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A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



THE

# Elim Evangel

VOL. XXXIV. No. 24.

THREEPENCE

JUNE 13TH, 1953.



The London Crusader Choir and members of Male Voice Choirs in the Criterion Ballroom for their recent Sunday Half Hour broadcast. Stuart Hibberd, the announcer, is at the microphone on the left, while Pastor D. B. Gray poses for the photograph with the Rev. R. Tatlock on the right. Comments have come from many quarters of the world expressing appreciation of the reading of the Scriptures and of the quality of the singing.

#### TEXT FOR THE TIMES

“The Spirit searcheth all things, yea, the deep things of God” (I. Cor. ii. 10)

# W O M E N ' S P A G E

## A WORD OF LIFE

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."  
—I. Peter ii. 15.



## THINK OVER THIS

Two kinds of people—those who cause happiness wherever they go, and those who cause happiness **WHENEVER** they go.

## WILL YOU MAKE JESUS KING?

By **D. M. Barney**

Are you in a place of grief and sorrow, distress and anguish, or disappointment and heartache? Here is a message for you today.

There is One who is longing to comfort and bless you, even now. He sees the storm-clouds in your sky; the whirlpool of trouble swirling around you, and He is calling to you above all the noise, "Come unto Me and I will give you rest."

It is said that in the centre of a whirlpool there is perfect calm. In the midst of all your troubles stands the Lord Jesus Christ, God's Son. Nothing is hid from His eyes. He sees all, and His heart of love is touched by your sufferings; in fact, God Himself has allowed such things to happen for a purpose, that He might bring you to Himself.

The writer knows of one young woman who suffered much heartache when all her cherished hopes were cruelly shattered. She lost the desire to live, but through her tears she looked up to God. While pouring out her heart before her heavenly Father she saw a vision of herself alone, in a place of utter desolation. That was indeed just as she had been feeling mentally. Then a gentle voice was heard to say, "I have brought you here because I want you for Myself." Her faith in God was rekindled. There and then she yielded herself and all she had to her Master, and now she is a faithful follower of the Lord Jesus Christ.

"Behold I stand at the door and knock; if any man hear My voice and open the door I will come in."

Yes, the Lord Jesus Christ stands outside your heart's door now. He has knocked before but you have not heeded. Will you this time open to Him? When He walked this earth He went about doing good, yet there were some who took Him and nailed Him to the cross. In mockery they clothed Him in purple, and put a crown of thorns upon His head. Over the cross was written, "Jesus of Nazareth, the King of the Jews."

Those nail-pierced hands are knocking at your heart's door. The crucified One seeks admission into your heart and life. If you will open to Him He will bring peace and joy, changing your whole life.

We know not what a day may bring forth; even to-night may be too late. This may be the last opportunity you will have to let the sinners' Friend become your King.

One day very soon this wonderful Saviour will come in the clouds to take His saints out of this world to be with Him for evermore. In heaven He will be crowned King

of kings and Lord of lords by those who have repented and been born again, cleansed in the precious blood shed at Calvary. Will you be among that happy throng? You will if you are ready to say with the hymn writer,

"King of my life, I crown Thee now;  
Thine shall the glory be.  
Lest I forget Thy thorn-crowned brow,  
Lead me to Calvary.  
Lest I forget Gethsemane,  
Lest I forget Thine agony,  
Lest I forget Thy love for me—  
Lead me to Calvary."

From a Nurse's Scrap-Book.

## STILLBORN

By **Madaline Coull**

"In the garden there was a sepulchre!" This little verse of Scripture stole into my heart one day and seemed to describe very aptly an incident which I wish to relate. How often evil invades the good, ugliness mars the beautiful. Death lurks even in the place of life. It happened so with us, and what a clouded day. Into our happy, pleasant domain this unwelcome intruder came.

I handled a baby—let it be said that every effort of skilled hands had been tried. Alas, the little form was lifeless, still as a doll. Born thus. No kicking and

## Mother's Corner

### MY BABY

A fluffy head, a dimpled cheek,  
A cuddly bundle small and weak,  
A mouth that tries so hard to speak,  
My Baby.

The bluest eyes, a turned-up nose,  
Two chubby knees, cheeks like a rose,  
A tremendous interest in his toes,  
My Baby.

A lovely gift from heaven above,  
As pure and spotless as a dove,  
Oh! can you wonder why I love,  
My Baby?

—E. M. THOMAS.

—Courtesy "Christian Herald."

wiggling, no lusty yelling as becomes a healthy infant. I have spoken to you of the New Born, of the thrill of new, sweet life; of parental rejoicing, of happiness made complete. Here I speak of the stillborn, of bitter disappointment, of suffering and travail borne in vain, of joyous expectation and loving plans coming to naught. Back in some little home lay garments, a smart cot, a fluffy toy, prepared with care and dreams, now useless.

I likened the former to the blessed relationship we enjoy with God. Children born of the Spirit into the family of our gracious Father. His own, beloved and joyed over; kept as the "apple of His eye"; precious, begotten of anguish and blood. Even angels rejoiced when we entered the heavenly circle. In human realm and in spiritual realm an event which gladdens hearts everywhere. But sometimes that new born is still. Happens with men and happens—does it happen in second birth? "He shall see of the travail of His soul and be satisfied." This Word came to me in a new and stirring sense. "God and Father, has the initial rejoicing, which Thy heart knew when I became Thine, deepened and increased with my growth in grace? Have Thine eyes beheld with favour my development, a maturing 'unto the measure of the stature of the fulness of Christ'? Or . . ." I shivered slightly as I covered up the babe—"art Thou grieving over a child of Thine who has failed to fulfil all Thy righteous planning? Are virtues sadly lacking, holiness and purity absent? Art Thou seeking life and fragrance and finding barrenness and dearth?"

My petition stormed the Throne. "Dear Jesus, forbid that Thy suffering for me should be in vain. Give me life, Thy risen Life, and let me triumph for Thee!" Amen.

#### JUVENILE COMMENTS

My brother was abroad on active service, and of course eager for news of his little son's sayings and doings. Here was a small item from me.

Arnold had clamoured for a New Testament story, so I embarked on Matthew xxv. and reached the point where the foolish virgins were shut outside the wedding feast. Embroidering the details to suit a four-year-old, I concluded, "So the five naughty bridesmaids were left behind, and didn't get any chocolate biscuits or ice-cream."

Arnold looked at me with a wealth of indignation, and exclaimed emphatically, "What a shame!"

Laughter drowned the moral that time!

His daddy's reaction to this narrative was characteristic and illuminating: "Rather a complicated lesson for a small boy to absorb. Try him with something simpler next time, such as the abomination of desolation spoken of by the prophet Daniel!" —L. M. PHILLIPS.

#### AN INTERESTING SERVICE

The following report and pictures appeared in a Hull local newspaper:

##### Babies' Day at a Hull Church

The Rev. T. W. Walker, of the Elim Church, Ealing, London, came back to his old Sunday School in Hull yesterday. Once a pupil at the City Temple, Hessle Road,

Mr. Walker came back to preach at a special Baby Day service, at which more than 300 youngsters with their parents were present.

The Temple was a blaze of colour from banks of daffodils which were later presented to the mothers as they left the church.

During the past two years about 50 babies have been dedicated at the church, and invitations to attend the service were sent out to the parents and the children. In the congregation were many babies in arms.

The service was conducted by the Rev. L. W. Green, assisted by Mr. H. Rounding.



A unique congregation gathers in Hull City Temple for the special Baby Day service. Pastors L. W. Green and T. W. Walker enjoy themselves on the platform surrounded by the coming generation.

In next week's "Elim Evangel"

Pastor W. G. HATHAWAY

begins a series recalling some of the choruses which have brought blessing, and commenting on each one.

#### Thought for the Week

THE LORD "HAS A BIGGER SHOVEL"

"Bear ye one another's burdens" (Gal. vi. 2).

They asked Captain Levy, of Philadelphia, how he was able to give so much and still have so much left. "Oh," he said, "as I shovel out, He shovels in; and the Lord has a bigger shovel than I have."

# THE ELIM EVANGEL

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## EDITORIAL

### ELIM BECOMES THE TARGET AGAIN!

In the appreciations which come to us as a Movement from time to time expressing delight at the evangelical policy which has animated our recent advances, we are not unmindful of our Lord's words, "Woe unto you when all men shall speak well of you!" (Luke vi. 26). This editorial, therefore, is not written in the nature of a complaint, but as an endeavour to answer the unfair criticism implied in a statement made by the President of the Methodist Conference.

We have received a newspaper cutting from one of our readers in Swansea in which the Rev. Colin A. Roberts is reported to have taken a tilt at what he calls "the Four Square Gospel." He brackets this people with Rome. The attack is all the more regrettable in view of its association with the subject of evangelism, and in view of the fact that the Editor of the Swansea *Evening Post* has seen fit to print this particular paragraph in bold type.

In order to be as fair as possible in our comment we will quote from the newspaper at some length, and would be careful to point out that most of this report is in the form of a summary of what was said : only the paragraph to which we take exception was in quotes :

His address justified a quoted description of him being both sustained and consumed by a fire of militant and passionate evangelism.

He mentioned as cause for thankfulness, the movements in churches besides his own—the Church of England and its pamphlet "The Conversion of England," the Baptists, Congregationalists, Presbyterians and the Salvation Army.

At this time, he said, the burden laid upon the whole Church was that of evangelism, and in other ages, its tasks had been theological restatements, ecclesiastical reconstruction, finding the sociological implications in

the Gospels, and many others. Now evangelism had come from the background to the foreground "and if you are not thinking evangelically you are out-dated."

The need was never greater. Exercising a due regard for language, it was impossible to portray the depth of the need of our disillusioned and discharted age. One instrument that could be used was a Church alive with the spirit and pattern of Christ. Planning and teaching would not do.

### COULD BE GREAT

If they got out of the ruts, this could be a great age. But if any kind of evangelism was to be effective the world's 30,000,000 of Methodists needed a recovered experience, a new Christian experience, a new religious certainty.

"Some people are wandering to Rome to find it, and others to the Four Square Gospel, and it is nowhere there," he said.

Apparently this vague reference to "the Foursquare Gospel" is a dig at the Elim Church, with its evangelistic campaigns and pentecostal teaching. The President of Methodism, if this report is accurate, tells his hearers that a new Christian experience, and new religious certainty are not to be found in what he terms the "Four Square Gospel." We wonder upon what evidence he has based his conclusions and why he should single these two bodies out for such a categorical statement.

We are, of course, encouraged that we are not so sleepy that men ignore us. Persecution is always more profitable than indifference, and we are prepared to accept it in this respect as a compliment. It is also our firm conviction that many Methodists who are longing for revival would entirely dissociate themselves from this mood which is growing in certain sections of their Church.

Methodism has contributed, during its history, to the spiritual and cultural life of our land, and we cannot find room in our hearts for criticism of those who have done so much to bring revival in days gone by ; we owe them a great debt of gratitude. We think of the days when the early Methodists suffered the greatest indignities and personal loss to bring the Gospel to the villages and towns of Britain. It is, therefore, disappointing that a Church which has survived its own baptism of suffering should now find among its fellowship those who use the goad of persecution.

This discrimination against a Church which is seeking to win men and women for Christ is all the more invidious in view of the references to the Church of England and the Salvation Army, the first of which still has in its rubric provisions for the baptising of infants to make them members of the Church, and the second of which was despised by the highbrows until the social work of the Salvation Army compelled other denominations to acknowledge their spiritual validity. These are apparently applauded for their activities in the field of evangelism, but because Elim does not conform to the strictly orthodox ideas on the teaching of the Holy Spirit and present-day supernatural evidences, we are singled out as incapable of providing the spiritual initiative demanded by the appalling



conditions and apostate churches of today. With this in mind we are not forgetful of the fact that some of the early Methodists were themselves despised by the State Church for their lack of conformity, and even John Wesley himself was warned not to despise the benefits of sacramental grace when, soon after his conversion, he stood in the house of the Rev. Mr. Hutton, Westminster, and declared that five days before he had not been a Christian. He then added, "When we renounce everything but faith and get into Christ, then, and not till then, have we reason to believe that we are Christians." Indeed, it is not too much to say that the Methodist Church grew out of the ostracism its early members suffered. The *Encyclopædia Britannica* says, "Wesley's doctrines offended the clergy. His popularity as a preacher alarmed them. The churches were soon shut against him. He attended the religious meetings—on a Church of England basis—which had existed in London and elsewhere for fifty years, so far as they were still open to him, the Moravian meetings, and meetings in the rooms of private friends, but these were quite insufficient for the zeal and energy of himself and his brother, who had been 'converted' a few days before himself. Accordingly, in 1739, he followed the example set by Whitfield, and preached in the open air to immense crowds. In the same year he also yielded to the urgency of his followers and to the pressure of circumstances, and, becoming possessed of an old building called 'the Foundery,' in Moorfields, transformed it into a meeting house. Here large congregations came together to hear the brothers. About the same time, in Bristol and the neighbouring colliery district of Kingswood, he found himself obliged, not a little against his will, to become the owner of premises for the purpose of public preaching and religious meetings. Here was the beginning of that vast growth of preaching-houses and meeting-rooms, all of them, for nearly fifty years settled on Wesley himself, which, never having in any way belonged to the Church of England, became, through Wesley, the possession of the Methodist Connexion."

Methodism has become a world-wide Church since those early days of Gospel pioneering, and we thank God for every evidence that an awareness to the need for a revival of the old soul-saving efforts is stirring among its modern adherents, for Methodism has strayed far from its original standards.

It is questionable, however, whether God is anxious to use the old methods. There is the possibility that this vast organism has served its main purpose, and that God is raising up a people who will accept even further, the fuller revelations of God's Word. John Wesley himself was not happy at the loss of spiritual gifts from the Church, as a quotation from one of his sermons will show. Preaching on "The More Excellent Way" he said: "It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian cause, thereby heaped riches and power and honour upon

the Christians in general, but in particular upon Christian clergy. From this time they almost totally ceased; very few instances of the kind being found. The cause of this was not, as has been vulgarly supposed, because there is no more occasion for them; because all the world were become Christians. This is a miserable mistake, not a twentieth part of it was then nominally Christian. The real cause was: the love of many, almost all Christians, so-called was waxed cold. . . . This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church: because the Christians were turned heathen again, and had only a dead form left."

The Pentecostal Movement has been given by God in order to restore still further the doctrines lost to the Church; where Methodism paved the early stages of enlightenment through the Evangelical Revival, Pentecost now takes up the torch of light to point to the need for spiritual gifts in the Church and the power of the Holy spirit indwelling believers.

We pray God's blessing on every evangelist preaching the Cross of Christ of whatever denomination, pursuing our own God-appointed way, and determined that no person or body of persons shall prevent us from teaching what we know is the clear teaching of God's precious Word.

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### **Anonymous Gifts**

We express our warmest thanks to those friends who have sent anonymous gifts as follows:

**Elim Missionary Society**: Hampshire, £3 10s.; "A Croydon believer", £2.

**Campaigns**: S.C.S., Lancashire, £2; Halifax, £1; Hull, per Pastor W. W. Kirby, £1; T., Birmingham, 9s.; Hull, N.E. Presbytery, 5s.; "A saved sister", Neath, £3; Halifax, £3; D. D., Wells, Somerset, £5; Guernsey, 2s. 6d.; B. Mc. C., £1 5s.; Worcs., £6.

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

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### **Creation and Compassion**

"He healeth the broken in heart, and bindeth up their wounds.  
He telleth the number of the stars; He calleth them all by their names" (Psa. cxlvii. 3, 4).

The Lord our God, who reigns above,  
Omnipotent and wise,  
Made all the countless, shining stars  
That gild the evening skies.

He knows their number, and He names  
Each individual star  
That swiftly moves through boundless space,  
And none His power can mar.

Yet though our God has power so great,  
His love is vast and free;  
For while He guards the hosts of heaven,  
He cares for you and me.

The hand that holds the universe  
Secure in every part,  
Can reach the depths of human woe,  
And heal the broken heart.

—F. D. WALKER.

**T**HIS is one of the most tragic chapters in the whole Bible. It begins with a description of one of the worst catastrophies of Jewish military history ; goes on to describe the death of the high priest, Eli, and finally conducts us to the chamber where the wife of Phinehas lies dying. In those last few verses we hear the hushed and tender voices of the women seeking to comfort the dying woman in her hour of mortal anguish, but she heeds not their murmured words of solace, her sorrow is too great. Her husband and his brother lie amongst the serried ranks of death upon the battlefield ; her father-in-law lies in a crumpled heap at the gates of Shiloh ; and, most terrible of all, the ark of God is in the hands of the idolatrous Philistines. All these solemn facts crowd in upon the distraught soul with such vividness that the birth of her son has lost its interest—her hour of supreme joy has been turned into an hour of utter grief—and from the troubled straits of death this woman's soul finds expression for its sorrow in the naming of her son : "Ichabod !" Echoing hollowly from the very gates of death, the word seems to embody all the minor chords of tragedy as it breaks harshly across the silence of the room. This strange word is not merely the name of a boy, it is also a poignant analysis of Israel's contemporary history—the glory has departed ! The captured ark of the covenant was symbolic to this unhappy woman of the departed presence of God, and the chapter in which this word is found is an illuminating exposition of the word.

### I. SECULAR FAILURE.

The armies of Israel were a byword amongst their neighbours in the promised land. Their impressive march across the desert to storm and capture Jericho and the cities of Canaan had been watched with fearful wonder by the contemporary world. There was something in the spectacle of this all-victorious advance that struck awe into the hearts of the most valiant. But now this famous army lay stricken upon the field. Two successive defeats at the hands of the Philistines had stripped it of its youth and power, leaving it a bedraggled remnant, crushed by ignominy and numbed by disillusionment. What brought this sudden eclipse? The answer comes from the death-bed of the wife of Phinehas—Ichabod : the glory has departed.

The secret of Israel's former conquests lay in one supreme fact, a fact of which we are constantly reminded in the sacred history—"The Lord fought for Israel." The crashing walls of Jericho were razed by God ; the strategy that brought the fall of Ai was worked out in the Divine headquarters ; the boulders descending on the fleeing kings at Bethoran were flung by the hand of the Almighty ; and the motionless sun over Gibeon was restrained by Jehovah's fiat. At every crisis God was at hand, and while He was in the camp none could be against His people even in their secular and political affairs. But when the glory was departed, and God had gone, Israel was as powerless as Samson shorn of his locks.

### II. RELIGIOUS FAILURE.

Shaken by their initial defeat, the Israelites decided to send for the ark of God. Like their twentieth-century successors

they decided to turn to religion when things were going badly in the secular realm. This decision to send for the ark was, in fact, the application of their religious principle to their secular problem, but it only served to show the emptiness of their religion at that period.

Imagine the scene as Hophni and Phinehas, the sons of Eli, receive the messengers from the front line. The request for the removal of the ark is completely in conflict with Divine instructions regarding the administration of the house of God. The Holy of Holies, wherein rested the ark, is to be entered once a year only, and that by the high priest alone, as with godly fear and ceremonial correctness he draws apprehensively near to make atonement for the sins of the people. The penalty for the slightest disobedience is death. Yet

# TRAGEDY

(1 Samuel iv. 2)

these two men approach the sanctuary with complete disregard for the law or its penalty, and, stepping within the veil, remove the ark and then withdraw. But no falling fire consumes them like the ill-fated Nadab and Abihu ; no earthquake engulfs them like Korah's rebellious company. They came out of the sacred precincts unharmed despite their flagrant disobedience. How can this be? Once again the answer comes in the haunting words of Phinehas's wife—"The glory has departed." Though all the symbols were intact and the gilded furniture was in its place ; though all the priestly functions were punctiliously performed, God was not there. No flaming majesty presided on the mercy seat, the place within the veil was in darkness. For all its symbol and ceremony, and the prodigious sacrifice that drenched its altar, the tabernacle was empty ; God had gone—the glory had departed, and the religious life of Israel had become an empty sham.

This terrible fact is seen from the practical standpoint when the narrative moves to the scene of the battlefield. What shouting heralded the arrival of the ark ! The earth trembled at the shout of hope that arose from the camp of Israel, while within the tents of the Philistines a fear of equal intensity oppressed the hearts of the superstitious pagans. We cannot help but notice, however, that even in the display of religious fervour that stimulated Jewish hearts there is a complete misunderstanding of spiritual values : "Let us fetch the ark," they said, "that it may save us from our enemies." Their trust was in the symbol, but they were to learn in the battle that ensued that "It" without "Him" was as impotent as they were. All the enthusiasm in the world could not make up for the essential lack in their religion at that time. The glory had gone, and though they shouted boisterously at the appearance of their religious accoutrements, they quickly discovered the vacuity





of a religious life that had lost the presence of the God it professed to worship. Such a religion when applied to their secular problems utterly failed to meet the challenge of the hour.

Two significant facts thus face us. In the first place, the withdrawal of the presence of God has robbed Israel of success in the material realm. In the second, it has vitiated her religious life. The outcome of these two facts is that when a vitiated religion is applied to a perplexing material crisis, it is such a disastrous failure that it threatens the very existence of the nation. Is there not a striking similarity here to the conditions of our modern world? None would deny the perplexing state of affairs in the secular realm. Politically, economically, and socially, the world faces baffling problems, which, from the human

# TRIUMPH

By Pastor J. LANCASTER

viewpoint, appear insuperable. Nor has the Church in an official capacity provided any concrete answer to the problem. In spite of her traditions, formulas, and dogmas, committees, sub-committees, and provocative parsons, the response of the Church to the challenge of the atomic age has, generally speaking, been feeble. History has repeated itself. Materialism minus God is foundering upon the rocks of human impotence, and the would-be rescuers, having placed the Master in the stern, are waterlogged in the storm.

This great similarity between the days of Israel's eclipse and the modern world prompts us to a more careful analysis of the problem. We have traced the secular and spiritual impotence of those days to the fact of God's withdrawal from national life, but the obvious question which arises from these facts is—Why did God withdraw? Surely in finding the answer to this question we shall also discover the secret of failure, and, possibly, the secret of restoration to the place of blessing.

### III. THE VERDICT OF HISTORY.

It is to the reflective mood of the Psalmist that we turn for the interpretation of that strange pattern of events which seemed so bewildering to the men who were engulfed within the sudden surge of destiny. There, from the vantage point of history, the Psalmist traces the course of the catastrophe, and in Psalm lxxviii. 55-64 we hear the verdict. It is clear from the allusions that the passage refers to the period of which we have been thinking—verses 60-64 actually describe the events that took place, and thus we learn with great interest from verses 56-58 the three main causes for God's withdrawal.

- (1) "They kept not His testimonies" (v. 56).
- (2) "They turned back and dealt unfaithfully" (v. 57).

- (3) "They moved Him to jealousy with their images" (v. 58).

These were the things that occasioned God's displeasure and brought about His absence. Israel had neglected the word of God, failed to keep her covenant with Him, and had resorted to idolatry. She had lived independently of Him, had broken her contract, and in her idolatry had evicted Him from her affections, and so He withdrew, and the words of the prophet came home with startling emphasis—"Your iniquities have separated between you and your God" (Isa. lix. 2). So Israel lost God's presence and blessing because she treated His Word, His Covenant, and Himself in a light and irresponsible fashion.

It is significant that at the time of England's greatest glory Queen Victoria could declare that the secret of her country's greatness was in the Bible. It is equally significant that historians trace Germany's decline to the days when her theologians were undermining the authority of the Scriptures with their so-called higher criticism. These two facts only serve to indicate that there is an inseparable connection between spiritual fidelity and national prosperity: "Righteousness exalthe a nation." In the light of these things it seems clear that the problem of the modern world is a spiritual one. The world has torn to pieces the Word of God with destructive criticism, it has played fast and loose with its obligations to its Creator, it has bowed down to the gods of power, pleasure and material prosperity. God has been evicted from its thought and its morals; He has been cold-shouldered from the human scene, and the world, "having no hope and without God," trembles on the brink of the atomic abyss.

What is true of a nation is equally true of the individual. The individual who takes the things of God lightly faces the same perils that bring nations to disaster. The man or woman who lives independently of God and ignores the counsel of His Word is driving God out and thereby undermining the security of his or her own soul. What is true of the individual is also true of a church. When the authority of the Word of God in matters of doctrine and practice is held in question, and when the people of God fail to fulfil their obligations to Him as Lord of all, they are in danger of losing His vital presence and power. The word "Ichabod" must be written large across the portals, and all the enthusiasm in the world will never save that church from failure.

There is only one answer to the verdict of "Ichabod" that falls upon so much in our modern civilisation. It is an answer that applies just as much to the nation that is declining, as to the church that has lost its blessing; equally to the world that faces disaster and the individual that is without God's gracious touch upon his life; it is to be found in the moving words of Hosea xiv. 1, 2: "O Israel, return unto the Lord Thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." And the answer of a compassionate God comes back in thrilling response, "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him."



# Focus

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## on the Churches

### RE-UNION MEETINGS AT ROMSEY

Memories of twelve years ago were revived last week-end at Romsey Elim Church by the return visit of four war-time visitors to the town. These men, three of whom were in Romsey just prior to going overseas on war service, have carried all these years happy memories of blessings received in Romsey. Two came from Scotland (one accompanied by his wife), one came by car from Birmingham accompanied by his family, and one came from London.

Eighty people from surrounding districts were in the crowded Elim Church for the first meeting to hear Reg. Harrison preach, Matthew Tidhope testify, and John Rayner and Alec Soutar sing.

On Sunday at the Communion service Pastor Bowler spoke on the blessings of fellowship, and at the evening meeting John Rayner spoke. In the Romsey Square, after the meeting, a good number gathered for an open air meeting.

Seventy-five gathered in spite of the rain for the final meeting on Monday. Noticeable in the meetings was the sincerity and warm humour of the speakers, none of whom is a professional preacher.

Pastor W. George, who was during the war the minister of the Romsey Elim Church, and a personal friend of the visitors, was able to lead them in his convening of the meetings so that each meeting brought great blessing to those who attended.

### A CONVENTION AT EALING

By Joy M. Garrard

Members of Ealing Church enjoyed much blessing in a recent Convention. We tried the unusual method of having a different speaker each night. This proved very satisfactory, as we received the word from various aspects.

On Sunday we had Pastor H. W. Greenway with us. In the morning he brought us a refreshing word, and in the evening gave a forcible message. There was a goodly number present, and any who did not know Christ as Saviour, could not deny having the truth put very plainly before them.

On Tuesday evening Pastor J. T. Bradley spoke on "Enthusiasm." What better subject could be taken in these days of coldness and lethargy?

On Wednesday evening, Pastor L. C. Quest brought us a message on "Work Amongst Youth," and Thursday at the close of our Convention the subject was that of "Revival." Pastor F. A. Hodge was the speaker.

The theme running through the whole Convention was "Awake! Bestir yourselves. Be up and doing ere Jesus returns."

### BLACKPOOL BLESSINGS

By Mary Bailey

During the Ministers' Spiritual Conference of the Northern Presbyteries, held in our church, special revival services were convened by the delegates for four evenings in the Lecture Hall of the Blackpool Central Library. We were all uplifted by the inspiring ministry of God's servants.

Pastor L. W. Green, of Hull, ministered to us for the week-end. On Saturday evening after prayer for the sick, a sister testified to healing, she can now see quite clearly. In the after meeting, Peter, one of our youngest Crusaders, received his Pentecost. Again, on Sunday, two more received their baptism in the Holy Spirit, and one young girl gave her heart to the Saviour.

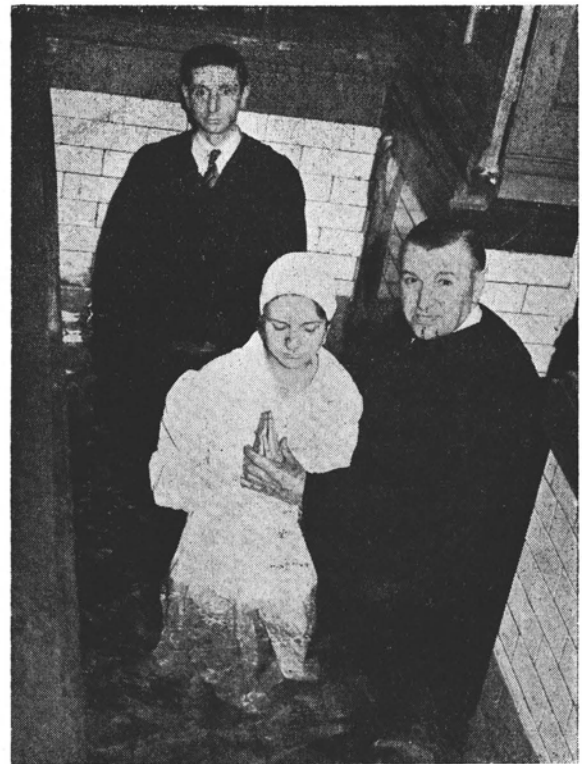
Revival continues; another Crusader has received her baptism and some who received a number of years ago have received glorious refillings.

### NORTH-EASTERN PRESBYTERY YOUTH RALLY

By Pastor L. W. Green

What do young people want? Life, real Life. This was the key-note of the North-Eastern Presbytery Youth Rally recently held in Mason Street, Hull. A unique feature in the afternoon was the five five-minute deliberations by competent speakers on Youth work. Some perplexing problems were then tackled by a team of Youth leaders.

Pastor Alex. Tee, with his vivacious ministry rang out  
(Continued on page 286)



Pastor O. G. Miles has the joy of baptising his own daughter Olive during the special Anniversary celebrations, held earlier this year.

# ELIM YOUTH PAGE

Conducted by  
Pastor DOUGLAS B. GRAY (National Youth Secretary)

—♦—  
“Fight the good fight of faith” (I. Tim. vi. 12).

## LONDON CORONATION YOUTH RALLY

### Enthusiastic Meeting

The Coronation Youth rally held in the Bloomsbury Central Church, conducted by the Elim Youth Committee was an outstanding occasion. A large congregation listened intently for over two hours to a programme full of variety and virile Youth evangelism.

Our President, Pastor P. S. Brewster, in his usual able way convened the rally and presented the National Sunday School Shield to the representatives of the Eastbourne Sunday School who were present. The teen-agers' team from the City Temple, Cardiff, provided inspiring and challenging items. Their presence and ministry will long be remembered. The Bible quiz directed by Pastors H. W. Greenway and L. C. Quest, with Pastor T. W. Walker as referee, created special interest. The two teams, London v. Cardiff, both deserve praise for their excellent replies and the evidence of their knowledge of the Word of God. With a very small margin the London team secured the lead. Singing items by the united London Crusaders and an item by the Cardiff group were conducted by Pastor Douglas Gray. Lilted melodies and spirited songs made their contributions most acceptable.

The ministry of the Word was ably brought to us by Miss Louie McKendrick, a Cardiff Youth Leader. Her Coronation topic was most suitable and edifying. Youth speaking to Youth in testimony thrilled all present. Miss Andrews, a one-time outstanding dancer, told of her conversion and the new joy found in the service of Christ. Then Alan Brewster gripped our hearts as he clearly and concisely told us of his experience and spiritual aspirations in the service of the Lord. It was indeed a great rally and long to be remembered. The congregational singing was an inspiration. Geoffrey Cooper was at the grand organ. He is now Crusader Secretary of the first Elim Crusader branch, Clapham. It was a crowning night in London.

## HEADQUARTERS STAFF AT CLAPHAM

Members of the Headquarters Staff visited the Clapham Crusader meeting and were warmly welcomed by a fine company of young people. Pastor D. B. Gray led the service and gave a closing message. Clapham's first Crusader treasurer, Pastor H. W. Greenway, gave a message in song as well as recalling some of the incidents of past days, he also called us all to face the challenge of the present. Miss Mabel Dalton, also a Clapham Crusader foundation-member, rendered a solo. A “Visit to Spain” by Pastor G. H. Thomas, was most interesting and in-



spiring, and confirmed in our hearts the need of that land. Mr. Bernard Norris read to us the Word of God. Spirited singing and warm-hearted fellowship made the evening one of great uplift and encouragement. Thus No. 1 Crusader branch continues well and carries on the great traditions of the past.

## “SUNSHINE CORNER”

### Saunders Street Assembly, Belfast

During the winter months, juveniles crowded to the above church to enjoy the happy, bright and breezy “Sunshine Corner” meetings conducted weekly by Brother Albert Greer.

It was heart warming to see youngsters of this needy district keeping up a regular appointment each Monday night to hear the wonderful message of a Saviour's love,



Saunders Street “Sunshine Corner” Group, Belfast

and it is a delight to any Christian's heart to see mothers drawn to God's house through these young lives. Who knows, the seed that reached their hearts might bring forth fruit unto life?

It was with great delight that we welcomed Auntie Sunny back for a campaign amongst the young. We heard the Gospel, we saw the Gospel, and many felt the power of the Gospel as they surrendered their young lives to the Saviour. Miss Blundell's ministry is unique and effective, and not a few adults were seen hanging round the doors to get a peep at the splendid flannelgraph pictures. On her first night here, there were delighted cries of “Auntie Sunny” ringing in the street quite some time before she appeared in sight.

This session of “Sunshine Corner” ended with a social evening for the kiddies, who sat cheerily round “prepared tables” and later left for home with their prizes under their arms.



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor W. J. Maybin.

**SUNDAY, June 21st.** Jeremiah ii. 1-13.

"For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (v. 13).

St. Augustine said, "Thou madest us for Thyself and our spirits are restless until they rest in Thee." Israel craved for satisfaction and, not seeking God, they were obliged to turn to other sources. The same is true of all who reject God.

"From the best bliss that earth imparts  
We turn unfilled to Thee again."

**MONDAY, June 22nd.** Jeremiah vii. 1-20.

"The word that came to Jeremiah from the Lord" (v. 1).

It is good to get a word from God, for when God speaks there is no mistaking His voice. Of course His word may not be too easy to perform as in the case of Jeremiah. He was to take up his position at the entrance to the House of God and preach repentance to these would-be worshippers. A hard task, and yet God spake and said so.

Master, speak! and make me ready,  
When Thy voice is truly heard;  
With obedience glad and steady,  
Still to follow every word.

**TUESDAY, June 23rd.** Jeremiah ix. 23-26; x. 1-13.

"For in these things I delight, saith the Lord" (v. 24).

What things? "Lovingkindness, judgment and righteousness, in the earth." In the world of sinful men these are absent, but there is a nation amongst the nations—the Church—and the saints are enabled to display these things through grace. The Church is therefore, His delight, and one day, through the Church, He will take possession of this wilful, wayward world, and in His reign exercise again these wonderful qualities.

**WEDNESDAY, June 24th.** Jeremiah xv. 10-21.

"Thy words were found, and I did eat them" (v. 16).

Jeremiah loved the Word of God and here he speaks of eating the words. I recall the expression of the Psalmist, "But in His law doth he meditate day and night" (Psa. i. 2). The word "meditate" as used here suggests rumination. The picture is that of a ruminant animal chewing the cud. It is very wonderful thus to meditate upon the Word of God stored within the mind.

**THURSDAY, June 25th.** Jeremiah xvii. 1-18.

"The heart . . . who can know it?" (v. 9). "I the Lord (v. 10).

Man looketh on the outward appearance, but God looks

within. He who knew it tells what is within (Mark vii. 21-23). Is there any remedy? Yes, He who knows it through and through has the remedy. It is found (Ezek. xxxvi. 26) "A new heart also will I give you . . . and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." This is why Jesus suggested a "new birth" to Nicodemus. Paul said, "If any man be in Christ, he is a new creature" (II. Cor. v. 17).

**FRIDAY, June 26th.** Jeremiah xvii. 19-27.

"Thus saith the Lord: Take heed to yourselves, and bear no burden on the sabbath day" (v. 21).

Other verses in this section have to do with burdens on the sabbath and entering Jerusalem. Many years afterwards Jesus cried there, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). All questions regarding burdens vanish when we meet Jesus.

**SATURDAY, June 27th.** Jeremiah xviii. 1-17.

"He made it again" (v. 4).

The Gospel of recoverability. I like the sound of this sentence. It spells hope for those who feel they have made mistakes. He is able to re-make and re-fashion. Do you feel that life has been a huge mistake? Lie still then in the hand of the Divine Potter and He will remould and remodel. He will fashion in love the vessel of His choice.

### FOCUS ON THE CHURCHES (Continued).

the words, "Life! Life!" That is what young people want today!

In the evening the hall was crowded, and we were thrilled to see the massed Crusader Choir, a proof that Christ appeals to Youth.

Pastor Alex. Tee gave enlightening facts and figures on the signs of the times, and drew a vivid picture of the coming of the Lord to reign as King of kings. Many responded in renewed consecration, and in the closing moments many lives yielded to the call of Christ.

### BALLYSILLAN FELLOWSHIP MEETING

A large number gathered to our Annual Fellowship meeting.

We were privileged to have with us Pastors J. Smith (Irish Supt.), G. W. Gilpin and W. J. Maybin. A very timely and stimulating message was given to us by Pastor Maybin.

Reports were given of each department, mention being made particularly of a campaign by the Ulster Police Testimony Band, resulting in ten decisions for the Master; also a children's campaign by Sunny Blundell. A good number of decisions were made for Christ Jesus. Financially it was one of our best years.

There was a tinge of sadness upon the fellowship as we said farewell to Mr. and Mrs. G. Gilpin who are taking up residence in Bangor. Mr. Gilpin, who is one of the senior elders in our Movement, and a member of the Irish Executive, was responsible for the commencement of an

Elim church in Ballysillan more than 25 years ago. Older members of the assembly, Melbourne Street assembly through Pastor Maybin, and Pastor J. Smith all paid tribute to the loyalty, faithfulness and godly example found in Mr. Gilpin throughout that time.

### BARNSELY FAREWELL GATHERING

By Grace A. Pollendine

A large congregation gathered in the Barnsley Church to bid farewell to Pastor and Mrs. R. W. Smith, Christine and David, after a faithful and fruitful ministry of three and a half years.

The Barnsley Church will miss not only a beloved shepherd, but a dear friend, whose ministry, personality and co-operation, has won the fellowship and confidence of local Christian ministers, causing many to seek a deeper knowledge, by friendly discussion, into the teaching of Pentecost.

### REFRESHING TIMES AT COLNE

By David James

In April we welcomed our new Pastor to Colne, and it seems that from then on we have been enjoying God's smile and favour.

The Induction Service was conducted by Pastor T. E. Francis, and this was followed by a happy hour of fellowship, and getting to know our new pastor and his wife. Both captured our hearts completely that night, and on the following Saturday night our rally was a rousing success.

Every meeting held since their arrival has been blessed of God, and our numbers are increasing.

At our Church Anniversary meetings we had record attendances. Souls are being won for the kingdom, and two new members have been received into fellowship.

We are now busy preparing to take part in the town's great March of Witness, having been given a special invitation by the United Churches Committee to join in the march this year.

Our Sunday School is making splendid progress, under Pastor Jones's personal leadership.

The pastor's wife has taken over the Presidency of the Church Sisterhood, and there, too, we are seeing evidences of God's blessing on their combined ministry.

### LATE NEWS.

452 decisions at Jersey campaign. More healings. Services crowded.

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## COMING EVENTS

**BIRMINGHAM.** June 20. Botanical Gardens, Edgbaston. Annual Elim Garden Rally. Speakers include: Donald Gee. Meetings in Garden Hall, 3 and 6.30. Admission to ground and meetings is by ticket, obtainable from Birmingham Presbytery Ministers.

**EAST HAM.** June 13-18. Elim Church, Central Park Road. Visit of Pastor J. McAvoy. Sun., 11 and 6.30. Week-nights, 7.30.

**GORLESTON-ON-SEA.** Commencing June 13. The Tent, corner of Hertford Way and Nuffield Crescent (at Bus Terminus), Magdalen College Estate. Pioneer Campaign conducted by Pastors L. Barrie and L. M. Chappell. Suns., 6.30. Week-nights, 7.30. Thurs., 3 and 7.30.

**GRAHAM STREET.** June 21. Elim Church. Visit of Donald Gee, 11 and 6.30.

**HOVE.** June 6-21. Elim Church, Portland Road. Revival Campaign conducted by Pastor F. Squire and International Team of Students. Suns., 6.30. Mon. to Fri., 7.30. Sat., 7.

### IRISH TENT CAMPAIGNS

**BALLYGARVEY (Co. Antrim).** Now in progress. Conducted by Pastor W. J. Martin.

**GARNERVILLE (Holywood).** Commencing June 7. Campaign conducted by Mr. D. Duncan and Young People from Belfast.

**PORTADOWN.** Commencing June 6. The Marquee, Fair Green. Campaign conducted by Pastor A. Wilson and Pentecostal Musical Team.

**SEAPATRICK (Co. Down).** Commencing June 7. Campaign conducted by Pastor and Mrs. Holohan.

**WARINGSTOWN (Co. Down).** Commencing June 7. Campaign conducted by Pastor T. W. Thomson.

**JERSEY.** May 24-June 13. St. Helier Town Hall. Revival and Divine Healing Campaign conducted by Pastor A. Tee and Party. Suns., 7. Weds., 7.30. All other nights (except Fri.) in First Tower Institute, 7.30.

**KNOTTINGLEY.** June 13, 14. Elim Tabernacle, Cow Lane. Sunday School Anniversary week-end. Speaker: Pastor J. Gardiner. Sat., 7. Sun., 10.45, 2.30 and 6.

**LONDON.** June 27. Friends' Meeting House, Euston Road. United Bible Schools Demonstration. "Youth in Training for World Evangelism." A.O.G. Bible School; Elim Bible College; I.B.T.J. Speakers: Pastors J. T. Bradley and P. Squire. Chairman: Donald Gee. Testimonies, Musical Items, United Choirs conducted by Pastor D. B. Gray.

**LONGTON.** June 13, 14. Bethel Temple, Dunrobin Street. Visit of Pastor and Mrs. L. Wigglesworth. Sat., 7 (Missionary Film). Sun., 11 and 6.30.

**PORTADOWN.** June 6-July 5. The Big Tent, Fair Green. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Revival Musical Team. Suns., 4 and 8.30. Week-nights, 8 (except Fri.).

**SMETHWICK.** June 14, 15. Elim Church, Oldbury Road. Sunday School Anniversary. Speaker: Pastor L. W. Green. Sun., 11, 3 and 6.30. Mon., 7.

**WORTHING.** Commencing June 13. The Marquee, Teville Rd. Evangelistic Campaign conducted by Rev. Roy and Mrs. Upton (Toronto). Suns., 11, 3, 6.30 and 8.15. Week-nights (except Fri.), 7.30.

### MISSIONARY ITINERARIES

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches:

June 15.—Glossop. 16.—Oldham. 17.—Southport. 18.—St. Helens. 20, 21.—Holyhead. 22, 23.—Liverpool. 24.—Blackburn. 25.—Blackpool. 27.—Bolton. 28, 29.—Accrington. 30-July 1.—Colne.

Pastor and Mrs. J. Williams, Elim Missionaries on furlough from Rhodesia, will visit the following churches in Ireland:

June 14.—Annaghanoon. 15.—Markethill. 16.—Armagh. 17.—Banbridge. 18.—Lurgan. 20.—Bangor. 21.—Beersbridge Rd. (a.m.); Melbourne Street (p.m.). 22.—Rathfriland. 23.—Moneyslane. 24.—Lisburn. 25.—Millisle. 26.—Megaberry. 27.—Portadown. 28.—Bethesda, Belfast (a.m.); Ulster Temple (p.m.). 29.—Saunders Street. 30.—Ballysillan. July 1.—Apsley Street. 2.—Newtownards. 4.—Randalstown. 5.—Ballymena.

## Classified Advertisements

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

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### BOARD-RESIDENCE, ETC.

**Bournemouth.**—Bed-breakfast and evening meal; 2 double bedrooms; homely; Elim member; recommended. Miss Thorpe, Flat 2, 6, Bryanstone Road, Winton. C.190

**Bournemouth.**—Happy holidays; near sea; h. & c. all rooms; few vacancies late August. Winter residents, October-May, reduced terms. Interior spring beds. Brown, Crosbie Hall, Florence Road, Boscombe. Phone: 34714. C.202

**Bracklesham Bay.** For hire, 4-berth Berkeley Courier; private site (4 caravans); near beach; bed linen only not supplied; Calor gas cooking and lighting. Crawley, 213, Limpsfield Road, Sandstead, Surrey. C.196

**Crusader Camp.**—Newquay, Cornwall. August 1st-15th; in two schoolrooms. Good beds, food; Bible study, coach trips, rambles. Everything for an ideal holiday. Particulars from: Pastor Eldin R. Corsie, 203, Henver Road, Newquay, Cornwall. C.200

**Hove.**—50, Rutland Gardens. Ideal holiday accommodation; nice locality; full board or bed and breakfast; h. & c. basins, gas fires in bedrooms; near sea and shops; moderate. Mrs. Gubbins. Phone: 389101. C.193

**London.**—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

**Newquay, Cornwall.**—"Brooklands," Tolcarne Road; bed and breakfast with evening meal; -all rooms modern, comfortable; (h. & c., interior mattresses); good food; minute shops, station, beaches; own garage; Elim member; Mrs. Knight. C.198

**Walton-on-Naze.**—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.174

**Westcliff-on-Sea.**—Christian Guest House, central position, close shops, buses, sea; board-residence, bed and breakfast; every comfort; liberal table. Mrs. E. M. Smith, 7, Ramuz Drive. C.163

### HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

**Cliftonville Rest Home,** for sale; going concern; good income and accommodation for owners; modern, freehold, detached, architectural design; 15 rooms, usual offices,  $\frac{1}{4}$  acre garden. £5,500 or offer. Write: Box 737, "Elim Evangel" Office. C.201

### MISCELLANEOUS

**For Sale.**—Music student leaving college has piano for sale; £35 or nearest offer for quick sale. Seen by appointment at 21, Denmark Avenue, Wimbledon. E. G. Knight, 12, Goodwood Road, Malvern Link, Worcs. C.205

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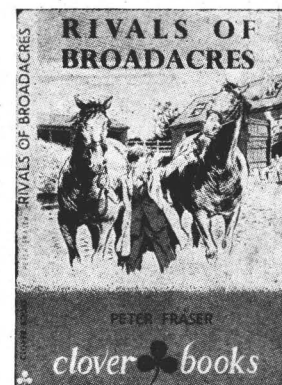
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