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The

Elim Evangel

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

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THREEPENCE

MAY 15TH, 1954.



*A
Village
in the
Cotswolds*

O Lord, our Lord, how
excellent is Thy name in
all the earth !

Psalm viii. 1.



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

Launch Out! — and Leyton is "Astonished"

By PASTOR J. J. WAY

Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night and have taken nothing: nevertheless at Thy word I will let down the net. . . . For he was astonished, and all that were with him, at the draught of the fishes which they had taken. — Luke v. 4, 5, 9.

WHEN JESUS COMMANDS, it's as good as done— and with what results!

Some of His commands seem to be set in the impossible, and unlikely. Sometimes the time drags on—the waiting finds us wondering if—?

It was fourteen years ago that a message was given to the Leyton Church through the gifts of the Spirit, "This building will be extended." Some thought it might mean demolition by enemy action and a rebuilding of a larger hall.

However, about five years ago, the growing Sunday School called for more accommodation, and about two years ago, the church committed itself to extend. The estimated expenditure was rather heavy, but the Lord had spoken. We started with "Nothing," but "Nevertheless" the Lord had commanded. We are now "Astonished."

Because of our need to meet building charges for the extension, we have just received a gift of £779, which would not have come our way if we had not answered the Lord and launched out.

This gift has been perfectly timed by the Lord. He spake the word fourteen years ago, the extension started over a year ago, the gift with all that it involved fell due a few weeks ago. The Lord manages things wonderfully. He sees the effort and supplies the need after we LAUNCH OUT.

Has the Lord spoken to you—pastor, diaconate, church members? Then launch out! What's that? You've only an empty net? Good! It starts with nothing and leaves you ASTONISHED. Jesus has the shoal of fish moving your way for the catching.

Returns to Nelson — and finds Progress

It was with great joy (writes Mr. James C. Cox) that I visited Nelson Church, after an absence of several years in Australia, to see the progress they had made in spiritual things.

The Nelson Assembly began in an obscure way in an upstairs room, where a campaign was held in the depth of winter with little outward success. The few adherents to the new cause, however, proved wonderfully faithful. Many stories can still be told by the foundation members, of the trials and difficulties experienced during the early days. Nevertheless, God led them on in triumph.

The few were obedient to the Word and were baptised in water. All were filled with the Holy Ghost and honoured

the Lord with their substance, so that the Church hopes soon to become fully self-supporting.

In this town of great spiritual darkness, where long ago the churches substituted the concert for the prayer meeting, the distinctive Pentecostal testimony has been maintained and its teaching felt through the unity of the saints, tract distribution and open air witness.

In the Providence of God, the Assembly moved to a conveniently situated ground floor hall in the town. Visitors—some of whom have accepted Christ—now attend the services, and a number have been received into membership. Others have testified to having received God's healing power in their bodies.

Due to the continued devotion of the teachers, the Sunday School has been a centre for child evangelism. The messages are conveyed by means of flannelgraph and object lessons. The numbers grow weekly, and some children have professed conversion.

The future appears bright, with a campaign planned which may make the town of Nelson a centre of active Christian witness.

Dedications and Baptisms at One Service

On a recent Sunday evening the church in Dean Street, Edinburgh, witnessed a unique meeting—a dedication and baptismal service in which three generations, a mother, daughter and grand-daughter, passed through the waters of baptism. Five other grandchildren were brought to God's House at the same service to be dedicated.

All this resulted from the conversion of a father and mother, who immediately spread abroad the fame of Jesus among their own household. Hence a daughter and her grandmother yielded to the claims of Christ, followed by the conversion the next Sunday of a near neighbour, who then brought her husband and son to the Gospel Service, and they, in turn, obeyed the Spirit's wooing. During the baptismal service another two chose Christ as their Saviour.

Burton-on-Trent March of Witness

Crowds of people from many towns in the North Midland Presbytery gathered in the spacious Co-operative Hall at Burton-on-Trent for two great Elim Presbytery rallies.

A minister of a local church told me recently (writes Pastor J. H. Sainsbury) that he wished his members could

sing like Elim folk. I believe that he would have wished this even more had he been at these inspiring rallies and heard how wonderfully these people sang under the leadership of Pastor A. A. Biddle.

Equally uplifting was the ministry of our President, Pastor J. J. Morgan. His timely messages on "God's Peculiar People" and "The Second Coming of Christ" made a deep impression upon many.

Between the two rallies a great March of Witness was held and nearly two hundred people, including one dear brother with a top hat bearing a label witnessing to the Foursquare Gospel, walked in procession through the streets of Burton.

This town is known for its products and for its indifference to the Gospel of Christ, but we believe that God stirred many hearts.

EASTER RALLY AT FALMOUTH



A blessed time was experienced in the Elim Full Gospel Church, Falmouth, during the Easter week-end, commencing with a devotional gathering on the Good Friday and followed on the Saturday with a Baptismal Service when twelve candidates followed their Lord through the waters. The church was decorated in the Cornish manner and large letters interwoven with primroses bore the words "He is Risen, Hallelujah!" On the Sunday, "Hallelujahs" filled the air and choir items were rendered during the services. The Annual Easter Monday Rally was crowned with mighty blessings and a packed building rang with the praises of God. Items of Testimony and song were given and ministry from Pastors D. Matthews and J. Smith, along with Evangelist O. Lugg, was enjoyed by all. Pastor A. Anstey piloted the gatherings during the week-end services. This church has recently joined Elim, and was welcomed in a few weeks ago in an Amalgamation Rally held in Falmouth, and its members have appreciated the warm-hearted manner their church has been received and are enjoying happy fellowship with other Elim churches in the Cornish and Devon Presbytery.

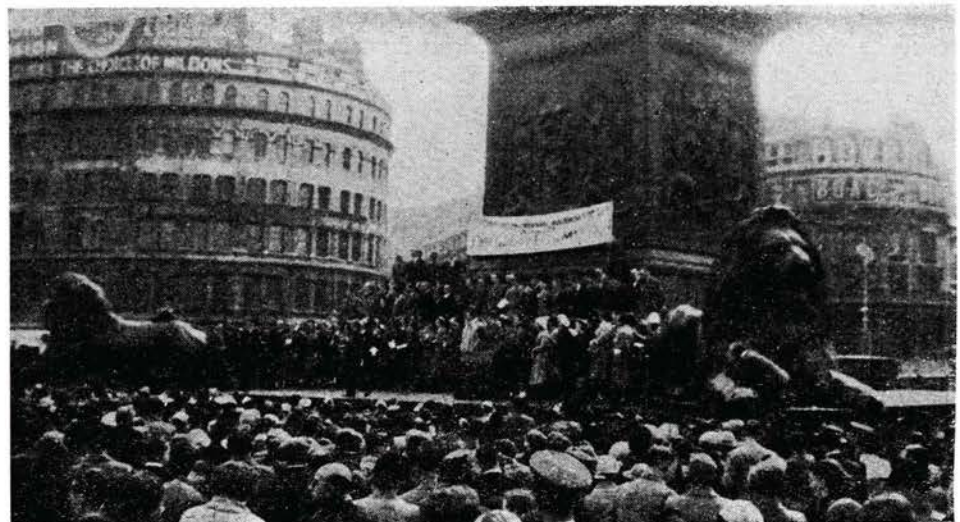
—A. Anstey.

EASTER RALLY IN TRAFALGAR SQUARE

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Crowds gathered again in London's historic Square for the Elim Easter Monday Morning Rally.

The choirs of Bristol and Oxford can be seen in their positions on the plinth.

Other pictures on page 236.
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THE ELIM EVANGEL

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EDITORIAL

Ghosts in Hobnails and Homespun

Our modern ghosts no longer sneak furtively around the dark corners of the Bloody Tower or shuffle with feline feet under cover of the night; the ghosts of the new age are tramping abroad in daylight, their fingers dripping gore, their grimaces threatening death, and their clumsy feet crushing the hopes and liberties of the masses. These fearful spectres jostle at the elbows of politicians gathered at conference tables; they disturb the quiet of cottage and hamlet; they tramp through the schools and universities; they grasp the microphone of world radio. They are the spectres of fear, of a thousand threats; they no longer hide in the suave promises of secretive diplomats, they shout their slogans throughout this radio-linked universe.

There is, of course, a surge of optimism among evangelicals as their attention is directed to the great campaign of Billy Graham at the Haringay Arena; an impetus has been given to the work of soul-saving for which all pentecostal people thank God. But despite revival anticipations born in our hearts, there are dark shadows falling from the East: Asia is on the march, and the banner over the Asiatic armies bears the emblem of the Hammer and Sickle. There is a sickening smell of cordite in the air.

Every year, we are told, these Asians are increasing at the rate of 20 million. These millions are born into a world where propagandists point to the cruel inequalities under which their fathers have struggled for centuries: cars with gold fittings owned by affluent Europeans provoke hungry people to revolt, and that is just what is happening today. The religions of Hinduism, Mohammedanism, Buddhism, Confucianism, Shintoism, and Animism, and the Sikhs, Jains, Parsis, and Cao Dai-ists are insufficient with all their fanaticisms to prevent the steady infiltration of red Communism in this land where we have the "largest human concentration that ever existed on the earth's surface."

For years we have accepted the slogan of Kipling that "East is East, and West is West, and never the twain shall meet," but now we are awakening to the fact that they are getting very near each other, near enough to feel the breath of hate and to sense the surge of revenge. Ethics of kindness, once the mood of the contemplative Orient, may soon succumb to the murderous politics of anti-God tyrants.

The Asian menace is no longer a dwarf goblin scaring us in the night, but a terror that stalks by day, and a common-enough terror to disturb the peace of the humblest abode. The cockpit of strife in Europe is a sad headache still, but the rising colossus behind Europe is the ghost that upsets the planning of the everyday, the ghost that frightens, for he tinkers with weapons of world-destroying magnitude.

Already the planners of peace are preparing their next moves to offset the evils which will undoubtedly follow any breakdown in the Geneva talks. Indo-China has been described as the cork in a bottle; it is quite obvious that the Communists are successfully pushing that cork out. The results may be disastrous, and nearer than the thousands of miles separating us. "The reward for success at Geneva will be great in terms of peaceful progress," wrote Mr. Pearson, "but the penalty of failure may be even greater in terms of increased tension and the risk of a war which would engulf and destroy us all."

But there is another apparition troubling our daydreams—it is the ghost garbed in the homely jackets of our history books. Names appear on the changing scene of the centuries, only to disappear again in the oblivion of national destruction: Alexander, Cæsar, Charlemagne, Napoleon, Mussolini, Hitler. Conquest was their objective, conflict their accomplishment. In the vivid kaleidoscope of world patterns there appear the same hopes and frustrations, the same promises and disappointments. Echoing from the history books is the warning that resort to arms of any kind has never created peace or assuaged the inflamed passions of men.

Is all this just so much sour pessimism? We could sometimes wish it were. But the feverish race to probe the scientific mind for more deadly weapons and the stock-piling of these lethal bombs, coupled with words from the infallible Scriptures, encourage no anticipations of Utopia. The Bible's message is grim: we cannot afford to ignore the pages on which the words of prophecy appear.

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (I. Thess. v. 1-3).

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved" (Matt. xxiv. 21, 22).

Voices from the past are warning us. Voices from the East are warning us. Voices of the modern prophets are warning us. The WORD OF GOD is warning us.

There is every need to redouble our labours in these urgent days. The work of evangelicals during the Billy Graham meetings has been magnificent: sinners have been taken to the vast meetings and many have found the Saviour. The opportunity has been grasped with a readiness that demonstrates the eagerness with which thousands of Christians awaited revival. But we must not settle down to a smug complacency that satisfies itself with a job well done. What has been done proves what can be continued. We may not have the massive meetings of the Haringay Arena type, but we can see to it that the energies expended in one direction are loosed into the normal channels of our local assembly life. Let us keep the momentum of our enthusiasm: let us make every Elim Church a centre of spiritual activities and soul-saving endeavours.

NOW IS THE DAY OF SALVATION

I was a Jehovah's Witness

By E. Illingworth

Praise the Lord! What He has done for me He can do for others. I came from a Christian family born in S.E. London. I received my schooling in Pembroke College Mission, Walworth, S.E.1. I was in the choir until I was sixteen years of age. I was called to the Army in 1914 and continued until 1927; served in many engagements; went to India in 1919; and came home in 1924.

All my life I have worked in hotels either as manager or owner. In March, 1951, my health broke down. In June, 1951, I was attending Chelmsford Hospital. Had a bad heart attack and was taken by ambulance to St. John's Hospital. I do not know what happened. For six weeks I was unconscious most of the time. Had several X-rays and blood tests, in fact I did not feel I was in the world at all. My wife knew how ill I was and had been told to stand by. She might be sent for at any time.

They said I was finished

One day two doctors and a sister came around my bed and, talking among themselves, said I was finished. It was only a matter of time for the end. I was suffering from angina pectoris, had an enlarged heart, and collapsed left lung.

Well, that set me thinking what I could do. I was not saved. The fear in my heart was awful, so I started praying to our Heavenly Father. For three weeks I prayed night and day for someone to come and see me. My daughter came to see me and she knew I was seeking salvation. She went home and saw Miss Garton, Pastor of Ingatestone Elim Church. Miss Garton got in touch with Pastor Anthony of Chelmsford. All this time I did not tell a soul what I was praying for.

One Monday morning, looking down the ward, I saw a gentleman standing at the ward door. I put my hand up to him. He came to my bedside and asked: "Are you Mr. Illingworth by any chance?" I said: "Yes! I have been waiting for you for three weeks." He was surprised and said: "I only heard about you a few hours ago." Well, he prayed for me, and from that hour I started to make headway. Pastor Anthony said to me: "Do you know me?" I answered: "No! I have never met you in my life that I know of, but I do know that the Lord sent you to see me in answer to my prayers."

How the Lord helped me

I only prayed the same as others do when they are in a tight corner and feel that only God can help. You know, Jesus never fails. That visit from Pastor Anthony was worth untold gold to me. I promised him I would come to church as soon as I was out of hospital. I came out of hospital the end of September, 1951, on a Thursday, and on the Sunday my wife and I went to church. I had two heart attacks on the way, but the Lord helped me to get

there and home again and I felt better for it. I may add I went to church on walking sticks, but I was determined to keep my promise to Pastor Anthony.

It was in August, 1939, that I broke my leg and was taken into Chelmsford Hospital. Nurse Mynard, now Mrs. Henry Jeffery, nursed me and asked what religion I was. I said: "I am a Jehovah's Witness." She told me: "The Lord has His hand on you and you will soon be coming to our Elim Assembly." God has been very patient with me. It is very wonderful how the Lord has waited for me. This happened in 1939-40. Now, after all that happened then, and this illness I have just had, Nurse Mynard had the pleasure of seeing me receive salvation at her farewell service on October 9th, 1951, at the Ingatestone Assembly. Pastor Stormont took the service that evening. I was still a very sick man. I was baptised at Chelmsford by Pastor Anthony in November, 1951. I had to go to hospital for a check-up on January 1st, 1952. The doctor was astonished. He did not know what to make of me. Blood pressure normal. In fact the improvement was too wonderful to believe. He wanted to know what I had been doing. I gave testimony to him of taking Jesus into my heart and accepting Him as my personal Saviour. I told him Jesus was a wonderful doctor, He could cure all ills and worries. He did not seem to understand, he is a foreigner, but a nice man for all that. He did his best for me.

Now I am a changed man

When I came out of hospital these are the instructions I got. No work of any kind. No going upstairs; that would be fatal. Just put my feet up and watch the rest of the world go by. After my baptism I felt so much better, for the Lord had healed me. I wanted some work to do. I prayed for guidance what to do. A few days later I had a telegram to go and see the chef at The Saracens Hotel in Chelmsford. I only prayed for about four hours work a day and the Lord has sent it to me. I have not been outside my door to ask for work, God has sent it to me. I get three and four telegrams a week asking me to go to work. I can produce telegrams and postcards to prove what I say is true. The Lord Jesus has done so much for me, and I am a changed man in every way. I give Him all the praise.

Yes, as I said, I was a Jehovah's Witness from 1936 to 1943. During that time I was called to several conventions and gave witness to hundreds of people. My wife shared the work with me. I also took a Bible study sometimes. I had as many as twenty witnesses at my services, which were held at my house, "The Ark," Main Road, Ingatestone, every Sunday from two to four p.m. I spoke at the Royal Albert Hall in 1938 with Judge Rutherford.

Why I came out from them

The reason I came out of this witnessing was that as I went into the wilderness witnessing, I found several people who needed help. At first we had a collection among the brothers and sisters to help these people. So at one meet-

(Continued on page 235)

THE EVIL OF DISCONTENT

By H. L. Dawson (Elim Church, Briton Ferry)

"Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived."
Job iii. 3.

ON EVERY HAND today there is restlessness and uneasiness. We see it written on the faces of those we meet in the street. It is reflected in the discontent around us in the social life of the community. It is evidenced by the widespread crime reported in our daily press. Discontent embitters the soul.

Looking at the experience of Job as recorded in the Word of God we can learn much of the evil of discontent as expressed in our text. But in that lovely record of God's dealings with him we can learn many valuable lessons.

A DISCONTENTED SOUL. In the midst of his prosperity, there came suddenly to Job the greatest depth of sorrow and tragedy. First, his cattle died, then his sheep, his camels, and his servants. Bit by bit, his wealth was taken from him, and bankruptcy faced this once prosperous farmer. Then came news of the death of his children, his sons and his daughters killed when the house of his eldest son fell down on top of them whilst they were feasting and drinking. Tragedy after tragedy hit this man like a whirlwind, sweeping away all his treasures, his work of a lifetime gone. Even the fruits of his own body swept away into eternity without even a goodbye.

Now even his own flesh cries out against him and sickness falls upon him. So painful and irritable is his sickness that he scrapes his body with a broken piece of pottery and sits down amongst the scrapings a very miserable and discontented man. His grief and misery were great, and for seven days and nights he sits in pain and torment, plagued by his sores, distressed by his grief, without speaking a word; and all the time the tempting words of his wife were ringing in his ear, "Dost thou still retain thine integrity? Curse God and die!"

At last he cannot remain any longer silent and cries out in his torment and vexation of spirit: "Let the day perish wherein I was born and the night they said there is a man child conceived." Matthew Henry says: "The extremity of his trouble and the discomposure of his spirit may excuse it in part, but he can by no means be justified in it."

There is no justification for discontent, it is evil. Job in his vehement outburst had forgotten the blessings of his earlier days. When everything was plain sailing; when the sea was calm and the waters smooth; when the sky was blue and the sun shined in his strength he no doubt praised God for the day of his birth. Now clouded skies blotted out the sun. The wind was strong and the waters rough; things were running against him, and bitterness and discontent filled his soul.

Discontent never helped to ease a man's situation. Grumbling never makes things better; if anything it makes matters even more complicated. Joshua prayed: "Would

to God we had been content to dwell on the other side of Jordan." Discontent makes the situation worse in every case.

Job in his outburst discounted the protecting grace of God, and His Divine providence. He forgot the promise of God: "The steps of a good man are ordered by the Lord," and: "When thou passeth through the waters I will be with you." He was looking at his position from his own viewpoint. He knew nothing of the council meeting in heaven, and did not realise that his affliction and sorrow would be a vindication of God, a proof of his own religious zeal, and of the veracity of his faith. Had he known, no doubt he would have rejoiced at his loss, have been thrilled by his pain; but alas, he could not see the finished garment that God was weaving through his tears and heartaches.

Can we not see how utterly vain is the discontented mind. John the Baptist told the repentant soldiers to be content with their wages. Paul tells us: "Having food and raiment, therewith let us be content."

DISCONTENT IS SIN. It means bitterness of soul, and the fact that we are in a state of discontent means we are breaking the commandment that declares: "Thou shalt not covet." Paul says: "Let your conversation be without covetousness, and be content with such things as ye have, for He hath said I will never leave thee nor forsake thee." This great preacher never preached a sermon without being able to back it with his own experience. To the Philippians he could say: "I have learned in whatsoever state I am therewith to be content. I know how to be abased, and I know how to abound: everywhere and in everything I am instructed both to be full and to be hungry, both to abound and to suffer need."

By being discontented we are doubting God's hand of providence, and coveting a position, a power, or a privilege that is beyond and above our own attainments. Need I remind you of the universality of this frame of mind. The poor man envies the rich, and the rich covets even greater wealth. The politician has position but seeks for power. Everyone grasping for something greater. I do not deny a young man's will to get on in life, and to build up a career for himself, but we must not make the mistake of thinking discontent is ambition.

Job is not alone in his discontent; Jeremiah, too, cursed the day of his birth, and many another, if they are honest, will admit that when trouble or trial has fallen across their way they have grumbled at life and wished to die. I believe it is good to wish to die in order that we might be with Christ. Paul said: "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better, nevertheless to abide in the flesh is more needful." In spite

of the chains around his wrists and ankles, and the dingy prison cell, he chose to live that he might serve others. He knew what was best for himself, but he forgot himself and put others first. In his case it was a good desire, but to wish to die merely as a means of escape from trouble is not only selfish but it is decidedly bad.

Job's discontent had caused him not only to forget past blessings, but in his desire to escape his sufferings he also forgot his great hope. One can hardly credit that this man was the same man that a few chapters later cries: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body yet in my flesh shall I see God." At present all he is concerned about is finding rest from his trouble. Matthew Henry advises us: "However much life is embittered, we must say it was the Lord's mercies that we died not in the womb." We must learn to be content in any situation and know that everything will be all right in the end, "For all things work together for good to them that love God."

The burdens of life are never greater than the darkness of death. The fable is told of an old man who got tired of carrying his burden. Throwing it down, he called for death, and when death came to see what was required of him, the old man replied: "Nothing. Help me up with my burden."

DISCONTENT AND THE CHRISTIAN. Godliness with contentment is great gain, says the apostle, therefore, let us learn the secret of being content. Zimmerman says: "That happy state of mind, so rarely possessed, in which we can say 'I have enough,' is the highest attainment of philosophy." Happiness consists not in possessing much but in being content with what we possess. He who wants little always has enough; or, as Bishop Horne would say: "A little with the blessing of the Lord upon it, is better than a great deal with the encumbrance of His curse. His blessing can multiply a mite into a talent, but His curse will shrink a talent into a mite."

Job in his prosperity was content, and it was not until trouble came that he became bitter in his soul. "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?" (Job vi. 5). Job ought to have been content even in his times of adversity, knowing that he belonged to God and that He was working out His purpose. But how very much like Job are we Christians. When things are going along smoothly we carry a smiling face, but the moment something displeases us we become discontented; we grumble and grunt over trivial things that are of little significance.

We question God's goodness when we are sick; we moan when our wages are a little less than we would wish. We complain about the weather, lament over our misfortunes, and bewail our losses. We cry like some wounded animal if we are displeased over some petty incident in the Church; or if we cannot have our own way we sulk and threaten to stay away from the meetings. In all we are downright selfish. Little wonder we hear the man in the street saying: "If that's your Christianity, I don't

want anything to do with it!" Can we expect anything else when they see such poor examples in us. Discontent brings strife, and strife brings animosity, enmity, and hatred. What a terrible picture it all makes, and how different from the one we find painted in God's Word.

Looking at the picture of the shepherd tending his lambs as they graze in the quietness of the meadow, we see peace and tranquillity and contentment. Here is love and loyalty, devotion and harmony; no shouting out for one's rights, or one seeking more than another; no arguing with the shepherd as to which is the best grazing land. How wonderful it would be if we could have such unity in our assemblies; all working together, all pulling together; no bitterness in any heart, but just one great sense of holy love burning in every breast.

I believe that if we can reach that place of blessed experience we would be in the place where revival could begin. Our Churches would echo with the praises of the redeemed, and the hills and valleys of this dear land resound again to the songs of Zion as young and old took up the theme of redemption. From church, chapel, and mission hall, would rise again the incense of praise and Christ would see the travail of His soul and be satisfied.

I WAS A JEHOVAH'S WITNESS—Continued

ing I put forward a request for a sum of money to be placed at our disposal to help the poor people that we came across. I was told my duty was witnessing. Well, in 1946 they issued me with a book called the "Model Study." In this book we were told how many books were printed. Several different editions were printed in other languages. Altogether millions of these books were printed. In England there were 47,000 Witnesses and 2,000 zone servants.

Well, I asked a question: "Why have you 47,000 Witnesses and 2,000 zone servants, and on the financial side you have four permanent servants? Where does all the profit go, and who do you help as Christians?"

So I resigned

I was asked who was I to judge, there was only one Judge, and that was Judge Rutherford. So I resigned, not being satisfied that I was doing Christian work for the Lord. When I was in hospital I had a fear of dying that was proof in itself I was not saved. If I had been, I would have had no fear. I have none now since I am saved. We had to pay beforehand for all books and booklets taken out on the work. Sometimes we gave these books away to people who pleaded poverty. Very often our Sunday morning, and sometimes we worked all day, cost us over £1. On several occasions I have carried sandwich boards advertising the coming of the Lord. Although we were very sincere in the work and worked very hard for what we thought was the Lord's work,

There was No Salvation



EASTER MONDAY MORNING IN TRAFALGAR SQUARE

The top picture shows the crowd bowing in prayer at the opening of Elim's great witness in London's historic Square.

In the centre picture the Crusaders from Bristol and Oxford look on as Pastor H. W. Greenway leads the great crowd in community hymn singing. The young folk from Bristol (nearest the camera) and from Oxford (behind Pastor E. Scrivens) were at their posts of duty in good time and rendered valuable witness to the morning's items.

The crowd pictured at the bottom give close attention to the speakers and musical features. The absence of amplifying equipment in no way detracted from the enthusiasm or quality of the singing, which has become such an outstanding feature of these gatherings.



PRAYER REQUEST

We have received news that Mrs. Hawley is in hospital in Africa with tumour on the brain. She is in urgent need of our prayers.



We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Around and About

Odd Jottings collected in my Little Black Book
during my travels.

Fishing. "You're always talking about it," you might say. And why not? During my visits I have repeated evidence of its value. For instance, I heard 20-year-old Kenneth Parker of Halifax give his testimony at the Bradford Youth Rally—he was one who had been "fished in" by Halifax Crusaders one Sunday night in March, 1951. He found Christ that night and later was baptised in the Holy Ghost. He has since been the means of bringing others to meet Christ.

Personal work. "That seems to be another of your hobby horses," you might also say. And why not? I ask again. During the past eighteen months there have been twenty-five young people added to the Sowerby Bridge Church through Sunday School and personal work.

A young fellow at Knottingley asked the question, "Does child conversion stand?" He is the answer to his own question. He had not only been converted as a boy but became a soul-winner in school. He led a schoolboy friend to the Lord in the school dining hall—personal work again!

Baptism in the Holy Ghost. It was also at Knottingley that I heard an airman testify of the changes in the notes of his diary beginning on May 10th, 1953. He said, "My diary took on a new form—notes of more intimate times of fellowship with God, greater blessings and joys in His house." What had happened on May 10th? The airman had been baptised in the Holy Ghost. I wonder what are the notes in your diary? Would you blush if someone saw some of the things written? God and the beauty of His Son should be allowed into the most intimate parts of our lives. Let Him in, young Christian.

It was in Leeds that I met a group of Elim Crusaders which included thirty who had been baptised in the Holy Ghost during the previous three months. One young man waited until 1 a.m. for his great experience, another, who is an undergraduate at the Leeds University, was sitting in the "front parlour" of his home. Have you received the Holy Ghost since you first believed in the Lord Jesus Christ? In these days of the "Power Age" you need the power given by the Holy Ghost. Seek with no thought of not receiving, and as you tarry give praise to God, then it will be yours for the asking.

Pioneering for the Sunday School. In Leeds, Leigh-on-

Sea, and Pontypridd, I heard of the Sunday School bus, and no doubt there are other Elim Churches with the same arrangement. In Leeds there were sixty children in the Sunshine Corner meeting I attended who had been brought by the Sunshine Corner bus from as far as two miles out of the city. The cost of the bus had been met by an anonymous donor for each weekly trip during the past eighteen months.

At Pontypridd I met two outstanding ladies—Auntie Beatrice and Auntie Milly. Pastor Ken Matthew had previously told me of their successful work amongst the children of the various housing estates. Here are their own words: "The time was May, 1953. Our Sunday School was at a low ebb numerically. Cadets were no longer functioning. The Sunday School Staff were deeply concerned about it, so we set about rebuilding our Sunday School.

"The preliminary part of the Sunday School was made more attractive and lively in order to retain the scholars we had, and to make a bright, welcoming atmosphere for the ones we trusted would join.

"How to get new children to the Sunday School was the next problem. A definite burden was laid on the heart of one of the teachers to go out and start children's open air meetings. Another teacher then volunteered to go also, and then two of the senior scholars took upon themselves the task of making music with an accordion."

They then set out their plan of action which included the following:

The day and time—Friday evening, being nearer to Sunday to "fish in" for the Sunday School. (Subsidiary meetings would be held on Monday and Saturday afternoons to retain interest at places from which we had moved.)

The first venture—at the housing estate where one of the two workers lived, and then to the housing estate where the second worker lived.

The third month (one month for each site)—in the play park near to the church. This would end late summer and the crowd of children transferred into the church to commence Cadets.

"Fishing in" procedure—a printed or duplicated slip of paper worded, "You are invited to the Elim Sunday School at ——. Meet Auntie — by the Co-op. at 2 o'clock next Sunday." The workers would then escort them to Sunday School.

Publicity equipment—Handbills for day school and general distribution in area concerned. Several posters advertis-

ing time of meeting. One large hand bell to gather the children to the meeting. (Prizes are given to children who take part in the meetings.)

The "Aunties" listed these qualifications for this work. Past experience—nil; self-confidence—nil; enthusiasm—100 per cent; desire to see God's work grow—100 per cent; determination to spend summer in hard work—100 per cent; God confidence—100 per cent.

What was the result of all this? Cadet meetings from nil to 130 children. Sunday School—an increase of 70 children.

What experiences? The first Sunday afternoon no children responded to the Sunday School invitation. (They advise a special programme to be arranged for the first afternoon's invitation.) Another, to devise ways and means to prevent enterprising lads tying squibs to the flannelgraph board! They end by saying: "The summer lies before you. A great harvest of children awaits you in the open air. Will you take up this challenge? Will you prove for yourself what we in Pontypridd have already proved, that this Open Air Evangelism really works."

Are you a builder? During my visit to Essex, the Youth Commissioner, Pastor Dennis Anthony, took me to Hadleigh to see the new Youth hall extension to the church. Mr. Stripp, the pastor, and his young people are building their

own hall and this is what the *Southend Standard* reported last month:

CHURCH BUILDING OWN HALL

"The congregation of Elim Pentecostal Church, in Oak Road, Hadleigh, are building a Youth hall in their spare time. Work was started last year, and until now progress has been slow.

"The £500 needed for the building is being raised by a shilling a brick scheme. Mr. R. Stripp (Minister) is personally canvassing the district persuading people to buy.

"When completed, the hall will house the primary Sunday School and Youth Fellowship, both of which are growing rapidly."

I cannot tell you of all the interesting incidents in all the places and the journeys to them. During one train journey I was stopped in the train corridor with the question, "So you're an Elim Crusader?" (I was wearing my badge—do you?) My new acquaintance proved to be a minister of another denomination and we had a happy time of fellowship. I have had conversations with a variety of interesting people, including an Army Major en route for manoeuvres in Norway, and a surgeon en route for manoeuvres of another character. All because of my Elim Crusader badge which has given me the opportunity to witness for the Lord Jesus Christ.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor H. A. Court.

SUNDAY, May 16th. I. Timothy iv. 1-16.

"Godliness is profitable" (v. 8).

This word "godliness" is derived from "Godlikeness", the quality of being Godlike. No Christian worthy of the name can desire a life from which such is absent. To be like God. It will be remembered that man in his pristine form was Godlike, for in the image of God made He man. But the original image was blotted out by sin. Thank God in Christ this is restored. But note that godliness is profitable. Not only ought it to be in our lives, for otherwise we would be a contradiction in terms, but it does us good, it is worth while, it is profitable.

MONDAY, May 17th. I. Timothy vi. 1-10.

"The love of money is the root of all evil" (v. 10).

Not, please, as so often rendered, with the first three words omitted. Money is not the root, but love of it is. It is customary to decry one's own age, and in this instance I find it unavoidable. This is a greedy, grasping age. Probably most of us could do with a little more money, to overcome shortages we feel. But there are many who have more than they need who still grab and grasp. Money is a means to an end, and it is tragic when that means becomes an end in itself. Lives become embittered and calloused when seeking money is the main objective.

TUESDAY, May 18th. I. Timothy vi. 11-21.

"Flee . . . follow . . . fight" (vv. 11, 12).

No need for the preacher to seek alliteratives here. They have been found for him. Here are three important exhortations. First, let us **flee**. The first part of the chapter (yesterday's reading) tells us what to flee from. It is said that cowards fly, but this is one of the exceptions. But our movement in life is not merely negative. There is the positive—**follow**. In refusing to follow the normal sinful pursuits we turn to follow those things that are an advantage. And there is the further activity—**fight**. We need not only run from the evil, but we crusade against it.

WEDNESDAY, May 19th. Psalm xcii. 1-15.

"A good thing" (v. 1).

There are many things so described in the Word of God. Here is an important one—courtesy. Not the ordinary courtesy, the absence of which is so distressing. This is a bigger one—courtesy towards God. Many of us are guilty of accepting much from God and rendering little thanks in return. Indeed we take things for granted. It would do us all good to take an inventory of our possessions, and we would be amazed at the weakness of our courtesy, or, shall I say, our discourtesy. As an instance, how often do we thank God for our eyes; yet imagine one day without them.

THURSDAY, May 20th. Psalm xciii. 1-5.

"The Lord reigneth" (v. 1).

It is good to see things from the Divine perspective. Yes, in spite of the seeming triumphs of evil, the incursions of iniquity, God stands in a place of superiority in relation to them. In a factory thousands of workers are able to do all kinds of amazing things in craftsmanship. They use presses, punches, drills, lathes, and turn out wonderful products. But the man at the powerhouse switchboard is really the master of the situation. Let him throw the main switch and all the clever people will be in chaos. Think of God as being at the switchboard of human affairs.

FRIDAY, May 21st. Psalm xciv. 1-23.

"Shew thyself" (v. 1).

The original Hebrew means "shine forth", or "let Thy glory be seen." The writer of these words looks out on a world in which the wicked seems to triumph. Maybe this cry for the revelation of God is a sign of impatience, or perhaps it is the longing of the righteous soul to see the end of wickedness and the establishment of the righteousness of God. We have all felt this way at times, and as man makes scientific progress in evil the cry is keener. In our case it is the Lord Jesus Christ we desire to see, and the words of our cry are "Even so, come, Lord Jesus."

SATURDAY, May 22nd. Psalm xc. 1-11.

"Let us worship" (v. 6).

To worship we must think of God. The words mean "to consider God's worth in relation to ourselves." When we have calculations to do we cannot allow thoughts of other things to stray into our minds. And in worship we calculate, we assess, we evaluate. None of us knows what God is worth to other people. But we ought to know what He is worth to ourselves. And this understanding will find its expression in our approach to Him in worship. Hymns help, for they give us a unity of worship on a common basis, quite apart from, and extra to, the individual heart worship.

COMING EVENTS

BELFAST. Now proceeding Tent campaign conducted by Evangelist J. White, U.S.A. York Street, near the L.M.S. Railway Station. Meetings week-nights 8 (Fri. excepted). Sundays 8.30. The sick will be prayed for.

BOLTON. May 15-17. Elim Church, Moor Lane, Market Square. Sixth Church Anniversary. Guest speaker: Pastor William George. Sat. 7.30. Sun., 11, 2.30 and 6.30. Mon. 7.30. Convener: Pastor T. W. Walker.

BOLTON. May 26, 27. Elim Church, Moor Lane, Market Square. Special visit of Pastor J. Hywel Davies. 7.30.

BRIXTON. May 23. Elim Church, Milstead Street. Missionary Sunday. Speaker: Miss R. Simms, Elim missionary from Transvaal, South Africa. Sun. 11, 3 and 6.30.

BRIXTON. May 30. Elim Church, Milstead Street. Sunday School Anniversary. Special speaker: Pastor Leslie Hawes. Sun. 3 and 6.30.

CHESHAM. May 29. North London Presbytery Rally. Sat. 6.30. Speaker: Pastor J. McBurney, Ealing.

CLAPHAM. May 23. Elim Central Church, Carfax Square, off Clapham Park Road. One day only—visit of Pastor W. Llewellyn Bell, well-known Welsh Gospel Singer and Preacher, 11 and 6.30.

COULSDON. May 15. Elim Church, Chipstead Valley Road. United Pentecostal Rally and Baptismal Service. L. F. W. Woodford (A.O.G.), F. J. Freyberg (Pentecostal Jewish Mission), Samuel Krol (Jerusalem). The Harmony Trio (Elim), C. J. Kingham (Elim). 7 p.m.

EAST HAM. May 16. Elim Church, Central Park Road. Visit of London Crusader Choir with Pastor Douglas B. Gray. 6.30.

GLOSSOP. May 22, 23. Elim Church, Ellison Street. Sisterhood Week-end. Sat. 7.30. Sun. 11 and 6.30. Speaker: Miss Price-Hinton.

GLOSSOP. May 29. Elim Church, Ellison Street. Special visit of Smethwick Choir. Sat. 6.30. Speaker: Pastor Shadlock.

ILFORD. May 8-20. Elim Church, Scrafton Road. Prophetic Campaign by Pastor S. Gorman. Week-nights, 7.30. Sun. 11 and 6.30. Convener: A. J. K. Magee.

KNOTTINGLEY. May 30. Elim Tabernacle, Cow Lane. Sunday School Anniversary. Special speaker: Pastor J. H. Davies (Nat. Youth Sec.) 10.45, 2.30 and 6.

LANGLEY. May 15-16. Elim Church, Mount Pleasant. Church Anniversary. Sat. 7. Sun. 11 and 6.30. Speaker: Pastor John Dyke. Items by Male Voice Choir.

LANGLEY. May 29th. Elim Church, Mount Pleasant. United Baptismal service. Candidates from both West Bromwich and Langley will be immersed. 7 p.m.

LONG EATON. May 18-23. Elim Church, Oxford Buildings, Oxford Street. Missionary Exhibition. Week-nights 7. Sunday, Missionary Meetings 11 and 6.30. Speakers: Pastor L. Wigglesworth (Belgian Congo), Pastor G. H. Thomas (Missionary Secretary), and Miss R. Simms (Transvaal). Missionary films and filmstrips.

LOWESTOFT. May 30. Elim Church, Milton Road. Special visit of Douglas Quay (Luton A.O.G.) and others from A.O.G. Conference Hopton Camp. 11 and 6.30.

OLDHAM. May 20. Baptismal Service, Thursday at 7.30. Conducted by Pastor B. J. Hopkins in the Robin Hill Public Baths, Dunbar Street, off Rochdale Road.

OXFORD. Commencing May 23. Each Sunday for four weeks and District Presbytery Rally. Speaker: Pastor F. Hodge. Sat. 6.30.

OXFORD. May 22. The City Temple, Botley Road. Swindon in the Town Hall. Revival and Divine Healing Services, conducted by Pastor E. Scrivens and supporting Team. 6.30 and 8.

READING. May 16th. 11 and 6.30. Visit of the President, Pastor J. J. Morgan.

RUGBY. May 29, 30. Elim Church, Windsor Street. Annual Sunday School Prize-Giving and Anniversary Services. Guest speaker: Pastor J. Rammell (Children's Evangelist). Sat. 7.30. Sun. 11 and 6.30.

SALISBURY. May 29-June 1. Elim Church, Scotts Lane. Visit of Rev. and Mrs. Willard C. Pierce. Dean of Glad Tidings Bible Institute, California.

SOWERBY BRIDGE. Commencing Sat., May 15. Elim Church, Willow Street. Evangelistic Campaign conducted by Evangelist A. Johnson and Pastor L. E. Lambert. Sundays 6.30. Week-nights (except Fri.) 7.30.

ST. HELENS. Monday, May 17. Town Hall, Corporation Street, 7 p.m. "Billy Graham" relay service, sponsored by Pastor K. Smith. ONE NIGHT ONLY! Please pray, and plan to attend. Convener: Pastor John Woodhead.

SWINDON. May 15-16. Coronation Temple, Osborne Street. Visit of Pastor and Mrs. T. H. Jones (Reading).

THORNTON HEATH. May 30. Elim Church, Moffatt Road. Special visit of Pastor E. C. W. Boulton. 6.30.

WARRINGTON. May 15-19. Elim Church, Knutsford Road. Special visit of Pastor L. Green (Hull). Sun. 10.45 and 6.30. Week-nights at 7.30.

WIGAN. May 28. Elim Church, Central Hall, Station Road. Presbytery Youth Rally. Speaker: Pastor J. Hywel Davies (National Youth Secretary). Convener: Pastor W. Walker (Youth Commissioner). Items by Elim Crusaders. 7.30 p.m.

WINSON GREEN. Now proceeding. Handsworth New Road Church Anniversary Revival and Healing Campaign, Sat. 3 and 7. Sun. 6.30. Week-nights: Mon-Thurs. 7.30. Wed. 3. Speakers: W. J. Patterson (Sparkbrook) and E. Scrivens (Oxford).

WHITSUN CONVENTIONS

BARKING. June 5-8. Elim Church Ripple Road. East London Whitsun Convention. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 3 and 6.30. Tues. 7.30. (Cups of tea provided on Sat. and Mon.) Speakers: Pastor J. W. Newman, C. J. E. Kingston. Convener: Pastor George Hillman.

LETCHWORTH. June 5-9. Elim Church, Norton Way North. Speakers: Pastor and Mrs. Burton Haynes. Sat. at 6.30. Sun. 11 and 6.30. Mon. 3 and 6.30. Tues. and Wed. 7.30. Convener: Pastor C. J. Martin.

MERTHYR TYDFIL. June 5-8. Jerusalem Chapel Elim Church. Convention speaker: Pastor L. N. Knipe.

OXFORD. June 5-7. The Town Hall, Oxford. First annual Pentecostal Convention. Speakers include: Rev. F. H. Squire, D.D., F.R.S.A., Principal of the I.B.T.I., Arthur Longley, Bournemouth, Pastors H. Shaw and Thomas. Musical items include The International Quartet, George and Gloria Voorhis (American Instrumentalists). Cups of tea provided on Whit-Monday. Sat. 5th, Service in the City Temple, Botley Road, Oxford. Sunday, Town Hall 11, 6.30 and 8. Whit Monday 11, 2.30 and 6.30.

NATIONAL YOUTH RALLY at the BLOOMSBURY CENTRAL CHURCH Shaftesbury Avenue, W.C.2. May 15th at 6.30 p.m.

conducted by
The Elim Youth Committee
assisted by
The London and Essex Presbyteries
Presentation of the National Sunday School Shield
by the President
Instrumental, Vocal, and Oral Items by Elim Youth

EVERYONE INVITED

PRESIDENT'S ITINERARY

The President, Pastor J. J. Morgan, will visit the following churches:

May 15. Bloomsbury Youth Rally. 16, Reading.

NATIONAL YOUTH SECRETARY'S ITINERARY

The National Youth Secretary will visit the following churches: May 16. Leyton. 22 and 23, Halifax. 24, Dewsbury. 25, Salford. 26 and 27, Bolton. 28, Wigan. 29, Wrenthorpe. 30, Knottingley.

A RAINY DAY

In spite of this land's humid climate, many people "put by for a rainy day"!

Some invest their capital so that they receive interest, but their money does not help the work of the Lord.

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If you are interested in such an investment you are invited to write for further information to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Classified Advertisements

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

BOARD-RESIDENCE, ETC.

Bangor, N. Ireland.—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. & c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.10

Bournemouth.—Crosbie Hall, Florence Road, Boscombe; open all year; homely, Christian fellowship; moderate inclusive terms; good food; h. & c., gas fires, interior springs, all rooms; few minutes sea; 'Phone 34714. Brown. C.69

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, Linpsfield Road, Sanderstead, Surrey. C.53

Brighton.—Holiday accommodation in Christian home; buses pass door to sea front and town centre. For terms: apply to Mrs. Tugnut, 16, Mackie Avenue, Patcham. 'Phone: Brighton 57812. C.58

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.)

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.1

Newquay, Cornwall.—Delightfully situated Christian Guest House; happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. 'Phone: Newquay 2526. C.8

Rhyl.—Modern caravan, four berth, fully equipped, every facility; two minutes sea. Booked July 25th to August 7th. Apply: Mr. Smith, 60, Wheatley Road, Warley, Birmingham 32. C.64

Weston-Super-Mare, Somerset.—"Beachlands" Uphill Road.

Telephone 601. Recommended comfortable Guest House; residential area; minute sea, buses; personal service; farm produce; good cooking; interior mattresses; h. & c. Book early. Mr. and Mrs. Hilton. Late members of Graham Street, Birmingham. C.15

Worthing.—Recommended board-residence; good food; Slumberland beds; two minutes sea and bus; Elim members. S.A.E. Mrs. L. Furze, 63, Ham Road. C.62

MISCELLANEOUS

For Sale, fine old violin, 2 bows and case; Sankey's Hymn-Book with music, and "Life of Robert Burns," and book on "The Lord's Supper," dated 1799. £3 3s. 0d. the lot. 13, Victoria Road, Sidcup, Kent. C.66

Open air evangelicalism. Thousands of people come to Evesham during the summer. Help us to give them the Gospel by sending tracts for distribution. Only clean, sound, and up to date required. Please send to:—George R. Walker, 6, Avon Side, Evesham, Worcs. C.67

Public Speaking and Preaching.—A twelve-month comprehensive and interesting course at reasonable terms, offered by Christian tutor. Free subscription to Britain's leading Lay Preacher's magazine. Send for prospectus and sample lesson (2½d.) to The School of Religious Journalism, 35, Cecil Road, Lancing, Sussex. C.68

SITUATION VACANT

Wanted, general, for season, mid-June to September; good wages, live in, other help given. Apply, Mrs. E. Preotice, 76, Lord Street, Blackpool, N.S. (late members Graham Street, Birmingham). C.65

BIRTH

Lemke.—On April 7th, to Mr. and Mrs. H. Lemke (née Bell), of York, God's gracious gift of a son, Raymond John.

MARRIAGES

Watson: Crowder.—On April 24th at Elim Church, York, by Pastor R. B. Chapman; Pastor Peter Watson to Jean Hazel Crowder.

Wells: Craig.—On May 1st, in Ulster Temple, by Pastor Joseph Smith; William George Wells to Irene Craig.

WITH CHRIST

Johnston.—On April 26th, Miss E. J. Johnston, a faithful member of Ulster Temple, was laid to rest. Funeral conducted by Pastor J. Smith.

Penrose.—On April 3rd, Mrs. Lucy Penrose, aged 90, oldest member of Elim Church, York. "With Christ which is far better."

White.—On April 23rd, Bessie White, aged 80, faithful member of Elim Church, Romsey. Funeral conducted by Pastors W. George and A. Whittall. A glorious home-call.

Books by the late LETTICE BELL are still a blessing to young folk. We are re-publishing many of her books because we believe that children today need books like these . . .

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