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The

# Elim Evangel

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

Vol. XXXV. No. 37.

THREEPENCE

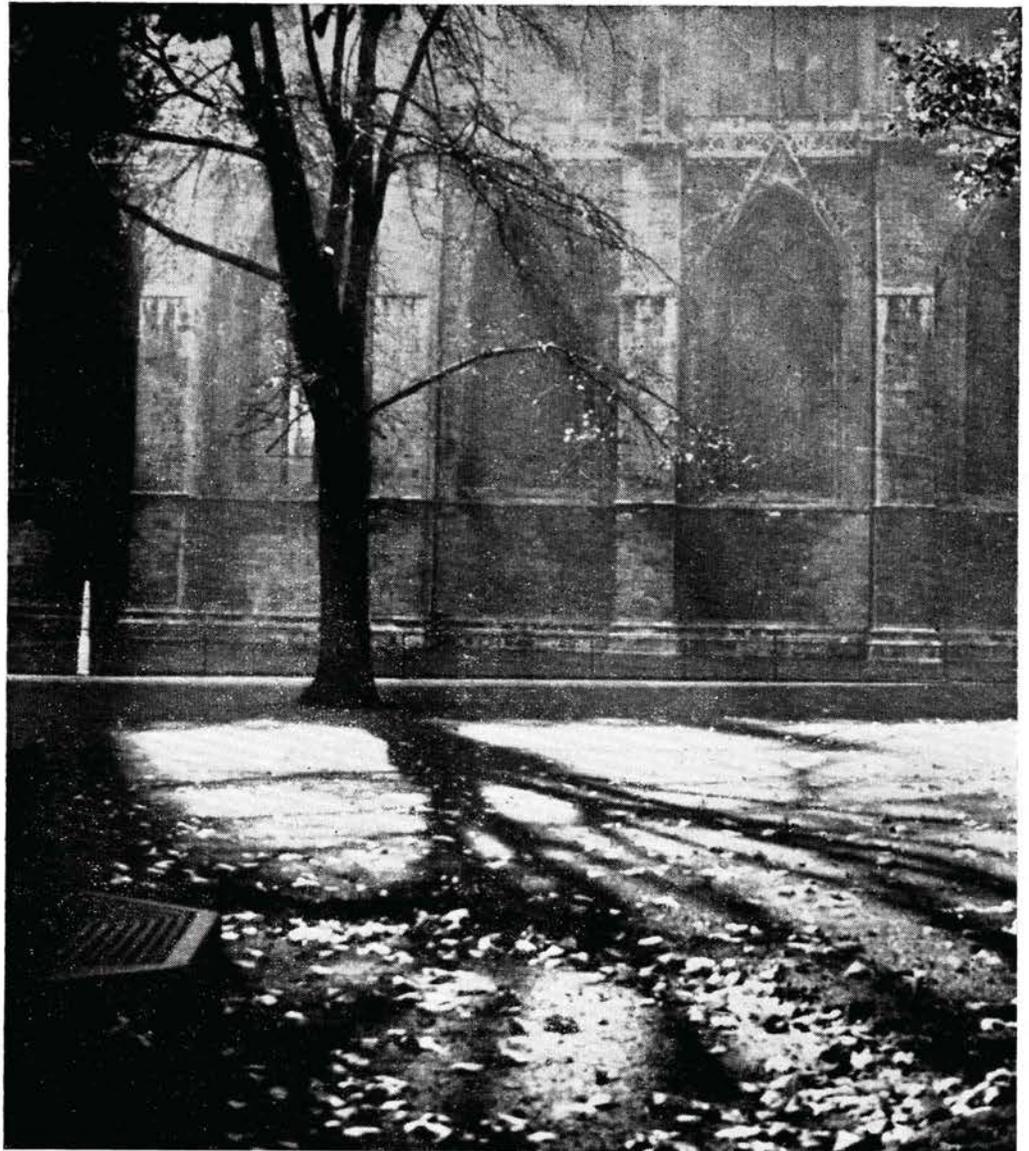
SEPTEMBER 11TH, 1954.



## “Cathedral Quietness”

A DELIGHTFUL PICTURE  
OF YORK MINSTER

by  
Mr. C. Bean  
of York.



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

# Conversions in the Big Tent at Hull

**H**AVE You Been to the Big Tent Yet? was written on one of the many sandwich boards which could be seen round the city centre at Hull when Pastor A. Wilson, from Belfast, came to minister for a three weeks' campaign.

During the second and third weeks Pastor L. W. Green exchanged pulpits with Pastor Tom Walker, a Hull boy ministering in Bolton, who was greatly blessed on the piano and in song.

The campaign started with an After-Church rally at 8 o'clock, and at 7.30 p.m. you could hear choruses ringing out across the Anlaby Road. The favourite chorus each night of the campaign was "Jesus can satisfy the heart."

Pastor Wilson was greatly used in his soul-searching messages, and we were thrilled to see those who were seeking to know the Lord walk out to the front.

At every service musical items were given by members of the church.



The Campaign Marquee, Hull

On Sunday afternoons Divine Healing services were held, messages were given on healing, and sick bodies were healed.

At the last service in the tent, Pastor Wilson gave a warm welcome to the new converts to come along to the City Temple where the campaign meetings were held for another week.

Pastor Green arrived back in time for the last three meetings.



Pastors A. Wilson and L. W. Green

Writes Mr. Jim Oxtoby: "We were sorry when Pastor Wilson had to say 'Goodbye' to us, but we are still receiving blessing, as the following Sunday three people decided for Christ."

## BRITISH PENTECOSTAL FELLOWSHIP

National Rallies will be held in the  
FRIENDS MEETING HOUSE,  
Euston Road, London, N.W.1,

on Tuesday and Wednesday, October 5th and 6th, 1954  
at 7.30 p.m. each evening (Service of Song at 7 p.m.)

SPECIAL SPEAKERS from the various Groups in the  
B.P.F. will be announced later.

There will be special Ministerial Conferences, open to all  
Pentecostal Ministers, in the afternoons of both dates at  
3 p.m.

Subject: **The Extension of the Pentecostal Testimony.**

- (a) At Home—dealt with on Tuesday, and
- (b) Overseas—dealt with on Wednesday.

Two brethren each day will open up the subjects, followed  
by open discussion.

## Bank Holiday in Birmingham

Pastor N. J. Nelson, reporting on the August Bank Holiday Convention Services, held in the Graham Street Church, Birmingham, writes:—

"If ever heaven kissed earth it was during those wonderful seasons of prayer and praise when the congregation, so ably and self-effacingly led by Pastor John Dyke, was brought into a place where one felt that the Lord's presence was indeed a reality. Here in 'heavenly places' this Pentecostal congregation found true expression in a volume of praise and worship that was wonderful to hear.

"The ministering brethren were Pastor Len Jones of Australia, and Pastor G. Canty of Gloucester. How the people rejoiced as Pastor Jones showed us the positive nature of the promises of God's Word, and the necessity of stepping out in faith. Our brother's storehouse of Pentecostal experience was opened so that all could benefit.

"Mr. Canty's sermon on 'Emotionalism and the Gift of Tongues' will long be remembered as a masterpiece of Pentecostal truth. Our brother fearlessly took upon himself to answer questions which alas, had gone unanswered for far too long. How refreshing to hear the Scriptures expounded in such a logical and convincing way, serving only to confirm time and time again the blessed promise of a personal 'Pentecost' with signs following.

"Space will not permit to enlarge on all these services, but we rejoice and give heartfelt thanks to God that we were privileged to be at such a Convention.

"The consecrated singing of Mrs. G. Canty and Miss Irene Mitcheson helped greatly to draw us to the Lord, and in the waiting meetings, held between the services and conducted by Pastor John Dyke, twelve people were baptised in the Holy Spirit.

ANNOUNCING

# ***New Evangelistic Witness***

## **ELIM BROADCASTS**

from

**RADIO MONTE CARLO**

205 metres (short wave: 40.82 and 49.71 metres)

will commence

on **Thursday, 7th October, 1954**

at **10.35 p.m.**

Listen to

## ***THIS IS LIFE***

programmes

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Your prayers are requested for guidance and blessing on this new venture.

You can help by sending donations—our financial commitments are very heavy.

Gifts should be sent to "This is Life," 20, Clarence Avenue, Clapham Park, London, S.W.4.

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*"THIS IS LIFE eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent"—John xvii. 3*

# THE ELIM EVANGEL

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## EDITORIAL

Elim is . . . "On the Air!"

No one can fail to notice that Radio broadcasts of the Gospel have sprung into prominence during recent years—and they have come to stay.

For several years Elim Headquarters have been negotiating with Commercial Stations on the Continent in an endeavour to arrange a series of Gospel Radio Broadcasts. But it has always been difficult to come on at a time suitable to listeners. Now, however, all the necessary arrangements have been made, and Elim is on the air with a Radio Programme from Monte Carlo, commencing on Thursday, October 7th, at 10.35 p.m. Full particulars of the new broadcasts will be found on page 435.

Once again Elim takes advantage of modern methods to "put over" the Word of God to a listening congregation which, we hope, will extend to many millions. Tell your friends all about this new series which will come over under the title "This is Life." If they cannot listen in their own homes, invite them to yours to listen in to the message, and then maybe you will have the joy of seeing them decide for Christ.

We shall want to hear from you about these broadcasts, and what spiritual results you have known come from them. From time to time we shall report such results in our columns to encourage listeners. You, too, can play a great part in these programmes by sending your contribution to enable us to keep "This is Life" on the air. The cost of these broadcasts is high, but it is a venture of faith in the name of Christ, and we are counting on God's people everywhere to stand with us in this effort, and to support us with their prayers and with their gifts. Send your contributions to "This is Life," Elim Headquarters, 20, Clarence Avenue, Clapham, London, S.W.4. God will bless you as you help to bless others.

Service in the "Queen Mary"

News has just come to hand that Pastor John Woodhead, with Mrs. Woodhead and Dorothy have arrived safely in U.S.A. after an excellent voyage. Pastor Woodhead took the Sunday evening service with quite a number

of ministers and missionaries of all denominations on board. The morning service was C. of E., conducted by the Captain, but in the evening they had the old-fashioned Gospel (quoting J. W.). Many people have come to them since, testifying to blessing received. This was certainly a unique opportunity for the Woodhead Trio on their way out West.

**CHURCH UNITY**—Continued from page 437

the four preceding chapters we evidenced the unity of the Spirit which pervaded the infant Church, but in this chapter we perceive a unity which was not in the Spirit, and such as threatened to pollute the Church. It concerned a man and wife who "agreed together" to profess a lie at the altar; they chose to be hypocrites, but alas, their falsity hastened their own funeral. The voice of the Holy Ghost, which had up to that time proclaimed blessing on those who were faithful, suddenly pronounced cursing on those who were false. Human discipline often rubs the surface, but heavenly discipline always reaches the source.

This was a masterpiece of Divine discipline, administered with fearful effectiveness in the power of the Holy Ghost. There are, and according to prophecy there always will be, hypocrites until the end of time, but this recorded instance reveals that those who chose to act as such in the presence of God were made a public example by the God who was present. Unreality was slain by reality and Ananias and Sapphira were carried out dead, and the sequel was that "Great fear fell upon all the Church and upon as many as heard these things" (verse 11). Is it any wonder that "no man durst join himself unto them: but the people magnified them" (verse 13).

Many a ministerial heartache would be overcome if only the Holy Ghost was allowed to set in order the things that are wanting. Whatever the problem, whether it be Judas, Ananias, Sapphira, or ourselves, He alone can do it.

"He that hath an ear, let him hear what the Spirit saith unto the Churches" (Rev. ii. 7).

"Lord, keep us TOGETHER IN UNITY"

(Psa. cxxxiii. 1).

### I KNOW THAT IT DOES!

A preacher was speaking from the text, "The blood of Jesus Christ, His Son, cleanseth us from all sin." He was stopped by an atheist who asked, "How can blood cleanse away sin?"

For a moment the preacher was silent; then he asked the infidel, "How can water quench thirst?"

"I do not know," replied the infidel, "but I know that it does."

"Neither do I know how the blood of Jesus cleanseth away sin," answered the preacher, "but I know that it does."

### WORLD PENTECOSTAL CONFERENCE Stockholm, Sweden

JUNE 13th to 20th, 1955

Delegates from many countries will be in attendance.

Everyone is welcome to attend. Watch for further particulars and plan to come.

Fares from £17 10s. return. Accommodation £1 per day.

# CHURCH UNITY By

"That they all may be one" (John xvii. 21)

The Acts of the Apostles is the original History Book of the Christian Church. This pulsating record of the early Church was penned by St. Luke and his introductory remarks adequately summarise the contents of the four preceding Gospel writings, namely, Matthew to John, in which we read "of all that Jesus began both to do and teach until the day in which He was taken up" (Acts i. 1, 2). Having ascended to the Father, "greater works" than those which "Jesus began to do" were about to be manifested, and after an interval of ten days' intercession an inactive Church was launched into a mighty ocean of Divine activity, that is to say, the further Acts of Jesus through His apostles whom He had chosen and endued with power for witness as He had promised—"Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses" (Acts i. 8). This promise of power for service is assured to all witnesses even unto the uttermost part of the earth (including present-day unevangelised fields), and for all witness unto the end of the age, when "This same Jesus" (Acts i. 11) shall return. All who profess a divinely appointed ministry should possess a divinely anointed ministry. As there is no formal conclusion to the Book of the Acts we can assure ourselves that the Lord Jesus Christ who is the same yesterday, today, and for ever is continuing what He began to do.

Having surveyed our context, which deals with the continuity of Christ's ministry from its early stage, we shall now proceed to our topic, which covers the Unity of Church membership in the early ages. It is unmistakably evident to the thoughtful reader that the hallmark of that first Christian fellowship was "Unity." In the Gospel record according to John xvii. we have that high priestly prayer of Jesus narrated for us, where we see Him praying for Himself, for His Church, and lastly for the world—"That they all may be one . . . that the world may believe."

## Early Church Organisation

In the Book of the Acts it is notable that from chapters i.-v. the word "together" is repeatedly found. In chapter i. we read: "The number of names **together** were about one hundred and twenty." It is very interesting (particularly to the Christian minister) to notice two factors in the initial stages of early Church organisation: Firstly, they knew who they had and secondly, they knew how many (i.e., the number 120). Outside of that circle there was a distinctive line of demarcation, for we read in Acts v. 12 "and of the rest durst no man join himself unto them." They were so united that separate individualism could not exist in any shape or form. I believe that is one reason why Judas went to his own place—he wasn't in the thing and the rest were so united in the cause of Christ, that a contrary spirit could not abide where "Unity" abounded. A minister once said "if you give some people enough rope they will

hang themselves." However, it was unnecessary for the disciples to find a rope for Judas, he found his own; and history is still repeating itself.

Unity is more vital than quantity and spiritual blessing than numerical bulk. This point of unity is further qualified by the fact that on the day of Pentecost they were all filled with the Holy Ghost. Everyone was blessed in the same way because they were "all of one accord in one place" seeking the same thing—the blessing of a Personal Pentecost as was promised by the ascended Lord (Acts i. 8) "Ye shall receive power . . . and ye shall be witnesses unto Me."

## Early Church Obsession

In chapter ii. we read: "All that believed were **together** and had all things common" (verse 44). They kept together and shared together—in short they were obsessed in what they professed—they were so obsessed in the cause that they had, that all they had went into that cause—Here we have the Utopia of Church Unity. "All the believers kept together and had everything in common" (Weymouth's translation—"Truly everything in common")—they were obsessed in what they professed and consequently they were blessed.

## Early Church Oneness

In chapter iii. we read: "Now Peter and John went up **together** into the temple at the hour of prayer." Here we have "Unity of Walk"; they went up together. Irrespective of temperamental and theological inequalities, their walk manifested a bond of union which overcame all dispositional weaknesses and doctrinal whims. Passionate Peter and affectionate John were one in the blessing of God and in the all-consuming purpose of Jesus Christ their Lord. They were also one in witness: Peter said to the lame man at the Beautiful Gate: "Look on us" and having looked, the cripple lost his lameness and leaped. When Christians are united in the blessing of God, mighty things can be accomplished through them even before they reach the formal place of prayer at all.

## Early Church Opposition

Now let us consider chapter iv. 31: "When they had prayed the place was shaken where they were assembled **together**." Surrounded by the threatening forces of hostile opposition the early Church advanced in the midst of persecution, surviving in spite of and thriving because of it. The agitation only brought the suffering saints into a closer unity with one another: they united together in prayer and then, fortified by the power of God's indwelling Spirit, they went forth into the fray again to preach the Word of God with boldness.

## Early Church Order

Our final consideration is chapter v. 9: "How is it that ye have agreed **together** to tempt the Spirit of the Lord." In

(Continued on page 436)

*"The Spirit of the Lord is upon Me, because He hath anointed me to preach the Gospel to the POOR; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke iv. 18).*

**T**HERE are, in this verse, five deliverance texts: deliverance from poverty, broken-heartedness, blindness, bruises and fear.

Jesus said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach to, and **deliver**, the people from these things." Jesus tells us in John xiv. 12 that we will do the same works, and even greater works, because he has gone to the Father.

#### Jesus Deals with Poverty

We can see quite clearly in the Word of God His plan for deliverance from anything that might have us bound. I would like to consider the first bondage that Jesus mentioned in the preceding text:

**POVERTY.** So many people are bound by poverty, and Jesus certainly noticed that, as He mentioned that first in the text. "He hath anointed Me to preach the Gospel to the **poor.**" **Why to the poor?** Why preach the Gospel to the unsaved? That they might be delivered from sin. Why preach the Gospel to the sick? That they might be delivered from their afflictions. Then why preach the Gospel to the poor? That they might be delivered from their poverty and have their needs supplied.

God's plan for **deliverance** of the unsaved is to repent and believe on the Lord Jesus Christ (II. Cor. vii. 10). His plan for deliverance of the sick is the prayer of faith (James v. 15). God's deliverance plan for the poor is the Bible tithing plan: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, said the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10).

The Lord is making a financial bargain with us here, and explains it as He goes, and asks us to prove Him. Bring the tithe (one-tenth of our income or profit). Where? Into the storehouse. What is God's storehouse? It is the place where His goods are stored which He wants distributed to the people: salvation; sanctification; the baptism of the Holy Ghost; deliverance from sin, poverty, sickness and fear; the binding up of broken hearts, and encouragement for the discouraged. The tithe is necessary to keep the storehouse full, so that God's work of deliverance can be carried on in the world.

The Lord goes so far as to ask us to prove Him. In this case, He isn't asking us to take His word only. He tells us what He will do: "Prove Me . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes."

There is one very important thing about tithing which we must keep in mind. Tithing is primarily for the benefit and blessing of the individual who tithes. God wants us to tithe so He can prosper us.

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# DELIVERANCE

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# FROM POVERTY

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by Rev. MYRON SACKETT, D.D.

LOS ANGELES, CALIF.

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"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III. John 2).

God does not put sin, sickness, or poverty on us, but He has made a Bible plan to deliver us from all three. Right here I would like to discuss some details on tithing.

#### Tithes and Offerings

What is tithing? It is paying God a minimum of ten per cent of our profit, or income, **systematically**. I would like to emphasize the word "systematically." This is a very important word when it comes to tithing. I have heard people say, "I tithe; I more than tithe."

Then you ask, "How do you know you tithe?"

Their answer usually is, "I am a good, liberal giver. I put five or ten dollars in the collection plate. When there is a special need in the church, I will even write out a cheque for fifty or one hundred dollars, and I know I tithe, and even more than tithe."

Giving in this manner is no proof that you are tithing, but there is one, and only one way to know if we really tithe and pay God His share which He requires. That is, to keep books with God, systematically, as we would keep books in any other business, and deduct ten per cent of our income or profit, and be sure that one-tenth (a tithe) gets into God's storehouse. God did not say, "Guess at it." He said, "Bring ye all the tithes into the storehouse." In order to bring all we must systematically keep books.

**There are three reasons why we must tithe :**

1. **Because God has told us to.** "Bring ye all the tithes into the storehouse" (Mal. iii. 10). I know of no better reason to do anything than because God tells us to.

2. **Tithing causes one to have a clear conscience.** "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (I. John iii. 21, 22). If we rob God, our conscience is not clear. Then our heart condemns us, and we lose confidence in our own prayers. We are robbed of our faith, and we receive nothing from God. CONSCIENCE plays a big part in our lives.

A young man was standing on a busy street corner in Los Angeles, watching the people go by, when he noticed a police officer approaching, he turned and started walking away fast. The officer walked after him. When the young man looked around and saw the officer following him, he began to run. When the policeman caught him, the young man inquired, "Why are you arresting me?"

The officer answered, "I don't know. What have you done?"

His reply was, "I haven't done anything wrong."

The policeman took the young man to headquarters for investigation, and it was learned that he was implicated in a jail break in one of the Midwestern cities, where one of the guards was killed. It pays to keep our conscience clear and clean before God and man.

3. **Tithing honours God.** "Honour the Lord with thy substance" (Proverbs iii. 9). When we obey God, we place our confidence in Him. We honour His Word by accepting His tithing plan. Then we acknowledge that our prosperity and financial gain come from God. Right here a big treasury opens up for the individual who tithes systematically, according to God's Bible plan. We are paying our vows to the Most High. "And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa. l. 15). This puts us in partnership with God, and if we are in poverty, I know of no better one to go into partnership with, than the One who owns the gold, the silver, the cattle on a thousand hills (Psa. l. 10); and the earth and the fulness thereof (Haggai ii. 8).

Now we are in partnership with God, and this puts us

on a par with the Prophet Jeremiah whom God instructed: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. xxxiii. 3).

Some will ask, "Wasn't tithing instituted under the Mosaic Law?" No, long before the law was given, tithing was God's plan to take care of man's business and financial problems from the beginning.

#### **Seven Surprises**

You will have seven surprises when you begin to tithe the Bible way—systematically.

1. The confident feeling that you are a partner with God.
2. The amount of money you have for the Lord's work.
3. The deepening of your spiritual life.
4. The ease of meeting your own obligations with your nine-tenths.
5. The ease of going from one-tenth to a larger giving to God's work.
6. The preparation this gives one to be a faithful and wise steward over the nine-tenths which remain.
7. You will be surprised at yourself for not adopting the tithing plan sooner.

#### **Why Financial Troubles Come**

But some will say, "I don't believe in tithing, and I won't tithe. So what?"

Well, the Bible speaks about you. "Ye are cursed with a curse: for ye have robbed Me" (Mal. iii. 9).

You ask, "What is the curse?" That is difficult to answer. I could be one of many things: business trouble, financial trouble, family trouble, spiritual trouble, or any one of a score of other kind of troubles.

After preaching on tithing one Sunday morning in a large church in a town in southern England, a well-dressed, dignified looking lady came to the front and informed me that she did not believe in tithing, and that she would not tithe. Yet, she said she was greatly blessed in her millinery business in a financial way. She proved her point by the lady who was with her. I did not argue with her any more than to say, "Sister, if you will not obey God and He blesses you anyway, there is nothing I can do about it." She walked away.

Ten minutes later she came back, and told me she had been having a terrible roaring in her head for many months, and asked me to pray for her. I asked her if she would tithe and give God His share of her profits if God delivered her. She became so angry she set her teeth and stamped her foot, and said, "No." She would not permit me to pray for her physical ailment, and she turned and left. Some years later, I had a return engagement in this same church and inquired about this woman. I was told that she had lost her mind and was in an institution.

A good member, of a church I was pastoring in an eastern city, was a faithful tither. She received \$30,000 at the death of her husband. She told me she knew that a tithe of that money (\$3,000) belonged in God's storehouse, but she did not give it. She invested all the money, including God's tithe. I advised her to give God His tithe, but she would not listen to God's Word and reason. Her investment went bad, and she mortgaged her home.

One day she came to my wife and me in desperation, and asked us to pray that God would save her money and home. She promised then to give God, not only a tithe, but one-half. I prayed, but it was too late. I knew it when I was praying, for it was like praying against a stone wall. She had failed to keep her vow to God. She lost all her money and even her home, and is now living in a little room on the third floor. Her son is paying her room rent.

God says, "Ye are cursed with a curse, for ye have robbed Me." We may not know what the curse will be, but it will surely come when we rob God of His tithe and offerings. When we take our affairs into our own hands and leave God out, anything can happen. The enemy is too smart for us, but he does not have a chance when we are God's partners.

#### God as Our Partner

Over eighty per cent of business ventures are failures because so many people fail to take God as their partner.

"It is God who giveth thee power to get wealth" (Deut. viii. 18).

According to the U.S. Department of Commerce, the average earnings of each individual in the United States in 1951 was \$1,584. The total average contribution to all religious and welfare projects for the same year was \$26.14, or less than two per cent. If each one had given ten per cent (a tithe), the average would have been \$158.40.

The Wall Street Journal shows that although a corporation may deduct five per cent of its earnings for religious and charitable gifts, only four-hundredths of one per cent is given to religious work.

"The members of the Communist party in the United States gave \$50.00 to propagate their cause for every \$1.00 Americans of all denominations gave for all religious purposes in one year" (*Christian Life Magazine*).

Is it any wonder God says, "Ye have robbed Me . . . even this whole nation . . . in tithes and offerings"?

It should be an encouragement to us that great men of God have become outstanding businessmen by taking God as their partner. This includes such men as F. W. Woolworth, Wm. Colgate, H. J. Heinz, A. H. Kerr, Charlie Page, R. G. Le Tourneau, J. L. Kraft, J. C. Penney, and others, who have specifically stated that their prosperity has come by virtue of their honouring God with their tithe.

Nine-tenths of our money goes much farther with God's blessing. Will a man rob God? NO, he will not, if he wants God's deliverance and blessing.

#### Proving God

A minister friend of mine in an eastern city wishing to prove to his parishioners that God will really bless the individual who brings the tithe into God's storehouse, deposited \$500 in the local bank. He had a lawyer draw up a bona fide agreement, that anyone, who would tithe according to God's Word for one year, and could say at the end of the year that he was not blessed and more prosperous than he was the year before, could sign the bona fide agreement and collect the \$500. After the \$500

remained in the bank for several years and no one claimed it, my minister friend decided to make the offer more interesting, and raised the offer to \$5,000, under the same binding agreement.

Soon afterward, a business man walked into my friend's office and accepted the tithing challenge. He signed the agreement to tithe the Bible way for one year. Then he explained to my friend, "I am in financial trouble. If I lose money in my business this coming year, as I have this past year, I will be broke at the end of the year, and that \$5,000 will come in handy." He began paying his tithe into God's deliverance storehouse the Bible way, systematically.

A few months passed by, when the man walked into my friend's office and said, "There is no chance for me to get that \$5,000." In answer to my friend's enquiry, he stated, "I have made more money in the past three months than I did all last year." He handed my minister friend a cheque for \$2,500, tithes and offerings for the work of the Lord, and said, "I want to be saved. I am convinced by the way God has blessed me financially that His Word is true, and I want to accept Him as my personal Saviour."

#### Finding the Storehouse

God instituted the tithing plan primarily for man's financial, physical and spiritual blessing. Dear reader, if you have not been systematically tithing, start today by purchasing yourself a small ledger book, and keep books with God. Mark down your income or profit, and deduct at least ten per cent, and see that it is put into a deliverance storehouse. Then write and tell us how God is blessing you. If you are a member of a deliverance church, that is the place to pay your tithes. We should put our tithes and offerings where they will help to win souls. Then God will bless us. He loves the soul-winner.

When tithing becomes your attitude so that you learn cheerfully to give of your means and of yourself, you become a different kind of person. You have influence for the Lord and that which is right. God rebukes the devourers for your sake. He shows His great love toward you and blesses you.

Tithing is a sure way for God to deliver us from poverty.

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"Take ye him and judge him" (John xviii. 31).

Pilate lacked the courage to do right and desired to throw the responsibility of his sinful weakness upon someone else. He knew that justice demanded the acquittal of Jesus of Nazareth; he dared not set Him free, but he wished the guilt of His condemnation to fall upon other shoulders than his own. How often we are tempted to follow his example and to try to shift the blame for our misdoings or our shortcomings upon other people. Such a course is not only cowardly, it is futile. Pilate washed his hands and declared: "I am innocent of the blood of this Just Person," but how little the plea will avail when he stands before the judgment seat of the Victim whom he thus abandoned to His foes. No water will eradicate the stain from the hands of the unjust judge. No man can bear for us the burden of our sins, for "every man shall bear his own burden." It is useless to hope to escape condemnation by blaming others for our transgressions, or by forcing upon them the responsibility which it was our duty to carry for ourselves. Moral cowardice is one of the most heinous sins that beset mankind. Next to it, perhaps, in its fatal consequences, is moral laziness. The man who dare not, and the man who is too idle to do what he knows to be right, will have to answer for his own misdeeds without reference to those of his fellow men.

We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

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

## Looking into the Primary Class

**To acquaint you.**—During my visits to Presbyteries and Churches I have been besieged by Primary Teachers, "What about helping us?" So, when on a visit to Hove I discovered that Miss Patricia Gubbins, Crusader Secretary and Primary Teacher at the Hove Elim Church, taught in Junior day-school. I asked her to supply a feature for Primary Teachers. Here it is, based on her teacher-training and religious and secular experience.

When you are in love with someone, you study their interests, and you find that you too, become interested in subjects which interest them. All Sunday School teachers should endeavour to love their scholars and find out their main interests. Once having discovered their interests, study these in preparing your lessons. Little children, of course, have not the same interests as older ones and, therefore, classes should be arranged, where possible, of the same age children. For the very young children, stories illustrating the love of God should be told; use homely stories and the miracles of Jesus, as the young children only have the interest of their home which is their whole world. As the child reaches the age of six or seven, he would have been to school and obtained a wider outlook. It will then interest him to hear stories of heroism, such as David, Moses, Daniel and Shadrach, Meshach and Abednego, Elijah, Elisha and the adventurers of the early Church.

All these stories should be told, **never read** (unless it is really necessary when pictures in the book should be

shown to keep the children interested). All the stories should be told as dramatically as possible; live in the story as you are telling it, and try to see it as the children would see it. Never give very many descriptive details as children easily get bored and then it is more difficult to regain their attention. Watch the children, and if you see them getting fidgety, make a quick movement with arms or hands to illustrate something in the story. Do not stop to speak to a fidgeting person, otherwise you will lose the thread of the story. Seek to regain his interest through the story. Stories for this young age-group should rarely last longer than ten minutes, as this is the longest a child can concentrate, unless the story is told in a very exciting way and the children are really enjoying it.

If you have plenty of space in your hall, let the children be the people in the story for the remaining time. (This helps them to feel the reality of the story.) Have volunteers for the people; do not force a person to be somebody he does not want to be as he can be defiant, and the whole effort may then be a waste of time. After hearing the story, impress upon them again the main facts, and then simplify the story. First, tell the story again simply, as they do the suitable actions. After they have done it once (this refers to the sevens and eights), ask them to suggest ways of improving it, and then do it again. When they have done it several times, they will be able to do the actions with the right people, saying their parts. Perhaps a story-teller will also be necessary.

Two of the many stories which can be adapted for this are: (i) The widow's oil (II. Kings iv.). Select the chief characters: Elisha, the widow and her sons. The remainder of the children can be the people who lend their pots and vessels. (ii) The story of the axehead which swam. The chief characters in this story being Elisha, the man who borrowed the axe, and the person who lent him the axe. The rest of the class can be those who help to cut down the trees. Although this is only seven verses in II. Kings vi. more details can be put in, to interest the children.



Is he in your class?

For example, first, the sons of the prophets discuss among themselves the place where they are living, and they go to call Elisha. Then preparation is made with one man going to borrow an axe. Following this, the whole company go to the woods, when a suitable chorus is sung while they are on their way. All the men set about cutting down the trees. Soon the dramatic moment arrives, the axehead is lost. Elisha approaches and makes the axehead swim. The company looks on in amazement, and they realise that the power of God is in Elisha. Through these simple actions the children are helped to understand that the mighty power of God through the prophets came through doing God's will.

Most stories can be adapted for this method of teaching if a little imagination on the part of the teacher is used, and it can be done in a fairly limited space. Stories especially recommended are the shorter and most exciting ones. For example, Peter being delivered from prison, Daniel in the den of lions, the Prodigal Son and the Good Samaritan.

If this method of using up the time of the lesson is impossible, an alternative suggestion is to allow them to give their impressions by drawing a picture of what they have heard. Older scholars may write texts in addition, but even eight- and nine-year-olds like to draw pictures. Young scholars can have a text outlined for them to colour with a crayon, and then they have their text to take home.

Finally, simply tell the story for the younger scholars, and do not moralise. The Holy Spirit will work on the children's hearts. If you try to point out any particular point, you will immediately lose the interest of half of the class, and then they may not listen to the last part of the story. Try not to talk down to the children, but be one of them. At the beginning and end of the lesson, let them ask questions and talk to you freely. This is the time when you will be able to help them most. If possible have a special little prayer in your class, and when the children get older let one of them pray.

Let us trust God that we might touch the hearts of the youngest ones for His glory.



## 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 12th.** Matthew xxvi. 47-58.

"Friend, wherefore art thou come" (v. 50).

Said to a traitor and with that traitor's kiss burning on His cheek. How calm and composed is the Christ under such circumstances. What a witness to His own words of counsel given to His followers during His ministry. Gethsemane's dedication to the Father's will left the Lord unruffled in the teeth of this storm of hate and betrayal.

His captors were not the conquerors, victory was with the One who yielded. More than twelve legions of angels were at His call (v. 53). He could have reversed the position and put His captors to nought. He chose a greater victory with eternal results—an old rugged Cross.

**MONDAY, September 13th.** Matthew xxvi. 59-75.

"Tell us whether Thou be the Christ" (v. 63).

Up to this moment Jesus held His peace (v. 63). False witnesses were met with a disdainful silence. The High Priest now uses his right to adjure. To conceal when adjured would make one guilty.

Personally, I do not think the High Priest needed to adjure with this particular question. Jesus did not hide His Messiahship, in fact, that was His claim upon Israel. To the question comes a strong affirmation from lips that had been closed. This order is repeated in the next chapter (v. 14), silence answers accusations, but to Pilate's "Art thou King of the Jews?" His mouth is open to affirm.

**TUESDAY, September 14th.** Matthew xxvii. 1-10.

"I have betrayed the innocent" (v. 4).

The Lamb of God was ready to be offered, bound, they led Him away (v. 2).

"Your lamb shall be without blemish" (Exod. xii.).

There comes from the scene of sacrifice the testimonies in support, but through unexpected channels. Judas, the betrayer, declares Christ's innocence. Pilate's wife—"That just man." Pilate—"What evil hath He done?" Centurion—"Truly this was the Son of God."

When His followers had fled, leaving Him at the mercy of His

enemies, there come these voices to witness to the truth of His innocence.

**WEDNESDAY, September 15th.** Matthew xxvii. 11-26.

"What shall I do then with Jesus" (v. 22).

This is the most vital question for each one to answer. Upon the answer depends the whole of eternity. No one can evade the question. Pilate knew the answer but fear of others prevented him acting as he should, there are many Pilates today. Christ rejectors gave their clear answer. "Away with Him," alas! there are many rejectors today. The question speaks for itself seeing that Jesus means "Saviour." Praise God for the positive answer. I take Thee as my Saviour, and make Thee Lord of my life.

**THURSDAY, September 16th.** Matthew xxvii. 27-44.

". . . and they crucified Him" (v. 35).

What condescension! What deep humiliation! The Lord of glory hangs in public shame.

"Cursed is every one that hangeth upon a tree" (Gal. iii. 13).

Taunts, mockings and challenges are thrown at the Christ—He makes no effort to prove or extricate Himself. Seemingly a sorry end to such a grand life with great claims.

Yet, at the same time, we see the Everest of God's love for man. "God so loved . . . He gave His only begotten Son." The Lamb of God is offered. Sin is being carried away, its penalty paid, its power broken.

"At the Cross . . . the burden of my sin rolled away."

**FRIDAY, September 17th.** Matthew xxvii. 45-56.

"The veil of the Temple was rent in twain" (v. 51).

What sublime truth! Even as the body of Christ was rent on the Cross, at that same time the veil of the Temple was rent in two.

This was the veil between the Holy place and the Holy of Holies through which the High Priest passed into the presence of God with blood, for sin offering once a year (Exod. xxvi.).

The veil was sixty feet high, rent from the top—no human hands could do that. The old approach was disposed of—"Having boldness to enter into the holiest by the blood of Jesus, by a new and living way . . . through the veil . . . His flesh" (Heb. x.).

**SATURDAY, September 18th.** Matthew xxvii. 57-66.

"A rich man . . . laid it in his own new tomb" (vv. 57, 60).

How pathetic when mere mortals try to thwart the declared word of prophecy. Jesus said He would rise from the dead after three days, so the High Priest and Pharisees were taking no chances. Judging everyone by their own "false witness" behaviour, they set a seal on the tomb lest His disciples "frame" a resurrection. Yet the Word of God was being fulfilled in all its detail—even concerning this tomb which they sealed. Isaiah liii. 9 adds its clear voice to the many other prophecies. "And He made His grave with the wicked and the rich in His death."

# 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.

**BARNSELY.** Sept. 25-26. Elim Church, Nelson Street. Harvest Thanksgiving Services. Sat. 7. Sun. 11 and 6.30. Speaker: Pastor Ludovic Barrie.

**BARNSELY.** Sept. 27-Oct. 10. Elim Church, Nelson Street. Revival and Divine Healing Campaign, conducted by Pastor Ludovic Barrie. Week-nights 7. Sats. 3 and 6.30. Suns. 11 and 6.30.

**BARRY.** Sept. 19-20. Elim Church, Upper Pyke Street. Sunday School Anniversary services. Sun. 2.30 and 6.30. Mon. 7. Speaker: K. Barter (Cardiff).

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

**BOURNEMOUTH.** Sept. 18. Springbourne Elim Church, Victoria Place, Holdenhurst Road. Elim Churches District Rally at 7 p.m. Camp comments and testimonies. Special speaker: Pastor A. D. Bull (India).

**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.

**CANNING TOWN.** Sept. 25-26. Elim Hall, Bethell Avenue. Special visit of Pastor H. G. Fisher (Tibet). Sat. 7. Sun. 11 and 6.30.

**CANTERBURY.** Sept. 19. H.M. Prison. London Crusader Choir, 2.

**COLNE.** Sept. 18-21. Elim Pentecostal Church (next to Public Baths). Annual Church Convention. Speakers: Pastors L. V. Tiller (Liverpool) and O. G. Miles (Leeds). Area Rally 3 and 6.30. Open Air Witness 5.45 (cups of tea provided between services). Sun. 10.45, 6 and 7.45. Week-nights 7.15. Convener: Pastor G. J. Jones.

**COLNE.** Sept. 23. Elim Pentecostal Church. Special visit of Pastor J. Dyke (President). Thurs. 7.15.

**COULSDON.** Sept. 18. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speakers: C. L. Parker (A.O.G.), J. Karamadzanis (Elim), A. A. Dictyopolous (Slavic and European Evangelistic Society). Singing party from Ashstead Sat. 7 p.m.

**DOVER.** Sept. 19. H.M. Prison. London Crusader Choir, 6.

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

**GOLDHURST.** Sept. 26. H.M. Prison. London Crusader Choir, 6.

**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, Springwood 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.

**HULL.** Oct. 2-7. Elim Church, Mason Street. Campaign conducted by Pastor George Backhouse. Sun. 11 and 6.30. Week-nights 7.30.

**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.

**KINGSTANDING.** Sept. 26. Elim Church, Warren Road. Harvest Thanksgiving Services. 11, 3 and 6.30. Speaker: Pastor R. Morrison.

**KIRKINTILLOCH.** Sept. 13-23. Elim Church, Alexandra Street. Revival and Divine Healing Campaign conducted by Rev. W. Bryant Baker (S. Africa). Week-nights (ex. Fri.) 7.30. Sun. 11.30 and 6.30.

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

**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.

**LOWESTOFT.** Oct. 2-7. Elim Church, Milton Road. Series of addresses on The Second Advent by Pastor Walter Kirkby (Hull). Nightly 7.30. Sun. 11 and 6.30. Thurs. afternoon 3.

**MAIDSTONE.** Sept. 26. H.M. Prison. London Crusader Choir, 2.

**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.

**MOUNTAIN ASH.** Sept. 25-30. Elim Church, Knight Street. Annual Convention services. Sat. 7. Sun. 11, 6 and 7.30. Mon.-Thurs. 7.30. Speakers include Pastor J. J. Way. Convener: Pastor W. J. D. Maybin.

**NEWTOWNARDS.** Commencing Sat., Oct. 2. Elim Church, Newtownards. Revival and Healing Campaign by Pastor A. Wilson and Party. Week-nights 8. Suns. 7 at Elim Church; 8.30 in Town Hall.

**NOTTINGHAM.** Sept. 24-26. City Temple, Halifax Place, Pilcher Gate. Annual Convention. Fri. 7.30. Sat. 3 and 7. Sun. 10.45 and 6.30. Speakers: Pastors F. A. Hodge and S. Homer. Cups of tea for visitors on Saturday.

**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.** Sept. 22. Town Hall Dr. Billy Graham in "Mr. Texas." ONE NIGHT ONLY, sponsored by Pastor K. Smith, Elim Church. Wed. 7.30.

**SWINDON.** Sept. 18-20. Coronation Temple, Osborne Street. Annual Convention. Sat. 7. Sun. 11 and 6.30. Mon. 7.30 Missionary Film. Speakers: Pastors Leslie Wigglesworth (Congo), H. E. Ward, B.D. (Reading).

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

**WALTON-ON-NAZE.** Oct. 2. Elim Full Gospel Church, High Street. Annual Convention. 3.30 and 6.30 (refreshments provided). Speaker: Pastor N. Baker, supported by Macclesfield Crusader Choir. Convener: Pastor G. N. Wood.

**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.

**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 12, 13, Southampton. 19, 20, Clapham.

## ELIM BIBLE COLLEGE

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

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

Speaker: Pastor H. Burton Haynes.

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

ALL - ARE - WELCOME!

## Evangelistic and Divine Healing Campaign

Elim Pentecostal Church, Westborough Road, Westcliff-on-Sea, Essex.

Commencing September 18th.

Sundays 11 and 6.30. Week-nights (Fridays ex.) 7.30

Conducted by Pastor L. Chappell

Recently returned from touring U.S.A.

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### BOARD-RESIDENCE, ETC.

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**Hastings.**—Now accepting bookings: 4½ guineas per week, full board. h. and c. all rooms; 2 minutes sea and station; central for shops and all buses. Apply: Frankville Christian Hotel, 14/15 Havlock Road. Phone: Hastings 1930. C.112

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### WITH CHRIST

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