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The  
**Elim Evangel**

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

Vol. XXXVI. No. 7.

THREEPENCE

FEBRUARY 12TH, 1955.



*Ministers and students gathered on the steps of Elim Woodlands to bid farewell to Miss Ruby Simms, Elim missionary returning to her field in South Africa.*

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

# THE PRESIDENT VISITS IRELAND

By PASTOR JOSEPH SMITH, Irish Superintendent

**I**T IS WITH GREAT PLEASURE that we report on one of the most successful and blessed tours ever carried out by any visiting speaker of our churches in Ireland. For although frost and snow ruled the atmosphere without for a great part of the time Mr. Dyke was with us, yet the fire of God ruled within.

Mr. Dyke's teaching was sound, logical and Scriptural, and his words of counsel to those who were recently filled with the Spirit were both timely and good.

A number professed salvation during his visit, and the number of those who were filled with the Spirit was between sixty and seventy.

Whilst we may have some idea of the number who were baptised with the Holy Ghost, yet we have no idea of the number who were refilled with the Spirit—but we know they were very many.

We were sorry that Mr. Dyke was able to visit only one half of our churches in Ireland, but some of the members of the churches where he was unable to come united with those churches where he was ministering, and several of these received the baptism of the Holy Spirit.

May the Lord continue to bless our brother Dyke as he continues his tour of our churches, and may the Lord prepare the hearts of His people to receive this—the greatest of all gifts which God has for His children, the Gift of the Holy Ghost.

## Yardley Induction Service

Another link was forged in the church history of Yardley Elim Church, Birmingham, on Saturday, January 8th, when the induction of Pastor and Mrs. B. Hartwell took place.

Pastor W. J. Patterson of Sparkbrook, who convened, gave an outline of a pastor's work according to God's Word.

Pastor C. G. Latham of Muntz Street, who with members of his church supported the meeting, remarked that we were taking his right-hand man.

Pastor and Mrs. Hartwell take the pastorate at Yardley after working for the Lord over a long period at Muntz Street, and Pastor Latham's alliterative message was that God's people should Pray, Pull and Plod with the Pastor over them.

Pastor Hartwell gave a word about his conversion and work for the Lord; then Mrs. Hartwell spoke for a few minutes. As they knelt together afterwards, Pastor Patterson prayed for them, committing them and their future labours unto the Lord.

The Yardley assembly welcome Pastor and Mrs. Hartwell with all Christian love.

—E. D. N.

## Nelson's First Convention

As Big Ben boomed out its twelve strokes of midnight from the concealed wireless set in the Nelson Elim Church on New Year's Eve, a number of people solemnly vowed that they were going to live—"1955 for Revival." With

an increased vision and zeal stimulated by the inspiring programme and challenging messages presented by Pastors C. R. Younger and D. J. Green, the people decided to move forward.

The first convention of the Church's history was on the doorstep. Prayer and fasting, bill distributing and personal witnessing were all on the programme for the preceding week, and God's blessing was the result.

The convention commenced with a real revival spirit. The opening Rally was supported by churches of the district which provided items, and Miss A. McCracken of Bolton, inspired the people with her solos, while Pastor L. W. Green brought the messages.

Throughout the week the blessing of God was greatly felt through the ministry of Pastor and Mrs. L. W. Green, and on the Thursday, Pastor J. Tetchner (District Supt.) brought an encouraging message. The Liverpool Close Harmony Quartet, with Mr. R. Jones on the piano, thrilled the congregation, bringing a wonderful week to a glorious climax.

All the services being convened by Pastor D. J. Green. One soul was saved and two believers baptised in the Spirit during the week.

## FORWARD AT SALISBURY

The Church at Salisbury continues to know the blessing of the Lord upon its many and varied activities.

At our harvest thanksgiving service we decided to devote the evening offering to providing a new heating system for the church and some repairs to the roof of the church entrance. We estimated that our need would be £450. Some gifts came in just before the offering was taken, and when the Secretary, Mr. Bath, announced the result we rejoiced to hear that the effort produced £446. Of course the £450 was reached before the service closed. No wonder a brother called, "May we sing, 'Praise God from whom all blessings flow,'" and sing it we did.

Christmas saw more of the blessings of our Lord. We broke all records for attendances. Almost seventy children from Bemerton Heath joined the Scot's Lane children in the service against a background of two illuminated Christmas trees.

Incidentally, Salisbury has now started to run a special double-deck bus each Sunday to the church in Scot's Lane.

New Year's Sunday became another red-letter day, God drew very near, we saw reconsecrations in both morning and evening services, backsliders returning, and sinners saved. At the evening Communion Service Pastor F. J. Slemming received into fellowship seven new members.

Open-air witness continues. So does twice-weekly visitation of the Old People's Hospital by the singing party and friends. Meetings are well attended and a feeling of expectation is in the air.

# Campaigning in America and Canada

Interesting News from Pastor P. S. Brewster

We have just concluded a very blessed series of campaign services in Los Angeles, California, in the Full Gospel Church known as the "Angelus Temple." This church is reputed to be one of the largest Full Gospel Churches in the world. On Sunday there were over 2,000 people present, and then night after night the people came to hear the Word of God. There were some very fine converts to Christ during this campaign and they came boldly to the front confessing Christ as their Saviour and King. The meetings grew in power and in numbers and on Sunday afternoon, which was the final and farewell service, over 1,000 had gathered. The thrill of speaking in this great church was enhanced by the fact that each service was broadcast and on the air for the whole service lasting one-and-a-half hours. It was not merely speaking to the congregation there, but to countless thousands listening every-



Pastor Brewster in the pulpit at Angelus Temple.

where. No one can ever tell the extent of the blessing as night after night the Gospel was preached. Even the message and utterance of tongues was allowed to go over the air and the thousands of shut in Christians had the opportunity of catching the atmosphere of that great service.

Following the Californian campaigns in Long Beach, Hollywood, and Los Angeles, we purpose flying to see the missionaries in Cuba and Jamaica in the West Indies.

God has been gracious and every campaign from State to State has been a blessing and been the means of bringing men and women to Christ. We have travelled over 18,000 miles in the five months we have been away from the shores of Britain, and every mile it has been telling out the story of God's love to a dying world, and the fact of our Lord's Second Coming. It has been a busy and exacting time preaching every night and three times on Sunday

and on the Radio almost every morning. We are tired but gloriously happy in the work of God.

We spent a very precious period in the Bible School having revival services amongst the 300 students and members of the faculty in Los Angeles.

Our American brethren are doing a marvellous work in the promoting of the Sunday School and the spreading of Pentecostal truth. Their work is growing at a fast rate and they are to be highly commended for all their great vision.

We shall be back in Britain toward the end of February and shall be delighted to carry on the work in Britain which at the moment is the ripest field in the world for evangelism. The whole world is talking about Britain and the campaign of Dr. Billy Graham. All the Elim family must come closer together and prepare for the great outpouring of the Spirit which is surely going to come upon our land. Let us **pray**, and **give**, and **love** more, so that the flow of heavenly blessing be unhindered.

## ANGELUS TEMPLE, Los Angeles, gives thanks to God for Foursquare Victory

By Dr. Thompson Eade, assistant Minister

With grateful hearts we are still rejoicing in the abundant blessings that were ours during the altogether too short visit of Pastors P. S. Brewster and Alex Tee to ANGELUS TEMPLE, the Headquarters of Foursquaredom in the United States.

Our hearts were made glad as we witnessed the warm response and enthusiasm of the people as the crowds increased night after night. The straightforward, powerful preaching of the Word mightily moved the great congregations, and left its impact upon both believers and unbelievers. What a sight to behold! In that great auditorium, on the first Sunday evening, in response to Pastor Brewster's call, hundreds arose and stood and knelt at the altar, while the spirit of intercession swept the entire congregation.

In reviewing the mercy, the grace, and the blessings of God in Great Britain, and the mighty accomplishment of the Elim Foursquare Movement, under God, during the past trying but triumphant days, Pastor Brewster made us feel ever thankful to God that we too, here in America, can lift high the same blessed Foursquare banner to the glory of God.

One enjoyable feature of the short campaign was the enthusiastic singing of the good old Gospel songs. Pastor Tee, wearing his kilts, soon had Angelus Temple singing with a new note of Scotch enthusiasm, until, even now, folks declare that the Temple is singing better since "that Scotsman" visited Los Angeles.

Truly Pastor Brewster and his colleague won the hearts of the many members and friends of Angelus Temple.

Our hearts and our prayers are with you, our British Foursquare brothers and sisters in Christ, as we labour together declaring to a needy, sin-sick world, that "JESUS CHRIST IS THE SAME, YESTERDAY and TODAY, and FOREVER."

## EDITORIAL.

## Revival.

There was never a period in the history of the Christian Church when there was so much talk about, so much prayer for, and so many efforts to produce, revival. Undoubtedly the great need is felt by every true believer. The conditions around us, so true to the prophetic forecast of these latter days, and the ominous signs that we are reaching a crisis in our civilization, compel us to see that unless something happens to save the multitudes around us, the present generation is fast heading for destruction.

As we see it, this intense desire for revival can be seen under three different categories, each earnest, spiritual and sincere; but not equally in line with God's idea of revival. Unless we have what God wants us to have, we may as well settle down to the rut that will soon become deep enough to be our grave.

No revival can truly fulfil what the Church needs and do the work God intends for it until it becomes an interposition of Divine power, an intervention of God into the programme.

First, we find those who clamour for revival and are prepared to make sincere sacrifices for it because it is the only path to success, to numerical superiority, to financial security. Prayer for revival that is only designed to fill empty churches, and replenish depleted congregations, or even to fill the coffers of the church treasury are certainly not prayers that will rend the heavens and bring down God's fulness. True, every God-sent minister and Christian worker desires the work he is engaged in to prosper, but that is not the end, it can at best be only the means to achieve the object desired.

Second, and here we touch a deep note in Pentecostal prayers, our prayer for revival must never be merely for a display of the miraculous. Many people have never seen a miracle, nor a great healing, and it is possible to pray

for revival only to satisfy that inherent curiosity to see something, or to have God bear witness that we are purveyors of Pentecostal truth. Such prayers for revival are no more likely to reach the ears of God than from those who want success and security. No one who believes in the Pentecostal message but longs to see more and more of God's power displayed, but this in itself can never be the goal to which we strive.

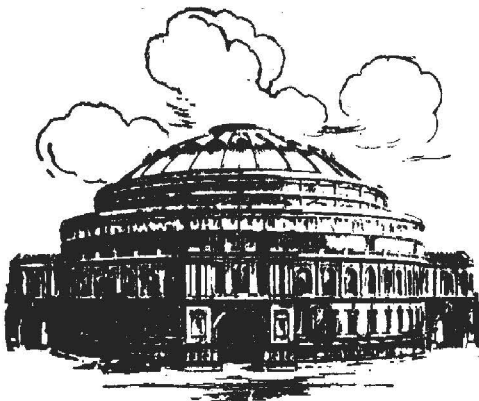
Third, there are those who pray for revival because only by this means can evangelism, whether personal or collective, really reach the masses who are outside the orbit of the church activities. We can only see prayers in this category finding response in the heart of the God who gave His only Son for a lost world, and lead to successful soul-winning. The supreme purpose for which the Holy Spirit was sent, was to empower the disciples to witness of the death and resurrection of the Lord Jesus; in other words He was to be the Divine dynamic behind their witness. After that historic prayer meeting recorded in Acts iv 26-30, we read "they were all filled with the Holy Ghost and they spake the Word of God with boldness." Read on to verse 33, "And with great power gave the apostles witness of the resurrection of the Lord Jesus."

Let us continue to pray for revival, so that the Church will be revived and so energised to rise up and fulfil her commission to "make disciples of all nations." Rather than beseech God to come down and display His power so that our curiosity might be satisfied or our success assured, let us continue in prayer that He will revive us again and give us a hatred of all that would displease Him; that He will fill us with compassion for the lost, and work with us, as He did with the disciples, to confirm His Word with a display of His power, and make those who hear the Word God-conscious, which in turn will make them sin-conscious and Christ-conscious.

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### Preliminary Announcement



## ROYAL ALBERT HALL

EASTER MONDAY, APRIL 11th

### Evangelism and Divine Healing

*Speakers include:*

Pastors J. Dyke, H. W. Greenway, and R. D. Bradley

Conveners: Pastors D. B. Gray and G. Stormont

Watch for announcement re reserved seats

When booking your coaches, remember the great open-air meeting at 11 a.m. This year the meeting will be in Hyde Park. Further particulars later.



# OVERSEAS MISSIONS

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

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

## *Elim Missionaries Return to the Field*

Pastor and Mrs. D. C. Lewis and their little daughter embarked for India on 20th December to again take up their work in that needy land. They disembarked at Bombay where they were met by our missionaries, Pastor and Mrs. J. Troke. Mr. Lewis writes: "On arrival at the Elim church

Lewis writes: "Then the long, hard journey began. We loaded up the luggage on the ox-cart and jolted along the dusty road in bright moonlight, the bells on the oxen providing a musical lilt; quite a lovely setting if it had not been so uncomfortable. The next part of the journey was by motor truck, then another twelve miles by ox-cart and at last Dudhi bungalow came in sight. We were tired, dusty and sore in every limb, but happy to be home at last and to be given a great welcome by Miss Wriglesworth and the Indian friends. The people here have also received us very warmly, not only the Christian brethren, but members of the Hindu community as well.

"On Sunday morning I went to a village some two miles from here to take the Sunday School. One of the workers from Dudhi accompanied me and gave a very faithful presentation of the Gospel message. There were about forty children present and some adults. On the preceding Friday I went to a mela (open-air market); it was a local affair and not to be compared with that at Dehri, nevertheless the Word was well received and some forty Gospels and booklets sold. My heart rejoiced greatly as I found myself once again engaged in the work of

(Continued on page 80)



"Well, God bless you, Sister, and prosper your work in Africa."

in Bombay, we were delighted to see such a nice, well appointed and comfortable place of worship, and it reflects much credit to our missionaries who have so faithfully laboured there. On the Sunday evening there were more than ninety present in the service."

From Bombay Mr. and Mrs. Lewis and little Gweneth travelled the 1,000 miles train journey to Dehri-on-Sone, leaving Bombay on the evening of 6th January and arriving at Dehri-on-Sone at one o'clock in the morning of the 8th where they were welcomed by our missionaries Miss Coralie Paint and Miss Sylvia Beardwell and some of the Indian Christians who garlanded the new arrivals in traditional Indian fashion. They spent the Sunday at Dehri and enjoyed happy fellowship with the Christians there before going on early next morning (one a.m.) to their station at Dudhi. Of this part of the journey Mr.



Waiting on the doorstep for the take-off taxi.

**W**HEN Israel out of bondage came, a sea before them lay." So sings "Israel" in the twentieth century, but the milling throng that stood at the gates of Kadesh-barnea that fateful day, recorded in the second chapter of Deuteronomy, had come face to face with another sort of sea. Not a liquid one, but one more formidable than the Red Sea they had miraculously crossed forty years before.

Ironically the "sea," on whose sands they now jostled in confusion, was a home-made one. Not a scientifically produced thing, but a sea which presented a self constructed barrier to their progress, which after forty years should be almost ended; and would have ended there and then almost, had they not conjured up more excuses which, like cold water, damped their courage and set them back almost to where they had started. It was like getting to the last stage of a game, only to be fouled and have to return to the starting-point once more.

Forty years of terrible wanderings in wild, inhospitable land, scorched by the sun, parched at times with thirst, but yet so wonderfully accompanied by the pillar of fire by night and the cloud by day, and never without food and drink. For had not the manna come, delivered daily to their own front doors? Was not water in every rock struck by the Rod, even though tongues hung out in anticipation many miles before the nightly halt was made? Forty years! Half a lifetime by modern standards! But now they were facing another forty years of the same thing, although a few days' march would have brought them over the border of Canaan into the Promised Land.

Why not go ahead then and enter in? After so long, why not march straight away in? Why not? They didn't want to! The "sea" before them now was one that God would not divide as He did the Red Sea. No mighty wind would sever this in twain and make the river bed, which had felt the rush of torrents for thousands of years, dry up as though it were newly-baked brick. The Red Sea, forty years ago, they couldn't help. The armies of Pharaoh had been sent out by Satan, and so they could expect God to handle them. But this "sea" was their own responsibility. It was a "sea" of complaints and doubts and murmurs which were the wandering Israel's speciality! Drop by drop they would have to drink it dry, or else wait until it evaporated.

Twelve spies had been sent on a reconnaissance and to report back to Headquarters. They were camped with the pilgrims outside the gate of Kadesh-barnea. After being warned that, although Canaan would be theirs for the taking, they would have to "take" it, and after hearing the glowing accounts of its scenery and produce, the spies returned. Ten of them said it was impossible to go on, and complained that Moses was a Dictator and a callous slave-driver to suggest it, for there was nothing in Canaan but giants and more giants. The other two were excellent advertising agents and returned to camp with samples of the produce of the country to prove their statements that it was all the advertisements had said and well worth the long journey to get here. As is often the case in similar circumstances, Headquarters were willing to go on, but

the majority vote was against them, and so the crowd had their way. The decision of the crowd in such matters is nearly always, like the Irishman, "agin the Government"! The outcome of the rebellion was that they were sentenced to wander another forty years—till the "sea" of mutiny and disobedience disappeared—or they changed their minds.

So the divine command came to that stupid, lazy, ungrateful crowd on that tragic day, "Turn you northward." "Serves them right! I'd have given them eighty years," says the smug present-day reader. The twentieth-century Christian wouldn't make a blunder like that. They were only poor primitives whose stock of intelligence and commonsense was pitifully small! But how is it that one can find so many modern pilgrims trudging the dusty trails of the wilderness today, trails that are leading to every-

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# "TURN YOU

By PASTOR J. C. MULVAGH (Elim Church)

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where but Canaan? Surely all the saints should be in Canaan, with so much education, intelligence and ability as are supposedly produced by the present-day Christian Church? We have progressed and improved until being a Christian is a fine art, and anyone can do it—with the right books, badges and "helps", of course!

The stark truth is, however, vastly different. It is not much easier to follow God today than four thousand years ago, and of course it is not any harder. The inventions and paraphernalia of modern Christendom, with its improved facilities, equipment, education, and its respectability, have done very little to crowd this road to Canaan. There is no over-population problem in this promised land. Traffic jams are rare on the Canaan road, although there have been many "pile-ups," and great has been the congestion at Kadesh-barnea!

History repeats itself, and as Canaan in the Scriptures is a picture of the separated, sanctified, and Spirit-filled life; and Kadesh-barnea is a picture of the entrance to it (where the decision to go in or not to go in, is made); so the Children of Israel are a type of God's people today. As they interfered with and frustrated God's will for them, and consequently did not receive the promised blessings when they could have been received, so there are those who, coming face to face with the spiritual Canaan and its blessings and its giants, will not go in. As Israel of old had to wait forty years longer than they need have waited, so many today unnecessarily postpone the blessings which are still in the will of God for them.

There are believers who are afraid and unwilling to enter into a fully separated Christian life, or a personal

Pentecostal experience, probably postponing the blessings for years, or maybe never receiving the opportunity again. Why are you afraid? Behold the fruit! You agree it is good!

"But—but, the g—g—giants." So you have seen them! They are real enough, unfortunately. The maladjusted, the grotesque, the ridiculous and extravagant extremists, who throw Canaan out of perspective to every viewer and would-be settler in the promised land. "If they are typical of Pentecost, I don't want it," is what folks say. Friend, they aren't typical, but the fruit is!

So it is that only a minority enter in. But you cannot blame the giants. It was Israel's own fault that they wandered another forty years. What others do or say is nothing to do with our obedience to God. God would take care of the giants as He took charge at the Red Sea,

# NORTHWARD"

d) Deuteronomy ii, 3

if they would do now what they did then, namely, **go on** and **go in**. Opening the Red Sea would be an interesting but pointless geographical miracle if the Israelites had stayed on the Egyptian shore, and shrivelling up the giants would be useless unless the people enter Canaan. If the people who are entitled to the blessings do not take them, the giants will not mind, and will occupy the territory unmolested for ever.

So they turned northward, back into the waste, howling desert, into the wilderness of Zin. If you will excuse the play on words; those who turn away from the gateway to blessing, usually so to wander again in Zin (sin). Disobedience brings sin and wandering, with all their attendant sorrows. We read that they went back a bit by the way of the Red Sea. What memories must have been theirs! Beyond the sea was Egypt, the land of their bondage. Memories of the great deliverance; memories of the Passover night and the blood of the Lamb shed for their emancipation. They were delivered out of slavery, for what? To be a people separate unto God and to dwell in His land. It was for that He had destroyed the Egyptian hordes and had afflicted Egypt with plagues. Now—they were going back!

Backsliding is an inevitable consequence of wilful and insistent disobedience to God's voice. Think of the miracles wrought to bring you into salvation. Stay here where the presence of God lingers. The scent of Egypt's garlic may seem strangely alluring at Kadesh-barnea when you see the giants ahead, but its bondage is just as hard, and the lash as stinging as ever.

"We compassed Mount Seir many days and passed

through the coast of Esau" says the diary of that journey. That meant they were in the land outside the covenant, among the people who were not of the Lord. Are you again in the world? Or on its fringe? Are you back with the worldly, carnal, nominals whom you left to follow the fiery pillar to the higher land? Are you in the wilderness? Going back? To you, although disobedient and doubtful, faithless and fearful, cold and carnal: to you who have missed God's choice, God's best, to you comes His Word, still loving, still merciful, giving you a second chance—"Turn you northward." It is a new start. The trail will wind again towards Canaan.

"Northward." What does the term "North" convey? The North Pole! Icebergs! Frozen wastes! On our maps the North is always UPWARDS. The top of the page. The arrow always indicates the North by pointing towards the top, its head in the direction of heaven! South is downwards, East and West are away to the right and left. Turn you northward equals "Turn upward, heavenward, Godward."

Now, just a glimpse at the wanderers on the road back. "The carcases of the disobedient fell in the wilderness." Think again of the type. The flesh must die, self must be mortified. Death by crucifixion is the sentence to all carnality ere Canaan's distant mountains glimmer again in the sun before new and repentant eyes. New people grew up to replace the dead. The new nature must develop. A prerequisite to blessing, to pentecost, to healing, is holiness: "without which no man shall see the Lord," and without which Canaan may be a few miles as the saint walks, but forty years' march for the unsanctified.

Alas! For a time they were unable to fight and conquer (v. 19). The backslider cannot win any battles. Rusty armour, blunt weapons, and forgotten strategy are no good against the foe. Such a lumbering specimen of Christianity is a laughing-stock to the world, they regard him with scorn.

But eventually strength was regained. In verse 19 God said, "I will not give thee." In verse 24 He says "I have given thee." God is good!

The trail back went upward, up to Mount Pisgah. Here all the past is forgotten as the view takes breath away, and the rolling landscape of Canaan's hills and valleys tastes to the sight as its grapes would to the mouth of a dry and weary pilgrim. Canaan looked grand at Kadesh-barnea, but this is the Promised Land *par excellence*. It seems that the fruit is riper and the giants have shrunk! Or maybe they are being seen by new eyes. Friend, when God leads you back again to His way, you will appreciate the blessings more than before. The path to them has been so much longer and harder than you intended, and the heavier the price the greater the value of the purchase. Just the same, you could have seen Canaan from inside instead of outside, even though your view is from Pisgah, and the travelling inside would have been so much better. So if you are still at Kadesh, think long and hard, if you have to think at all, before you turn away.

What shall I say more? Space forbids me mentioning all the wonderful happenings after their arrival. How they



received great and gracious promises. How they heard the voice of God. Of the inauguration of the cities of refuge, something they could have done without in Zin. But there are no hiding places on the disobedience trail, the hiding places are in God's land and His word.

But enough! I would only add a postscript! When Canaan was eventually entered, the entry was made higher up than it would have been before. Although it took the

storming of Jericho instead of calmly walking through the gate of Kadesh, it was perhaps a better entry after all, proving that God was not such a tyrant or callous dictator, as might have been supposed when He said on that memorable day of rebellion and frustrated history: "Turn you northward."

Let my reader turn northward, upward, Godward again; and the trail will lead you to the Promised Land.

**OVERSEAS MISSIONS**—Continued from page 77.

proclaiming the Gospel in the open-air to the simple, homely village people."

**Miss Ruby Simms**, Elim missionary to the Transvaal has visited many of our churches during her furlough, speaking in the interest of the work on that field and showing her numerous interesting slides. She has now returned to her work in Africa, and prior to her leaving, a Valedictory service was held in her home church at Hove and at Scunthorpe. At the latter church, despite the fact that it was a very cold night and the roads covered with ice, a very good company gathered to wish our sister Godspeed on her return to Africa. The Lord set His seal on the meeting and two people decided for Christ and a backslider was restored. Missionary interest in this church has been stimulated and a number of the friends have asked for a missionary box. This is one sure way of remembering the missionaries and helping them in their work.

Miss Simms had a happy "send off" from the Elim Bible College and embarked at the London Dock on 20th Jan., bound for Durban. Prayer is requested on behalf of these missionaries as they return to their respective stations.

**PRAYER REQUESTS**

Continued prayer is requested for our missionaries in Southern Rhodesia. Pastor J. Williams has been seriously ill with appendix trouble. Miss W. Loesemore has been very ill with dysentery and malaria and has lost weight, and the Drs. Brien have been ill with malaria. Mrs. Stock-

dale (India) has written asking for continued prayer for her husband who has been ill again with what appeared to be rheumatic fever. At the time of writing he was much better and the fever had gone, but he was still very weak.

**PARCELS**

Friends wishing to send parcels of clothing, etc., to Elim missionaries are invited to write to the Missionary Secretary who will be pleased to advise as to what is most suitable and how best to send the parcels.

**SCATTERED BOX-HOLDERS**

Friends who are too far removed from an Elim church to attend the services, but would like to help the missionaries in their work overseas, are invited to write to Miss Alice Marshall, 36, Milton Road, Bournemouth, who will be pleased to send a missionary box and give all necessary information.

**WILL YOU—**

1. Become an intercessory Christian?
2. Become a Soul-winner for life?

What are the soul-winner's qualifications:—

- (a) A heart cleansed from sin.
- (b) A heart filled with the Holy Spirit.
- (c) An outward life entirely consistent, through which flows the convicting power of the Spirit.

3. Begin right away—Souls are dying in every land. Don't wait for an opportunity, but make one.

**CLASSIFIED ADVERTISEMENTS**—Continued.

**PROFESSIONAL**

**Oldchurch Hospital**, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £225 first year, £235 second year, £250 third year. Charge for board and lodging £108 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.167

**BIRTH**

**Millington**.—On January 30th, to Pastor and Mrs. P. W. Millington, of Elim Church, Loughborough, God's gracious gift of a son, Paul—a brother for Carl. C.184

**MARRIAGE**

**Chamberlain : Collingwood**.—On January 22nd, at Elim Church, Leyton, by Pastor J. J. Way; Austin Jack Chamberlain to Veronica Iris Collingwood; both church members.

**WITH CHRIST**

**Anderson**.—On January 24th, David Anderson, member of Elim Church, Glasgow. Funeral conducted by Pastor W. Kelly.

**Bithell**.—On January 22nd, Arthur Thomas Bithell (the children's friend), aged 78. Funeral conducted by Rev. W. J. Patterson, Sparkbrook, Birmingham. "Till He come." C.185

**Camm**.—On January 18th, Ida Maud Camm, aged 80, member of Elim Church, Graham Street, Birmingham. Funeral conducted by Pastor J. Dyke.

**Dally**.—On January 17th, Elizabeth Dally, aged 69 (mother of Mrs. L. Tiller) founder-member of City Temple, Cardiff, passed suddenly to be "at home with the Lord." Funeral conducted by Pastor W. Plowright.

**Davies**.—On January 14th, Michael Victor Davies, aged 14, at rest with Jesus. Funeral conducted by Pastors L. Barrie and S. Rawlings, Elim Church, Colchester.

**MacFarlane**.—On January 17th, Mrs. Jessie MacFarlane, member of Elim Church, Glasgow. Funeral conducted by Pastor W. Kelly, assisted by the Rev. D. Ward.

**Mills**.—On January 15th, Frederick Mills, aged 58, beloved member of Elim Church, Graham Street, Birmingham, for many years. Funeral conducted by Pastors J. Dyke and C. J. Watkins.

**Reeves**.—On January 8th, Mrs. Bertha Reeves, aged 85. Funeral conducted by Pastor C. J. Watkins.

**Silcock**.—On January 5th, after much suffering patiently borne, Elizabeth Silcock, aged 76, associated with the Lurgan assembly from its commencement. Funeral conducted by the Rev. J. Glass and Pastor G. Harpin.

We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

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

## CALLING ALL PARENTS to "Contend for the Faith"

*This pernicious propaganda of the hypothesis (i.e. the big guess) of the Evolution of Man as opposed to the special creation by God, with which our children are being indoctrinated in their day schools should be opposed by every Christian parent.*

*Pastor J. Osman, of Selly Oak, decided to do something about it, and here are his recommendations presented for you.*

I suppose we are all aware of the fact that the B.B.C. programmes to schools teach evolution, in the series "How Things Began." But how little we do in such circumstances until we are affected, personally!

One day my child came home from school and announced the fact that they were being taught that we had descended from apes, but, he affirmed stoutly, that he did not believe it, because the Bible taught differently.

My first reaction was one of anger, that my son should be taught something absolutely opposed to the fundamentals of the faith, which I, his father, had given my life to proclaim. The second feeling was that something must be done about it. The easiest way, of course, would have been to ignore the matter and counteract the poisonous effect of this pernicious teaching by correct Bible instruction at home and at Sunday School. Perhaps many Christian parents have done this, feeling themselves at an intellectual disadvantage, should they take their objection back to the schoolmaster.

However, the Bible teaches us to earnestly contend for the faith. Accordingly, I paid a visit to the school and sought an interview with the headmaster. This was readily given, and I stated my case. He was interested in all I had to say, as it was the **FIRST TIME HE HAD HEARD ANY OBJECTION RAISED**. I did not argue, but merely stated my fundamentalist beliefs and my disbelief of the theory of evolution. I pointed out the fact that I had given my life in the service of Christ, and preached against the very things they were teaching, both to my son, and to members of my Sunday School. He agreed that my objection was reasonable and asked me to put in writing my request that my son be excused these lessons. I did this upon my return home, and after much thought and prayer, I also enclosed another personal letter to him. Here are some extracts:

"... It will be readily admitted by the unbiased that

evolution and prehistory are in the realm of the speculative, and much guesswork has been employed in an endeavour to build up a complete picture from the first. It offers no basis for faith in God, no explanation of the facts of human depravity and sinfulness, abolishes the need for a Saviour and Redeemer, and because of its speculative nature, and its undermining of the veracity of the Bible, can only lead to uncertainty and agnosticism in matters of faith.

"... We do not believe that all things began approximately 6,000 years ago. But we do believe that this was the time when man first inhabited the earth in a sinful condition. "... You, sir, as the one responsible for the introduction of this lesson into the school curriculum, have also the power to exclude this pernicious and un-Christian teaching from the minds of your scholars. And this I heartily urge you to do.

"If, however, you are not disposed to do this, may I make the following suggestions:

1. "That parents should be notified of the intention to teach along this line, and be given the opportunity to dissent.

2. "That the pupils be told that much guesswork has had to be employed in the compilation of the theory, and admission be made of the possibility of error.

3. "That the other point of view, i.e. the Evangelical and Fundamental point of view be always given along with these lessons."

No reply was made to these letters, but I am happy to say that the class has received no further lessons of this nature.

**Points to note.** Many people are ignorant of the real content of the Bible story of creation. There is no need to be frightened by text-book phraseology and scientifically-sounding words, for they are often only a cloak for the uncertainty and unsureness of the user.

Arm yourself with some facts concerning the weakness of the evolutionists position. The Evolution Protest Movement are most helpful and publish some useful literature, obtainable through the Elim Youth Movement. The present Sunday School Teachers' Handbook will also prove helpful (copies obtainable from the National Youth Secretary). It is also a great help to be able to state that the man who has made the greatest impact on the religious life of Britain in this generation, i.e. Dr. Billy Graham, is an out-and-out Fundamentalist.

## NEWS FLASH FROM SPARKLING AUNTIE SUNNY IN SUNNY SOUTH AFRICA

"I am with friends from Glasgow. Jimmy Brotchie, one-time Elder and Sunday School Superintendent of our Elim Church in Glasgow. My reason for writing is to see if you would be kind enough to let me have two of the blazer badges that I believe Elim now has for the Youth Movement. I am still Elim out here, and will be so glad to have these badges for that very reason. I wear my Foursquare badge everywhere, and want the blazer badge for my pocket. Have travelled over 19,000 miles now,

not yet have I met anything to come up to our Elim Movement, Hallelujah!" And writing about her visit to our missionaries, she says, "It was good to see native boys and girls thrilled with the stories of Jesus. I wish our children could have seen their faces as I turned over the different scenes. At Penhalonga I was very amused to see the native teacher who was also my interpreter, not only interpreting the message, but he also interpreted ME!"

And Sunday School teachers please read this: "They hold examinations on Bible knowledge, etc. . . it is a Sunday School teachers course, and the examination is on this. Every teacher must pass this in the U.S.A. . . Margaret Brotchie, 16 years old in December, passed 100% . . ." And we say congratulations to Margaret, a product of the Glasgow Elim Sunday School. Auntie Sunny is, of course, Miss Sunny Blundell, so well known as an Elim Child Evangelist, and in great demand everywhere. Miss Blundell (that sounds strange for Sunny) returns home in August, and spends a number of weeks touring Ireland. To her we send the hearty greetings of the Elim Youth Movement and the thousands of boys and girls who love her talks.



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor H. Burton Haynes.

**SUNDAY, February 13th.** Luke vii. 1-17.

"And there came a fear on all" (v. 16).

The manifest presence of God fills the soul with a sense of holy awe and one is subdued before the majesty of His power and glory. This awareness of God is a sign of the operation of the Holy Spirit and accompanies every genuine revival of the Church of God. There can be no superficiality, no levity, no irreverence when God is consciously before our hearts. His presence brings conviction of sin, sanctification of life, bowing the soul in profound adoration and humility. May we endeavour to live each day in His presence.

**MONDAY, February 14th.** Luke vii. 18-35.

"The Pharisees and lawyers rejected the counsel of God . . . being not baptised of him" (v. 30).

John's baptism was a baptism unto repentance, the baptism of Christ signifies repentance and faith in His finished work on Calvary. Baptism is a step of obedience and denotes submission to His authority. This act of obedience is binding on every child of God. Have we followed Him in this path of obedience? To refuse is to stand with the Pharisees and lawyers of whom it is said: "they rejected the counsel of God." Any disobedience in the life will inevitably result in dispeace and ineffective service. Let us seek by His grace to obey every dear command of His.

**TUESDAY, February 15th.** Luke vii. 36-50.

"Simon, seest thou this woman?" (v. 44).

Jesus Christ defended this woman against the harsh, cynical criticism of Simon, the Pharisee. She had come into the room where He was reclining at table and expressed her worship in the symbolic act of breaking an alabaster box of ointment over His feet. Simon was repelled by the scene enacted before him. Christ was refreshed by the woman's devotion. He saw what Simon failed to see; He saw the deep gratitude inspired by His forgiveness of her sinful life, the holy aspiration for a nobler character awakened by the purity she had perceived in Him, the inner resolve to walk humbly

with God. He is truly the Friend of sinners, the Champion of all trusting hearts.

**WEDNESDAY, February 16th.** Luke viii. 1-15.

"A sower went out to sow" (verse 5).

In this parable our Lord speaks of four kinds of hearers: the indifferent (wayside), the emotional (stony ground), the divided (thorny ground) and the obedient (good ground). The sower may be faithful, the quality of the seed excellent, but the result, the harvest, depends upon the nature of the soil of the human heart where the word is sown. The harvest is the product of faith and patient continuance in the word of the Gospel. The initial act of receiving the word must be followed by a steady, daily obedience to God's revealed will. Prayer fertilises the soil of the heart and makes it receptive to His Word.

**THURSDAY, February 17th.** Luke viii. 16-25.

"My mother and My brethren are these which hear the word of God, and do it" (verse 21).

Power for service is a great blessing, but service as response to the will of God is the supreme matter. The most vital consideration for the Christian is as to whether our daily living and service is that which accords with the will of God. The will of God may be discovered by every human being. The basic condition of knowing His will is a willingness to obey before we know it. To those who disobey, the light of His will fades, until they stumble in the darkness and imagine God does not reveal His will. "One step I see before me, 'Tis all I need to see." Let us take this step now.

**FRIDAY, February, 18th.** Luke viii. 26-39

"Return to thine own house" (verse 39).

The delivered demoniac wanted to accompany Christ on His preaching itinerary; a natural and legitimate desire. But Christ's will for this man for the moment at least cut right across his human desire. He called him to return to his own home and proclaim by his transformed life the great works of God. The greatest evidence of Christianity is a changed life. Our first responsibility of showing forth the power of Divine grace is to our own kith and kin. And perhaps we need more grace to witness faithfully and consistently there than anywhere else.

**SATURDAY, February 19th.** Luke viii. 40-56.

"Somebody hath touched Me" (verse 46).

Touching Christ is making personal contact with Him. In all our need we can come and receive His power and grace. But to be helped we must really touch Him with a living faith. A formal drawing near will not suffice, there must be an outgoing of our whole being to the Risen Lord. The virtue of Christ was transmitted to this needy woman and she was made perfectly whole. Something always happens when we touch the Saviour with a living faith.

# COMING EVENTS

## PRESIDENTIAL ITINERARY

Pastor John Dyke, the President, will visit the following churches:

February 15, Maidstone (A.o.G.). 19-20, Park Gate, Sheffield. 21-22, Sheffield. 23, Barnsley. 24, Rotherham. 25, Mansfield. 26-27, Nottingham. 28, Long Eaton.

**BELFAST.** Now proceeding. Ulster Temple, Ravenhill Road. Campaign conducted by Evangelist Len Chappell. Week-nights 8 (Fri. excepted). Suns. 7.

**COULSDON.** Feb. 19. Elim Church, Chipstead Valley Road. United Pentecostal Rally. K. Munday (A.o.G.), C. J. E. Kingston (Elim), "Revivaltime" Radio Choir, 7 p.m.

**EDINBURGH.** Feb. 15-17. Elim Tabernacle. Dean Street. Missionary Exhibition. 7.30 each evening. Speakers: Pastors G. H. Thomas (Missionary Secretary) and L. Wigglesworth (Congo).

**SALFORD.** Feb. 6-17. Elim Church, Nursery Street, Pendleton. Sun. 6th at 8.15, After-Church Film Rally: "This Gathering Storm." Mon. 7th to 17th, Campaign conducted by Pastor Arnold Brookes. Nightly 7.30 (ex. Fri.). Sun. 6.30.

**SMETHWICK.** Feb. 12-15. Elim Church, Oldbury Road. Pastor's 3rd Anniversary. Guest speaker: Pastor George Newsholme. Sat. 7. Sun. 11 and 6.30. Mon. and Tues. 7.30. Convener: Pastor Frank Shadlock.

**THORNTON HEATH.** Feb. 18. Elim Church, Moffat Road. All night of prayer. 11 p.m.-6 a.m. Special invitation to prayer warriors and those seeking the Baptism in the Spirit.

**WARRINGTON.** Now proceeding. Patten Hall, Winmarleigh Street (opposite Town Hall). Evangelistic Crusade conducted by Pastor John Gardiner. Week-nights at 7.30. Sun. at 10.45, 3, and 6.30. After-Church Rally, Sun. at 8.

**YORK.** Feb. 5 to 20. Elim Church, Swinegate. Special 21st Anniversary Celebration Services. Speakers include: Pastors E. F. Cole; H. A. Court; W. J. Hilliard; J. McAvoyn and O. G. Miles. Convener: Pastor R. B. Chapman. Services: each week-night (ex. Fri.) 7.30. Suns. 11 and 6.30.

## NATIONAL YOUTH SECRETARY'S ITINERARY

The National Youth Secretary, Pastor J. Hywel Davies, will visit the following churches in the month of February:

13, Holland Park. 15, Hayes. 16, Leyton. 17, Finchley.

## MISSIONARY ITINERARY

Pastor A. D. Bull, Elim missionary on furlough from Tanganyika will visit the following churches:

Feb. 12-13, Bradford. 14, Dewsbury. 15, Wrenthorpe. 16, Leeds. 7, Knottingley. 19, Huddersfield. 20, Sowerby Bridge.

## ALL LONDON YOUTH CONFERENCE AND RALLY

Friends' Meeting House (Small Meeting House)

Euston Road, London

Saturday, February 12th—

Afternoon Conference, 3.15 Evening Rally, 6.30.

Unique Items. Special Speaker: Pastor J. Hywel Davies.

## Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Feb. 12th, Midnight to Feb. 19th, Midnight.

Hull City Temple, Stafford, Vazon, Kingstanding, St. Peter Port, Langley Green, Southampton, Selly Oak, Carlisle.

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WE INTRODUCE the students of the **ELIM BIBLE COLLEGE**, Clapham, who sing "My Anchor Holds." They were recorded at the College under the leadership of Pastor D. B. Gray.

**ANNE BODDY**, a teenage Crusader from the Elim Church, High Wycombe, is with us again, singing "Love brought Him down." Ron Cooper plays the accompaniment on the Hammond Organ of the Elim Church, Clapham.

**LETTERS** from listeners are read by Pastor H. Burton-Haynes.

**PASTOR H. W. GREENWAY** speaks on "Hiding behind Hypocrites."

THIS IS LIFE, 20, Clarence Avenue, London, S.W.4

Why not see that the above is displayed on your Church notice-board, and in local window spaces? Get the programme known in this way.

## ANONYMOUS GIFTS

The following anonymous gifts recently to hand are gratefully acknowledged:

**Elim Missionary Society.**—Swansea, £4 10s.; Banstead, £15; Ex-Clapham Crusader, £1; Co. Armagh, £1; Birmingham, £5; Halifax, £1; Orkney (John iii. 16), £5; Manchester (A Brother in Christ), £3; Armagh, £2; Armagh, £5; H.30, per Pastor Hodge, £30.

"This is Life".—Ealing, 10s.; Halifax, £1.

Campaigns.—Halifax, £1.

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

## EASTER IN LONDON

Elim Woodlands is open for visitors during the Easter Holidays. Come and enjoy happy Christian fellowship. Apply to Mrs. J. T. Bradley, 30, Clarence Avenue, Clapham Park, London, S.W.4.

## ELIM BIBLE COLLEGE

Young men, keen and on fire for God, and who desire to enter full-time service for God are invited to apply to the Dean, Elim Bible College, Clarence Avenue, Clapham Park, London, S.W.4.

## 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.

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**Bournemouth.**—Christian Guest House, well recommended; hot and cold all rooms; homely atmosphere, personal supervision; near sea. Early booking necessary. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe. 'Phone 34714. C.177

**Bridlington.**—A holiday at "Shalome" will do you good. Book early for Easter, Whitsuntide, and your annual holiday. Our pensioners' fortnight last year was a happy period. The date this year is May 14th to 28th with special terms. Apply at once to avoid disappointment. Barraclough & Riley, 21, Albion Terrace. 'Phone 5276. C.129

**Cornwall, Newquay.**—"Fairhaven" offers first-class catering; highly recommended; overlooking golden sands and surf; 3 minutes Elim Church; hearty fellowship; most reasonable terms. Brochure, or 'phone 2979. Fairhaven Continental Tours, 15 days, London to Switzerland by luxury coach; excellent hotels, Christian leaders; no Sunday travel, accommodation being limited, book now. Brochure: William Scroggie, 2, Bothwicks Road. C.161

**Derbyshire.**—Eventide Home. Comfort and fellowship are assured to residents at the Pentecostal Eventide Home. Enquiries with stamp to The Secretary, The Brooklands, Bakewell. C.170

**Eastbourne.**—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. A limited number of winter residents can

be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone 633.

**Exmouth.**—"Croylands" Christian Holiday Centre, Isca Road, Exmouth. Highly recommended; few minutes sands, tennis, putting; excellent food; spacious ground; h. & c., and I. S. mattresses in all bedrooms; open all year; not expensive. Bookings must be made early; excursions and recreations arranged; spiritual ministry and fellowship provided. C.165

**Hove, 50, Rutland Gardens.** Ideal holiday accommodation, nice locality; full board or bed and breakfast; h. & c. basins, gas fires in bedrooms; near sea and shops; moderate. Mrs. Gubbins. 'Phone 38910. C.186

**Ifracombe, 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.116

**Jersey.**—Come and spend a happy holiday in a Christian home; modern house, central, near sea; bed and breakfast, all meals on Sundays if required. Mrs. Le Gresley, "Beulah," 3 The Cloisters, Mont Millais. C.176

**Newquay.**—For an ideal holiday stay at "Doral," 23 Ualiala Road; for bed-breakfast, or bed-breakfast and evening meal; one minute sea front and gardens; near Elim Church and shops; Christian fellowship, and all home comforts. Write now for details: Mrs. A. Knight. C.163

**Southsea.**—Full board; morning and evening meals; bed and breakfast. Near sea, all Pentecostal and other churches; Christian Fellowship. Mrs. Harfield, "Hebron," 114 St. Andrews Rd., Southsea. Telephone: Portsmouth 70634. C.166

**Torquay.**—Cosy accommodation available; modern detached house in charming sunny position, affording every comfort; intersprung beds; ample hot water; good cooking. Mrs. Hughes, 37, Shiphay Avenue; 'Phone: 63687. C.181

**Weston-Super-Mare.**—Well recommended, quiet, comfortable house; Christian fellowship; h. & c. and "Slumberland"; adjacent sea, buses; on level ground; farm produce; excellent cooking. Hilton, 17, Uphill Road. 'Phone: 601. C.178

(Continued on page 80)

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