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The ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
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WELCOME HOME SERVICE FOR PASTOR F. H. COLEMAN AT ISLINGTON

(See page 428)

The Pentecostal Movement

¶ Pastor R. B. Chapman concludes in this issue his challenging article delivered at a B.P.F. Fraternal

HAVING stated my solemn conviction in answer to the given question, I wonder if we can discover the causes of this seeming failure to fulfil our appointed purpose in this age and generation so far. Discovering the causes, we can thereby learn for the future that we may yet rise and fulfil our vision and calling. In this matter, as in all others, if we can diagnose the cause of the deficiency there is hope of gaining a remedy. It is easy to be *critical*, but my purpose is not to condemn the past but to construct for the present and future, should God tarry. I propose to suggest six possible causes and will only touch lightly on each one, so that they may form a basis for our discussion which may follow.

1. DEFICIENT LEADERSHIP

Here I am fully aware that I am treading dangerous ground, but I am firmly convinced that Pentecost could have achieved far more in this country if the early leaders had not failed God and had laid a better foundation for us to build upon. *Self* came in, *strife* came in, *splits* came in as a result of this deficient leadership, and the whole structure has sadly suffered. Somebody may say, "But Paul and Barnabas disagreed in the early Church." That may be so, but they agreed to differ, and no hurt or harm came to the Church as a whole because of it; there did not spring up a "Pauline" church and a "Barnabasite" church in each town.

This deficient leadership often comes down to our own level too, and frequently we must query the efficiency of our pastoral leadership and example. How true it is that we can never lift the *pew* higher than the *pulpit*, and sometimes, alas, the poor level of the pulpit has reduced the pew. Have we, as spiritual leaders, always been our best for God? Have we presented the glorious Gospel at its best? Was it not Spurgeon who said to his students that the Gospel should never be presented in rags if it could be pre-

sented in silken robes, or words to that effect? I am not making here a solitary plea for mere academism or scholarship—though I sincerely believe this has its rightful place; one almost needs a gift of interpretation to understand some people's "own" tongue, never mind their "other" tongue. I fully accept that Peter and John were "unlearned and ignorant fishermen," but when I read their words and their works given under the inspiration of the Holy Spirit I am forced to acknowledge that in *His* college they became literary geniuses and intellectual giants of the highest order—and, remember, we claim to have the same Holy Spirit, but we fail so often to come anywhere near the same calibre. There is a sense in which A. Saphir is correct when he says, "Some people are as proud of their ignorance as others are of their intelligence"—we must not fall into this trap. May we be wise, correct, capable and careful leaders who, through always being their best for God in every way, can be looked up to and respected.

2. DEFLATED LOVE

What was said by the glorified Saviour about the Ephesian church can sadly be said of many sections of the Pentecostal Church today, "Thou hast left thy first love" (Revelation 2:4). There is often not the same burning, passionate, irresistible and untractable love that once enhanced the early glory of our debut.

There is often not the same love for the Saviour. Once He filled the vision and claimed the whole affection, now other personal items like pleasure, business, comfort, friends, the cares of this life, prosperity and a multitude of other things deprive Him of the full adoration and He is no longer *first* in all things.

There is often not the same love for the saints. Jealousies, friction, feuds, judgments, criticisms and

suspicions have infiltrated until the great family spirit has tended to be lost and so love has waned and selfishness has taken its place.

There is often not the same love for the sinners. Once the raging passion of Pentecostal hearts was to *win others* for Christ, but now this has deteriorated in many cases and an attitude has developed which infers that as long as we are all right and can enjoy our personal glory times those around can go to perdition, and thus there has come a diminishing in the efforts of personal evangelism.

Oh that there may be a general return to the place where that first love was left and, being taken up again, may it be reinflated to the glory of God and His kingdom.

3. DEFEATED LIVES

How this serious calamity has defamed the lovely name of Pentecost! How often it has been true that our witness has been rendered worthless by the sheer depravity of unworthy and unholy testimony at home, at work and even at church. We have met folk who can pray like angels and live like devils; who are cherubs in church but churls in the chores; who can preach like Paul but who practise like Pilate. There is no doubt that in countless cases the hosts are outside the churches because of the hypocrites who are inside. What careful attention we need to pay to the consistency of pure, unchallengeable testimony in ourselves and in our flocks lest defeated and undisciplined lives turn many away.

4. DEFECTIVE LIBERTY

So often our glorious liberty has become so defective that it has degenerated to mere licence, fanaticism and puerile, excessive emotion. The grace of God has been debauched into a convenience for personal gratification and glory. The gifts of God, sacred and treasured jewels of inexpressible worth, have become abused or misused and made playthings by unworthy stewards until that which was meant to be a sacred oracle has become merely a spectacular omen. With wisdom and deep reverence we must handle these things as those who must one day give account to God. The Bible is our sure text book, and let us operate only within its prescribed dimensions as drawn by the Holy Spirit. Hundreds have been driven from the Pentecostal Church because indulgent and irresponsible clowns have not been willing to toe the line to God's infallible and instructive Word.

5. DEFLECTED LOYALTY

Personally, I have often been struck by the easy way in which some Pentecostal people's loyalty can

be deflected, and this also has proved a great detriment to the establishment and enhancement of the work. Oft-times we meet the Pentecostal parasites, gypsies and drifters who run around from place to place with no sense of loyalty, faithfulness or responsibility, truly blown about with every wind of doctrine and also by every fascinating face and plausible personality. Sometimes, too, the shepherds have not been above a little sheep-stealing escapade to add to their flocks, and have thereby deflected the honoured loyalty that should exist among God's servants. This deflected loyalty has also been responsible for many internal splits within the churches—two parties have a clash and so one sets up in opposition farther down the road. Some mistakenly rejoice and say that the work is thus spreading because there are now two churches instead of one, but I do not agree. A wrong foundation has been laid, and God does not finally bless these things; consequently strength is dissipated and the testimony divided, and the disgusted outsider looks on and says, "How can they put the world right when they cannot agree among themselves?"

6. DEFUNCT LIFE

In some cases we are like Sardis of old: "Thou hast a name that thou livest, and art dead" (Revelation 3:1). That real life and power that once was known has ceased and we tend to live on reputation. There remains only the lifeless form, the hollow pretence, the carnal make-believe, the empty shell, the mere profession, the copied appearance, the outward show. Once God shook us, now we must shake ourselves to make men believe God is still with us. Once there was *real* power, now with a shout and a flourish effort is made to suggest that the power is still there. Thus the glories of the past are, alas, sometimes mimicked and the vain mimicry is so obvious to sensible observers that they turn away in disgust. The real life is defunct and gone in so many cases, and even existence is only based on a memory of the past. In true, open frankness let this be recognised, and let there be a fresh turning back to God in profound honesty and holiness lest God should see fit to raise up another work to fulfil the vision He really intended for the Pentecostals in this day and age.

Some of these past mistakes are *irreparable* and cannot be altered, but some can be righted for the future. Let us, therefore, with a sacred and inspired diligence, face the facts, remedy the errors and step out even yet to fulfil the vision and accomplish the work that God originally intended for the Pentecostals of the twentieth century.

THE ELIM EVANGEL

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EDITORIAL

IT is good to be back in circulation again after our enforced silence of the past seven weeks. We are sorry you have been without your familiar ELIM EVANGEL for this the first sustained break in publication during the forty years of its existence. Increased production costs may bring problems in the days ahead, but we look to our readers to assist us by seeking to introduce new subscribers to the ELIM EVANGEL. Increased circulation will enable us not only to maintain but to improve our Elim magazine.

We should like to advise readers who receive the ELIM EVANGEL by post that the period of your subscription will be extended to compensate for the issues which have been missed owing to the dispute in the printing trade.

We would apologise to the churches and ministers whose notices of meetings have not appeared and to those who have sent in news reports and photographs. We hope to use some of these in the next few issues, but ask you to bear with us if they are abbreviated.

In this week's issue you will find the second and final instalment of Pastor Chapman's timely article on "The Pentecostal Movement." May we suggest that you look out your EVANGEL for June 20th and re-read the first part before reading the concluding portion?

For the future: we introduce this week a new series of brief, one-minute gospel sermons. Pastor Selwyn Hughes, who contributes these articles, suggests you may care to cut them out and use them as tracts. Then, in a few weeks' time, we hope to produce the first of the quarterly evangelistic numbers of the EVANGEL, so watch for a further announcement, and order extra copies for your unsaved friends. This can be *your* contribution to our evangelistic drive to win souls for Christ and bring them to the place of refreshing in the wilderness that Elim has meant for us.

Now for a personal note. By the time you receive this week's ELIM EVANGEL we shall be on holiday, though keeping in touch with essential editorial business, and our address from August 15th to 29th will be c/o 4 Park Avenue, Scarborough, Yorks. All correspondence should be directed to that address until August 29th. Thereafter, and for the next few weeks, our address will be c/o 3 Rosselyn, Bradford Road, Shipley, Yorks. We will advise you later of our new permanent address and the date from which it will be operative.

NOTICE

THE Superintendent of the Elim work in Ireland, Pastor J. Smith, has decided to relinquish his position and return to Great Britain to engage in a teaching evangelistic ministry among our churches. Pastor T. W. Thomson, 42 Landscape Terrace, Crumlin Road, Belfast, minister of the Elim Church, Melbourne Street, has been elected to fill the vacancy. Pastor G. L. W. Ladlow, 112 Cregagh Road, Belfast, has been chosen to fill the office (formerly held by Pastor Thomson) of Missionary Secretary for Ireland. Both of these brethren take office as from September 1st, 1959; therefore after that date all correspondence relating to their respective offices should be sent to them at the addresses given.

ONE-MINUTE SERMON

By Selwyn Hughes

THE other day I read about a man who brushed his teeth twice a day, and whose doctor examined him twice a year. When it rained he wore rubbers and he always slept with his window open. He stuck to a strict diet with plenty of fresh vegetables. When advised he relinquished his tonsils, and gave up to the surgeon's knife some worn-out glands. He played golf, but never more than eighteen holes at a time. He did not smoke, drink or lose his temper. He was all set to live to a hundred.

The funeral was held recently! He is survived by dozens of specialists, scores of health institutes, and numerous manufacturers of medicines. But he forgot God and his soul is now with those who say, "The harvest is past, the summer is ended, and we are not saved." How sad it is that so many fine people go through life enjoying much of its pleasures yet making the tragic mistake of forgetting God. If you have left God out of your life, then stop whatever you are doing and open your heart and soul to Him today. Wise people are those who are prepared to meet their God.

From my Diary



By T. H. Stevenson

A BROTHER drew my attention to the difference of emphasis given by his newspaper and mine respectively on a certain court case. Mine, I confess, gave the story a much larger and more sensational headline, though one could name several national dailies that outdo my choice of newspaper by far in cheap and sensational headlines. And the bigger the title to such stories, the bigger the circulation of such papers. Their plea is that they cater for the public's taste. The truth is that they create the public's tastes, and then feed the appetites they have made. And how surprising it is that the most sensational dailies seem popular with numerous Christians.



The *British Weekly's* prominent articles by B. G. Cooper on Pentecostals' World-wide Revival, particularly its growth in Great Britain, were very welcome; and their favourable reporting of the Elim churches. The press, religious and secular, has become more appreciative of the contribution being made by the Pentecostal movement today. Thinking of this favourable change, I recalled the time thirty or so years ago when the then owners of *John Bull* made a full-page, full-scale attack upon Elim. And Christian authors, like A. Pollock and G. Scroggie, have attacked our theology, but we have survived all forms of criticisms, and now I hope we will not suffer by a few compliments.



On being asked what in his opinion is the most important happening among the world churches today and in the near future, a noted leader has expressed the greatest single factor as "The challenge of stewardship." Today, on an organised basis,

many denominations in the U.S.A., Canada and New Zealand are gaining staggering financial improvements by this new challenge. In our own country the Church of England has set up an organisation, Planned Giving Ltd., to advise its churches in this direction. If Elim members remain faithful in their giving to the local church, and the general needs of the work, we will continue to be an example in our faithfulness as well as in our faith; and that without coercion or canvassing.



Standing before his congregation, a preacher noticed the very excellent dress of the people and their polished manners. Looking out of the window he also noticed their beautiful cars, and the lovely homes of some. Seeing all this he asked himself the question "Where are the poor?" Not long afterwards he was talking with the treasurer of the church about the amount of the offering that morning, and on hearing the amount he immediately asked "Where are the rich?" This is not very dissimilar from the vicar's remarks when he declared "This church is known for the welcome it gives to the poor, and judging by the offerings there are many such dear ones meeting with us."



The glorious word Gospel is often used today to describe things far remote from its true meaning or association. Politicians, pamphleteers, and others pleading any cause, are not shy of referring to their policy as a gospel. And now Dr. Jeremiah, Nottinghamshire's Medical Officer, writes in his report: "It is difficult for us to preach the gospel of sensible footwear for girls when they can see their mothers and older sisters wearing shoes which I feel, on medical grounds, should be condemned." Paul certainly had other thoughts when he wrote "And your feet shod with the preparation of the gospel of peace."



Reading that small fortunes have been made by Poles packing their suitcases with Bibles and going on smuggling holidays to Communist Bulgaria is interesting, even if the method and motive of this Bible distribution can hardly be recommended. In Bulgaria, where the Bible is no longer printed, these smuggled Bibles fetch sky-high prices. There are people everywhere hungering for the Word of God. When you pack your case, take at least your own Bible with you. Take it on holiday, don't give it a holiday.

A FRAGRANT SACRIFICE

By E. C. W. Boulton

"Your generosity is like a lovely fragrance, a sacrifice that pleases the very heart of God" (Philippians 4: 18, J. B. Phillips)

THIS generosity of these Philippian believers was born of something more than admiration of the life and work of the Apostle Paul—it was the outcome of a deep devotion to God. This is revealed in the apostle's reference to the large-heartedness of this Christian assembly at Philippi: "It was no mere gift to me," he writes, but "sweet-smelling incense . . . which rises up well-pleasing to God." When Christian giving is inspired by such an exalted motive it is lifted on to the highest possible level, and becomes a ministry of worship upon which the anointing of the Holy Spirit rests.

How true it is that though we may give without loving we can never love without giving. This is true of the Great Lover-Giver Himself. "He loved . . . He gave!" True love, be it human or divine, can never withhold. There is in the heart of the Eternal a passion to give, and when the soul is in union with Him, in some small measure, it partakes of that passion. Liberality and generosity are the surest proofs of real consecration to Christ. Whatever form it takes it is a beautiful evidence of fellowship with the One who ever lives to give.

At the very heart of the Christian Gospel is the grace of giving. The life of the believer thrives upon this. Yet we may give of our possessions, and still withhold ourselves, for not always does the heart of the giver go with his gift. Our offering may be nothing more than a substitute for the greater bestowal of ourselves. We may remove our hands from our substance, yet keep them tightly clinging to that which God wants more than all—ourselves! And should this be the case, then it is a savourless offering that we bring to the altar of the Almighty, an offering which yields Him no sweet fragrance of pleasure.

Paul refers to those Macedonian saints who "first gave their own selves to the Lord, and unto us by the will of God." This is the Divine order—first ourselves, and then our service and our substance. We must not attempt to revise or reverse God's order.

"There's so much we are willing to give,

Yet ourselves from the altar withhold,

'Tis the wealth of our hearts that God wants

Far more than our silver and gold."

What a rich reward in the shape of heart-joy there is for those who have learned the secret of giving to God. The writer recalls the account of a Swedish princess who sold her diamonds that she might erect a home for incurables. On one of her visits to the home she saw a godless woman to whom she spoke of Christ the Saviour. When leaving the hospital the princess asked the matron if she would give special attention to this particular case, for she was anxious that the woman should be led to the Lord before she died. One day when the princess called again at the hospital she found this Christless woman with the joy of redemption shining in her face. When the royal lady returned to her home, with tears in her eyes, she said to her husband, "I saw the glitter of my diamonds today in that dear woman's tears of repentance."

What a splendid example of love's selflessness you have in that poor woman in the temple, who gave all that she had. That gift was not measured or valued by the amount—compared with the other gifts that went into the temple treasury it was most insignificant. Yet the glory of this woman's gift lies in the fact that she gave all that she had, and thus her gift was the greatest of all. She left the sanctuary the richer and not the poorer. Her character had been enriched—her womanhood had been exalted and ennobled.

"Not that which is giv'n, but that which remains

After the offering's been made,

Proves the extent of the love in these hearts,

Whether all on the altar's laid."

Giving cannot be restricted to material wealth: there is the precious gold of lovingkindness, tender sympathy and of compassionate ministry. The poorest in this world's goods may have the most to give. To the helpless cripple at the temple gate, Peter spoke those memorable words of hope and healing. "Silver and gold have I none, but such as I have give I unto thee." The apostle was in possession of and able to bestow that which no money could purchase. And we may also give, and in giving bring gladness to the heart of the One who inspires

the gift. God has given Himself to His people that they may know the blessedness of giving themselves for others. He has shared Himself with them, that they may share themselves with others.

“It was Thyself Thou didst bestow,
No less could meet this soul’s deep need,
No more could from Thy heart outflow—
O glorious Gift that love decreed!”



PENTECOST IN JERUSALEM—1961

“He hastened, if it were possible for him, to be at Jerusalem the day of Pentecost”

(Acts 20:16)

By Donald Gee

BEFORE the thousands of Pentecostal people separated who gathered in the great World Conference in Toronto in 1958 a strong desire was expressed that if it were possible the next triennial conference might be held in Jerusalem.

The advisory committee charged with the responsibility of making all necessary arrangements were very conscious of the difficult questions this might involve. Accordingly the chairman and secretary of the committee, Howard P. Courtney and Gayle F. Lewis respectively, made a special journey to Jerusalem to conduct exhaustive inquiries on the spot. They reported to a full meeting at Rome of all such members of the committee as could attend on May 12th and 13th, 1959. As a result, after long, careful and, above all, prayerful consideration the brethren present unanimously felt that they could come to no other decision but to arrange for the Sixth Pentecostal World Conference to be held in Jerusalem, if the Lord will, over Whitsuntide (Pentecost) 1961, the dates to be from Thursday evening, May 18th, over Pentecost Sunday, May 21st.

The actual days for the conference itself will be fewer than on previous occasions. This will allow ample time both before and after for visiting the many sites of deep interest in the Holy Land, but it is hoped and expected that those who make the journey to Jerusalem for the feast of Pentecost in 1961, if our Lord tarry, will spend the three full conference days in unbroken fellowship together with one accord in one place. There will be ministry of the Word from carefully chosen speakers, but there also will be special opportunity for united waiting upon God.

We are under no illusion that merely sentimental

associations with time or place guarantee a special blessing from God, but we do believe that there cannot but be a unique effect upon the hearts and minds of those who gather at such a time and in such a place as they reverently recall the first outpouring of the Holy Spirit given there from the Lord of glory. Surely it cannot have been for nothing that Paul hastened, in the midst of his apostolic labours, to be in Jerusalem for the day of Pentecost if it were at all possible. We have an impressive precedent for our call to “Pentecost in Jerusalem in 1961.”

The eyes of all sections of the Christian Church are being focused more and more upon this worldwide Pentecostal revival of the twentieth century. There is an increasing realisation in the churches that they are not sufficiently stressing the place and power of the Holy Spirit, and an official message released by the World Council of Churches admits that “it is possible that they (the Pentecostals) have a central truth of the Christian religion at the heart of their success story.” We do believe just that. The impact of the mere fact that the Pentecostal people plan to gather for such a conference in Jerusalem at such a time cannot but make a deep impression. We should appreciate its significance.

These words are penned amid surroundings filled with poignant early Christian history, and blessed today with renewed Pentecostal revival. From this ancient city of Rome leaders of the Pentecostal churches of the twentieth century send out an invitation for “Pentecost in Jerusalem—1961.”

Watch the various Pentecostal journals for full particulars. The secretary of the advisory committee for the 1961 world conference, to whom all inquiries should be addressed, is Rev. Gayle F. Lewis, 434 West Pacific Street, Springfield 1, Missouri, U.S.A.

THE Pentecostal Movement throughout the world is essentially a revival movement. When God began to pour out His Spirit at the beginning of the century thousands of precious souls were brought to a saving knowledge of the Lord Jesus Christ. This outpouring has resulted not only in the salvation of souls but in the quickening of the spiritual life of the Christian Church; many believers being led into a deeper experience with God through the baptism of the Holy Spirit.

Evangelism is not revival, but a heaven-sent revival always issues in a passionate evangelism. The Pentecostal revival has brought new life to the Church of God. This surge of spiritual life revived personal witnessing, mass evangelism and missionary enterprise. We are not very enthusiastic about apostolic succession, but we are enthused about apostolic success. We thank God for this glorious outpouring of the Holy Spirit. But we are not satisfied. We continue to cry to God for a still greater manifestation of His power.

Some of God's people are saying today, "It's no use praying for revival in these last days, for no large-scale revival is predicted in the Scriptures for the end time. Things will just go from bad to worse." This is a paralysing idea. It cuts the nerve of faith and prayer and stultifies all effort to promote the interests of the kingdom of God. Where in the prophetic content of Scripture do we read of any mention of the Tyndale revival, the Puritan revival, the Wesleyan revival, the Irish revival of 1859, the Welsh revival? Yet these and other mighty visitations from heaven have taken place, and are inscribed with thanksgiving upon the pages of our national life.

The spirit of revival is the awareness of God—a consciousness of His holiness and power. When Moses turned aside to see the strange sight of a burning bush which blazed in the fierce heat of the eastern sun and yet remained unconsumed he became suddenly aware of the awful presence of the eternal God. Through his subsequent ministry there came to the whole nation of Israel as well as to the Egyptians an awakening sense of the living God. Elijah, standing face to face with guilty Ahab, could say, "As the Lord God liveth before whom I stand," and exercised a supernatural ministry which brought an idolatrous people on their faces before the Lord. God matched the materialism of the age with the display of the miraculous. On the Day of Pentecost God manifested His presence to the 120 disciples who met each day in the temple for worship and praise. There was a sound as of a rushing mighty wind; there was a sight of cloven tongues of fire;

For the benefit of readers who could not go to L
stirring address by the President given on the ope

OUR PENTECOSTAL WALK AND VISION

"Ye are the temple of the living God; as God dwelleth in them; and I will be their God, and they shall be My people."

(2 Corinthians 6:16)

By H. Burton-Hayes

there was a sensation of heavenly ecstasy as they poured out their hearts in other tongues. Their whole being thrilled with the inner realisation of God's glorious presence. Through this inspired company of God-filled men and women revival blessing flowed out in all directions.

A church on fire with the holiness and power of God cannot fail to make its impact upon a godless, Christ-rejecting world. Holiness and power are the essential features of revival. And what God has joined together let no man put asunder. The early Church was glorious in holiness and power.

The secret of continuous revival blessing is contained in the words of our text. The believer or the assembly is the temple of God. Just as the tabernacle in the wilderness was God's dwelling place, so today the believer is the sanctuary, the shrine of God's Holy Spirit. God dwells in His people. He desires to walk in them.

Our text contains a great spiritual principle. God reveals what He is. Then He declares what we ought to be. Note the conjunction of God and His people. "Ye are the temple of the living God." "I will dwell in them, and walk in them." "I will be their God." "They shall be My people." God and His people are called to a walk which corresponds with His nature. "How can two walk together except they be agreed?"

1. GOD IS LIGHT, THEREFORE WE ARE TO WALK IN LIGHT

This truth is set forth in 1 John 1:5-7. "God is light . . . walk in the light."

When the world of old was shrouded in the impenetrable darkness of night, God opened the portals of eternity, and uttered the great fiat: "Let there be light." His word, like a beam of light, scattered the darkness and light dawned upon the chaos of a dead and deserted world. Similarly God has

*we print this week the
of the conference*

DISTAL FITNESS

*will dwell in them, and
be My people"*

dent of the Elim Church)



spoken His creative word in Christ and dispelled the darkness and death which once reigned in our hearts. There was a time when we saw no form or comeliness in Him to desire Him. We looked upon His pierced hands and side, but our eyes were holden, we could not see, we could not understand. We resembled Robert Murray MacCheyne, who penned his own experience in these lines:

"I oft read with pleasure, to soothe or engage,
Isaiah's wild measure, and John's simple page,
But e'en when they pictured the blood-sprinkled
Tree,
Jehovah Tsidkenu seem'd nothing to me."

But a word of authority came from God. God who commanded the light to shine in the darkness shone into our hearts, He scattered the clouds of the black night of sin, and lo, the day dawned, we saw the light of the Sun of righteousness, and now we are called to walk in that light all our pilgrim days.

Light has this quality—it reveals. The psalmist prayed that he might be cleansed from "secret faults" (Psalm 19:12), faults unknown to himself. The light of God's presence is so revealing that it will bring to our consciousness inconsistencies of life that may be marring our testimony. When Isaiah entered the temple he beheld the majesty of God's glory and in the blazing light of that throne he saw himself, and cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Calvary does not cover what we must uncover. There are certain sins that demand restitution. The sincerity of our confession before God is proved by our willingness to undo the wrong we may have done to another. Zacchæus admitted Christ into his heart, and immediately he went forth to put right

certain things in his life by restoring fourfold the moneys he had falsely exacted. The Gospel of the grace of God is not unrelated to righteousness, and our failure to make restitution is undoubtedly hindering and grieving the Spirit of God.

Light not only reveals, it also radiates. When Moses climbed the sacred hill he returned with a shining face, and whenever men and women get apart with God on the mountain of communion, and talk face to face with Him, touching His will, they come away changed. There are such men and women today and to meet them is to be blessed. Such Christians are possessed by an unconscious power of testimony which leaves the hall-mark of heaven wherever it goes.

Tertullian was converted by the godly life of another believer and he said: "It was not your Bible that converted me; it was not your apologetics that convinced me; it was your life—that was the argument which I could not answer." The argument of a holy life is as inescapable as it is unanswerable. God is light, and if we are walking with God our lives will radiate the glory of His holiness among men.

2. GOD IS LOVE, THEREFORE WE ARE TO WALK IN LOVE

(1 John 4:8)

There are depths in the Divine nature which our finite minds cannot plumb, but the deepest thing in the nature of God is His love. It is true that God is holy, God is righteous, God is just, God is merciful. But God could be all that and not be a God of love. A certain man may incur a debt. He cannot pay his benefactor, but the latter may show him mercy by cancelling the obligation, and at the same time despise him in his heart. You can show mercy without love. This is true also of the other attributes of God. But the God and Father of our Lord Jesus Christ is not only holy, righteous and just; His name and nature is love.

"O love of God, how strong and true;
Eternal, and yet ever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought."

God is love! We are exhorted to walk in love. "Be ye therefore followers of God, as dear children. And walk in love, as Christ also hath loved us" (Ephesians 5:1,2). We are to walk even as Christ walked! Love was seen in His eyes. He looked with compassion upon the multitude. Love was seen in His hands. He gathered the children to His heart and dispensed blessings to the needy and

distressed. Love was seen in His mouth. What gracious words proceeded from His lips. Love was seen in His feet. He never listened to scandal or gossip. Those ears were the private oratory of the voice of God and the confessions of men.

Our religion is real only when it is red-hot with the central fire of love. "God save us," cries a passionate heart, "from the glib tongue which sings the Te Deum in the sanctuary and employs the devil's logic all the remainder of the week." All the base things, like hatred, envy, impurity, censorious criticism, suspicion, jealousy, that may be in your heart and mine will disappear if we just throw them into the crucible of Christ's loving soul. I care not what office you hold, an overmastering love must be the supreme motive of all our service.

"Oh, grant that nothing in my soul
May dwell but Thy pure love alone ;
Oh, may Thy love possess me whole,
My joy, my treasure, and my crown ;
All coldness from my heart remove ;
May ev'ry act, word, thought, be love."

3. GOD IS THE LIVING GOD, THEREFORE WE ARE TO WALK IN NEWNESS OF LIFE

Again and again in the Old Testament God is addressed as the living God. Jeremiah proclaimed to his contemporaries: "But the Lord is the true God, He is the living God, and an everlasting king." The psalmist also said: "My soul thirsteth . . . for the living God" (Psalm 42:2). And the apostle writes: "Ye are the temple of the living God." The living God raised His Son from the dead. Death could not hold the Saviour in its icy grip. He arose, having burst the bands of death asunder, and appeared on the third day quivering with newness of life. We are called to walk in newness of life. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

Our praying should pulsate with life. Praying in the Holy Ghost can never be stereotyped or formal; it is instinct with life, with passion, with faith, with imagination; it ranges over the vast domain of Divine promise; it embraces the world, the Church, the individual; it soars to the throne in worship, it plumbs the depths of human need in intercession; it wrestles to prevail, it gently pleads for mercy, it hungers for holiness; it always seeks the glory of God and the advancement of His kingdom on earth.

Our preaching should be vibrant with life. God has entrusted to us the Gospel of Divine grace and

commissioned us to go into all the world and preach the Gospel to every creature. We may have to change our *methods* of approach to reach the Christless masses, but there is never any need for us to change our *message*. The Gospel is always applicable to mankind in all its whirling vicissitudes. The temptations of life are still the same, death is the same, eternity is the same. We preach the everlasting Gospel, old but ever new, not with enticing words of man's wisdom but in the power and demonstration of the Holy Ghost. Brethren, there should be life in our preaching, for God has made us able ministers of the new covenant, not of the letter, but of the Spirit which gives life. This dynamic is imparted to our preaching by the mysterious unction of the Holy Spirit which we receive in fellowship with the living God.

Our living should throb with new life. Life is made up of daily contacts. If we are in vital touch with the source of life, with God Himself, we shall quicken others into newness of life.

"It is *fire* we need," cried Dr. Macduff, a great preacher of the past, "not the fire of fitful impulse; not the flame of intemperate bigotry; not the kindlings of unregulated enthusiasm; not the *ignis fatuus* gleam of bewildering human reason, not the strange fire of deified intellect, but the living fire of burning words and burning deeds, lighted from the inner sanctuary." Men and women instinct with Divine, God-derived energy—who feel that they have obtained their high consecration from the living God. This alone is the true vestal flame of heaven, which burns pure and bright, and shall thus burn for ever.

We are living in the last days. We firmly believe the coming of the Lord draws nigh. As the day approaches the forces of darkness will marshal all their resources and hurl themselves against the bastions of righteousness and truth. On every hand we see the suppression of liberty as it is trodden down under foot by the ruthless heel of a militant and atheistic communism; we hear the fierce cries of nationalism and missionary enterprise is thwarted; we face the insolent aggression of materialism; we observe the bewilderment of science and social reform. But thank God there is an eternal message of hope and salvation—the glorious Gospel of the grace of God.

Let us rise to a true sense of our calling, of our dignity, of the grandeur of our destiny, and, filled with the Holy Ghost, let us go forth to walk with God and give the message of His redeeming love to all mankind. This is our high and solemn commission, and I pray God we may not fail of it.



Calling Boys and Girls

By Bernard Norris

Hello again!

STEPHANOS

Part 4. *The end.*

Stephanos trembled as the Governor looked at him.

"You are a brave man to come here with your books. Don't you know that I have only to say the word and my people will kill you? Aren't you afraid?"

"My trust is in God," replied Stephanos.

"I love a brave man, and because you are brave I will give you my permission to sell your books. But beware that you do not anger my people."

Stephanos thanked the Governor, bowed himself out, and left the palace. He felt wonderfully happy. God had answered his prayers in a marvellous way. He at once began to sell his books, and soon he had sold them all just in the town of Sana'a.

Some time later, Stephanos was back again, with more books. He could not preach—that would have meant death. He had to sell his books as well as he could. Sometimes he joined the others selling in the market, sometimes he joined a camel caravan and sold his books through the villages as they journeyed.

But one day he tried a new method, more dangerous, but perhaps more worth while, for he would reach people who would not otherwise come to buy.

In the coffee houses the rougher men gathered from the desert with the merchants from the city, all devout Moslems, ready to attack and kill any Christian. There Stephanos sat and read aloud in the custom of the east. As he read of Abraham the men listened. He read on until all the men were listening. At last he turned to the Gospels. The interest of the men increased until several wanted to buy a copy of the book.

And so Stephanos courageously took the Gospel to the people of Arabia, daring to risk his life for the sake of the Gospel of our Lord Jesus Christ.

Cheerio for now, and God bless you.

BERNARD.

(This story was adapted from a chapter of the book *Yarns on the Book*, by A. M. Chirgwin.)



Women's Column

By Gladys Gorton

A DIMMED VISION

ELDERLY Mrs. A—slipped down a few steps outside her house. At the time it seemed that she had not received any injury as a consequence, but unfortunately some days later she noticed that she was losing the sight of one eye, so she visited the optician. After examining her eye he sent her to the hospital. It meant a delicate operation to save the sight of that eye.

For a fortnight before the operation her eyes were in perpetual darkness. They were thickly padded and Mrs. A— had to lie flat on her back and keep as relaxed as possible. What an ordeal for anybody. We visited her. A lump came into my throat as I stood beside her bed. She put out her hands and said, "Let me touch you. I can just imagine how you are looking. Ah! It is lovely to feel you near." We tried, as best we could, to comfort and cheer her. Then she began to quote a verse of that lovely hymn "God holds the key of all unknown":

"The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel His hand: I hear Him say,
My help is sure."

It was a moving scene. With such absolute trust in her God she underwent the operation, which, happily, was successful. That actual mental and physical—and to her spiritual—experience illustrates the times in life when the soul is plunged in darkness. We do not know what to do: we grope helplessly. Mrs. A— had to relax and trust. It was hard, but she managed it or she could never have undergone the operation. And that's all God wants you to do—"He that walketh in darkness and hath no light, let him trust in the name of Jehovah and rely upon his God" (Isaiah 59:10 R.V.). At one dark period in my life the Holy Spirit reiterated this verse in various ways: *this* is the *only* thing to do; *this* is *all* you can do—when you don't know what to do, don't do it.

God allows these dark times to get us beyond
(Continued on page 430)

CHURCH NEWS FLASH

RYE PARK SUNDAY SCHOOL ANNIVERSARY

The anniversary services of the Rye Park Sunday school were led by the superintendent, Mr. F. Singleton, and the minister, Pastor G. H. Thomas, who told the Sunday evening congregation about his experiences while a missionary.

The prizegiving was on the Monday evening, when Pastor Thomas presented thirty-two awards for attendance, also certificates for bringing Bibles to school for fifty weeks or more.

Also presented were certificates to the five scholars who had entered the Elim scripture examination.

Much blessing accompanied these meetings, and as a result two parents requested that their children should be dedicated. This service took place on the following Sunday, when Pastor Thomas dedicated five children of one family and two children of another family.

This was a unique service, the youngest child being under two years and the eldest nine years of age.

The following week the mothers of these children expressed a desire to follow Christ.

R. HOLMWOOD.



Unique dedication service at Rye Park.

ARMAGH

On Thursday evening, May 7th, seven believers, three brothers and four sisters, followed the Lord through the waters of baptism. The service was con-

ducted by Pastor F. S. Bristow, who arranged and carried it through so nicely that many favourable comments were made afterwards by older members of the assembly.

An innovation here was the giving of a beautiful signed certificate to each candidate. This gesture on the part of the pastor was greatly appreciated by the brothers and sisters concerned.

WELCOME HOME SERVICE FOR PASTOR F. H. COLEMAN

As one of the speakers aptly described it, the welcome home service for Pastor Coleman at the Islington assembly was a great occasion for rejoicing that "the prodigal" had at last returned after his eleven months' tour of Canada and the United States.

Pastor W. G. Hathaway spoke of the great blessing of Pastor Coleman's ministry throughout his travels, during which many people came to know the Lord and others received the baptism in the Holy Ghost and were healed.

Pastor E. C. W. Boulton then expressed the joy felt by all the members and friends of the Islington church at their pastor's long-awaited return.

Welcoming Mr. Coleman on behalf of the church was one of the oldest members, Miss R. Stevens, and one of a number of new converts, Mrs. M. Willing.

Finally, Mr. Coleman himself recalled many varied experiences of his travels.

DOREEN BUNTING.

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, AUGUST 26th, 1959, at 10.15 p.m.
(Short wave: 19.7, 25.4 and 31.2 metres)

Speaker: John C. Smythe (London)

Subject: "What will you do with Jesus?"

Music and songs by

Male Voice Chorus Marie Hamilton (soprano)
and Doris Bailey (contralto)

Programme produced and announced by
DOUGLAS B. GRAY (Director of Music)

SPECIAL NOTE—Will listeners kindly note the change of wavelengths (as above) for the summer months?

Conducted by
National Youth
Secretary

youth page



According to some people's multiplication table

Twice Two often makes Five!

HAVE you at some time or other joined in the party game which involves everyone passing on a message by word of mouth from one to the other? The amusement that follows the last person's announcement of the message when compared with what the first person said supports the title of this week's page.

"The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire . . ." We are usually much more careful of the words we write than of the words that rush out of our mouth. How much harm done, how much good work destroyed, how many lives ruined, just for the want of a bridle on the human tongue.

Very few people occupy the position of knowledge which would allow them to criticise another, yet it is one of the most common activities of the human race. It has the ability to break up homes, destroy friendships, defile the minds of innocent people. This evil thing has the doubly cruel knack of increasing as it moves. It enlarges itself, enveloping the person who harbours it, leaving a trail of bitterness and soured hearts. It is a sad reflection on the twentieth-century disciples to have to admit that many churches, youth groups and the like have become breeding grounds for this miserable pest. This causes confusion in the minds of our onlookers. The *outsider* looks to the Church and listens to its message, but is puzzled when he cannot relate the two to each other. In this same practical epistle of James we read, "Be ye doers of the word, and not hearers only, deceiving your own selves."

What the Church has to say to the world is really worth while. We have a message which is desperately desired by the whole world. Christ is truly the answer to all our problems between individuals and between nations. But when you advertise a product you must also be prepared to demonstrate it. So should we by showing to the world the value of Christianity through our behaviour to each other.

Let us not be a party to the unhealthy dispositions of those who failed to exercise Christian love and do not attempt to discipline their own members by refraining from the criticism of others. When all is said and done, we will be required to give an account of our own lives before God, and not of the lives of others.

To conclude, refrain from multiplying, but if you do, do it correctly.



Pastors J. Hywel Davies and Douglas B. Gray at the Elim Conference, Llandudno.

COMING EVENTS

(Please pray for these services)

ABERYSTWYTH. August 23. Little Theatre. Elim Crusader Camp. 6 and 7.30.

EDINBURGH. August 29. Gorgie Baptist Church (kindly loaned), Dalry Road. Scottish National Youth Rally. Speakers: David Ayling and Ronald Clarke. Convener: Richard Lighton. 3.30 and 6.30.

KIDDERMINSTER. August 22-27. Elim Church, Prospect Hill. Special visit of Idris Davies, Welsh evangelist. Sun. 11, 6.30 and 8, week-nights 7.30.

LONDON. September 19. 3.30 and 6.30. Friends Meeting House, Euston. National Youth Rally. Speaker: P. S. Brewster. Song Leader: J. Hywel Davies (National Youth Director). Visiting choir: Southampton Elim Youth Choir. Free seat reservations for church parties; write to the National Youth Director, 20 Clarence Avenue, London, S.W.4.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

August 30, Canterbury and Dover prisons; September 6, Holloway prison and Romford; 12, Lancing; 20, Wormwood Scrubs prison and Hounslow; 26, Maidenhead (Town Hall); 30, Homerton; October 3, Kingsway Hall (Annual Festival); 4, Maidstone (A.O.G.); 10, 11, Ealing; 18, Maidstone prison and Croydon; 23, B.P.F. London rally; 31, Tooting Central Hall.

THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the Reading and District Presbytery during September as follows: Sept. 5, Reading (Rally); 6, Reading; 7, Oxford; 8, Banbury; 9, High Wycombe.

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

EVERYONE IS INVITED TO THIS EVENT
but with a special emphasis on

YOUTH

Bring the teenagers from your church
your Bible classes
your Junior Crusaders and the Seniors

NATIONAL YOUTH RALLY
at the
FRIENDS MEETING HOUSE
EUSTON

(very near to underground stations)

SATURDAY, SEPTEMBER 19th

3.30 p.m. Teenagers Catch Fire
6.30 p.m. Youth Evangelistic Rally

Speaker: REV. P. S. BREWSTER

Leader: REV. J. HYWEL DAVIES

Also taking part

REV. H. W. GREENWAY, REV. T. W. WALKER,

REV. CHAS. BROOKES AND
SOUTHAMPTON YOUTH CHOIR

Theme for the day: **Elim Youth on Fire**

Elim members, old and young, come and
support us

ANONYMOUS GIFTS

We are grateful for the following anonymous gifts and desire to express our thanks to the donors:

Elim Missionary Society

Wakefield, £1; Longton, 14/-; Eastleigh, £1; Clacton, £1; Birmingham, £1; Ex-Clapham Crusader, £1; Pontypridd Sister, £1; West Bromwich O.A.P., £1; Birmingham, £10; Oxford, £10; Oxford, £2; York, £2; Croydon, £5; Coleshill, 3/-; Worcester, £4; Accrington, 12/-; Greenock, £10; The Lord's Work, £2/10/-; London, E.W., £1/9/-; Grateful, £1; Gosport, 5/-; Stockport, 10/-; Birmingham, £10; Birmingham, £30; Young Christian, £2; Nottingham Sister, £5; Driffield, 10/-; Worcester, £10; Argyllshire, 10/-; London, £3; E.M.J., £1; Croydon, £1; XYZ, £20; Croydon, £5; Ex-Clapham Crusader, £1; Coleshill, 3/-; Sheffield, £1; Croydon, £1.

Campaigns

F.L., £10; A.S.C.W., £3; per H.W.G., £5; Bournville, £2; E.M.J., £1.

Gifts to the work of Elim

F.L., £10.

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

BRITISH PENTECOSTAL FELLOWSHIP

Birmingham Area

GREAT PUBLIC RALLY

SATURDAY, SEPTEMBER 12, 3 and 6.30 p.m.

ELIM CHURCH, GRAHAM STREET (Birmingham)

Meeting for Ministers at 10.30 a.m.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 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.

BOARD-RESIDENCE, ETC.

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

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.29

Cliftonville, Margate. Christian home and fellowship. Apply Mrs. Every, 59 Fitzroy Avenue. C.150

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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

Ifracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

Isle of Wight. "Salem" Christian Guest House, for an ideal holiday in the Isle of Sunshine. Happy fellowship; excellent food. S.a.e. for brochure to: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor. C.144

London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

Midlands. Holiday caravan on farm; week-ends or weekly; four-berth; close to shop and station; vacant August 15th. Newhall Farm, Leacroft, Cannock, Staffs. C.158

Paignton, Devon. Bed and breakfast, other meals if required; near Elim Church. Mrs. Newson, 2 Langridge Road. C.156

MISCELLANEOUS

"101 Ideas for Young People's Meetings." Six sections; attractive cover; recommended; widely used; 2/2 including postage. Obtainable from W. T. H. Richards, 20 Pitts Road, Slough, Bucks C.116

Wanted, "Elim Evangels" "Christian Heralds," "Sunday Companions," etc. (preferably recent numbers) for free distribution in hospitals and institutions in this needy area. Please send to: Pastor F. S. Bristow, 40 Scotch Street, Armagh, N. Ireland.

Christian pen-friends wanted—denominations unimportant. Desire to exchange experiences of and conclusions drawn from life essential. Mr. G. Cawley, 3 Aston Somerville, near Broadway, Worcs. C.155

TRADE

Tape recordings available of Evangelist T. L. Osborn and Rev. W. M. Branham. Particulars from: L. Edwards, 16 Hurst Park Road, Blackheath, near Birmingham. C.161

BIRTHS

Knight. On June 20th, to Alec and Dorothy Knight (née Brown), at 8 Tolcarne Road, Newquay; God's precious gift of a daughter, Alison; a sister for Sharon.

Stait. On May 28th, 1959, to Mr. and Mrs. Frank Stait, of Sparkbrook; God's gift of a son, Richard John Karl.

Varney. On July 2nd, to Dorothy and Roy, at Berstead Maternity Hospital, Hampton Court; God's precious gift of a son, Colin Michael; a brother for David. C.162

MARRIAGES

LeNoury : Bourgaize. On June 11th, at Eldad Elim Church, Union Street, St. Peter Port, Guernsey; Roy John LeNoury to Rosemary Olive Bourgaize. Officiating minister: James F. Hardman.

Skidmore : Shipley. On June 13th, at Elim Church, West Bromwich; Derek John Skidmore to Rita Shipley; both Elim Crusaders. Officiating minister: H. Fisher.

Stewart : Bell. On June 27th, at Elim Church, Alexandra Park Avenue, Belfast; James Stewart to Margaret Ann Valerie Bell; both members of the church. Officiating minister: Joseph Smith.

Black : Webb. On June 27th, at Ulster Temple, Belfast; Cecil Black (eldest son of Mr. and Mrs. Norman Black) to Eleanor Webb. Officiating ministers: Reginald Taylor and Gerald L. W. Ladlow.

WITH CHRIST

Brown. On June 23rd, Mary Brown, aged 72, mother of Nellie Johnson, of Elim Church, Nottingham. Officiating minister at funeral: G. Harpin. "With Christ, which is far better."

Gallienne. On June 12th, Cyril Adolphus Gallienne, member of Eldad Elim Church, St. Peter Port, Guernsey. Officiating minister at funeral: James F. Hardman.

Horne. On June 20th, at North Staffs Royal Infirmary, Albert Horne, aged 88, a loyal member of Elim Church, Longton, passed into the presence of the Lord. Officiating minister at funeral: J. B. Coleman. "With Christ, which is far better."

Jones. On June 15th, at the City General Hospital, Newcastle, Stoke-on-Trent; Albert Jones, aged 54. Officiating minister at Carmountside Crematorium: J. B. Coleman (Longton).

Limond. On June 14th, Carlton Bertram Limond, aged 61. Funeral by cremation, at Sutton Cemetery, Southend-on-Sea. Officiating minister: J. A. Wright.

Kitchen. On June 15th Mrs. F. Kitchen, for many years a faithful member of Elim Church, Guildford, passed into the presence of her Lord.

Lenihan. On July 4th at his home, Arthur Lenihan, beloved brother and member of Elim Church, Truro, after long illness. "These all died in faith." Officiating minister at funeral: Ray Jobling.

McLoughlin. On July 14th, Hannah McLoughlin, aged 92, beloved member of Elim Church, Aberystwyth. Officiating minister at funeral: A. Birchall. C.159

Bond. On June 15th, Mrs. Bond, faithful member of Elim Church, Sheffield, passed into the presence of the Lord. Officiating minister at funeral: R. B. Chapman.

Fawcett. On July 12th, John Frederick Fawcett, aged 75, Scarborough, went home to be with the Lord. Sadly missed. Officiating minister at funeral: T. W. Walker.

Priaux. On June 22nd, William John Priaux, in his 92nd year. A beloved member of Elim Church, Delancey, Guernsey. Officiating minister at funeral: J. C. Mulyagh.