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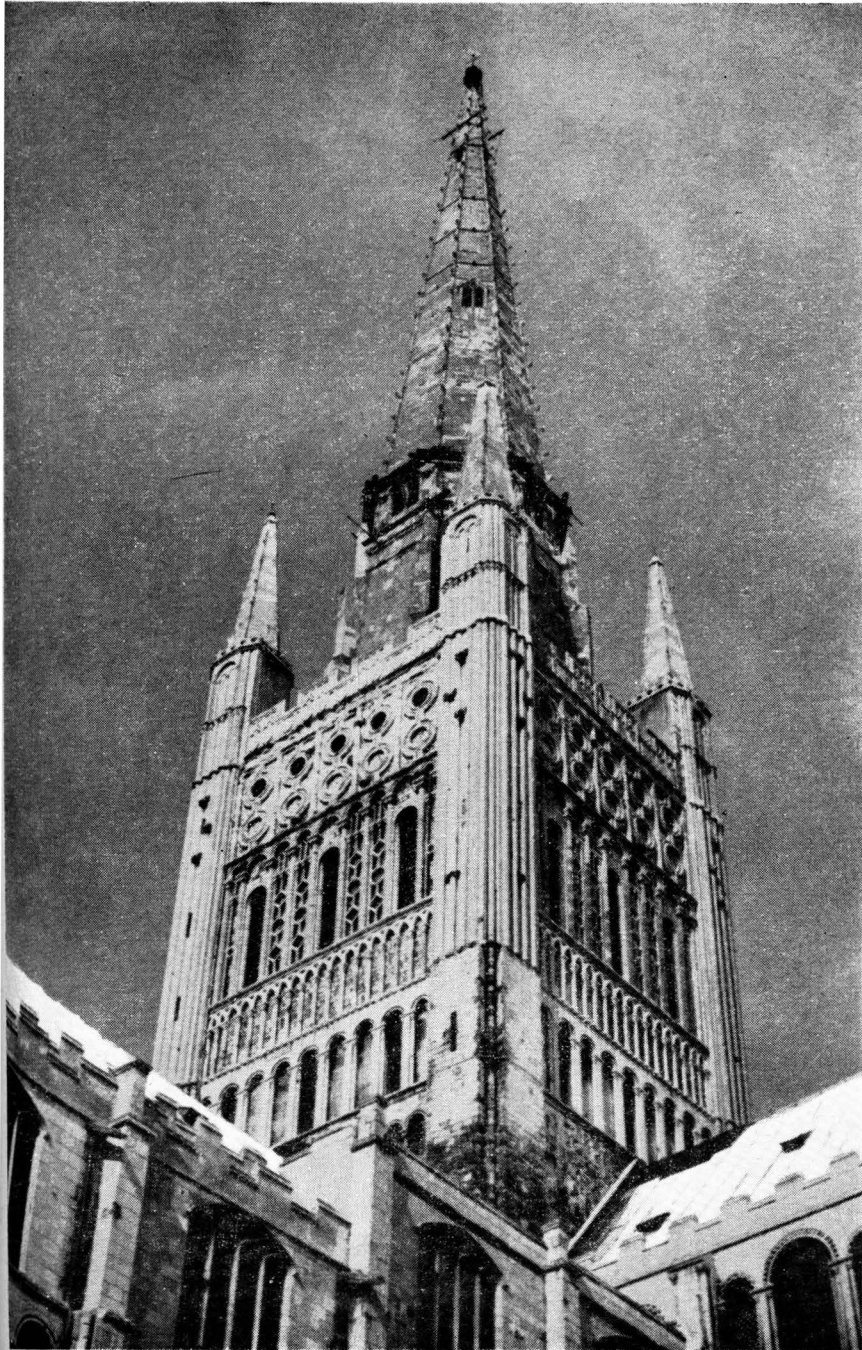
# Elim Evangel

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

VOL. XXXVI. No. 11.

THREEPENCE

MARCH 12TH, 1955.



*The silent witness  
of the church  
with its  
towering spire,  
pointing  
to higher things  
than  
those of earth*

*This picture of  
NORWICH  
CATHEDRAL  
was taken by  
Mr. C. Bean,  
of the  
Elim Church in York*

# The Miracle Church Building

The Wood Green Church is at last established in a building of its own, after over twenty years moving about from one hired hall to another. To God be all the praise and all the glory!

The last rented hall closed to them on September 30th, 1954, with no other place to rent; not even a piece of land on which to put a tent. This may seem strange to some, but those who know



Outside the building before the opening. Inset: Pastor E. C. W. Boulton.

Wood Green are well aware of the truth of such a statement.

They were now face to face with naked facts, but at Wood Green there are a company of God's people who were brought to the place where they could say: "I believe God," and they did.

At first they had in mind to buy a large house and convert this into a church. There was one available for £2,000, their bank balance was £100, so a day of Prayer and Fasting was arranged for each Tuesday, also a special Gift day was planned—when it pleased the Lord to send them £68. Some one then suggested an all-night of prayer, and in a member's house. This took place when eleven spent the night in prayer asking God to meet the need, and HE did. Whilst they thought of buying a house, God provided a chapel seating about 300, with pews, pipe organ, and minor hall attached.

But you may ask: "Why do you say it is a Miracle Church?" Well, it was Friday when they first heard that Russell Road Chapel was for sale. A chemist had already bought the building for a drug warehouse and was only waiting for permission from the authorities to change its use. This decision was to be made known the following Tuesday, which left only four days to act! Four days to pray! So a letter of protest was sent from the deacons of our local church. Another letter too was sent to the District Council of Churches asking them to protest with us, and Tuesday was set as a day of prayer and fasting. The victory from the Lord came; the chemist was turned down, and then the wheels set in motion to buy the building. Now, by means of gifts and loans they have managed to purchase the chapel. Many dear friends are still sending in gifts to help.



Inside the newly-opened church.

So the ELIM CHURCH, Russell Road, Palmers Green, N.13, was opened in December, 1954, by Pastor E. C. W. Boulton. Pastor Norman Hemingway who had been in charge of the Wood Green Church since July, 1953, convened a short service outside, with the many friends from other churches. After a short message Pastor Boulton opened yet another Elim Church in the name of the Lord. In the afternoon service inside he spoke of the Temple built by So'omon. There was a chorus of "amens" when he said "May the same glory fill this church which filled the Temple." Pastor Charles Brookes also came to help and inspired all by word and song, together with his musical instruments.

Tea was served to over 100 friends before the evening service, which proved a real rich time of blessing when again these two brethren ministered the word. Pastor J. J. Way (District Supt.), with other ministers, came and contributed to a day which will never be forgotten.

## St. Peter Port

During the past year we have experienced much of God's blessing amongst the Crusaders, and we do praise God for all He has done.

The Crusader Week was held in November, when the Crusaders themselves took full responsibility for arranging and conducting the services. The theme taken was based on the letters of the Elim Youth Movement badge "E.Y.M." The first night the letter "E" was presented, standing for "Evangelistic", a timely message for



Elim Crusaders at St. Peter Port.

today when we all need to be aggressive evangelists. The Crusaders displayed in word and song the ways in which we can be evangelistic, in personal testimony, tract distribution, post advertising, open air witness, and so on. The second evening brought letter "Y"—standing for young. This programme was taken by the younger Crusaders, who brought Bible pictures of David, Samuel and Joash, who were only young when they were called into the service of God. Young days are essentially the best to offer in service to the Lord Jesus Christ. The third evening showed the letter "M", emphasising that Crusaders should be "Messengers" proclaiming the power of Christ to liberate from the chains of sin.

The final service was a United Rally of the three Elim Churches of Guernsey. Items in song were rendered by the Vazon and Delancey Crusaders, and the guest speaker was Rev. A. E. Geary Stevens, Vicar of Holy Trinity Church. A model of the Elim Youth Badge, which had been made and electrically lit by the young people, had been erected and the theme was centred around the symbol, namely, the Torch of Witness. Six torches of witness were lit: the torch of God's Word, of Gospel Song, of Prayer, of United Witness, and Public Witness, each accompanied by an item. The final torch was the message brought by Rev. Stevens. His was an inspiring message; may he have the joy of seeing many souls won for Christ. Praise God for His blessing upon the efforts of the Crusaders who are endeavouring to be an inspiration to all.

—Miss M. Keyho.

Do not wait for others, pray yourself for what you see is needed.

## Youth Rally

As a newcomer to the Birmingham Presbytery it was refreshing to attend the first youth rally of 1955, and the fact of so many young people present augured well for the future of the Elim work in this go-ahead Presbytery. One felt sure that the young people from the smaller assemblies were encouraged to have fellowship with many young folk in the Presbytery.

Pastor Shadlock humorously welcomed the President, Pastor J. Dyke, back to his own pastorate! Although looking a shade tired after his recent tour of the churches, his spirit was exultant and he told of 300 individuals receiving a Pentecostal experience with signs following during his term of office. Five young people received at this Youth Rally and one decision for Christ was made.

The President made a strong appeal to young men to enter the Elim Bible College if God had called them into full-time service, and added—preferably unattached!

The various contributors announced themselves, and included several singing items, and a most interesting dialogue showing how to witness for Christ: "How I got my husband" was the intriguing title of one young lady's testimony. The President soberly nodded his approval, as she told the girls how to settle their matrimonial problems.

The closing message was given by Pastor W. J. Maybin, District Youth Commissioner for Wales. With real conviction of soul, he reminded the rally of the centrality of Christ in the Christian experience.

Returning home, one felt the glow and glory of His presence, and the memories of a wonderful youth rally flooded one's soul.

More than ever I felt proud of the Movement I serve, the youth of Elim, and the work we all love so well.

—Pastor Ken Smith.

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### ELIM PRAISE AND PRAYER FELLOWSHIP

Have you joined the Elim Praise and Prayer Fellowship? If not, then write without delay to Pastor E. C. W. Boulton, c/o Elim Praise and Prayer Fellowship, 20, Clarence Ave., Clapham, London, S.W.4.

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### BOOK REVIEW

"THE PATH OF LIFE." By Ernest Barker. (Victory Press. Price 2/6, by post 2/3).

With all the multitude of books written on the various topics of interest to believers, few have been written so pointedly to those who are beginners on the Christian way of life. In this book the writer seeks, and certainly succeeds in his attempt, to give sound, sane and scriptural advice to those who have newly found Christ as their own personal Saviour. Beginning with conversion and the all-important subject of Assurance of salvation, he traces the pathway from the starting point to the end of the journey in the Coming of the Lord Jesus Christ for His own.

Chapters on Prayer, Bible Study, Service, and Fellowship are particularly helpful and should bring strength and confidence to many a fearful saint. It is an excellent book and will meet a long felt need in the literature of the Kingdom. Christians of mature experience will find it very helpful in guiding and advising those young in the Faith.

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Of Hochman it was said, "He remained perfectly silent till he thought there was something to be gained by speech."

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## COME TO LONDON ON EASTER MONDAY! THREE GREAT REVIVAL MEETINGS

### 11 a.m. Trafalgar Square. Open Air Rally.

Speakers include Pastors J. Hywel Davies and F. A. Hodge. Convener: Pastor H. W. Greenway. Outstanding testimony by Pauline Morgan. Soloists: Dawn Gidney of Bolton, and Ann Boddy from High Wycombe (who has sung on "This is Life"). Community Singing. Youth choirs.

### 3 p.m. Royal Albert Hall. Divine Healing Service.

Convener: Pastor D. B. Gray. Speakers: The President, Pastor J. Dyke, and Elim Missionaries.

### 7 p.m. Royal Albert Hall. Great Evangelistic Service.

Convener: Pastor G. Stormont. Speakers: Pastor R. D. Bradley of Greenock, and "This is Life" radio broadcast speaker: Pastor H. W. Greenway, who speaks on "Will Civilisation Crash?"

#### Musical Features.

500-voice Youth Choir, plus the London Crusader Choir, directed by Pastor D. B. Gray.

#### Refreshments on the premises between the meetings.

**Cheap Railway Tickets.** Parties of eight or more travelling together, and returning the same day, may obtain return tickets at one and a half times the single fare, provided application is made before the day of travel. Excursion tickets may be obtained at cheaper rates from many stations; enquiries should be made locally.

**Coach Travel.** Bookings of Special Coaches should be made immediately. Please arrange for them to arrive in time for the Trafalgar Square meeting.

**Reserved Seats.** Tickets for Reserved Seats in Boxes and Stalls may be obtained at 2/6 per meeting, from Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4. Enclose stamped addressed envelope with remittance.

**ALL ARE WELCOME**

**COME EARLY!**



# THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Executive Council: Pastors J. Dyke (President), P. S. Brewster, J. T. Bradley, S. Gorman, H. W. Greenway, W. C. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

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## EDITORIAL

### Man is God's Masterpiece

No one who reads the Bible will dispute this fact, that God's supreme masterpiece in creation is man. Let not the ladies rise in anger at the word, for when we refer to man we mean, of course, his counterpart, woman as well, for both are included in the Bible term "man."

All the theme of creation centres around this strange and wonderful product—man. In spite of all the evolutionist theories, rising like the atomic cloud to destroy, man still stands supreme, not as a product of evolutionary processes, nor as a result of automatic chemical combinations, but as the direct creative act of God. If a scientist is known by his scientific research; and artist by the creations on his canvas; and an engineer by the mechanical products of his hands plus his brains; then God, the Immortal, Invisible, is seen and known by the products of His creative power—and notably by man.

All the fulness of the undiscovered majesty of Creation was expended to provide a habitation for man. All the varied biological specimens made to inhabit this terrestrial domain were created for the pleasure and profit of this strangest of all creatures—man.

All the revelation of the majesty of God's love; all His hitherto unknown grace and mercy, revealed in His scheme of redemption were disclosed for the benefit of man. All the potentialities of the Redemption of this lost race of strangest creatures were vested in One who stepped down from sublimity and sovereignty to serfdom and suffering, made to resemble one of these God's masterpieces—man.

When God chooses to spring upon a world, disgruntled and saddened because of sin, a still further disclosure of His deep concern He chooses man to be His vehicle to make it known. He chooses to centre all His plans and purposes in man. To fit them for such an honoured place—in spite of man's ingratitude to God—He makes them re-born men—re-born in the image of early innocence and intimacy with the Deity Himself. Every display of His power is by man. Well might the prophet exclaim in his wonder: "What is man that Thou art mindful of him."

Today, in the closing days of the race, when God yearns to disclose still further His mercy and love to a fallen race, He looks for men to accomplish that purpose. God looks not for mechanical contrivances, or scientific projects, or even the highest form of human organization—He looks for men.

When He desired to preserve alive a remnant of a doomed world, He found Noah. When a new race was required He found Abraham. When He desired to deliver Israel from Egypt He found Moses.

History down through the ages is a record of men whom God used. God seeks not for new methods, but new men. Today, when revival is so much in the minds of Christians, it will not be through church organization we shall see it come, but through men, God-appointed and God anointed men, for man is still God's handiwork. If man can only be surrendered wholly to God there is no limit to His potential. Man, with God, can be the dominating factor in any situation, and because man is God's masterpiece He still waits to display His power in men who are surrendered to Him.

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### ∴ BOOK REVIEWS ∴

**FROM ETERNITY TO ETERNITY.** By Erich Sauer. (The Paternoster Press. Price 10/6, postage extra. May be obtained from the Victory Press).

This third volume by Erich Sauer follows his two previous books "The Dawn of World Redemption" and "Triumphs of the Crucified" which have already found a ready reception by students of the Word of God everywhere. In this present volume the writer presents the various themes of the Bible, tracing them through the different streams of revelation, outlining God's supreme purpose in them all, and finally shows how all these streams of revelation merge in the universal plan in Jesus Christ. The Author harmonises the whole structure of Scripture in the Person of Jesus Christ and His coming Kingdom. In the latter part of the book he deals with the various objections to the establishment of the Kingdom of Christ on the earth in a most masterly manner. Sincere students of the Scriptures will find this book a valuable contribution to their library.

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### UNSEARCHABLE RICHES

All that Christ is and all that He has  
He gives in free endowment to His own  
His wisdom is their own, to guide and teach;  
His power is theirs, procuring sure defence;  
His grace is theirs to beautify their souls;  
His righteousness is theirs, a lasting robe;  
His life is theirs that they may live alway;  
His death is theirs that they may never die;  
His heaven is theirs as their eternal home;  
His angels are their ministering guards.  
And thus they are a generation choice,  
A royal priesthood and a people marked  
To be His very own. As Moses sang—  
"O Israel, thou art happy; who is like  
To thee, a people who Jehovah saves!"

# DELAYS ARE NOT DENIALS

By Esther Kerr Rusthoi

God always answers prayer—in His way, in His time, He does answer.

"It came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Ex. ii. 23-25).

Life is not all mountain peaks of glory and blessing. Some of God's choicest saints have been permitted to pass through deep waters of trial and fiery furnaces of tribulation. Here in Exodus we see God's chosen people sighing and crying and groaning because of the bondage, oppression and cruelty to which they were subjected. But God heard them, and He remembered His covenant!

God is still hearing the cries of His children, and He is still remembering His covenant—His promises are forever settled in heaven. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psa. xxxiv. 17).

Although God heard their cries and groans, and remembered His covenant, deliverance did not come to Israel immediately. God set the process of deliverance in operation. The machinery of heaven was moving in the direction of complete deliverance!

God called Moses to be the channel through whom He would work, to answer the prayers of a heartbroken race. "I have surely seen the affliction of my people . . . and have heard their cry . . . I know their sorrows, and I am come down to deliver them . . . and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey" (Exod. iii. 7, 8). What wonderful assurance!

Moses yielded to the call of God, and at length he gathered together all the elders of the children of Israel. And Aaron spoke the words which the Lord had spoken to Moses. "And the people **believed**: when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and **worshipped**" (Ex. iv. 31). They followed the formula which even today must be followed in receiving answers from heaven! They **believed** and **worshipped**! But deliverance was still delayed!

"Thus saith the Lord God of Israel, Let my people go." With boldness and confidence Moses and Aaron delivered this ultimatum to Pharaoh. No doubt they expected immediate co-operation. But the reaction of Pharaoh was just the opposite. Additional burdens and hardships were placed upon Israel. **And yet, God was working!** He had the whole situation under His control!

Then Israel turned against Moses. They were bitter, rebellious, resentful people who saw only utter defeat and tragedy. "May the Eternal look on what you have done," they said indignantly to Moses and Aaron, "and punish

you! You have brought us into bad odour with Pharaoh and his officers, putting a weapon in their hands to kill us!" (Ex. v. 21, Moffatt). Their faith and victory had disappeared; but God continued to work! "His ways (are) past finding out" (Rom. xi. 33).

"And Moses . . . said, Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast thou delivered Thy people at all" (Ex. v. 22-23). No longer was Moses filled with belief, boldness and confidence; instead, he **cried** in despair and despondency, "Why? Why? Why?" But God continued to move toward the promised deliverance! He is sovereign!

How true to life! Often today, after prayer, our hearts are filled with expectancy and faith; we feel that deliverance and victory **MUST** be just around the corner! But many times the answer is delayed: the situation seems to grow worse instead of better. Our Father would teach us lessons of patience and implicit trust which is not based upon circumstances or feelings but upon His written Word! **God's delays are not denials!** "Ye greatly rejoice . . . that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I. Peter i. 6-7).

When Moses finished crying his woes to God, enumerating his troubles, and describing how black everything seemed, God spoke! "I am the Lord . . ." He said. "I have also heard the groaning of the children of Israel . . . I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you. . . . I will take you to Me for a people, and I will be to you a God . . . I will bring you unto the land . . . I will give it you for an heritage." Seven powerful "I wills"! When God promises "I will," **HE WILL!** Every one of these promises was completely fulfilled!

He **did** bring them out from under their burdens. He **did** rid them of their bondage. He **did** redeem them and **take** them to Himself for a people. He **was** their God. He **did** bring them to the promised land and **give** it to them for a heritage!

God always keeps His Word. It was some time before the full answer came, **but it came!** We can stake our lives upon the promises of God. He will see us through! He will deliver! He will be to each of us the Mighty One!

As we cry and sigh, groan and pray, at times it may seem that there is no response from heaven. But as surely as God lives, every tear is noticed and every sigh is heard. **God is faithful. God is working!** In His time, in His way, He will answer! His **delays** are not **denials**, He will perform that which He has promised! He will keep His eternal covenant!

**W**HETHER we like it or not, Pentecostal people are generally regarded by Christians of other bodies as a noisy crowd. But if there are people outside of our fellowship who think of us in this way, then there are many within it who think we are not nearly as noisy as we ought to be.

Within the Pentecostal Movement as a whole, and I am of course referring to other groups besides the Elim group, there are, broadly speaking, two sections: those who are unusually demonstrative, very vocal, inclined to measure the amount of blessing by the degree of noise, and who revel in extreme informality; then there is the other section composed of those who are of a quieter, more placid disposition, to whom a great deal of noise is a distraction and who very often tend to regard it as superficial and unedifying.

One of the most disconcerting aspects of present-day tendencies is the many attempts in so many spheres to produce uniformity in thought, in design, in politics, and in a host of other spheres. We certainly don't want it in the Church. And yet by our attitude we sometimes make it appear that we do.

Now in the majority of Christian communities freedom of expression is much more limited than it is with us, and therefore the problem does not arise in so acute a form. But this freedom is one of our prized distinctive features. We encourage, within the bounds of decency and order, freedom of expression in our worship of God. If you wish to respond vocally, to shout "Amen" or "Hallelujah" you can do it, and in doing it you are not regarded as an odd and rather indecent specimen of a Christian. Those who have become used to this kind of thing feel cramped and

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# TO SHOUT OR NOT

By Pastor WALTER H. URCH (Elim Church)

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Sometimes there is a clash between these opposing parties; the one declaring the other to be "dead", whilst the "dead" section regards the former group as "a lot of fanatics." Usually they are both wrong. One of the most difficult tasks of the Pentecostal ministry is to harmonize these two groups and to keep them working in happy union. This is not a difficulty encountered by one pastor in one church, it is prevalent throughout the entire Movement. That being the case, it will be good to look the difficulty squarely in the face. Let us not only do that, let us also probe beneath the surface and endeavour to appreciate the underlying causes. We shall probably understand each other better if we do that, and if we understand each other better, we shall cease to fling about uncharitable epithets concerning each other.

In the first place, we ought to understand that God has made us differently the one from the other. There are racial differences such as one sees between the warm-blooded, emotionally disposed negro or Latin type, and the more phlegmatic Englishman or Scotsman. There is, even in our own Island a marked contrast between the Celtic type and the Norse type, the one being temperamentally much more emotional and spontaneous than the other. These differences appear, in a lesser or greater degree, in all our Assemblies where the mixture of types is sure to be present. Because we are temperamentally different, our reactions and expressions are different.

We may be very thankful that this is so. What a drab world if we were all made alike! God must dislike uniformity intensely, for there is so little of it in His creation.

in bondage in an environment where it is not permitted. To us this freedom is a thing of value; and something, moreover, which characterized the primitive Churches of New Testament times.

Nevertheless, it must be obvious to all of us that such conditions carry with them their own particular dangers. The greatest of these I have indicated—the failure on the part of the more demonstrative among us to appreciate that those who are not so are equally sincere, love the Lord Jesus just as much, and are quite as firmly convinced of Pentecostal truths as they are.

On the other hand, the quiet ones must not frown upon the more exuberant expressions of the others. It is their mode of giving thanks, and if it is sincere then it is acceptable to God and we must not suppress it.

Arising from this, there is one other thing which ought to be said and that is: We should not expect the other brother or sister to express himself or herself after the identical way that we do. This would be alien to their natures and how could it then be acceptable to God? The truth is that it would be sheer hypocrisy.

All this is leading to the heart of our subject: "To shout or not to shout?"

The Bible gives guidance on all matters pertaining to Christian faith and order, and even on this somewhat unusual subject we can find certain guiding principles. Looking at the Bible generally, I find that there is far more shouting mentioned in the Old Testament than in the New. In the New Testament the word "shout" is only used on two occasions and in neither case was it by saints. One

was by the people who acclaimed Herod a god (Acts xii. 22) and the other by our Lord in the prophetic description of His return (I. Thess. iv. 16).

There are two contrasting occasions when noise is mentioned in the Gospels. The first when Jesus went to the home of Jairus to raise his little daughter from the dead. There He found a group of professional mourners "making a noise." Its purely conventional character made it an offence to Him, and He had them "put forth." It is a significant incident, the point of which we must not lose.

When our Lord rode into Jerusalem as a King, and when, later, He entered the temple, there was a great deal of noise (Matt. xxi.). But on this occasion He did not suppress it; on the contrary, He encouraged it, and rebuked the outraged priests who wished to have it suppressed. Here the noise was spontaneous, here it was the

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# O SHOUT

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genuine expression of grateful and joyous hearts, and with it our Lord was well pleased. We must not lose the point of this incident either. The only other occasions when noise is mentioned is when Peter tells of the destruction of the world by fire (II. Pet. iii. 10), and when John witnessed the opening of the firsts seal (Rev. vi. 1).

If we examine the instances in the Acts which tell of believers being filled with the Holy Ghost, we find a conspicuous absence of the mention of noise. On the day of Pentecost the "sound" was of a rushing mighty wind which came from heaven. In no other instance do we read of noise at all. Nevertheless, there must have been noise. You just can't have 120 people speaking with tongues in silence. That noise was sponsored by the Spirit of God and no true man of God would have been offended by it. Similarly, in the house of Cornelius, with all those people speaking in tongues, there must have been noise.

There are two very important conclusions we may draw from this :

(a) **The noise associated with the baptism of the Holy Spirit was the result of something, and not made in order to obtain something.**

The noise was not the way to blessing, but the outcome of it. To grasp this principle is to be saved from something which must be highly reprehensible in the sight of God—what I will call **mechanical noise**.

Some people have fallen into the error of supposing that the making of a noise is a necessary part of the proceedings. They believe you must do it to obtain the baptism of the Spirit. This is an infantile view. I find no precedent

for it in the Word of God whatsoever and reject it utterly.

The second conclusion is that :

(b) **Noise is only incidental.** That is, if there be noise, in the sense of a loud noise, at all. If it was a really important factor, then surely the Word of God would have made it plain to us. I point this out because we are all inclined to accept ideas which are suggested from the pulpit rather too readily, without going to the trouble to consider if there really is a basis for them in the Word of God. Where noise is sponsored by the Spirit, where it is the natural expression of praise and worship, there it is good and edifying, but it is never the main aspect of the occasion. In this connection too, may I say something about what Spurgeon called "the holy voice" that some folk put on. I know that parsons usually get the name for having one voice for the pulpit and another for the parlour, but the same folly exists in the pew. There is surely nothing meritorious or becoming, when praising God, to do it after the fashion of a banshee's wail, or in a voice which is all of a tremble, or in an octave far removed from that in which we normally speak. It is never glorifying to God to be ridiculous, and where is it more unbecoming than in worship? If some of us had a tape-recording of what we offer to God in worship, we should be prostrate with shame and remorse. "Let all things be done decently and in order." Let us aim at being natural in the presence of God. He would prefer it so.

The next point I want to make is that :

**Whether the noise is proper or not depends upon the occasion when it is made.**

There are three noisy episodes in the Old Testament to which I want to draw your attention. The first is in Ezra iii. 11 :

"And they sang together by course in praising and giving thanks unto the Lord ; because He is good, for His mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

These people had been in captivity for seventy years. Now they are free—God had done great things for them. They knew that it was God who had done it. Could they be cold or frigid in such circumstances? A strange inhuman people if they had been. No, it was natural this great shout of theirs, it was a spontaneous outburst from grateful hearts. There was nothing mechanical, nothing worked up by the leaders. They thought on the goodness of God, they had witnessed His mighty acts, they saw before them the foundations of the Temple which they knew would rise in great glory to be a witness for God and a house of prayer, and they shouted with all the might of their lungs. With that offering God was well pleased.

He is with all such offerings. When we contemplate the goodness of God, we must, in some way, give expression to our feelings. Will any deny us the right to shout just as literally as they did? If they do, then we will not heed them.



"When the Lord turned again the captivity of Zion . . . then was our mouth filled with laughter, and our tongue with singing."

God has said concerning Zion,

"I will also clothe her priests with salvation : and her saints shall shout aloud for joy."

The second Scripture is in II. Chron. xx. 19 :

"And the Levites and the children of the Kohathithes . . . stood up to praise the Lord God of Israel with a loud voice on high."

The story behind this (which is well worth your while to read) is of a king and nation facing disaster. In their extremity they turn to God. In response the Spirit of God came upon Jahaziel, and he gave them God's promise of victory. They "fell before the Lord, worshipping the Lord . . . and . . . stood up to praise the Lord God of Israel with a loud voice."

Here was answered prayer. Here was the promise of victory. Can you wonder at the people shouting? Similarly so among us. Let us not hesitate to shout our praise to God in gratitude for answered prayer and promised victory.

The third Scripture is in Ezekiel xxxvii. 7 :

"So I prophesied as I was commanded : and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone."

This is one of the most thrilling prophecies of the Bible, and though it primarily relates to Israel, it has an evangelical application. When God manifests His power in raising those who are spiritually dead, there is a noise. The bones coming together in new-found life do make a bit of a noise. It is the noise of the movement of the Spirit of God, it is the noise of LIFE. No, you can't have dry bones coming together without a bit of noise. And shall we grudge the members of the army, who are thus raised, the making of a bit of noise. God forbid !

But let us look at the other aspect of this subject. Solomon says, in Ecclesiastes iii. 7, that "there is a time to keep silence and a time to speak." Similarly, there is a time to shout and a time when shouting is sacrilege.

Preceding the lovely prayer of Habakkuk, these words are recorded : "The Lord is in His holy temple : let all the earth keep silence before Him" (Hab. ii. 20).

Zechariah says, "Be silent, O all flesh, before the Lord : for He is raised up out of His holy habitation."

There is a time for silent worship in God's presence, there is a time for subdued praise. When the Queen was crowned the streets were lined with people who cheered her to the echo, who shouted at the top of their voices. The occasion made their conduct fitting. I don't imagine, however, that the Prime Minister ever shouts at her, not even in a jubilant fashion, when he has a private audience. The closer he approaches the Throne, so the more reverential and subdued is his conduct. This should be so with us. There are "coronation occasions" in our spiritual experience. There is also the "private audience."

In Psalm lxxxix. we are reminded :

"God is greatly to be feared in the assembly of the

saints, and to be had in REVERENCE of all them that are about Him" (v. 7).

"When John became conscious of the immediate presence of the Lord, he says, "I fell at His feet as dead." Later on in the same book of the Revelation he shows us that the worship of heaven is characterized by the same reverential awe :

"And the four and twenty elders fell down and worshipped Him that liveth for ever and ever" (Rev. v. 14).

I can imagine Peter, when he was sinking beneath the waves crying with a loud voice, "Lord save me." I cannot imagine him shouting in reply to our Lord's question, "Lovest thou Me, more than these?" "Lord, Thou knowest that I love Thee." I cannot imagine our Lord Himself shouting the prayer recorded in John xvii. The occasion and the theme governed the attitude.

In conclusion, let us gather together all the main points we have made. We may be more appreciative, more charitable, and more sensible of the fitness of our attitude before the Lord if we do :—

(i) This question is one in which temperament plays a large part, and we cannot be false to our own natural make-up without being hypocritical.

(ii) The noise associated with the baptism of the Holy Ghost was the result of something, and not in order to obtain something. It was not the prescribed way to blessing, but the outcome of it.

(iii.) Mechanical noise is unworthy in our worship of God.

(iv.) Noise is incidental and not vital or indispensable.

(v) "To shout or not to shout" depends upon the occasion and we must therefore have a sense of the fitness of things.

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#### CLASSIFIED ADVERTISEMENTS—Continued.

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

#### SITUATIONS VACANT

**CHRISTIAN** young man wanted as packer in our publishing department and willing to learn stock keeping (preferably having completed his National Service). Apply in writing to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4.

**Young Lady** required for Accounts Department at Elim Headquarters. Apply to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

**A Christian Guest House** in delightful surroundings on the South Coast has openings for a Cook and a helper. Husband and wife, or two Christian friends, would find this a golden opportunity. Ideal conditions. Write to the Editor, 20, Clarence Avenue, London, S.W.4, for further particulars.

**Vacancy** occurs in Mail Order Department of Evangelical Publishers (London), for young man keen to sell Christian literature and accessories; must be capable of dealing with correspondence and accounts; opportunity to take charge if suitable. Write Box 3, "Elim Evangel" Office. C.198

#### BIRTH

**Clark.**—On February 27th, to Mr. and Mrs. A. Clark (née Varney), of Elim Church, Westcliff, God's gracious gift of a son; a brother for Ruth. C.197

#### WITH CHRIST

**Fairburn.**—On February 19th, Ernest Alfred Fairburn, aged 69; interred at Sheerness. Funeral conducted by Pastor W. N. Brambleby. "He died in faith."

We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

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

## See You Easter Monday!



Leigh-on-Sea Crusaders found time for a gay interlude in the sunshine at Hyde Park between the meetings at the Royal Albert Hall last Easter Monday. We invite all our young people to make this Easter Monday a great day, and a sparkling and effective witness for the Lord Jesus Christ in our proud capital.

What constitutes a good meeting? The blessing of God; the faith of the people (in the words of the chorus as sung in many places: "We are waiting, and **expecting** . . ."); and unity of purpose. You must come expecting blessing, and determined that nothing and no one will deter you from obtaining God's best. I am tired of the Weary Willies whose only game is grouse! The inimitable Sam Hannah of East Ham who is an electrician by trade, told me the last time I saw him, that the positive point on electrical equipment never carries dust, but there's always plenty on the negative point. So, the positive point of view is a good point. Here is something positive.

Trafalgar Square on Easter Monday offers an excellent opportunity for a united witness by the young people of Elim. Cover the plinth with smiling faces (it will be a greater testimony if the smiles shine through the rain—although fret not thyself, we are certain to have sunny weather after such a winter!) and fill the Square with joyful voices. I know a fine Christian who was converted through the attractive piano playing of a consecrated Crusader, but I also know another person who was converted through a duet of two flat voices who would have won a champion

prize in discords, but they came from lives on the altar of God. There are too many folk scratching around in their hen-yards with magnifying glasses tucked under their arms, looking for troubles to cluck about; we need, for these last days, young people who will show their united purpose of glorifying God in a testimony which our Easter Monday meetings afford.

I shall never forget walking into the Harringay Arena and facing the 1,000 plus Crusade Choir in five lines of black and white. Singing is an integral part of our Easter Monday meetings and hundreds of young people filling the choir seats will help to inspire everyone who joins us, and especially those present for the first time. Pastor Douglas B. Gray, our Music Director, has chosen the following pieces:—No. 1 Amazing Grace; No. 2 When He shall come; No. 3 Creation; No. 10 My Anchor holds; No. 11 Lord, keep me true; No. 14 Lead me gently home, Father; No. 15 Only a touch of Thy hand; No. 16 Farther along. In addition to the above pieces we are issuing an extra piece, entitled "He rose triumphantly," on a special leaflet. Have you bought your copy of the "Evangelical Songster No. 5"? You will need this for Easter Monday's singing. **And here's news for you!** Special facilities are being made for tea to be provided speedily for choir members. A tea buffet near the choir stalls is being reserved for all those who join the Massed Choirs, so that there will be no difficulty in obtaining refreshments between the meetings and returning early for the 6.30 p.m. Musical Programme.

All Elim Crusaders, other than those who are bringing unconverted friends, should not fail to be in the Massed Choirs and those who refuse are failing in their duty. **This is a service for our Master**, and we must not be found wanting. Improved amplification for the platform is now in use at the Royal Albert Hall, and everything possible for your convenience and comfort is being arranged, although the seating must be suffered, and preferably with a smile!

Applications for tickets should be sent by Crusader Secretaries to Pastor Gray as early as possible.

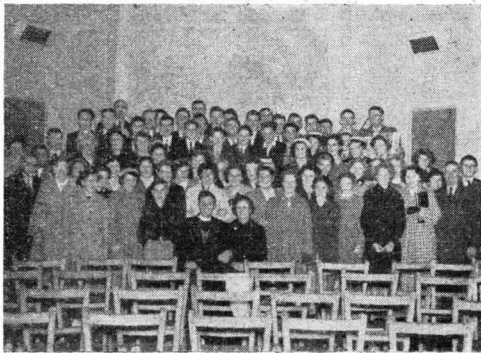
### SUMMER IS STILL COMING—nearer every day!

Applications for both Scarborough and Eastbourne House Parties are being received each week. Descriptive leaflets are now available on application to this Headquarters. For details of the Bangor Crusader House Party

you should write to: Pastor Charles Yates, 41, Ballysillan Road, Belfast, N. Ireland.

Dates: **Eastbourne**—11th to 18th June.  
**Scarborough**—11th to 25th June.  
**Bangor, N.I.**—9th to 16th July.

And Elim Camps!



Camp Reunion in Barking.



## 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, March 13th.** Luke xv. 11-32.

"Father, make me" (v. 19).

The persistent cry of the prodigal before he left home was "Father give me, give me, give me." His chief pursuit, the sole purpose of sonship, is merely "the portion of goods," and the Father is treated mainly as one from whom "to get things." The prayer life of so many can be summed up in these two words: "Give me"—material things engage their thoughts most of the time. But if we merely seek for "things" our quest will result in our souls going into the "far country" away from God. Later, the prodigal's cry was "Father . . . make me." He no longer desired "things"; his heart was crying out for fellowship, for conformity to his father's will, for inward satisfaction. "Father . . . make me," make me like Thyself, will cost much, but in the process of making we shall receive all that is essential for our spiritual development.

**MONDAY, March 14th.** Luke xvi. 1-18.

"Ye cannot serve God and mammon" (v. 13).

Money in itself is not evil. It is the love of money which is the root of all evil. In this parable our Lord tells us how to use money. He counsels His followers not to make friends of mammon, but to make friends by means of it. If we regard ourselves as stewards of earthly wealth, and use our money for His glory and the benefit of mankind we shall increase our circle of friends on earth and when we pass from this scene into heaven, friends made by the use of mammon will greet us with joy in the life to come. The investment of our money in His kingdom is a gilt-edged security with an eternal rate of interest beyond all present computation.

**TUESDAY, March 15th.** Luke xvi. 19-31.

"The beggar died, and was carried by the angels into Abraham's bosom" (v. 22).

In this story our Lord draws aside the veil that hangs between this life and the hereafter and permits men to catch a glimpse of what lays beyond. Regarding the survival after death, our Lord makes clear the continuity of life, that those who have passed from our earthly fellowship are really and truly alive. What follows death is not unconsciousness, inertness, quiescence, but better and fuller life for all those who put their trust in Christ. Another truth He asserts is the permanence of personality. Beyond death we retain our identity. I remain "I"; you remain "you." Life

### 1955 ELIM YOUTH CAMPS—

#### HASTINGS (Ivy House Lane)

(Commencing 30th July—Ending 20th Aug.)

Full details from Pastor George Hillman,  
102, Park Avenue,  
Barking, Essex.  
Telephone: RIPLEWAY 4094.

#### ISLE OF WIGHT (Compton Farm)

(Commencing 30th July—Ending 13th Aug.)

Full details from Mrs. R. D. Ballard,  
Selworthy Heights,  
Talbot Drive,  
Wallisdown,  
Bournemouth.  
Telephone: WINTON 5265.

Other Camps will be announced as details are received.

after death being a fact let us live in the light of eternity, redeeming the time, and using every opportunity for doing good.

**WEDNESDAY, March 16th.** Luke xvii. 1-10.

"Thou shalt forgive him" (v. 4).

In our daily contacts with one another we are expected to exercise a spirit of grace. How has God dealt with us? Not according to our deserts, but according to His lovingkindness and tender mercy. In this manner we are to live with our fellows. How often we fail here. We hold certain things against another brother, we nurse hard feelings because of his treatment of us, we would not think of seeking him in the spirit of love in order to be reconciled. This attitude will tend to make us hard and ungracious. His Spirit filling our souls will keep our hearts warm and full of kindness and sweet humanness, even through the harshest experiences.

**THURSDAY, March 17th.** Luke xvii. 11-21.

"He fell down on his face at His feet, giving Him thanks" (v. 16).

Gratitude for blessings received costs little to give but it is an exercise of the soul which glorifies the Giver of every good and perfect gift. We are the poorer for quenching the spirit of thanksgiving in our lives. The nine lepers received a physical blessing, healing from their deadly disease, but unlike the one who returned to give thanks, they lost an experience of His power to transform the life. Cultivate a spirit of thanksgiving, turn your daily duties, the joys of life, the trials and the triumphs of this earthly scene into acts of praise and you will experience continual renewings of the Holy Spirit and above all God will be glorified.

**FRIDAY, March 18th.** Luke xvii. 22-37.

"As it was in the days of Noah" (verse 26).

Absorption in the material things of life to the exclusion of the spiritual is one of the signs of the last days. The various interests and pursuits mentioned here; eating and drinking, marrying, buying and selling, planting and building are not wrong in themselves, but when they completely dominate men's lives they assume an importance out of all proportion to their true value. This worldly spirit can also invade a believer's life, making him unprepared for the coming of the Lord. Let us set our hearts on things above, not on things which are upon the earth, then we shall be ready for His glorious appearing.

**SATURDAY, March 19th.** Luke xviii. 1-17.

"Men ought always to pray and not to faint" (v. 1).

All of us have our seasons of spiritual faintness, we feel inwardly weak and dead, we have no spirit of prayer, our hearts are cold and unresponsive. Cast yourself upon God and look to Him to send His Holy Spirit to help your infirmities and His supernatural energy will flow in quickening grace to your fainting heart. There is a difference between "feeling faint" and actually fainting right off. To faint right off is to succumb to weakness. Prayer, continuous prayer, will act like a stimulant, it will preserve us in our moments of weakness. Therefore let us pray without ceasing.

# COMING EVENTS

## PRESIDENTIAL ITINERARY

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

March 12, Wolverhampton. 19, Knottingley (Presbytery Rallies 3 and 6.30). 20, Knottingley. 21, Halifax. 22, Sowerby Bridge. 23, Dewsbury. 26, Bradford. 27, Huddersfield. 29, Graham Street. 30, Weoley Castle. 31, Nuneaton.

**BARKING.** March 26, 27. Elim Church Ripple Road. Monthly Convention. Special visit of Rev. Felix Lloyd-Smith, Australian Radio Preacher. Sat. 7. Sun. 11 and 6.30.

**BIRMINGHAM (Graham Street)** March 14-18. Elim Tabernacle, Granam Street. Birmingham Presbytery Spiritual Conference. Daily session at 10.30 and 2.30. Convention each night 7.30.

**BOWNESS-ON-WINDERMERE.** July 9-15. Convention (sponsored by the British Pentecostal Fellowship). Speakers from A.o.G., Elim, and Apostolic Fellowships, to be announced later. Spiritual refreshment and Christian fellowship in the beautiful Lakeland. Book without delay. For accommodation write to Secretary, 26, Leyburn Avenue, Lightcliffe, Halifax, Yorks; enclose S.A.E. for reply. For caravans and Youth Camp write Noel Brooks, 24, Sydenham Road, Bristol 6.

**EAST HAM.** March 22-April 3. Elim Church, Central Park Road. Suns. 11 and 6.30. Weeknights 7.30 (except Sats.). Revival and Healing Campaign by Pastor C. J. E. Kingston.

**LANGLEY.** March 19. Elim Church, Mount Pleasant. Fellowship Tea, followed at 8 p.m. by special speaker, Pastor R. Morrison (Kingstanding).

**LEYTON.** March 6-17. Elim Church, Vicarage Road (corner Brewster Road). Evangelistic campaign by Pastor Charles Kingston. Sun. 6.30. Week-nights 7.30 (Sat. excepted). Concluding night, Thurs. 17th.

**LONDON.** March 12. Westminster Central Hall (Lecture Hall). British Pentecostal Fellowship Rally. 3.15 p.m. Pastor Donald Gee (A.o.G.) 6.30 p.m. Service of Song: London Crusader Choir, conducted by Pastor D. B. Gray (Elim). 7 p.m. Rally. Pastor P. Brooke (United A.F.C.). Pastor C. Brookes (Elim).

**LOWESTOFT.** March 19-21. Elim Church, Milton Road. Minister's Sixteenth Anniversary. Sat. and Mon. 7.30. Sun. 11 and 6.30. Guest speaker: Arthur Longley.

**MOUNTAIN ASH.** March 19. Elim Church, Knight Street. Pastor's First Anniversary Services. Sat. at 7. Sun. 11, 6 and 7.30. Speakers: Misses L. McKendrick and F. Roberts (Cardiff).

**NEATH.** March 19. Bethel Elim Church, Briton Ferry Road, Melyn. Evangelistic Campaign, conducted by Pastor F. Shadiok. Weeknights 7 (except Fri.). Sun. 6.30.

**READING.** March 19. Elim Church, Waylen Street. Presbytery Rally at 7. Oxford Choir. Speaker: Pastor E. Scrivens. Convener: Pastor A. V. Gorton.

**SALISBURY.** March 19, 20. Elim Church, Scots Lane. Sat. 7 p.m. District Youth Rally. Speaker: Pastor H. W. Greenway. Items from churches in Bournemouth District Presbytery. Sun. 11 and 6.30. Pastor H. W. Greenway.

**SELLY OAK.** March 19-24. Elim Church, Alton Road. Visit of Pastor Felix Lloyd-Smith (Australia). Week-nights 7.30. Sun. 11, 3 and 6.30.

**SMETHWICK.** March 19-31. Elim Church, Oidbury Road, Evangelistic Campaign conducted by Pastor Arnold Brookes. Week-nights 7.30 (Fir. excepted). Suns. 11 and 6.30.

**SOWERBY BRIDGE.** March 12-19. Elim Church. Revival and Divine Healing Campaign by Pastor Ludovic Barrie. Week-nights 7.30. Suns. 11 and 6.30. Convener: Pastor L. E. Lambert.

**SWINDON.** March 14. Coronation Temple, Osborne Street. "The Symphony of Life" film. 7.30.

## MISSIONARY ITINERARY

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

March 11, Brecon. 12, Abercynon. 13, Pontlottyn. 14, Cardiff. 15, Treharris. 16, Barry. 17, Newport. 19, Pontypridd. 20, 21, Caerphilly. 22, Hereford.

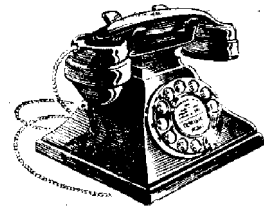
### Elim Year of Continuous Prayer, 1955.

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Salisbury, Eastbourne, Bradford, Canning Town, Yeovil, Bath, Scunthorpe, Letchworth, Glasgow.

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a message  
for you*



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**Please Note:** Special announcement re Royal Albert Hall in above programme. Persuade all you can to listen in.

A river boat was once capsized and sank. Only a few knew how to swim. Presently, two means of rescue appeared. A man from the bank threw out a rope to the perishing and a few took advantage of this means of escape. At this time, also, a huge log floated by and a large number clung to it, feeling perfectly secure and even ridiculing those who were relying on the frail rope which was cast out to them from the shore. The few who were holding the rope, however, were in due time hauled safely to shore; whereas, those who had taken refuge by clinging to the log, large and secure as it appeared, were unconsciously borne on by the mighty current out into the fathomless ocean, where, in the end, they perished.

**LONDON.** April 16 at 7 p.m. Kingsway Hall, W.C.2. Annual Festival of Music presented by the London Crusader Choir directed by Douglas B. Gray. Others taking part: Rev. Leslie R. Goy (Westminster Central Hall) and Pastor H. W. Greenway. Full Choir, Male Voice Party, Instrumentalists, and Ladies' Chorus. Reserved seats 2/6 each. Parties of ten or more ordering together can obtain tickets at half-price. The unreserved section requires no tickets. Tickets obtainable from Headquarters.

## Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY mornings for issue a week the following Saturday**. 30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements MUST be prepaid. Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

### BOARD-RESIDENCE, ETC.

**Bangor, N. Ireland.**—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. and c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. Phone 1405. C.171

**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. Barracough & 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

**Cornwall, Newquay.**—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.190

**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

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

**Elim Woodlands.**—Open to visitors July 16th-September 10th. Situated in four acres of grounds and woodland; reasonable terms; 20 minutes to Marble Arch. Write for brochure to Mrs. J. T. Bradley, 30, Clarence Avenue, London, S.W.4 S.A.E.

**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

**Isle of Wight.**—"Corstorphine," Spencer Road, Ryde; situated in pleasant country surroundings; near sea and shops; full board from 4½ Guineas. Send S.A.E. to Mrs. and Mrs. G. J. Dove for brochure. C.189

**Minehead, Somerset.**—Warm welcome. Come and enjoy happy evangelical fellowship; excellent food, home comforts; 4 minutes' sea and shops; stamped envelope for brochure please. Mrs. Frisby. "Wyndcott", Martlet Road. 'Phone 1210. C.193

**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, Shipway Avenue; 'Phone: 63687. C.181

**Torquay.**—Comfortable board-residence; Christian home, on level, near sea and shops. Reduced terms October to June. Mrs. Davies, Littlecot, Old Mill Road, Chelston. 'Phone Torquay 2838. C.196

**Walton-on-Naze, 5, The Parade.** 'Phone 260. Board-residence, bed and breakfast; May, June, September, special out-of-season terms; Elim Church near by; lovely sea view. Pastor Wood. C.194

**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

### 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

(Continued on page 128)

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