heart became enlarged. Today my heart is normal and sound. The Lord healed me of arthritis also.



CAMPAIGNING AMONG THE CARAVANS

During July, Pastor R. Chapman of York, together with a party of workers from the Church there, conducted a series of Caravan services on the new housing estates and in the surrounding villages. Following these successful efforts, campaigns were held in Sunderland and Bishop Auckland, and visits were made to dockyards, schools and hospitals, where they were well received. Picture shows two Sunshine Corner children from York singing a duet during a visit to one of the housing estates.

HIDING from GOD

By H. W. Bailey

"AND Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. iii. 8).

They hid!

Why should they have hidden from God? Is He a terrible monster who stands over a poor victim, eager to strike at the least provocation? He is all-powerful—yes. But He is also all-loving—"slow to anger, and plenteous in mercy."

Why, then, did they, our first parents, hide from an all-loving, merciful God? The answer is found in the first seven verses of Genesis iii. Here we see the reaction of a guilty conscience for the first time.

A few years ago I had oversight of a charity camp for mothers and children. Naturally with well over a hundred campers to take care of, there, of a necessity, had to be certain rules to adhere to. One of the seemingly more difficult ones to keep was the "lights out" rule at night. Always there would be a certain few who just could not keep it. In making the "rounds" with my flashlight to check each cabin I would invariably catch some rule-breakers trying desperately to hide behind a tree which was always too small to conceal them.

Why did they hide? Because the camp rules had been broken and they were afraid of the consequences of being caught—which might mean their being sent home.

Some people are like Adam and his wife, trying to play "Hide and Seek" with God. Have you ever played that game with your little sons or daughters? How often they will run off and hide under the bed—but leave their feet protruding.

So it is in striving to hide from God. Always—the "tree" is too small, or the feet are left protruding so to speak. It is impossible to hide from God. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3).

In warfare, aeroplanes, cars, tanks, and men are camouflaged to deceive the enemy. But God is not our enemy. God is love—but He is also just. Sin will be punished. "The soul that sinneth it shall die." But Jesus came that we might have life and that we might have it more abundantly—openly and joyfully before God and man.

Men try to hide from God by trying to forget Him. They strive to hide from God by professing to be an infidel or an agnostic. "With measured words," said Mark A. Matthews, "let me say, it is impossible for any man to be honest with himself and be an atheist, a pantheist or an agnostic." Men

seek to hide from God by trying to make themselves believe that He is a myth or that He is far away.

The Psalmist knew that hiding from God would be altogether in vain.

"O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but, Lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee" (Psa. cxxxix. 1-12).

God finds men through various means. Some, He finds through their own God-given conscience. Oh, that men would heed that voice of God! Others, God finds through the memory of an old Gospel song—a mother's favourite verse—or through a portion of His own Holy Word.

God finds men through the working and the strivings of the Holy Spirit. Oh! the love of God—even when He is slighted and rejected and when men turn their backs to Him and try to hide from Him, He still in mercy calls, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

How happy the man is whom God has found—the man who can sing:

"He sought me—He sought me
When I was wandering far away;
He found me—He found me,
That was a wonderful day."

It is impossible to hide from God! He is everywhere.

"He is everywhere—He is everywhere,
In the valley midst the shadow,
On the mountain in the sunlight;
He is everywhere—He is everywhere,
Everyone who seeks shall find Him,
He is everywhere."

Elim Youth Page

We are Crusading for Christ

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

"We Fight the good fight"

Our Autumn Offensive

Here is **your** opportunity! October is the month and it is time your plans were taking their final form. ADVANCE and ENLARGEMENT must be our target for this Youth month. Do not allow yourself to be disheartened by previous failures, or swerved from this goal by other activities; make this your object during October, and deal ruthlessly with anything or anyone who would interfere. We must advance the cause of Elim Youth for Christ. We dare not stand still if we would still stand.

As it was announced through this page some months ago, the Youth Committee recommended that the month of October should once again be chosen for the National Youth Week in our churches. To enable an interchange of programmes by churches located near each other, no week was specified, but left to each church to decide in conjunction with neighbouring churches. Well-planned programmes, attractive publicity, widespread invitations, all supported by earnest prayer, can be the means of advancing our Youth Movement and enlarging the Kingdom of God. If a thing is worth doing, it is worth doing well. Put your heart and soul into this great endeavour. Perhaps someone will be prepared to pay for an attractive poster for the church notice board, a group of others will undertake the cost of a couple of thousand invitation leaflets, carefully thought-out in wording and design, and chains of prayer and prayer meetings with the Pastor's approval can be organised. This can be the best-ever National Youth Week for every church if every Crusader decides to make it so, and you are the "every Crusader"—don't forget that!

"BOOST" for 1955.

When an airman was in trouble during the past war with an enemy pursuit plane close on his tail, if with his normal top speed he was unable to leave his pursuer behind, he would move a lever marked "boost" and extra power was his immediately and away he went with increased speed.

This National Youth Week can be our "BOOST WEEK" for 1955. This can operate in every Crusader branch regardless of size.

Divide your branch into three teams (you can make more teams if you have additional ideas).

Team 1 would be responsible for prayer activities, and this must be done in consultation with the Pastor. This team can organise a list of prayer warriors which may include the older folk in the church who are interested in your Youth Week. A simple list of prayer requests related to this Week can be drawn up and given to each prayer warrior; extra prayer meetings can be organised, and if you have a seven-nights-a-week-church why not arrange 7 a.m. prayer meetings (to be attended en route for work); prayer chains round-the-clock as we have already arranged throughout the Movement. There may be other ideas along this line your Prayer Team will be able to think-up.

Team 2 would be responsible for the advertising and various forms of publicity. The first point to be decided—the amount of money you have available. Secondly, the avenues of publicity open to you. Here are some: posters on church notice boards, in the windows of houses, shops, etc., on hoardings (a charge is made for this on a weekly basis and you must contact the billposting company), and wherever your ingenuity will lead you! Leaflets may be printed, preferably in two colours (cash permitting), and with the minimum amount of wording necessary to give your information. There are two good reasons for keeping your wording to a minimum: (i) greater possibility of the leaflet being read, (ii) it will cost less to print. Bus window-bills is another method, but this is costly (approx. 1/- per bus and between 2/- and 3/- per notice for printing, if a small quantity is required). Newspaper announcement; there are two ways of advertising, (i) in the Church Notices column which appears on Friday in most provincial newspapers and at a very reduced charge, or (ii) by a display advertisement which is chargeable on the same basis as commercial advertising and is generally very expensive. However, if possible the latter will suit your purpose better because it is the way of reaching the non-churchgoer. I usually plumb for the entertainments page and ask for a heavy line-border around the advert. to make it conspicuous. Be sure to keep your wording brief and snappy as printers say, "Use plenty of white," and that means little wording which will stand out on your white background, as Habakkuk was told by the Lord,

"Write the vision, and make it plain upon tables, that he may run that readeth it." This is essential for all advertising and especially when in newspapers.

Team 3 would be the "Booster Team." When I visited the Essex Elim Churches, Pastor George Stormant handed me a magazine and directed my attention to a first-class idea which I have adapted to our requirements and here it is. For one month preceding the Youth Week each member of his team will be hard at work. It will be their responsibility to provide cards for every member of the Crusader Branch. A list of names and addresses of the following should be compiled: members who have ceased to attend the meetings, young people in the Sunday School of Crusader age, any young people of Crusader age who are associated with the church. This list may be duplicated and a copy given with each card to every active member of the branch. The card should be 3in. x 5in. duplicated, typed or printed as follows:

1954 ELIM YOUTH WEEK
"Booster Card"

Name Date



**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, September 5th. Matt. xxiv. 32-51.

"The coming of the Son of Man" (v. 37).

Jesus is coming again! It is the guarantee of God. Verse 35: Signs, Secrecy, Selectivity. Many signs will precede His coming; it is amazing how these signs are with us today. The greatest of these involves the Jewish nation, now growing in "home" soil (v. 32). Also the wonderful coming to pass of Ezek. xxxviii. preparatory to Armageddon.

Secrecy envelopes the great day and hour of His return—just as well. What "dressing up" for the occasion there would be if it were known.

Selectivity. One taken, the other left (v. 40). Jesus comes for His own; only those who are His can go to Him. Are you ready? (v. 42).

MONDAY, September 6th. Matt. xxv. 1-13.

"Behold the bridegroom cometh" (v. 6).

He comes because He said He would return. If the Church of Jesus Christ is asked to exercise patience it should do so in the knowledge that He will come again. Do not let the break between chapters xxiv. and xxv. break the sequence of thought. The servant and the virgins have much in common: the servant ran out of patience, the virgins ran out of oil.

The evil servant and the foolish virgins started off well but they were not prepared at the crucial moment. The lesson which Jesus presses home is that of continued preparedness. "Watch, therefore," precedes the servant's, and concludes the virgins' illustrations.

TUESDAY, September 7th. Matt. xxv. 14-30.

"Well done" (v. 21).

Business people have little time to waste, time goes all too quickly. After the call to watch, the Lord puts His own in business—in the trade (v. 16).

To be occupied with the things of God whilst waiting for His return is a sure and certain way to be ready. The Lord recognises our ability or capacity even if it be only worth one talent's investment.

We are all called to be about the Master's business in our own capacity. It was the one talent man who failed the Lord.

Crusader Branch
Contacts made :
Visit in home (10 points each occasion)
Personal contact (8 points each occasion)
Phone Call (6 points each occasion)
Card or Letter (4 points each occasion)
My Score

The name of the Crusader who holds the card is entered in the place provided and every time he makes a visit to one of the persons listed, or any young person of Crusader age whom he wishes to bring to the Youth Week, he records ten points. The same applies to all other contacts (personal contact includes those made other than in a home, e.g. office, street, etc.). All four systems of contact cannot be credited if used for the one person, with the exception of a card or letter. The "Booster Cards" should be called in before the end of the Youth Week and the first three names announced with their final scores in the last meeting. It is within your reach and my reach to make this year's Youth Week a great asset to the Elim Youth Movement as a whole, and of glory to God.

We may think our capacity small, but God uses the small—we can all gain that "Well done."

WEDNESDAY, September 8th. Matt. xxv. 31-46.

"As ye have done it unto the least . . . ye have done it unto Me" (v. 40).

Having received the free gift of Eternal Life through Jesus Christ our Lord there comes a healthy reaction.

I could do nothing for Salvation, now I want to do something with Salvation. "I want to serve my Lord"—there is a very practical way.

A ministry to Christ's needy brethren. The Lord mentions the least of His brethren, another reminder from His big heart that the smallest are not forgotten by Him.

What is more, your ministry to the least of His brethren is a ministry unto your Great and Eternal Lord.

THURSDAY, September 9th. Matt. xxvi. 1-16.

"A memorial of her" (v. 13).

Mary's act of worship in anointing Jesus caused our Lord to erect a lasting memorial to her in the Scriptures. She gave to her Lord that which was so very costly. To those present it seemed a waste—but nothing is wasted which is offered to Jesus.

It was an act of personal worship which expresses one's love and devotion to the Lord for all He has done.

This costly anointing "for My burial" was in fact the witness that the Lord was to give Himself in death to offer the greatest of all gifts to all who will come—the gift of Eternal Life.

FRIDAY, September 10th. Matt. xxvi. 17-30.

"This is My body" (v. 26). "This is My blood" (v. 28).

Calvary was drawing near. Already we have read the Lord's statement in this chapter concerning His crucifixion. He now takes the Passover Feast and applies it to His death and its results.

In this, Jesus is the Lamb of God sacrificed for the sins of the world. Read Exod. xii. Christ our Passover is sacrificed (I. Cor. v. 7).

I am glad Jesus perpetuated the receiving of bread and wine. "As oft" (I. Cor. xi.). As we gather around that Communion Table "broken for you," "shed for you," so do we remember Calvary.

A Risen Lord with us to impress the wonder of His Cross.

SATURDAY, September 11th. Matt. xxvi. 31-46.

"A place called Gethsemane" (v. 36).

Dark indeed, but not a drawing back by the Saviour. Did He not come to drink this cup of the world's sin?

Verses 38 and 41 should be read in the light of Heb. v. 7. In Luke's Gospel an angel strengthened Jesus.

Was a natural death in Gethsemane threatening to frustrate the offering of His life at Calvary? "If it be possible let this cup pass from Me" could be a re-affirmation of His absolute holiness before a Holy Father. "The contamination of sin is not after My nature, but Thy will be done, O My Father."

COMING EVENTS

THE PRESIDENT'S ITINERARY

Pastor John Dyke, the President, will visit the following churches:
 Lancashire Presbytery : September 13, Holyhead. 14, Salford.
 15, Southport. 16, Burnley. 17-19, Blackpool. 20, Blackburn.
 21, Chorlton-cum-Hardy. 22, Bolton. 23, Colne. 24, Macclesfield.
 25, Glossop.

ABERDARE. September 5. Elim Church, Monk Street. Special visit of Pastor Ronald Reid (Portadown). Convener: Pastor Desmond Cartwright. 6 p.m.

BALLYNAGARRICK, MORROW'S CROSS. Now proceeding, Tent Revival Campaign. Sundays and Week-nights at 8. Conducted by Miss M. J. Linton.

BOURNEMOUTH. Sept. 12-17. Elim Church, Victoria Place, Springbourne. Children's Campaign conducted by Pastor J. Karamadzani. Sun. 3 and 6.30. Week-days 6.

BRIXTON. Sept. 5. Milstead Street, Blenheim Gardens. Special visit of the National Youth Secretary, Pastor H. Davies. 11 and 6.30.

BURTON-ON-TRENT. Commencing Sept. 4. Great Revival and Divine Healing Crusade, in the Y.M.C.A. Hall, High Street, conducted by Pastor N. J. Nelson and Revival Party. Suns. 6.30 and 8. Every night (except Fri.), 7.30.

DUDLEY. Sept. 4. Congregational Church, King Street. Birmingham Presbytery Rally. Speaker: Pastor S. Homer. Special items, including Male Voice Choirs. Sun. Sept. 5, 11 and 6.30. Elim Hall, High Street, Dudley.

FINCHLEY. Sept. 12. Elim Church, King Street. Visit of the London Crusader Choir, conducted by Pastor D. B. Gray. Sun. 6.30.

HALIFAX. Sept. 25-30. Elim Church, Bond Street. Annual Church Convention. Speakers: Pastors A. J. K. Magee and A. E. Mellors. Convener: Pastor John Gardiner. Sat. 3.30 and 7 (cups of tea between services). Sun. 10.30 and 6.30. Mon. to Thurs. 7.30.

HUDDERSFIELD. Sept. 18-23. Honley Feast Convention. Speakers: Pastors C. J. E. Kingston and L. Tranter. Sat. 3 and 6.30 at Parochial Hall, Springfield Street (cups of tea between services). Sun. at Elim Church, South Street, 10.30 and 6.15. After-Church Rally 8 at Temperance Hall, Princess Street. Mon., Tues., Wed., and Thurs. 7.30, at Elim Church. Convener: Pastor G. K. Steele.

KINGSTANDING. Sept. 11. A great Baptismal Service will be held at the Elim Church, South Road, Erdington at 7.30. Speakers: Pastors R. J. Morrison and F. Byatt.

LIVERPOOL. Sept. 5-19. Elim Tabernacle, Windsor Street. 8. Revival and Healing Campaign conducted by Pastor Ludovic Barrie. Nightly 7.30. Suns. 11 and 6.30.

MOUNTAIN ASH. September 4, 5. Elim Church, Knight Street. Special visit of Pastors G. Wesley Gilpin (Bangor), Ronald Reid (Portadown), and Charles Yates (Belfast). Sat. 7. Sun. 11 and 7.30. Convener: Pastor William J. D. Maybin.

MOUNTAIN ASH. Sept. 19. Great After-Church Rally in the Workmen's Hall. Sun. 7.30. Featuring Mrs. Vera Barnes at the piano (Pontypridd); Mr. Reeves (Tonypandy), soloist; Mr. J. Spencer (Caerphilly), accordionist, and Mr. W. Marshall (Cardiff) with his concertina. Service conducted by Pastor W. J. D. Maybin.

OXFORD. Sept. 4, 5. The City Temple, Botley Road. Church Anniversary Services. Special speaker: Pastor W. G. Hathaway. Convener: Pastor E. Scrivens.

PONTYPRIDD. September 4 and 5. Elim Church, Thurston Road. Special visit of two Irish ministers. Sat. 7.15. Pastor C. Yates (Belfast), Sun. 11 and 6.30. Pastor G. Wesley Gilpin (Bangor). Convener: Pastor Ken Matthew.

ROtherham. Sept. 12-27. Revival Campaign, conducted by Pastor A. Wilson and Party. Suns. Sept. 12 and 19 at 8 in the Town Hall Assembly Rooms. Week-nights at 7 in the Elim Revival Centre, College Road.

RYE PARK. Sept. 11, 12. Elim Hall, Rye Road. Sat. 6.30. N. London Presbytery Rally. Speaker: Pastor G. Hillman. Items from Presbytery. Sun. 3 and 6.30. Special visit of Mrs. A. Bull (Tanganyika) for Sunday School Hospital Sunday.

SPARKBROOK. Sept. 18-20. Elim Church, Golden Hillock Rd. Annual Choir Week-end. Guest speaker: Pastor Reginald W. Smith. Sat. 7. Sun. 11 and 6.30. Mon. 7.30.

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 Fri. and Suns.). After-Church Rallies Suns. 8.15.

TONYPANDY. Aug. 28-Sept. 5. Annual Convention, Elim Temple, Miskin Road, Treawlaw. 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.).

TONYPANDY. Sept. 11. Elim Temple, Miskin Road, Treawlaw. Special visit of Sparkbrook Choir, with Pastor W. J. Patterson, 7.15.

WARRINGTON. Sept. 18, 19. Elim Church, Knutsford Road. Women's Anniversary week-end. Sat. 7.30. Sun. 10.45 and 6.30. Speaker: Mrs. J. Tetchner (Accrington).

WELLS. Sept. 12. Elim Church, Chamberlain Street. Harvest Thanksgiving Services. 11 and 6.30. Speaker: Pastor R. J. Morrison.

WIMBLEDON. Aug. 28-Sept. 12. Elim Church, Southgate Road. Revival and Divine Healing Campaign by Rev. W. Bryant Baker (S. Africa). Week-nights (except Fri.) 7.30. Suns. 11 and 6.30. 155 bus to Trinity Church.

WORMWOOD SCRUBS. Sept. 12. H.M. Prison, London Crusader Choir, 2.30.

WORTHING. Sept. 11-16. Elim Church, Grosvenor Road. Annual Convention. Sat. 7. Sun. 11 and 6.30. Week-nights 7.30. Wed. Sisterhood Rally at 3. Speakers: Pastor H. W. Greenway, G. L. W. Ladlow, and J. Lancaster. Choir, Musical Items, I.B.T.I. Quartet. Convener: Pastor V. J. Walker.

WORTHING. Sept. 19, 20. Elim Church, Grosvenor Street. Harvest Thanksgiving services. Sun. 11 and 6.30. Mon. 7.30.

NATIONAL YOUTH SECRETARY'S ITINERARY

Pastor J. Hywel Davies will visit the following churches:
 September 5, Brixton. 12, 13, Southampton. 19, 20, Clapham.

GREAT TENT CAMPAIGN
 conducted by the Renowned Canadian and American

Evangelist **Rev. PAUL CANTELO**

with his unique methods of Evangelism:—

Paintings in Oil, Electric Guitar, etc.

Five-year-old Sharon Cantelon will sing

Note the Place—The Tent, Castle Precincts, Castle Street, Caerphilly.

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.

Notice.

LOUGHBOROUGH. Sept. 11-14. Elim Church, True Lovers' Walk. Sixth Annual Convention. Speakers: Pastors E. Scrivens (Oxford), and G. Stormont (Leigh-on-Sea). Convener: Pastor P. W. Millington. Sat. 3.30 and 7 (cup of tea between services). Sun. 11 and 6.30. Mon. and Tues. 7.30.

PIONEER REVIVAL & DIVINE HEALING CAMPAIGN

The Marque, Boundary Road, Recreation Ground

Chertsey Road, Woking, Surrey

By Pastor CHAS. BROOKES and PARTY

Commencing Date—

SUNDAY, AUGUST 29th AT 8 p.m.

Week-nights, 7.15 - Sunday, 6.30 & 8 p.m.

PLEASE PRAY!

"I THINK IT IS IDEAL FOR YOUNG PEOPLE . . ."

This was written recently by a satisfied student of the Elim Bible College Correspondence Course from Sussex. Whether young or old, the E.B.C.C.S. will help YOU to a greater understanding of the Word of God.

Send for particulars to—

The Secretary, E.B.C.C.S., 20, Clarence Avenue, Clapham Park, London, S.W.4.

ELIM BIBLE COLLEGE

Great Students' Rally and Welcome Meeting
 to introduce the New College Year

Place: Clapham Church, Carfax Hall, Carfax Square,
 Clapham.

Time: Saturday, September 18th at 7.30 p.m.

ALL - ARE - WELCOME!

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.

Bridlington.—For Fellowship, happiness and comfort, plus good food; h. & c.; spring interiors; facing sea; come to Shalome Christian Guest House; reduced terms for O.A. Pensioners, Sept. 11th to 25th. 21, Albion Terrace. 'Phone 5276. C.59

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

Iffracombe, 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

DEDICATION

Jones and Beale.—On August 15th, at Elim Church, Hastings, by Pastor W. N. Brambleby, Jennifer Jones, aged 5, Jeffrey Beale, aged 3, and Michael Beale, aged 3 months. C.109

WITH CHRIST

Baker.—On August 12th, Florence Elizabeth Baker, aged 72. Funeral conducted by Pastor George Backhouse.

Booth.—On August 8th, John Thomas Booth, member of Elim Church, Erdington. Funeral conducted by Pastor William J. Patterson.

Paynter.—On July 30th, Miss Ethel May Paynter, faithful member of Elim Church, Sparkbrook. Funeral conducted by Pastor William J. Patterson.

Concerning Shepherds and Sheepfolds

by

DONALD GEE

Price 3/6 net
(by post 3/9)

This is a series of studies dealing with Pastors and Assemblies. It is written with lucidity and is the outcome of the author's long experience and his knowledge of the Scriptures.

This book should be in the possession of every Pentecostal who has an interest in his local church.

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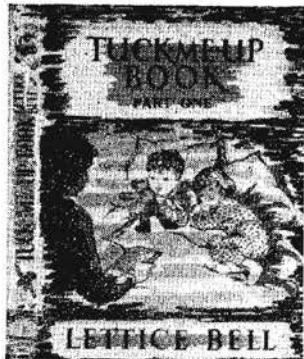
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