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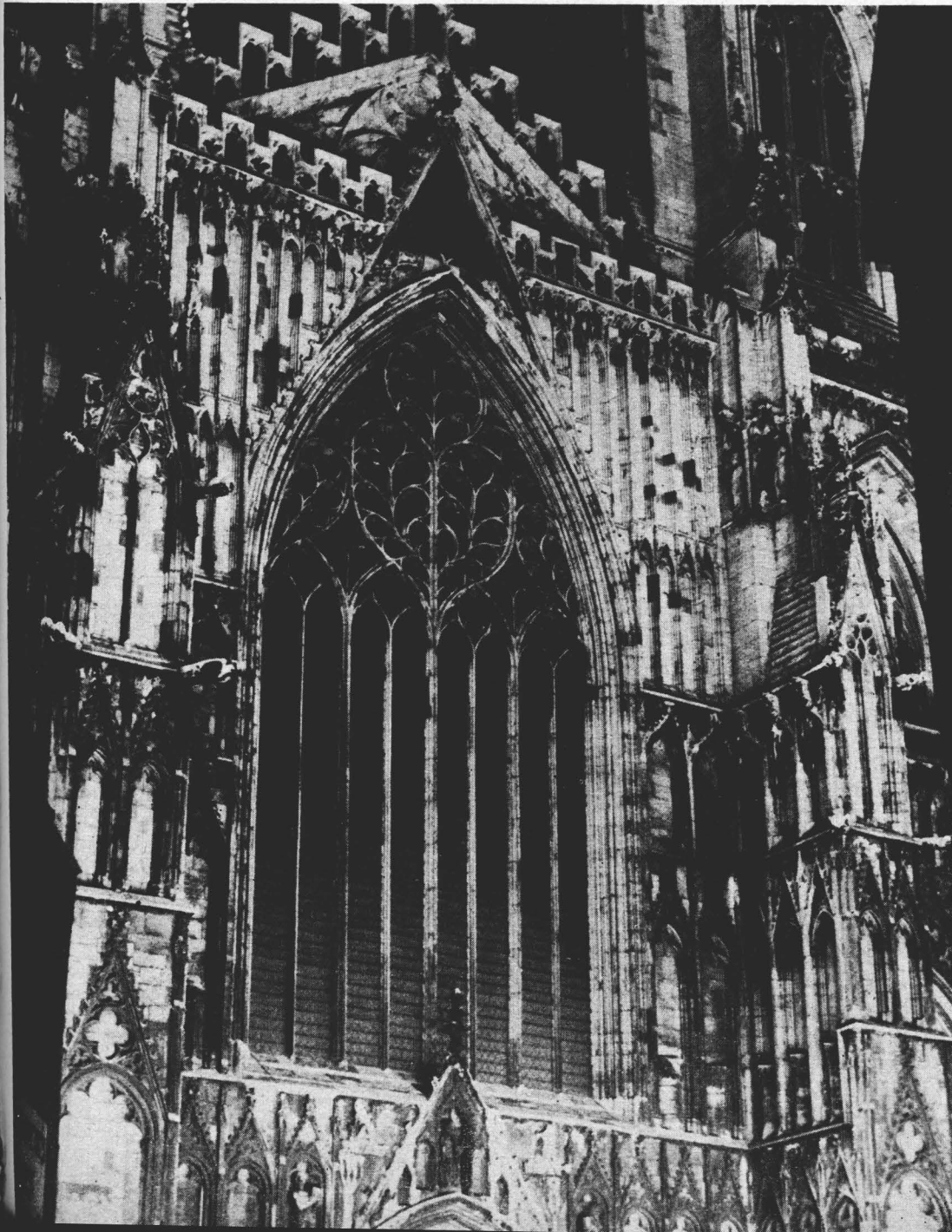
Elim Evangel

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

VOL. XXXVI. No. 16.

THREEPENCE

APRIL 16TH, 1955.



*The
Floodlight
Western
Window
of
York
Minster*

[Photo by C. Bean]

An Elim Church Celebrates its Golden Jubilee

FIFTY YEARS AGO when motor cars were a marvel and bicycles were "velocipedes," a band of faithful witnesses walked six miles from Croydon to proclaim the Gospel of our Lord Jesus Christ, in the open air at the village of SMITHAM BOTTOM. The Lord blessed the venture, and the large numbers attracted to the meetings soon felt the need for a permanent home. With much rejoicing, a small hall known as the SMITHAM MISSION HALL was opened in 1905 in the Station Approach Road. This hall was soon too small and the building was enlarged to double the size.

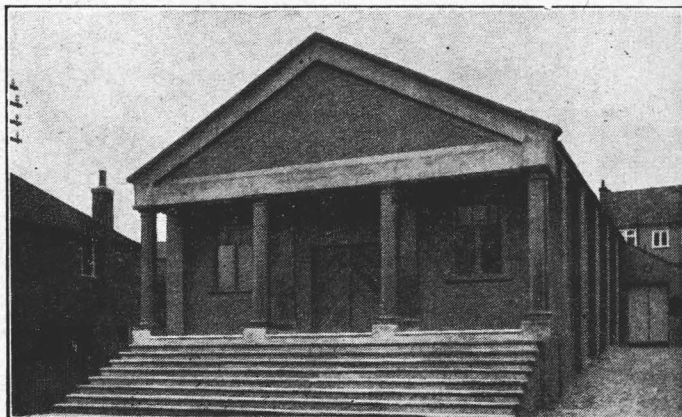
But tremendous things were happening at many different places throughout the world about this time; God's time had come to honour His word according to Joel ii. 28: "And it shall come to pass in the last days, that I will pour out My Spirit on all flesh. . . ." Showers of blessing began to fall at many places. In 1900 in Kansas, in 1906 in Los Angeles, Chicago, and in 1907 the blessing came to Britain. In London, Sunderland, and various parts of the British Isles, consecrated men and women became overwhelmed with a sense of God's holiness and power, and manifestations of the power of God as at the day of Pentecost were experienced. As one writer puts it "the Latter Rain soon became a cloudburst and by 1910 the land was being flooded with a deluge of Pentecostal power."

God was not unmindful of the company of believers at SMITHAM MISSION HALL and a Holy Ghost revival swept over the meetings. In 1913, during a powerful revival campaign conducted by George Jeffreys in COULSDON, as it had now been named, remarkable miracles of divine healing and the working of the Holy Ghost took place; one man it is recorded, was knocked clean off his seat across the floor by the power of God. And so the fire burned and God blessed.

Later, the present building in Chipstead Valley Road was planned. Many devoted hands laboured, gifts poured in, members laid a brick each, and in July, 1926, the building was opened as the SALEM TABERNACLE. By this time the Pentecostal Movement in the British Isles had become very great, and the Elim Foursquare Gospel Alliance had been formed, bringing a large number of churches into one glorious fellowship to witness of the present-day Pentecostal experience. In 1933 the work in Coulsdon was handed over to the Elim Movement and the building was renamed Elim Church.

Space and time are not available to tell all the wonder-working power of God in these fifty years of faithful witness; of the souls that have been saved, bodies healed, saints baptized in water and in the Holy Ghost, of the countless evidences of the present-day working of "Jesus Christ, the same yesterday and today and forever."

We would like to tell of all those who have laboured in victory and faith during these golden years; but who can measure the height and depth of faith and love of the individuals who have prayed and laboured with the Lord,



and given of their substance that the precious message of Salvation through the merits of Jesus Christ may be proclaimed in all its old-time power.

We believe that the present-day Pentecostal outpouring is one of the striking signs that the Second Advent of our Lord Jesus Christ is very near.

We can only raise our hearts to God in thankfulness and praise for the great things He has done, and in these dark days look forward to the future, bright with the promise of His near return, and the ever-present expectation to be caught up to meet Him in the air "so shall we ever be with the Lord."

—C. J. Kingham.

The word "restore" in Galatians vi. 1—"Restore such an one"—means in some cases, the setting of a bone. Deal with one who has fallen, as a surgeon does with a broken arm or a leg out of joint. Handle the case gently, considerately, so as to cause no unnecessary pain.

MISSIONARY FINANCES

Following is the statement for the present financial year, showing the needs of the Elim Missionary work and the amount of money received:—

| | | Estimated | | Received | |
|---------------|--------|-------------|-----|----------|--|
| | | Expenditure | | | |
| 1954 | | | | | |
| November | | £1,200 | ... | £1,230 | |
| December | | £1,200 | ... | £859 | |
| 1955 | | | | | |
| January | | £1,200 | ... | £834 | |
| February | | £1,200 | ... | £1,761 | |
| Total to date | | £4,800 | ... | £4,684 | |

Deficit to date, £116.

Praise God that since last month the deficit has been reduced by £56, but please continue to pray that our needs may be met, and MORE than met.

THINGS TEMPORAL and THINGS ETERNAL

Israel Air Link

Israel now has a direct air link with the United States' west coast over the North Pole. On November 15th, the Scandinavian S.A.S. Airlines initiated flights from Copenhagen—over the North Pole—to Los Angeles. There is already a direct air link between Israel and Copenhagen. The S.A.S. planes will leave twice a week in either direction. The flying time from Lydda to Los Angeles is forty-one hours.

Scripture Gift Mission

During 1954 the Scripture Gift Mission issued ninety-eight new editions and revisions in seventy-two languages; nine of these languages were new to the S.G.M. list, although none of them were purely pioneer. These publications included a large-type edition of the Epistles of Peter in French for elderly Roman Catholic readers, the Scripture anthology "Good News" in Suk (Kenya) and the new form of Scripture poster containing many passages of Scripture in eight African languages and in Tamil for South India. Thirteen of the editions for the year were major revisions.

World Jewish Population

The promise to Abraham was that his seed would be innumerable. This may not mean the number of Jews of one generation living on the earth at any one time. However, the Jewish people have never been accurately counted; at best it is a fair guess, but the American Jewish Year Book claims that the U.S.A. has 43 per cent of the world's Jewry, and this may be approximately correct. The figures range between five and six million—certainly the largest Jewish population in the world. New York has 2,294,000; Chicago and Los Angeles have 325,000 each; and Philadelphia 245,000. The latest figure, just published is that there are 11,000,000 Jews in the world.

Oral Roberts on Television

Oral Roberts launched his television programme in the beginning of February over fifty-eight stations in U.S.A. Films of his great tent campaigns are shown on these TV. programmes, and feature unrehearsed scenes of the people singing, praying, coming forward at the altar call, and forming the healing line for prayer. It is estimated that ten million people in their homes see and hear the Evangelist as he preaches.

Underground Gas Store

The idea of emulating American methods for storing gas underground was first suggested in England about seven years ago. A great deal of technical research followed this suggestion and now the Northern Gas Board are able to announce that the first underground gasholder in Britain should be ready for use within the next two years. The new experiment will be made under reclaimed land on the north bank of the Tees, near Billingham, next to a salt water lagoon. Here

the new plant will have to be gouged out of the 120ft. thick layer of rock salt that lies nearly 1,000ft. below ground level around Tees-side. The term "gasholder," by the way, is not correct according to the experts who prefer the description "underground gas storage space." However, when completed, it will, in effect, be a gasholder, containing up to 10 million cubic feet of gas.

Belgian Congo Air Base

A desolate, wind-swept plain in the southern territory of the Belgian Congo, is being transformed into the colony's first modern military air base.

Stretching over 160 square miles of barren scrub land, the Kamina base is planned to be the Congo's equivalent of the American bases in North Africa.

With its strategic position on railway lines running to Capetown, to the Atlantic deep-sea port of Lobita, in Portuguese East Africa, and eventually to Dar-es-Salaam on the Indian Ocean, the Belgian authorities believe that the base may become the key-point of Central Africa's defence system.

Kamina, little more than 200 miles from the border of Northern Rhodesia, was a name unknown to most Belgians five years ago.

The base will have cost about 2,500 million Belgian francs (about £18,000,000) when it is finished next June. It is estimated that its upkeep will cost another 200 million francs (£1,400,000) a year.

Forty-year-old Denomination

Information just being released advises there are 6,912 churches in the United States under the Assemblies of God, with its headquarters located in Springfield, Missouri. This gain of 512 churches over last year averages one new church each day with four on each Sunday. The church membership now numbers 406,000, or an increase of nearly 10 per cent over the previous year. With a Sunday School enrollment now in excess of 724,000, it shows the adherents number many more than actual membership. The total number of ordained ministers holding credentials with this denomination is 8,132. There are 86,000 young people connected with this fast-growing evangelistic denomination. The report also shows that there are 931 missionaries under appointment with 719 serving in sixty-six foreign mission fields, and 212 ministering among the deaf, the Jews, the Indians, the prisons, the Foreign Language speaking groups, in Alaska and in industry.

Salisbury Plain Christian Fellowship

A year ago a regular soldier, a national serviceman and a surgeon met in the Tidworth Military Hospital and conceived the idea of running periodic conventions for the Christians meeting in the Army and Royal Air Force camps on Salisbury Plain and young civilian Christians in the surrounding villages.

Films were shown in the early days to build the fellowship quickly, but latterly community hymn singing, testimonies from young servicemen, solos, and a series of excellent talks have proved sufficient. The conventions are six-weekly, last two hours, and have a twenty-minute tea-break in the middle. A bookstall proves an added attraction. Much prayer has gone into this fellowship, conversions have been reported, and many young Christians much strengthened. One of the objects is to bring service men who are witnessing for their Lord together.

Army and Air Force Chaplains of the Church of England and the Free Churches have supported the meetings. At their suggestion this fellowship has remained in laymen's hands, and a layman is always in the chair. The personnel who attend come from all the denominations. Special prayer is asked that the Holy Spirit may use this fellowship as a springboard for revival on "The Plain."

British Youth for Christ

British Youth for Christ have announced plans for their Ninth Annual Convention at the Bredwell Hall, London, 16th-19th May.

Speakers expected include Major Allister Smith, Rev. Geoffrey King, Preb. Colin Kerr, Rev. T. L. Livermore and Dr. Bob Cook, President of Youth for Christ international.

Negroes in U.S.A.

Of the 14,000,000 Negroes in the United States, it has been estimated that 8,300,000 belong to some Christian church, and 8,000,000 are Protestants.

Billy Graham World Tour

Billy Graham has said he might make a round-the-world trip in 1956.

Such a trip appeared to be the only way he could fill all the requests which had poured in from throughout the world for him to conduct Evangelistic Crusades. He had received urgent requests from Australia, New Zealand, the Philippines, Formosa, Singapore and South Africa.

Bible Translation

The latest (end of 1954) figures are that, so far as the Bible Society is concerned, work is in progress (translation or revision) in 222 languages. Of these, forty-six represent entirely new tongues and fifty-nine revisions. Four complete new Bibles were published last year, ten New Testaments and seven Gospels or single books. The revisions in 1954 include the Assamese Bible, the Vietnamese New Testament, and the Japanese colloquial New Testament. Pray for God's blessing upon all who are reading the Bible or New Testament recently printed in their own language for the first time.

The United States of Brazil

This, though unfamiliar, is the correct title of the huge South American Republic. It is said to contain greater undeveloped natural resources than any other portion of the earth's surface. It is of more interest to Christians that the Gospel has made greater numerical progress here in recent years than anywhere else. There is a great demand for good evangelical literature, and from all parts requests are constantly being received by workers.

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. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Pastor W. G. Hathaway.

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EDITORIAL

Bouquets or Brickbats

Our Editorial "Chat" with readers has certainly brought responses, some in the nature of bouquets and others of a tougher texture than flowers. The overwhelming factor that stands out in the correspondence is the desire for more weighty articles, and especially by the senior men of the Movement.

We are happy to say that arrangements have been in hand now for some weeks to bring to our readers a series of articles by our senior men that will be edifying, enlightening and challenging.

Next week we hope to publish extracts from the correspondence, without names, so that other readers may see what some readers think. Limitations of space, time, and cost of production impose upon us restrictions against which we chafe, but wherever possible we shall try to make our own paper what we, and you, would wish it to be. How far we shall succeed will remain to be seen.

But talking of bouquets and brickbats we are reminded that life is made up of contrasts, and some of the experiences are as exquisite as the exotic tributes presented to us, while others are bold, blatant, and sometimes brutal. Says the hymn writer:

If all were easy,
If all were bright;
Where would the cross be?
Where would the fight?

and if our lives were perpetual sunshine, they would soon be deserts. The "Valley of the Shadow" may strike terror into some hearts, but to the shepherd with his flock it is sometimes a refreshing, shady spot from the burning heat of the sun. Yes, contrasts bring out the beauties which otherwise would be lost. Many of life's fairest flowers bloom in the shade, and never see the face of the sun.

Even the Cross itself on which the Saviour hung on that Black Friday, suffering there all the shame and torture of a felon's death, a Cross which seemed the end of all their hopes for that faithful band has become—nay, it was then—the centre of sovereign grace, the glory-crowned pinnacle

on which a prince was crowned, though crowned with thorns. Here in the shadows is seen the greatest evidence of His Kingship. Crowned, but with thorns, upraised, but on a Cross. Yet from that pinnacle of power is blazoned forth the heraldic cry, "It is finished", but not before He has granted the kingly pardon to His crucifiers, as well as to the felon beside Him on another cross.

So, up hill and down dale, in shadow or sunshine, come bouquets or brickbats, let us pursue our course with calm dignity and grace until we see Him face to face.

The Call - The Need - The Hour

By Pastor J. T. Bradley (Dean, Elim Bible College)

"Say not ye, there are yet four months and then cometh harvest? behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest" (John iv. 35).

"But when Jesus saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said He unto His disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. ix. 36-38).

The implication of our Lord's words is clear: the more the labourers the greater will be the ingathering. It is a sobering thought that the abundance of the ingathering depends upon the number of the labourers. Here is a prayer in the will of God. Are you praying it? Praying that God will put into the hearts of young people an intense desire for the work of the ministry. It is our frequent prayer at Elim Bible College that God will create in the hearts of young people a desire to leave all and follow Christ. We thank God for what we already see of the devotion of consecrated young lives being given to work for Christ.

Since September 1952, over ninety students from the British Isles, Switzerland, Norway, Sweden, and Finland have entered Elim Bible College preparing themselves for the work at home or abroad.

We pray that to young men and women who read this short article the call may come to give up all for the sake of souls and the Kingdom of God.

The pronouncements of world-leaders leave no doubt about the gravity of the world situation. The end of our opportunity is near. Within a twelve mile radius of Elim Bible College there are ten million people. Hundreds of tracts are distributed (we have just received 2,000 free tracts from the Victory Tract Club) and scores of people are personally dealt with every week by Elim Bible College students from home and overseas. It is marvellous to see how overseas missionary candidates with our own students, begin their missionary work in Brixton and Clapham, East Ham, Ealing, Ilford, etc., at first in halting English, but nevertheless in their love and zeal for souls getting the message across.

(Continued on page 188)



OVERSEAS MISSIONS

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

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

Mau Mau Terrorism

Mr. and Mrs. T. Johnston (Kenya).

There is no joy like that of leading a soul to Christ, and this was my experience recently when coming home for lunch. A very well educated African hailed me and asked for a lift in my car. In the course of our conversation I introduced Jesus and found that here was a soul hungry for God. I pulled the car up by the side of the road and opening the Word of God showed him the plan of salvation. What a joy it was to hear him confess his sin and take Christ as his Saviour.

The troubles of Kenya have been brought very close to our home, for recently (in a valley that Mrs. Johnston crosses every day when taking Ruth to school) the authorities discovered ten of a Mau Mau gang. The troops used hand-grenades and mortar fire to dislodge them, killing two and capturing two, but the others got away. Then more recently two Indian boys, aged seventeen years and twenty years were murdered not far from our home. The lad of twenty years had his hands cut off and his tongue cut out. It is all so terrible!

I recently visited the African hospital and in a ward specially guarded by armed police I went from bed to bed to speak to those terrorists who had been wounded in the forests; some of them, although in bed, were handcuffed, for the authorities were taking no chances as murderers had previously escaped from this same hospital. In talking to them I found out that many had attended Christian Missions and received Christian names, but had not known the saving power of Jesus Christ. I had the joy of telling them that no matter how deep their sin had been, Jesus could cleanse them through the power of His precious blood.

That power to save was manifest recently in Nairobi. An African Christian wearing a badge with the words, "Jesus Saves," was suddenly faced with a gun in the hand of a member of the Mau Mau, who said, "Let us see if Jesus Saves" and at the same time shooting the African brother in the face. The gangster fled believing he had killed the Christian. Fortunately he did not die for the Bullet passed through one cheek and out through the other without even touching his teeth and he recovered. He knew the man that had shot him and had he informed the police the gangster would certainly have been hanged (to carry a gun is punishable by death).

One day the Christian and the Mau Mau came face to face in Nairobi, and as could be expected the latter almost

fainted, thinking he had seen a ghost; he was about to run off when the Christian laid hold of him and preached Jesus. One can imagine how astonished this murderer would be. They continued to see each other day after day and the persistency of the Christian was rewarded when one day he won this man to Christ and proved that "Jesus (certainly does) Save." Christ is the only answer to the troubles of this land!

ISOLATED!—BUT YOU MAY HELP

Miss Alice Marshall has spent many years in Egypt as an Elim missionary, and although not now on active service in that land, is still working on behalf of the missionaries and will be pleased to hear from interested friends who may not be near enough to attend an Elim church, but would like to help the missionary cause.—(Ed.)

"Most of our Elim Churches have missionary boxes, and a Missionary Secretary to keep friends in touch with the work of the Lord overseas. But, maybe there are some reading this ELIM EVANGEL who are isolated and lonely. Your thoughts go back to revival days, when your hearts glowed with love to Him who gave Himself for you. You would have done anything, gone anywhere for Him then—but things are so different now. You are not in regular fellowship with an Elim church. Perhaps your only link with the past is your ELIM EVANGEL.

"Satan is ever ready to whisper words of discouragement to such, but listen dear one; 'God is still on the Throne,' and He is mindful of you. When we read of His having compassion on those who were 'scattered abroad' 'as sheep without a shepherd,' we also read that Jesus called His disciples and told them: 'Pray ye the Lord of the harvest that He will send forth labourers into His harvest.'

"Maybe, dear one, that in your loneliness, God is calling you to do something for His 'Other Sheep.' To PRAY, or to GIVE, so that others may GO, with the glad tidings of Redeeming Grace.

"Perhaps you hesitate because you cannot do much! Jesus said of the widow's mite, 'She hath cast in more than they all,' and what if the little lad had not given his five barley loaves and two small fishes! What those five thousand souls might have missed! He will still multiply what is gladly given to Him.

"Send to me:—Miss Alice Marshall, 36, Milton Road, Bournemouth, today for a missionary box, and be kept in touch with our missionaries overseas. You can encourage them by thus working together with the Lord. NOW is the day of salvation. Jesus is coming soon."

"TAKE HEED WHAT YE HEAR." I believe that the most important thing we have to do is to read the Word of God. Let us turn to the fourth chapter of Mark, the third verse and then skip to the thirteenth. Jesus begins with these words: "Hearken; Behold, there went out a sower to sow." And then on to the thirteenth verse: "And He said unto them, Know ye not this parable? and how then will ye know all parables? The sower went forth to sow the word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. . . . If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear." (Mark iv. 3-24.)

My text is: "Take heed what ye hear." The emphasis of this parable is placed on hearing the Word. It emphasizes this one thought: "Take heed **WHAT** ye hear." Surely this is an admonition to hear the Word of God. Jesus starts out with the word, "Hearken." In verse nine, he says: "Those that have ears to hear, let them hear." In verse twelve, "hearing they may hear"; verses fifteen, sixteen, eighteen and twenty speak of hearing the word. Reference is again made to hearing in verse twenty-three and again in verse twenty-four, my text. Time and again in this parable the emphasis is laid on hearing the word of God. I wonder if it would not be profitable for the preacher to call out the importance of listening to what he is saying, to call attention to the fact that he is speaking the word of God. Sometimes we see people who are not paying attention when God's word is being proclaimed.

When the Lord Jesus saw the inattention of the people He was compelled to call out the word: "Hearken!" There may have been several reasons for their inattention. Perhaps they were standing around talking among themselves saying: "My, isn't He a great man? Isn't it wonderful that we are here?" Regardless of the reason for their inattention, Jesus realized the great need was that they listen to His words.

We do not all hear alike. To some the sermon will seem like a beautiful song, to others it will be but a good talk, and to a certain group it will be fifteen minutes of wishing it were over or that they were somewhere else or wondering what they are going to do when the preacher is through. We do not hear music alike. Sometimes it sounds good to the audience, but the director hears any instrument that may be out of tune—for he has a trained ear. We do not all hear the Word of God alike. To some people when we speak about a born-again experience it is only a figure of

Take Heed

BY REV. FRANK SMITH

speech; or when we refer to the baptism of the Holy Ghost, they think we are talking about water baptism. Their ears are not spiritually trained. They do not grasp the significance of spiritual truths.

We have an illustration of this truth in the Scriptures. When the Lord Jesus realized His hour was come, He began to pray, "Now is my soul troubled; and what shall I say: Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name." Then there came a voice from Heaven, "I have both glorified it and will glorify it again." The voice from heaven spoke and Jesus heard it. Others around Him thought it had thundered; some said an angel had spoken to Him. They did not have spiritual perception; their ears were not trained. But Jesus heard that voice from heaven and received the consolation that He needed in that hour.

It is necessary to hear because hearing is needful to us in many ways. It is necessary to our salvation. When we hear the word of God, faith springs up. "Faith cometh by hearing, and hearing by the word of God." Therefore, hearing is necessary to salvation. Faith is the first step—and faith cometh by hearing. We cannot have faith to appropriate the promises unless we first hear them.

Hearing is necessary to spiritual growth and development. Jesus brought out this truth when He said that those who heard the word brought forth much fruit. For development in the Christian life it is necessary to hear the Word of God continually. On Sunday evenings we preach evangelistic sermons, and there are some who think, "This sermon is not for me; this is for the sinner." I tell you, friends, every sermon that goes out from the pulpit is for every one of us. It is by hearing the Word of God that we grow in grace.

Hearing is necessary to holiness. David, the Psalmist, said: "Thy word have I hid in my heart that I might not sin against thee." If we are going to be good people, holy people, we must hear the Word of God. Hearing the word is necessary to the establishment of those that believe—not only necessary for light, for holiness, for growth in grace and development—but to establish the believer for all time.

In the parable of the house on the rock and on the sand, Jesus speaks of those that hear the word and **DO** it. He begins the parable of our text with the word: "Hearken," which means not only to hear, but to observe, to do. Again,

What Ye Hear

Text: Mark iv, 24

emphasis is placed on hearing because often we do not hear things straight. We get different viewpoints on things. We hear one man explain it one way, another, another way. We need to hear the Word of God time and again to get it straight. The Bereans searched the Scriptures to see if those things which they heard were true. We need to be like the Bereans that searched the Word of God.

We need to hear ALL that is said. There is much confusion in the minds of some Christians because they do not hear all that God says on a subject. People read their Bibles "catch as catch can." Some say they don't have time for regular reading of the Word of God but take a promise out of promise box and consider that sufficient. For instance, they may read the promise: "I am the Lord that healeth thee" and go out the door saying, "Yes, Lord, I trust Thee to heal me." But they do not take into consideration the conditions of that promise. The Lord says: "If thou wilt diligently hearken to the voice of the Lord . . . and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee . . . for I am the Lord that healeth thee." Every promise has conditions. God says He will answer prayer. Everyone prays. The sinner prays. The person who is inconsistent in his life prays. But their prayers only consist in asking God for something they want. They often wonder why their prayers are not answered—they do not hear all the Word of God, therefore, they are bewildered. He says, "Your sins have separated between you and your God."

It is necessary to hear all the word of God. When Jesus went to the mount of temptation, the Devil quoted Scripture to Him, saying "It is written." But Jesus knew ALL that was written and He answered, "It is written AGAIN." Many lose spiritual battles because they do not read ALL that is written. "Man shall not live by bread alone but by EVERY word that proceedeth from the mouth of God." There are many confused hearts because men have not read all of the Word of God; they do not know all that the Scriptures have spoken.

Many doubt God in the time of sorrow and anxiety and some even accuse Him of taking a loved one away, and bitterness springs up in their hearts against Him. Jesus met with the two on the way to Emmaus and they told Him of their sorrow. They told Him how they had hoped that He would have been the one to redeem Israel and yet He

had been crucified. Do you remember how the Lord chided them when He said: "O fools, and slow of heart to believe all that the prophets have spoken"? They did not believe all that the prophets had spoken. This word is given to us in its entirety. In it there is an answer to every difficulty that confronts man; there is an answer to the question of sorrow and loss; there is an answer to all the perplexities of life. Let us not be fools and slow of heart to believe ALL of the Scriptures; let us believe all that has been written.

Emphasis is placed on hearing in this parable because it is not possible to receive more until we understand elementary things. Sometimes we make the mistake of accosting the sinner on the street with "You must quit your sins. You must quit drinking, etc." We have no business talking to people like that. Jesus said, "If I be lifted up, I will draw all men unto me." Then after a person has received Christ, he is ready for other things. Sometimes we make the mistake of saying to a young Christian, "Do you mean to say you are saved and you still have a temper like that?" or some such statement. The first step a man takes is faith. And the next thing is virtue. Then to virtue is added knowledge—and until a man gets a little knowledge we cannot expect him to know all these things about the spiritual life. "The fruit of the Spirit is love, joy, peace," and so forth.

Hearing the Word is necessary because we must know elementary truths first before we can advance. We must be saved before we can be baptized with the Holy Ghost. Elementary things come first. What would we think of our schools trying to teach Algebra in the first grade? It is just as ridiculous for us to take the things of God out of their natural order. Jesus said to His disciples, "Surely you must understand this parable—for if you understand this parable you will know all parables." That is, hearing the Word of God is the most elementary thing, and we must learn primary things first. These things must sink down into our hearts until they form roots and get hold of our very beings.

It is also important that we are careful what we hear. Faith cometh by hearing—but did it ever occur to you that unbelief comes by hearing also? There are people who think that in order to serve Christ intelligently they must understand every doctrine of unbelief. They read books and hear things that often bring spiritual tragedy into their lives. It is important that in our contact with the world we take heed what we hear. Even in going down the street we may hear a filthy story that might stain us. We should take heed, we should hear carefully.

Let us take care that we get every word that God has for us. Reading the Bible is not like reading fiction. In a story book the hero always comes through the most hazardous experiences unscathed, the heroine always solves every problem satisfactorily—and everyone lives happily ever after. The Bible is not like a story book. It is true to life.

We should hear the Word carefully, guardedly, atten-

tively, spiritually. We should hear it closely. One time on a Sunday afternoon I went to hear a minister speak in a large auditorium. Some sat in the front, but a large number sat in the back, leaving an unoccupied space in the middle. The preacher talked as loudly as he could, but without a public address system had difficulty in making everyone hear. He asked of those in the back, "Do you hear me?" And they shook their heads. He spoke louder and asked again, "Do you hear me?" And when they still said no, the leader of the meeting stood up and said: "Then come up closer." If you want to hear, then come closer to Jesus; get closer to Him in consecration so that you may hear His still small voice. Jesus' mother said to those at the wedding feast, "Whatsoever HE SAITH UNTO YOU, do it." And may I say unto you, "Whatsoever HE SAITH unto you, do it!" Some can hear when God thunders out His message, but how few can detect when He speaks in a still small voice. Bend to hear everything He has to say to you. "Listen to the whispers of Jesus."

—Message.

THE CALL—THE NEED—THE HOUR—Continued.

We need men and women, money, materials. During recent months God has honoured faith in a wonderful way. But we need more money so that acceptable young people who have none may be trained for this work. If a hydrogen bomb drops in England the only treasure we shall have will be that which we have put into God's work—the rest will be burned up. £80 will provide for a young man's training in the College. We must give ourselves and our substance to meet the urgency of the hour. Who will respond? "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat."

Have you heard this one?

From Elim Chorus Book No. 3. Chorus 125.

125 We will talk it o'er together

Mrs. C. H. M.

Mrs. C. H. MORRIS.

The musical score is written for voice and piano. It consists of four systems of music. The first system is the vocal line, starting with the lyrics "We will talk it o'er to-gether by and by, When we reach that ho-ly by and by,". The second system is the piano accompaniment for the first system. The third system is the vocal line, starting with "ci-ty you and I, How thro' faith we've o-ver-come, and have". The fourth system is the piano accompaniment for the third system, ending with the lyrics "reach'd our heav'nly home; We will talk it o'er to-gether by and by."

CHRISTIAN WARFARE

(I. Timothy vi. 12).

I. The Fight is On.

1. It is a defensive fight (Eph. vi. 12).
2. An aggressive fight (II. Cor. x. 4, 5).
3. Against organised forces, world rulers, etc. (Dan. x. 12, 13, 19-21).

II. It is a Good Fight.

1. Our cause is good (Jude 3).
2. Our weapons are good (Eph. vi. 17, 18; see Acts vi. 4).

III. It is a Fight of Faith.

1. The source of faith (Rom. x. 16, 17; see Luke xviii. 8).
2. The shield of faith (Eph. vi. 16).

—C. W. O.

CREATED IN CHRIST

(Ephesians ii. 10)

1. The Christian—a Divine Workmanship—"we are his workmanship."
2. The Christian—a Practical Creation—"created in Christ Jesus unto good works."
3. The Christian—an Ordained Workman—"which God hath before ordained that we should walk in them."

—Irwin Bell.

CHRISTIAN RESTRAINT

The story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once there began some sneering remarks from some rough fellows. These remarks kept up, and when the young minister left the car, to the amusement of his companions,

one youth said: "Say, mister, how far is it to heaven?" Many a Christian under the circumstances would have kept quiet or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It's only a step; will you take it now?" This reply and the influence of the young minister keeping his temper under provoking circumstances were later the means of bringing that young man to Christ.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Greetings from "Sunny" in the Sunshine

Miss Sunny Blundell writes to the Elim Youth Movement

How I wish I could transport you all over here (South Africa) for a wee while just to enjoy the travel, adventure and climate with me. It is a wonderful country and so vast. You can't imagine how small I feel, but I think it is a good thing to feel small sometimes. I've found that it keeps me from getting too big!! As I write I am sitting in front of my window and before me, looking to my right, I see a beautiful lagoon, and beyond it the sea. Opposite are trees of every shade, size and specie, and right away in the distance a range of hills. To my left there are trees, and more trees. This is a land of trees. We are very high up here and this gives me a marvellous view. My cine-camera has been at work even though I only arrived in Port Alfred yesterday.

To all teachers and workers among the young I would give a word of encouragement. It must be about six years since I went to Glasgow to take over our Elim Mission. My first meeting was in the Sunday School and that afternoon a wee girl gave her heart to Jesus. That same wee girl, now over sixteen years old, entered the "Berea Bible Seminary" here in South Africa in February, as a student, and I've been staying in her home. "To God be the glory, great things He hath done," and dear ones, "we will reap if we faint not."

I have enjoyed all the experiences I've had right from the moment I set foot on the ship in Southampton nearly a year ago. After my first meeting on board (I had six altogether) two wee girls gave their hearts to Jesus, and I discovered later that they had been attending "Sunshine Corner" in our Elim Church at Coulsdon. Wasn't that a lovely surprise?

There have been lots of thrills too. When Margaret had her school holidays in July last year she came up to friends at Johannesburg. I was up there and it was decided that our friends would take us to the "Kruger National Park Games Reserve." The "Games Reserve" is a vast stretch of country specially reserved for wild animals. Here they can roam at large, perfectly free, and safe, for no one is allowed to hurt them. Lions, tigers, elephants, zebra, giraffe, etc., can be seen in their natural surroundings, and at certain times this Reserve is open to the public, and people from all over the world visit "Kruger National Park.")

It was most fascinating to drive slowly through bush, or sandy stretches of corrugated roads that jolted one to

pieces almost—watching for any sign of a wild animal. Almost at once we saw two leopards and a jackal slinking past. Later we paid a visit to the "Hippo Pool" and watched these huge monsters sporting. We even followed a native keeper, armed with a rifle, down a long footpath zig-zagging through bush down to the crocodile river. We had to walk in single file and were not allowed to run, or even speak, and there, sure enough, we saw a crocodile lying asleep by the river side.

Early morning is the best time to see the animals, so up before 5 a.m. and driving on again. Late afternoon we rounded a bend in the road to see a huge bull elephant standing right in our path, so we decided to reverse only to find there were six cars behind us. I'm not sure what my friends felt like. I almost wanted to shake hands with the elephant. After over half an hour he lifted up his trunk, trumpeted loudly, flapped his great ears, and lumbered slowly away, his wife and son following just as leisurely. Only then dared we move.

It has been grand to visit some of our Mission fields too, and have fellowship with our own beloved missionaries. At Penhalonga I spent a week with Pastor and Mrs. Jesse Williams and Michael.

It was at this mission where I met Ever, Never and Clever, three children in the school—a girl and her two brothers. I'm not sure which was the girl but I should imagine it was CLEVER!! Perhaps Michael will let you know if you ask him.

At the beginning of December I spent a week at Tzaneen with Mrs. Hawley and had a day at Phala Borwa with Mrs. Christie and Frieda Grossen. I'll never forget that trip. It was about 100 miles from Tzaneen and we went in the native pastor's car. Did I say car? Sorry! Occasionally the water would boil and we would have to stop whilst it, and we, filled up and cooled off. Eventually we came through, and tired and dusty arrived at Phala Borwa. An Open-Air had been arranged about eight or nine miles away at Makushane. As it was after 8 p.m. it was pitch dark, and the black faces before me looked very weird. I gave my flannelgraph by the light of hurricane lamps and "Jonah and the Whale" have never looked so queer. This meeting was very well attended for not only were the natives and the missionaries there, but millions and billions of moths, insects and "things that go bump in the night" also came.

I'm sure after you have read all this you will feel really

inspired. I wonder how many of you will be on the Mission Field one day!

Tailpiece.—A new EYM Blazer Badge is now available —1/- each. The EYM symbol is **printed** on a blue felt background.

Investments which Benefit the Work of God

Some people invest their capital in such a way as to bring a reasonable income, but it does not benefit the work of God. You may invest in the work of the Lord, derive from your capital a reasonable income, and at the same time have the satisfaction of knowing that it is helping to spread the Gospel message.

If you are interested in the latter type of investment, you are invited to write to the Secretary, Elim, 20, Clarence Avenue, Clapham Park, London, S.W.4.



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The Family Altar and Elim Prayer Circle

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A page for your daily meditations
and prayer

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Scripture Union Portions. Notes by Pastor Gordon Wright, A.N.E.A.

SUNDAY, April 17th. Genesis xxiii. 1-20.

"And Abraham came to mourn for Sarah, and to weep for her" (v. 2).

The death of Sarah was a bitter loss to Abraham, a vacancy had been made in his heart which nothing could fill. Though he rejoiced that she was at peace in God, the parting was so grievous. The Christian hope acts as oil on a wound, but it does not completely remove the pain. Even the Lord Jesus wept over the loss of Lazarus. Christianity does not weaken human affection; it intensifies its sensitivity. Yet we "sorrow not as others who have no hope." The weeping is but for a moment: the joy of reunion is for eternity.

MONDAY, April 18th. Genesis xxiv. 1-14.

"He shall send His angel before thee" (v. 7).

Abraham was concerned lest his son should marry out of God's will. So he confided in his servant, and sent him under oath to seek a wife of Abraham's kindred. Abraham acted upon the leading of God so was confident that God would guide his servant. Though God upholds the universes, yet He is interested in the choice of a life-partner for our children. We should advise them according to our knowledge of God's laws on the subject, and pray that God will direct their affections for His glory.

TUESDAY, APRIL 19th. Genesis xxiv. 15-31.

"And the man wondering at her held his peace" (v. 21).

There stood Rebekah, fair and beautiful, the God-chosen bride for Isaac. God had honoured the confidence that Abraham's servant had placed in Him. Every sign requested had been graciously granted, and the seeker wondered and worshipped. This was the hour of fulfilment. He had walked by faith, and prayed in faith; now, his heart leapt with joy as he realized that both his journey and his prayer had been directed in the will of God. Such experiences will stand out as milestones along our earthly way if we quietly commit our way to God.

YOUR SUMMER HOLIDAY

The following is an extract from one of many similar letters we have received:

"I feel that I must write a few lines to say how I enjoyed my fortnight's holiday at "Lascelles." I can truly say it was the best holiday I have ever had. The food was really lovely, and the fellowship was grand. I have never been helped so much spiritually on any other holiday."

"Lascelles" is our Elim Guest House at Eastbourne—"Sun-trap of the South." Many others look back with pleasure to their most enjoyable holiday at "Lascelles." Why not you?

Write today for particulars to Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne.

"Now we see through a glass darkly" (I. Cor. xiii. 12). The mirrors of those days were of polished metal, and presented a less perfect image than our modern mirrors. It became a proverbial phrase for man's imperfect knowledge of divine things.

WEDNESDAY, April 20th. Genesis xxiv. 32-49.

"I will not eat, until I have told mine errand" (v. 33).

Though he was, doubtlessly, tired because of the journey, though he was ready for the meal kindly provided, he so felt the importance of his mission, that he asked to be excused from eating until he had delivered his message. Where could we find a better example of putting first things first? In the clearest language, he spoke of Abraham's prosperity, of his conviction that Isaac should have a wife of his own kindred, of the signs which indicated that Rebekah was chosen of God. Lord God, help us to feel the urgency of our ministry whether it be in the pulpit, the workshop, or the home.

THURSDAY, April 21st. Genesis xxiv. 50-67.

"She became his wife; and he loved her" (v. 67).

The happiness of Rebekah and Isaac resulted from many circumstances: the faithfulness of Abraham in sending to his own kindred for a wife for his son, the carefulness of Abraham's servant in seeking the chosen bride, the willingness of Laban and Bethuel for her to go, her own desire to go, Isaac's ready acceptance of her, knowing that she was the chosen of the Lord, though he had never seen her before—and God's benediction. This reveals the complex nature of happiness. Help me this day, O God, to contribute to the happiness of others. Make me sensitive to the feelings of my friends. Guard my lips and restrain my actions which would mar their happiness.

FRIDAY, April 22nd. Genesis xxvi. 17-35.

"And Isaac digged again the wells of water, . . . and he called their names after the names by which his father had called them" (v. 18).

Here is an illustration of revival of the highest order. Today, we frequently hear a plea for preachers to drop Biblical jargon because the Man in the Street does not understand it. That makes me shudder. Isaac wanted no misunderstanding so he called the wells by their former names, they were reminders of vital experiences, of God's beneficence. There was no good purpose to be served in changing their names. Where are the words which give the same melody as "Saved," "Justified," "Sanctified," "Redeemed." We do not need new expressions: we need the old experiences.

SATURDAY, April 23rd. Genesis xxvii. 1-14.

"That my soul may bless thee before I die" (v. 4).

It was customary in those early times for the heads of families, prior to their death, to bless their children. May it become customary for us to bestow blessing whilst we live as well as when we die. O God, may the light of my eye, the tone of my voice, the frequency of my smile, the kindness of my heart, bless and cheer my family and associates this day. May my presence be to them as dew to the parched ground. May they lift up their hearts to Thee because mine is lifted up. May my love, my devotion, my consecration, be contagious. Let my life be a noble example of radiant Christianity, a finger-post pointing fellow-travellers to Thee

COMING EVENTS

PRESIDENT'S ITINERARY

The President, Pastor John Dyke, will visit the following churches during the month of April:

16, 17, Carlisle. 18, Greenock. 19, Aberdeen. 20, 21, Dundee. 22, Dunfermline. 23, Kirkintilloch. 24, Glasgow. 25, Stoneyburn. 26, Edinburgh. 27, 28, Motherwell.

BATH. April 16-17. New Elim Church, Charlotte Street. Great Opening Services. Sat. 3. Opening ceremony by Pastor W. G. Hathaway. Public Rally 6.30. Sun. 11, 3, and 6.30. Speakers: Pastors H. W. Greenway and W. G. Hathaway. (Cups of tea between services on Sat.).

BEESTON: April 30. John Clifford Memorial Church, Dovecote Lane. North Midlands District Presbytery Rally. Sat. 3.30 and 6.30. Speaker: Pastor S. Homer. Convener: Pastor A. A. Biddle. (Cups of tea provided).

BISHOP AUCKLAND. April 23-26. Elim Church, Tenters Street, Week-night 7, Missionary Exhibition. Sun. 11 and 6.30, Missionary Meetings. Speakers: Pastors L. Wigglesworth (Africa), G. H. Thomas (Missionary Secretary).

BODMIN. April 30-May 22. Special return visit of Pastor W. George. Thurs. and Sats. at 7.30. Suns. 11 and 6.30.

COULSDON. April 16. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: Pastor H. E. J. Jessop (A.o.G.). Convener: Pastor J. Atkinson. Testimony by Pauline Morgan. Special singing items. 7 p.m.

HILL END. April 17. H.M. Prison, London Crusader Choir.

KINGSTANDING. April 27, 30-May 2. Elim Church, Warren Road. Special Missionary Meetings. 27th, Mr. McKeown, 7.30. 30th, 7.30, Pastor L. Wigglesworth, also 1st, 11 and 6.30. 2nd, 7.30.

LEEDS. April 30. Foursquare Gospel Church, Bridge Street, Leeds 2. All Yorkshire Elim Pentecostal Youth Rally. Sat. 3 and 6.30. Conducted by National Youth Committee. (Cups of tea provided between services).

LEIGH-ON-SEA. April 16, 17. Elim Church, Glendale Gardens. Sat., 7. Sun. 11 and 6.30. Visit of Pastor W. J. Howells, recently of Canada.

LEYTON. April 17. Elim Church, Vicarage Road. Pastor D. B. Gray and London Crusader Choir, 6.30

LEYTON. April 23-25. Elim Church, Vicarage Road, East London Revival Rally. Speaker: Pastor Harry Shaw. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.45.

NEWTOWARDS. April 16, 17. Elim Church, Court Street. Annual Convention. Sat. 3.30 and 6.30 (tea provided). Sun. 11.30, 3.30 and 7. Speakers include Pastors Ron Reid (Portadown) and Jeffrey Brown (Brookborough). Special Soloists and Singing Parties. Convener: Pastor R. R. Taylor.

PONTYPRIDD. April 23, 24. Elim Church, Thurston Road, Pontypridd. 14th Church Anniversary. Speaker: Pastor C. J. E. Kingston. Convener: Pastor Ken Matthew. Sat. 7.15. Sun. 11 and 6. Items by Pontypridd Elim Choir.

SMETHWICK. April 16-18. Elim Church, Oldbury Road (nr. Smethwick Junction). Women's Week-end. Guest speaker: Mrs. A. Gorton. Sat. 7. Sun. 11 and 6.30. Mon., United Women's Rally, 7.30. Conveners: Mrs. F. Shadlock and Mrs. Phillips.

SPARKBROOK. April 30.-May 3. Elim Church, Golden Hillock Road. Church and Minister's 25th Anniversary Convention (Silver Jubilee). Speakers: Pastors J. T. Bradley, E. F. Cole, T. E. Francis, and J. R. Knight (former Ministers). Convener: Pastor W. J. Patterson. Sat. 7.30. Sun. 11 and 6.30. Mon. and Tues. 7.30.

SWINDON AND DISTRICT. Commencing May 3. Salvation-Healing Campaign in big tent, conducted by Pastor George Canty, with Terry Sharp "new discovery" Gospel tenor and Reitta Canty. Week-nights 7.30. Suns. 7. No Friday meetings. Euclid Street Recreation Ground.

THE NATIONAL YOUTH SECRETARY'S VISITS

The following churches will be visited by the National Youth Secretary in the Devon and Cornwall Presbytery:

April 16, Penzance. 17, Camborne. 18, Falmouth. 19, Truro. 20, Newquay. 21, Bodmin. 22, Plymouth. 23, Paignton. 24, Exeter.

MISSIONARY ITINERARY

Pastor W. McKeown (prospective Elim missionary to Southern Rhodesia) will visit the following churches:

April 16, Blackheath. 17, Langley. 18, West Bromwich. 19, Dudley. 20, Selly Oak. 21, Coventry. 23, Small Heath. 24, Smethwick. 25, Yardley. 26, Graham Street. 27, Kingstanding. 28, Erdington. May 1, Nuneaton.

PIONEER REVIVAL AND HEALING CAMPAIGN

commencing Saturday, April 30th
TOWN HALL, Kidderminster, 7.30 p.m.

conducted by

Rev. Ken Matthew and Party

Sundays 3, 6.30 and 8 (After-church Rally)
Every Week-night 7.30; also Wed. at 3.

PLEASE PRAY FOR US!

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

April 16th, Midnight to April 23rd, Midnight

New Zealand Churches, Malton, Birmingham (Graham St.),
Motherwell, Sunderland, Barry, York.

CLASSIFIED ADVERTISEMENTS—Continued.

BIRTHS

Acton.—On March 19th to Mr. and Mrs. L. Acton (Elim Crusaders, Burton-on-Trent), the gift of a son, John William.

Collins.—On February 23rd, to Mr. and Mrs. A. E. Collins, of Elim Church, Scunthorpe, God's precious gift of a son, Nigel John.

Pearce.—On January 17th, to Mr. and Mrs. C. P. Pearce, of Elim Church, Scunthorpe, God's precious gift of a daughter, Erica Trudy.

MARRIAGES

Dawson : Jackson.—On March 12th at Elim Church, Bradford, by Pastors O. G. Miles, J. E. Moore, and J. J. Morgan; Pastor Harry Lionel Dawson (Briton Ferry) to Dorothy Jackson.

Liles : Barber.—On March 26th at Elim Church, Bradford, by Pastor J. J. Morgan; John Lockwood Liles to Jean Barber, both Elim Crusaders and Sunday School teachers.

Thomas : Davies.—On March 26th at Elim Temple, Trealaw, Tonypany, by Pastor Reginald W. Smith assisted by Ernest J. Thomas; Lewis John Thomas to Shirley Edwina Davies.

Thorn : Collis.—On March 26th at Elim Church, Thornton Heath, by Pastor L. G. Hawes; John Douglas Thorn to Pamela Crystal Collis.

Westfield : Chafer.—On March 17th, at Elim Church, Scunthorpe, by Pastor A. J. Chuter; Kenneth Herbert Westfield to Jean Margaret Chafer, both Elim Crusaders.

WITH CHRIST

Fell.—On March 21st, Bernard Fell, aged 28, a beloved member of Elim Church, Scunthorpe. Funeral conducted by Pastor A. J. Chuter.

Roberts.—On March 9th, David Roberts, aged 66, friend of Elim Temple, Trealaw, Tonypany. Funeral conducted by Pastor Reginald W. Smith, assisted by Pastor N. J. Nelson.

Stranks.—On March 12th, William Stranks, aged 62, a beloved member and trustee of Elim Temple, Trealaw, Tonypany. Funeral conducted by Pastor Reginald W. Smith. "Till He come."

Thompson.—On March 6th, the dearly loved husband of Elsie Thompson (faithful member of Elim Church, Gt. Yarmouth). Funeral conducted by Pastor G. H. Croft.

Williams.—On March 15th, James Williams, aged 85, oldest member of Elim Church, West Bromwich, and father-in-law of Pastor E. Harford. Funeral conducted by Pastor H. Fisher. "Absent from the body; present with the Lord."

LONDON. April 16. Kingsway Hall, 7 p.m. Festival of Music presented by the London Crusader Choir. Guest speaker: Rev. Leslie R. Goy (of Westminster Central Hall).

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.

Blackpool.—Warm welcome; comfortable board-residence, near sea, and buses to churches. Special terms 11/6 per day, Easter to end of May. Prentice, 76, Lord Street, North Shore. C.222

Cornwall, Newquay.—Best in June, special cheap rates; first-class catering; every modern facility; sea front, overlooking golden sands and surf; 2 minutes from Elim Church; brochure. Fairhaven, Bothwicks Road. 'Phone 2979. C.216

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

Eastbourne.—A delightful holiday is assured at the Elim Guest House; one minute from sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone 633.

Elm 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.

Felixstowe.—"Bethany" Christian Guest House, centrally situated, 3 minutes sea, shops, station; good food, spring interior beds; moderate terms; personal attention. Proprietors: Mr. and Mrs. A. G. Thwaites, 19, Leopold Road. 'Phone 1229. C.211

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

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

Sunny South Coast.—4-berth Berkeley Courier at Bracklesham Bay; 1 minute sea and shops; private site (4 caravans); Calor gas; highly recommended. Crawley, 213, Limpsfield Road. Sanderstead, Surrey. C.212

Torquay.—Welcome to warm fellowship; comfortable Christian home, excellent food; few minutes sea, shops, assembly; reduced terms September to June. Mrs. Bawtree. "Bethany" 14, Sherwell Lane, Chelston. 'Phone: Torquay 65555. C.220

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

Worthing.—63, Ham Road. Homely board-residence, two minutes sea and bus; good food; Slumberland beds; S.A.E. Mrs. Furze (Elim member). C.203

HOUSES, FLATS, ETC.

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