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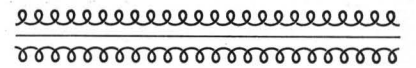
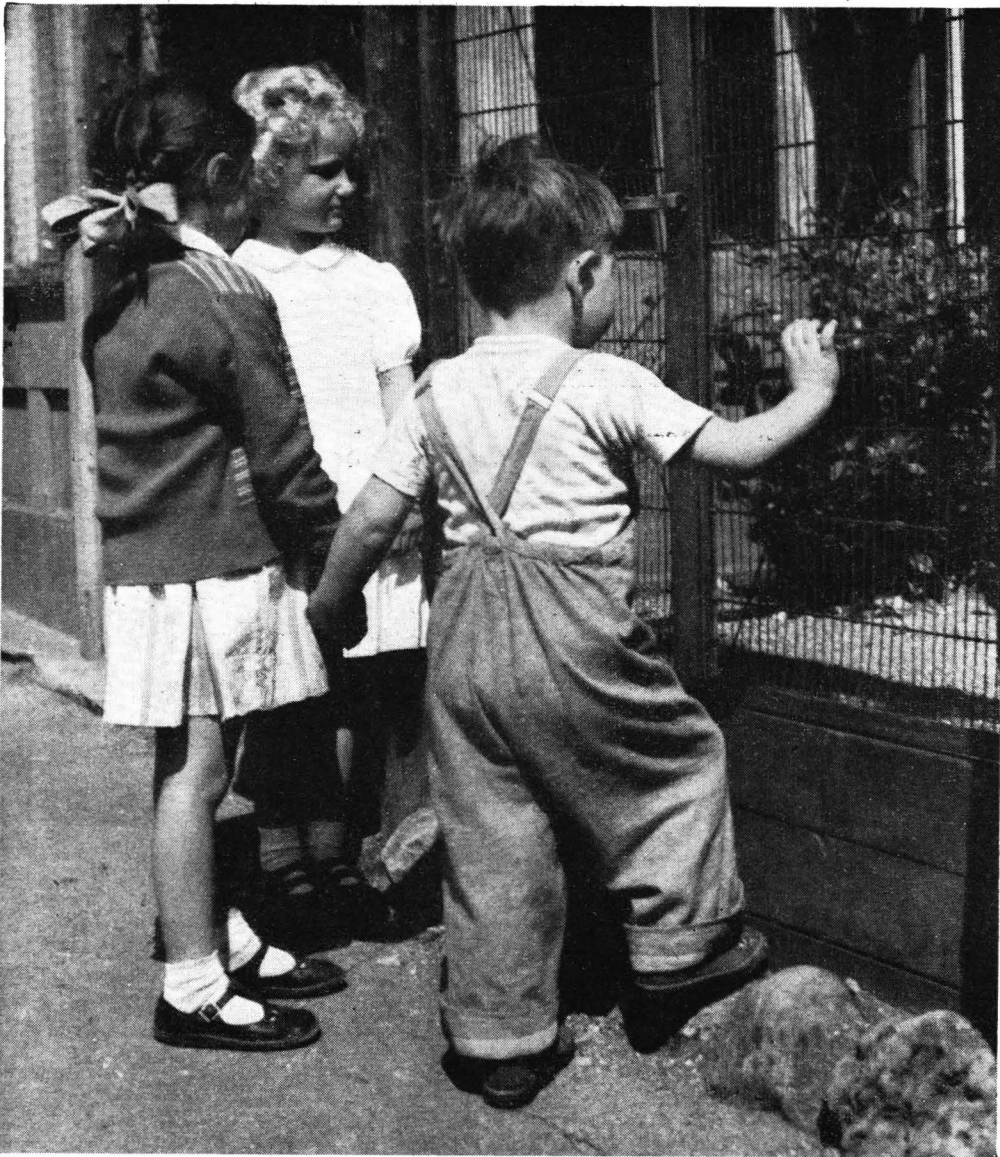
The Elim Evangel

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

Vol. XXXV. No. 40.

THREEPENCE

OCTOBER 2ND, 1954.

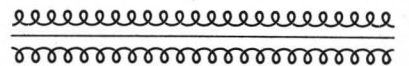


“For of such is the kingdom of heaven.”

A delightful snap of children fascinated by the birds in the Valley Gardens aviary, Scarborough, taken by Mr. C. Bean, York.

This picture was shown in this year's Camera Club Exhibition in the York Public Library. It was also published in the Rowntree Works Magazine as a prize-winning picture.

Next week's issue will be a
Special Youth Number.



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

II. KEEPING THE VISION.

Let us think for a few moments now of Moses and his great call as he beheld the Burning Bush. There, in glowing reality he met God. There they spoke together. His whole life was challenged and changed. There he was Divinely influenced, and that was the VISION which kept him to the end. We pass through time and forty years later we see Moses standing by Mount Nebo and looking towards the Promised Land. This is the brink of the grave to Moses and here he delivers his closing benedictory speech upon earth. We hear him bearing witness to the "precious things of earth and the good will of Him that dwelt in the Bush" (Deut. xxxiii. 16).

How clearly the vision still lived in his soul. He had not lost anything of that early vision, it was still real, vivid, vital. He had received the vision, but because he retained the vision he went right through to the end and completed his task. Tomorrow Moses must die. Tomorrow he must bid a fond and final farewell to the people he had led on the Wilderness Pilgrimage for forty years; yet at the very last the vision remains as crystal clear in his mind and paramount in his thoughts. It had neither waned nor dimmed, the fire of the vision had not gone out. Often as Moses trudged ahead of that disgruntled, murmuring mob; through the parched and blistering desert with the remorseless sun and shrivelling heat, he must have been tempted to abandon the task; but it was the vision of God and the Bush that kept him true. They murmured at the food; grizzled over the drink; erected a Golden Calf; doubted God; and accused Moses. How easy to have said, "Go back to Egypt and I'll return to my sheep," or, "I'll be a popular figure and agree to their whims, letting them have their idols, and never minding about Jehovah and Canaan," but no! The Vision held him true. Looking back upon his life there were things to regret; places where he had failed; errors he had made; but, by and large, Moses had kept the vision.

Can we look back and say we have been true to ourselves, to one another, to our calling, our testimony, our vision, our God?

It is reported of John G. Paton, the great missionary to the South Sea cannibals, that when he left his native Dumfries for Glasgow to commence his training, his father accompanied him part of the way, and then they bade farewell. Looking back later, John still saw his father with bared and bowed head praying for his boy. In the great temptations of future years John Paton was kept by the vision of a praying father silhouetted in the golden frame of remembrance.

When Paul stood before Agrippa he looked back to his Damascus road experience and was able to declare himself "not disobedient to the heavenly vision", even though it took place some twenty-five to thirty years earlier. Moses, after forty years, looked back to the vision of the Living God in the Bush that burned and was not consumed.

(Continued on page 474)

Home Call of Miss Marion Ewens

By Pastor A. D. Hathaway



Miss M. B. Ewens

"The strife is o'er, the battle done." So passes to her reward another great missionary warrior and stalwart of the faith.

It is just twenty-five years since Miss Marion Ewens, with years of valuable experience both in India and China already behind her, went out as one of Elim's first missionaries to India. Throughout her years of service in that land Miss Ewens ever displayed the indomitable courage and spirit of a pioneer missionary. Hardships she often and gladly endured; not for her a life of ease and comfort, but rather the dusty Indian road, a crude, joggling bullock cart, and the humble hospitality of an Indian dwelling. Yet it was this spirit of faithfulness and self-sacrifice which endeared her to Indian peasant and fellow-missionary alike.

Together with Miss Marion Paint, Miss Ewens laboured in Calcutta and saw the establishment of a flourishing assembly there before moving up-country to join the work of the Pentecostal Holiness Mission with whom she worked in fellowship for some years. Then, in 1945, together with Miss Buckler, she launched out to seek a new field for Elim. Led in a remarkable way to the growing industrial centre of Dehri-on-Sone, Bihar, Miss Ewens had the joy of seeing the Elim work there grow to become a centre for our expanding missionary enterprise in India, where thousands have been reached with the Gospel message, and contacted through the school and dispensary.

Yet again, a few years later, the call of the Lord led her still undaunted in spirit, to launch forth once more, joined this time by Miss Wriglesworth, to Dudhi. There she laboured faithfully in that remote district, cut off sometimes for months by monsoon rain and swollen rivers, with every journey a test of endurance, even for those much younger in years. Once again her faithful ministry of the Word, and untiring endeavour endeared her to the simple folk of Dudhi and district, where she had the joy of seeing many lives transformed as a result of her labours.

Now she has traversed that arduous route from Dudhi for the last time on her painful journey to Patna hospital, for on September 5th, Marion Ewens entered into the presence of the Lord she loved so dearly, and sought so faithfully to serve. Her passing will leave a gap in our missionary ranks that will not easily be filled. Shall not we by our praying, giving, and going, take up the challenge: "Whose faith follow" (Heb. xiii. 7).

THE ELIM EVANGEL

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EDITORIAL

How to Read the Bible

The Vicar and Rural Dean of Bolton, the Rev. R. G. Norburn, in his monthly letter to parishioners, says that the Bible should be read at first like any other book—critically. He deplores the wave of fundamentalism which is said to be sweeping the country from America. Fundamentalism, he says, insists that every word is Divinely inspired, that if the Bible conflicts with modern science, so much the worse for modern science; that the patient work of Biblical Criticism over the last seventy-five years is a grievous error.

He says if that is the true way of understanding the Bible, then we must all believe that Adam and Eve were historic persons, that Lot's wife really was turned into a pillar of salt, that Jonah was really swallowed by a whale, that the Old Testament is equally authoritative as the New, and that the doctrine of evolution in particular is wrong. "I myself," says Mr. Norburn, "cannot but regard this way of understanding the Bible as obscurantist, misleading and false."

So here we are again face to face with a modern Vicar with his modern views, declaring that he, personally, cannot accept the authority of the Old Testament, and deplores the wave of fundamentalism.

First, let us compliment the worthy Vicar on getting one thing straight, and that is, that if fundamentalism is right we must literally accept all that is written in the Old Testament.

Secondly, let there be no misunderstanding of our position, for we either accept the whole of the Bible as the inspired Word of God, or we put the whole caboodle on the fire. It is all or nothing, and to those of us who have learned to know and love the Old Book it is all, and not nothing.

Thirdly, the differentiation between Old and New, inspired or not inspired, faith or fables, facts or fiction, goes deeper than this. If, as the Vicar says, Lot's wife was a fable, and Jonah's experience was a fable, then—and we say it reverently—the Lord Jesus was an unreliable Teacher. It was He who said "Remember Lot's wife," and "As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." So it amounts, after all, to believing what Jesus said, or rejecting His words, and we do that at our peril.

While we have every sympathy for the doubts and misgivings of this worthy Vicar, we would respectfully point

out to him that he is on dangerous ground. Once before, a man started by cutting out of the written words of God with his penknife, and ended by throwing the whole book on the fire. Of course, because that is recorded in the Old Testament, it may be regarded by him as another fable, but its moral, however, cannot be evaded.

Some of the greatest scientists have been men who believed in the inspiration of the Bible, both Old and New Testaments. The Vicar is not up to date, but out of date, for even the latest devise of the scientists, the devilish atom bomb, only proves that the Bible is true, and what Peter wrote about "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" has now to be treated, not as the vain imaginations of a feeble mind, but as something calculable, and indeed possible within the scope of man's present understanding of nuclear fission.

No, no, sir. Keep your fables of evolution and Biblical Criticism, your liberal thought that leads men into a morass, but give us Verbal Inspiration, the sure words of Jesus, and the Infallible Book. We know where they lead, but we dare not think of where your teaching may lead.

Homecall of Mrs. Boulton

As we go to press we hear with deep regret of the homecall of the wife of Pastor E. C. W. Boulton. Our sympathy goes out to him and his family in this hour of their loss.

Opportunity for Christian Service

A qualified teacher, male or female, is wanted urgently for Southern Rhodesia. Application should be made to the Missionary Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

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FIRST BROADCAST

THURSDAY, OCTOBER 7th, 10.35 p.m.

The Triumph of the Tight Place

By Pastor E. C. W. BOULTON

"A very present help in a tight place."—Psalm xli. 1 (Strong)

THE TIGHT PLACE! Who amongst our readers have not, at some time or other, had intimate experience of this tightened, straitened place? Times when our circumstances became a prison-house from which escape was impossible. And yet how much we owe to the hemmed-in experience. What precious lessons God taught us during those shadowed days, when our path was veiled, and we were shut up to Him, and all other dependencies had, like Cherith's brook, dried up.

The writer remembers an expression used by one of the prominent personalities in the last war; it was to this effect: "We're in this with you up to the neck." Rather a crude statement, but it meant a great deal at the time to those to whom it was addressed. It was a pledge of uttermost partnership, the readiness to share every resource, the unrestricted and unrestrained outpouring of all.

Is not this the thought contained in this inspired gem of Scripture! It means that we may count upon God as our Great Ally in the crisis or in the conflict. "A very present help in the tight place."

With this thought in mind, let us call to remembrance one of these tight places in which the servants of the Lord have found themselves.

First of all, the tight place of perplexity and extremity. "Alas," cries the servant of Elisha, as he surveyed what had every appearance of a hopeless situation, "My master, how shall we do?" Where shall we turn? What is the next step? Is there an answer to this problem?

It was, indeed, a faith-shaking position; everything that could be seen was against them. To this man they seemed to be trembling on the brink of disaster. There was not a break in the clouds which enveloped them.

It may be that as we read those fear-laden words of the prophet's servant, we, too, can recall experiences in our own lives which produced a similar effect upon us. We were faced with:—

"... travails and perplexities of mind,
Through which we wrestled, nobler life to find—
And found, beyond our soul's upreach,
The wonder of the lessons Thou couldst teach."

The tight place became for you one of triumph, the ante-chamber of God's splendid response to our crushing need. To us came the outstretched hand of the Eternal across the tempestuous waters of our harassed hearts. The voice of Divine Wisdom speaking light upon the darkened way. But narrow as the tight place may prove, it is never too small to hold you and Him. He will find a place at our side, and together we may occupy until His appointed moment of release.

Dr. Kay's translation of Psalm xli. 5 is very beautiful and suggestive: "God shall help her at the morning

dawn." At daybreak His deliverance shall appear, and the mists shall melt before the rising sun.

"Here where the tides all around me are bitter,
Sobbing and throbbing on sands of unrest,
Be Thou the guide of me,
Close by the side of me,
Reaching me, teaching me all that is best."

We should not overlook the fact that the tight place is probably all a bit of God's plan for us—a link in the chain, a chord in the music, a cloud which gives effect to the picture, a piece of the mosaic of life.

Perhaps the problem is how to make ends meet; how to make the cruse of oil and the barrel of meal prolong its power of provision; how, in the face of rising prices and falling income, to feed and clothe a growing family, and the plaintive cry breaks from anxious hearts and weary bodies: "Alas! . . . how shall we do?" Where shall we turn? To whom can we look? Who is sufficient for such a situation? Even in the Welfare State, the problem of material need can be very real.

Let us remember that in each experience of life in God there is the seed of a further and richer experience. God is ever changing the water of experience into wine. We pass out of the lesser into the larger. There is a widening and a deepening of our knowledge of God.

It would appear that the Lord oftentimes chooses the straitened place for the display of His power and the exercise of His sovereignty. 'Tis at the darkest hour of the night, when all the stars have veiled their faces, that He comes upon the scene. It is at that point in the storm when it is at its height that He speaks His word of command.

"Alas! . . . how shall we do?" The sooner we recognise that we can do nothing, that the battle is the Lord's, and not ours, the more speedily will deliverance dawn. We need to change the emphasis, and approach our problem from the Divine angle, and cry, "What can God do?" Instead of measuring the resources in ourselves or in our friends, think of all those boundless supernatural resources in the Eternal.

It may be that it is a great and grave physical test in which we find ourselves—the floods of sickness come sweeping into the body, when all that we believe concerning Divine healing is assailed by dark temptation. 'Tis then that the Holy Spirit breathes this fragrant word of consolation into the heart, "A very present help!" The One at hand to succour and to save! Our strong Defence and Deliverer! He upon whom we may always count!

O Lord, I bless Thee that in the time of trouble Thou hast made Thyself known to me. Thou hast taught me

(Continued on page 476)

IN ORDER not completely to ignore the context of these words, I would like to emphasise the attentive keenness with which the shepherds fulfilled their responsibilities of KEEPING. Though it was the dead of night they were awake, attentive; watchful, observant; and because of this they beheld the WONDER and the GLORY of that magnificent spectacle of superlative heavenly manifestation, demonstration, and proclamation.

We who are gathered in this Conference this morning, in greater or lesser capacities, have a keen and personal interest in the work of KEEPING. In one degree or another we are keepers in the work of God, and I would seek to stress two important details in relationship to these responsibilities.

I. KEEPING THE VINEYARDS.

"They made me the keeper of the vineyards, but mine own vineyard have I not kept" (Cant. i. 6).

KEEPING

"There were shepherds KEEPING watch." (Luke ix. 57-62)

● A message given to the Elim Conference at one of the morning sessions, by Pastor R. B. Chapman of the Elim Church, York.

These are the words of the Shunamite, who in figure beautifully typifies the Church and, under certain circumstances, the individual Christian. The words suggest a parable which holds deep spiritual instruction for us as Christians, and reveals the pathetic and pitiful results of misguided or misdirected fervour and intention. This verse rings with disappointment and frustration.

The attentions of the Shunamite had been taken up with the affairs of others to such an extent that the essential care of her own natural responsibilities had passed neglected and unheeded.

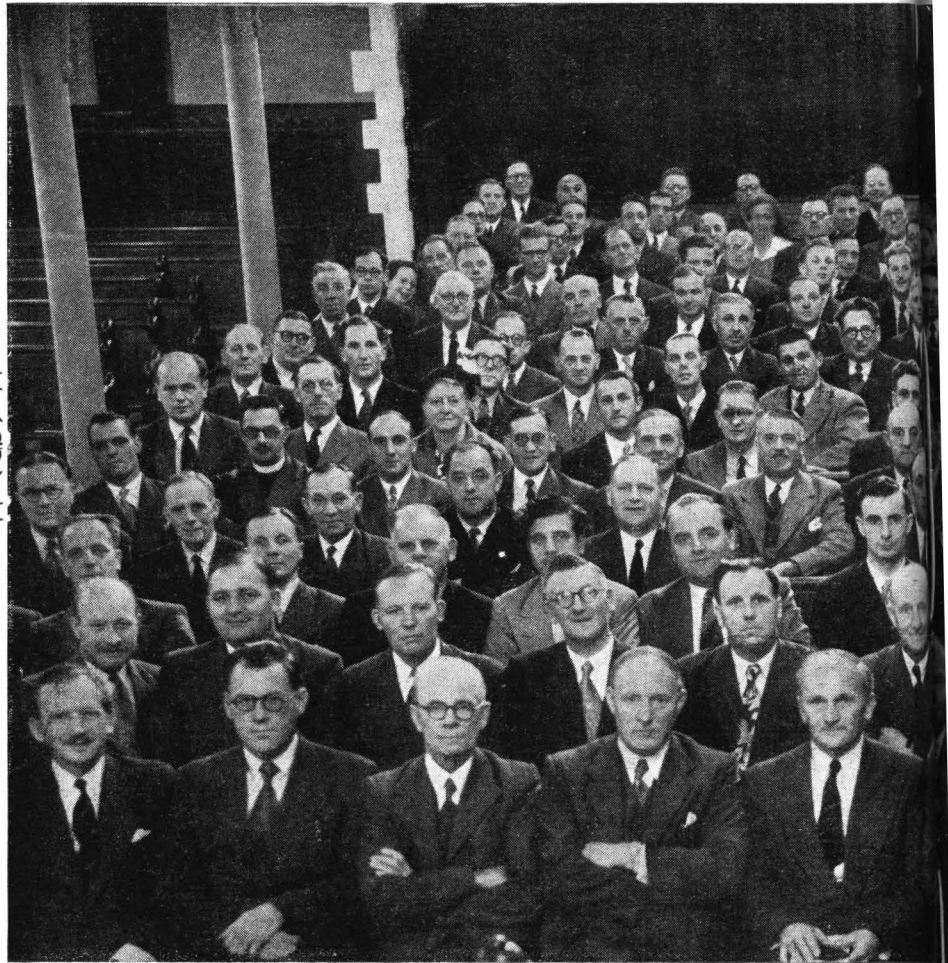
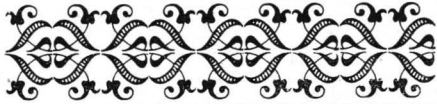
God knows that we here this morning are burdened with the heavy responsibility of keeping many vineyards. There is the local assembly with which we are personally connected, or over which we have been given the oversight. It has its problems, personalities, peculiarities and procrastinations. There is its progression and provision. Its supervision is a full-time job for a genius with the wisdom of Solomon, the patience of Job, the strength of Samson, the faith of Elijah, the courage of David, and the eloquence of Apollos. Additionally, we have the vineyards of our individual members, and endless hours are spent in tending these: restoring harmony, developing beauty, patching up sorrows, healing wounds, weeding out jealousy, uprooting criticism, removing bitterness, pruning awkwardness, sowing grace, scattering mercy, planting love, and building up

the walls of faith and trust which have been broken down. We have truly kept the vineyards of others and perhaps kept them well, consciently, and commendably. Our efforts may have been largely successful, and fruit can be seen. We were "made the keeper of the vineyards" and we have done the job; but could it be true of us, as of the Shunamite, that with the fulfilling of these arduous and taxing labours "mine own vineyard have I not kept"?

Have we expended ourselves unreservedly for the good of others, but neglected sadly and sorely our own personal responsibilities, and the very weeds we have been removing from the vineyards of others have grown up unnoticed, and to a mammoth extent, within the vineyard of our own individual life? Have we told others to trust and to have faith, whilst we ourselves have, perhaps, become more and more subject to sight and formality? We have built up others to love and to forgive, yet into our own hearts may have crept bitterness and resentment. We have encouraged

others to pray, but have we been too busy to fit it in ourselves? We may have encouraged others to be spiritual, but, alas, have we gradually become materialistic?

It could honestly be said of many that they have been busily and benevolently engaged in the many vineyards of others, but unfortunately, they have neglected their own little garden in consequence. We must attend to others and their urgent needs, but never must we fail to keep our own. Martin Luther is reported to have said, "I have so much to do these days that I would never get through unless I spent three hours in prayer each day." He wrought tremendously hard in the vineyards of others, but never neglected his own in consequence. The same writer also tells us that it is the "Little foxes that spoil the vines" (Cant. ii. 15), or as our own missionary, Miss Grossen, expresses the same sentiment, "It is not the large lions and elephants that trouble us in Africa, but the little fleas." If we neglect to keep the vineyard of our personal soul and its protective walls, the foxes and vixens will soon be in and the vineyard ruined, and we may find ourselves as castaways. This was ever the great Apostle Paul's anxiety, "Lest by any means when I have preached to others I myself should be a castaway" (I. Cor. ix. 27). May it never be that ours will be the lamenting cry of disappointment, "Alas, I have kept the vineyards of others but mine own vineyard have I not kept."



Delegates to the Elim Conference photograph

KEEPING—Continued.

You and I can look back to a loving Saviour upon a cursed tree, and can recall how magnetically He drew us, grasping us as brands from the burning, claiming us from the brink of the crackling flames of a remorseless hell and how real it was to us then! Have you lost that vision yet? Does the perishing of a soul mean as much now? Are you as keen to reach others as you were to be reached that night? Is your vision as clear as it was when you were first converted? An outstanding feature of our Movement in its earlier days was its zeal for open-air work, which was at least a weekly effort, and has thus been written in our Constitution as an obligation upon each minister. Where there has come a lessening of this zeal there has also surely come a losing of the vision of souls.

You and I can look back to the day when we were filled with the Spirit. Oh, what a wonder our Pentecost was to us then; the sacred marvel of the miracle; the rapture of soul as we magnified God in the tongues of men or angels. Oh, how real it was to us then. Have we lost that

vision? Does Pentecost mean the same to us now? Could we discard it for a mess of pottage, or betray it for the increase of a paltry thirty pieces of silver, or deny it before the querying voice of a simple maiden? Many have done so.

You and I can look back to our call of God to the ministry. It was a sacred hour, and we trod holy ground just then. Our hearts were elated, though we felt the heavy burden of responsibility. The occasion was so real. We knew it meant sacrifice; the abandoning of our vocational prospects; the forsaking of security; the forfeiting of affluence; a burning of our boats behind us; a launching out into privation and, if necessary, poverty. We appreciated that it meant following One who had "not where to lay His head", but those things didn't matter then. It was worth it, and we gladly said "Yes." Have we, however, kept that vision? Does it still spell sacrifice and loss? Is there still the spirit of "all things common" and of "preferring one another"? Is it still selfless devotion to Christ and His cause? Is it still an honour and a



Beautiful Camberwell Elim Church, London.

privilege? Is the original vision still bright and clear?

H. G. Wells, the secular writer, writing of Jesus of Nazareth, says, "Whose pitiless and difficult doctrine of self-abandonment and self-forgetfulness we can neither disregard, nor yet bring ourselves to obey. That summons to a new way of life haunts our world today, haunts wealth and every sort of success. It is a trouble to us all." Yes, it troubles us all for we cannot disregard it, and yet it is so difficult really to obey if personal loss is involved.

"Where there is no vision the people perish" (Prov. xxix. 18). To perish means to deteriorate, if I understand the word aright, and if any of us has lost the vision, then we have deteriorated. Are we what we were? Do we have the same old vision? John, writing to the elect lady and her children, said, "Look to yourselves that ye lose not those things which ye have gained" (II. John 8).

"There were shepherds KEEPING watch . . ." May we watch the KEEPING of the Vineyards and the Vision.

THE BIBLE

After preaching the Gospel for forty years, and after printing the sermons I have preached more than six and thirty years, reaching now to the number of 22,000, in weekly succession, I am fairly entitled to speak about the fulness and the richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep close to the text of the sacred volume. There can be no difficulty about finding themes totally distinct from those we have handled before; the variety is as infinite as the fulness. A long life will only suffice to skirt the shores of this great continent of light. In the forty years of my ministry I have only touched the hem of the garment of Divine truth; but what virtue has flowed out of it! The Word is like its Author—infinite, immeasurable, without end. If you were ordained to be a preacher through eternity, you would have before you a theme equal to everlasting demands.—C. H. Spurgeon.

Photographs of the Conference delegates may be obtained, size 11in. by 5in. deep, at the special price of 4/- each, post free, if ordered from the Editor within 14 days from the date of this issue.



A happy group of members of the Sisterhood of the Barnsley Elim Church. Here in this busy Yorkshire town a thriving Elim Church keeps its witness fresh and faithful, both in the Sunday School and adult meetings.

THE DAY OF ATONEMENT

YOM KIPPUR

By Evangelist Wm. Angel, Liverpool

The Great Day in Jewish history will soon dawn—The Day of Atonement. Ten days previous to this eventful day comes what is known as Rosh-Hashanah, which is in fact, a New Year's festival. In the book of Numbers, chapter xxix. we have a detailed account respecting the burnt offering and meat offering which was to be offered on that special day many centuries ago.

Now on the day preceding the actual Day of Atonement, the inmates of the house take a cock or hen and fling it round them, saying this cock or hen is a substitute for their sin. The whole idea of this great Day of Atonement hinges on the fact of repentance and the seeking of absolution from the guilt of the year's wrong-doing. Fasting and giving of alms is an obligation and most of one's time is spent in the synagogue in reciting prayers to invoke the mercy and forgiveness of the Lord God Almighty. On that day too, it is believed that God sits on His throne like a Judge and each one is dealt with according to his merits. Details of this day are given in Leviticus, chapter xxiii. 23-32.

Just before the service for this great day is over, a prayer such as the following is offered, "Blessed art Thou, O Eternal, our God King of the universe who hath sanctified us with His commandments and ordered us to keep this Holy Day" and Psalm lxxxix. 1-18 is recited. After which the trumpet is blown as a sign that the people can now go home and rejoice that for another year at least, their sins have been forgiven, or as the Hebrew word signifies, their sins are covered.

Now to the one who adheres to the Tanach, the Word of God, be he Jew or Gentile, this great Day of Atonement has its fulfilment in the Person of Yeshuah Ha Mashiah, Jesus of Nazareth, Ben David, who died as a sacrifice for sinners according to the prophet Isaiah, chapter liii. Thus, when Jesus died He shed His blood that sinners might have their sins forgiven once and for all (see Lev. xvii. 11 and Exodus xii. 13, also the Epistle to the Hebrews, chapter ix.).

This assurance will come when, in faith, we believe God's Word and act upon it, trusting the Ruah Ho Quodesh (Holy Spirit) to make it real to us.

Once we have repented of our sin and accepted the Lord Jesus as our Saviour, the gift of the Holy Spirit is given to us and this will enable us to live a new life to the glory of God.

Thus, briefly, this is what happens. Jesus has paid the penalty for our sin through His death. The Holy Spirit in us gives us the power to live a new life and not to sin wilfully, and one glorious day, we shall be taken away from the presence of sin, to live with our Yeshuah Ha Mashiah for all eternity (Psa. xxiii. 6; John xiv. 1-6).

THE TRIUMPH OF THE TIGHT PLACE—Continued.
that no wound is too deep, no pain too severe, no night so long, no burden so heavy, but that Thy Presence can bring relief. My utter helplessness has cast me upon Thee as a child upon the breast of its mother. Thou hast caused me to realise the strength of those Everlasting Arms beneath me, when shaken by the storms of life. The heaving billows around me that threatened disaster to all my hopes, have lifted me to Thee, and thrown me upon Thee. That which sought to take me from Thee, has brought me to Thee.

"I am so needy, Lord, and yet I know
All fulness dwells in Thee,
And hour by hour, that never-failing treasure
Supplies and fills in overflowing measure,
My last and greatest need."

COMING EVENTS—Continued.

**NATIONAL RALLY of the
BRITISH PENTECOSTAL FELLOWSHIP**
will be held in the

FRIENDS MEETING HOUSE

Euston Road, London, N.W.1

on Tuesday and Wednesday, October 5th and 6th, 1954
at 7.30 p.m. each evening
(Service of Song at 7 p.m.)

SPEAKERS :

Tuesday : P. J. Brooke (U.A.F.C.), George Newsholme (A.o.G.), George Stormont (E.P.C.).

Chairman: J. T. Bradley (Elim).

Wednesday : F. R. Barnes (C.E.M.), John Dyke (Elim), J. F. Phillips (Apostolic).

Chairman: John Carter (A.o.G.).

SPECIAL MINISTERIAL CONFERENCES (in No. 11 Room), open to all Pentecostal Ministers, in the afternoons of both days at 3 p.m.
Subject : **The Extension of the Pentecostal Testimony—at Home** (Tues. afternoon) and **Overseas** (Wed. afternoon).

Tuesday speakers: W. G. Hathaway (Elim) and A. Dan (Slavic).
Chairman: T. N. Turnbull (Apostolic).

Wed. speakers: Donald Gee (A.o.G.) and C. C. Ireson (Apostolic).
Chairman: C. J. E. Kingston (E.P.C.)

On both afternoons there will be open discussion.

NATIONAL YOUTH SECRETARY'S VISITS

Pastor J. Hywel Davies will visit the following churches during the month of October :

Oct. 2, Croydon (South London Presbytery Rally). 3, Gloucester. 9, Manchester (Lancs. Presbytery Youth Rally). 10, Southport. 11, Blackpool. 12, Glossop. 13, Burnley. 14, Warrington. 15, Oldham. 17, Leigh-on-Sea. 20, Croydon. 21, Carlisle. 22, Dunfirmline. 23, Glasgow (Scottish Youth Rally). 24, Kirkintilloch. 25, Greenock. 26, Edinburgh. 27, Dundee. 30, 31, Birmingham (Kingstanding).

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Not only for your Interest —but also for your Instruction

From places and papers
we bring you . . .

"GOD WILL DO ANYTHING FOR ANYONE WHO PRAYS"

Pastor Fredk. Squire, Principal of the International Bible Training Institute at Burgess Hill, invited us to see the I.B.T.I. grounds and lecture halls. Two hundred young men and women have been trained and sent out to fields of service during recent years, which is not outstanding, except for this: the majority have come from foreign lands and have returned to those lands to work for Christ.

When Mr. Squire was visiting America he told me of how he came to hear the title words. In New York there is a Puerto Rican Church with some 800 members, but not long ago it numbered less than ten. It now possesses a fine church building and much blessing is being enjoyed. Said Mr. Squire, "I asked for the reason for this phenomenal rise in membership in so short a time, and I shall never forget the words of the Pastor when he replied, 'God will do anything for anyone who prays.'" At that time Mr. Squire was facing a crisis and, returning to the room which he occupied, he took these words to his heart. After two hours prayer his burden was lifted, and before the end of the day his problem was solved and the crisis passed, BUT not without a greater knowledge of the power of prayer.

"YOU GET YOUR ANSWER IN UNEXPECTED PLACES"

In Pennsylvania, Pastor Max Tucker, led his congregation in prayer for funds to repair a seventy-year-old organ given to the Church ten years ago. Finally, the organ broke down completely and they discovered hidden in it three cans containing 130 dollars in Civil War currency—still valuable! The pastor, reporting to his people, said: "It looks as though this is the Lord's answer. You can get your answer in unexpected places."

—Moody Monthly.

"I AIN'T STOOD NEAR AS MUCH AS YOU SAID JESUS STOOD."

"And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, 'Prophecy': and the servants did strike Him with the palms of their hands" the teacher read from Mark xiv. 65.

At this time an ungodly father had beaten his boy to

keep him from going to Church and Sunday School. Many times the boy came to his class in the Church with marks of violence upon him. Finally, the teacher said, "I wonder that you do not run away from him!" In surprise, the boy looked up and said, "I ain't stood near as much as you said Jesus stood. If I stay home, maybe Dad will believe some time."
—Gospel Herald.

ARE YOU A CRUSADER ONE-NOTE?

A few people coughed nervously. Others exchanged understanding glances. Time for C.A. One-Note to give his testimony again. Oh, it wasn't that the folk attending the mid-week service were sceptical of One-Note's religion. Not at all. They believed in him. He lived a good Christian life. There was no doubt about that. It was just that they all knew word for word what he would say even before he opened his mouth. After all, he'd given the same identical recitation for a whole year now.

Like vegetables in a modern super market, our Christian witness will draw a lot more "buyers" if it is kept fresh, alive and attractive. People everywhere are looking for something solid, secure. And Christians have the answer. But what happens too often? The "display" is withered and anæmic instead of robustly magnetic.

Japanese gardeners often dwarf trees by binding the tap-roots when the trees are very young. This compels the tree to feed only by its smallest roots which naturally stunts the growth. And isn't it sad when we discover that we have allowed ourselves to become dwarfed by apathy, laziness or carelessness.

"Ye are My witnesses" is God's way of saying, "You are representing the very Highest. You have been entrusted with the greatest responsibility of all—that of standing in for the Lord Jesus."

If C.A. One-Note had only remembered that important truth, maybe he would have changed his tune. For how could he possibly go on week after week in the same monotonous rut, knowing he was Jesus' lips and voice? Or how could he have allowed himself to deteriorate into a sloppy salesman if he had realised God was expecting his finest efforts?

"Let your soul delight itself in fatness," is proof enough that God wants, not a stunted, dwarfed type of representation, but just the opposite.

"Thank God I'm saved and by His grace I mean to follow on," is a good, definite testimony. It, no doubt,

strengthens the one who stands in a public meeting and says those words. It might even help someone else. But how much better it would be if that testimony could be freshened up a little with an up-to-date experience or two.

How about a trip to the hospital? Wouldn't a visit there offer an opportunity to break away from the beaten path. An unexpected call on a shut-in could very well brighten up the day for both parties. And that pleasant task might be just the very thing which would put fresh vitality into our testimony. The experience would give something new to talk about—an up-to-date blessing to share.

If we'll look back to that "thank God I'm saved" sort of witness, which stops there and goes no further, we'll see that essentially it is selfish. Not once is any mention made of others. Life takes on new interest when we forget self and think of others. And so will our testimony.

There are hundreds of ways, if we'd watch for them, in which a dead mid-week testimony meeting could be livened up. But it will only come about when every C.A. One-Note

arouses himself to the fact that there are other tunes in life. No ambassador of Christ should allow his testimony to slip into anything which even suggests death.

A special blessing from the reading of a private devotional piece might be developed into a sparkling testimony. A gripping thought could be passed on. There might be someone in that service who has slipped into "doubters' row." If that one is going to get back on the faith line, it probably will take more than the usual "thank God I'm saved" testimony to be the lever.

"Let the beauty of the Lord our God be upon us," states Psalm xc. 17. True Christianity is attractive. It is not monotonous or withered. Among the duties of an ambassador for Christ is the all-important one of making the Christian life so attractive, by living and talking, that others will reach out for it too.

How about my testimony. Is it alive and up to date? Does it "say something"? Would it cause a listener to start thinking seriously about getting right with God?

—H. W. BAILEY, *C. A. Herald*.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor John Gardiner.

SUNDAY, October 3rd. II. Corinthians i. 1-11.

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble" (v. 4).

The sure mercies of the God of all comfort are without fail, a present help in trouble to the Christian believer. Our Saviour is not without feeling for His people's troubles, for He has been tried in every point as we are. Thus is He able to sympathise, able to minister grace to help in time of need. Having obtained help from God, let us be mindful of others. Somewhere in our sphere of influence there is someone in trouble; pass on to them the help we have received.

MONDAY, October 4th. II. Corinthians i. 12-24.

"For all the promises of God in Him are yea, and in Him Amen" (v. 20).

Goodness and mercy are provided for every believer in the Lord Jesus Christ through the exceeding great and precious promises given unto them. Whose promises? The promises of God, the promises of the God of TRUTH, the promises of Him that cannot lie. There is an inviolable constancy, an unquestionable sincerity, an unshakable certainty in every promise that God has made to His people. Christian, let us doubt no more, for there hath not failed one word of all His good promise which He promised.

TUESDAY, October 5th. II. Corinthians ii. 1-17.

"When I came to preach Christ's Gospel a door was opened unto me of the Lord" (v. 12).

The Gospel of the Lord Jesus Christ has much to do with, and to say of, "doors." The closed door barring the way into the Presence of the Holiest has been opened by the blood of Jesus. They who preach the pure Gospel of Jesus Christ declare with dogmatism that no man cometh unto the Father but by Him, for He, Jesus Christ is the Door, and by Him if any man enter in he shall be saved. Let us pray that God will open the doors of men's hearts that shut Jesus out.

WEDNESDAY, October 6th. II. Corinthians iii. 1-18.

"But we all . . . are changed from glory to glory . . . by the Spirit of the Lord" (v. 18).

Thank God for that happy day when by receiving the Lord Jesus

Christ as our personal Saviour a great change was made in our lives. "Old things passed away, behold all things are become new." But that was the beginning of our new life. Then we were born. Now we must grow up. The Epistles exhort development in the Christian life. "That we be no more children tossed to and fro . . . but may grow up into Him."

THURSDAY, October 7th. II. Corinthians iv. 1-6.

"The god of this world hath blinded . . ." (v. 4).

The Devil, who is here called the "god of this world", hath blinded men to the flawless perfection of the Lord Jesus Christ who alone is the Saviour of men. Blinded by this world, blinded by artificialities, blinded by prejudice, blinded by ignorance, blinded by sinful ways, men see no beauty in Jesus Christ that they should desire Him. Because men do not follow Jesus Christ the world is in darkness, and the nations are distressed by impenetrable perplexities. Look unto Him and be lightened.

FRIDAY, October 8th. II. Corinthians iv. 7-18.

"Our light affliction" (v. 17).

Paul has already told us that because of his stand for the Gospel he was troubled on every side, perplexed, persecuted, cast down, and yet he calls all that unbroken tribulation but a "light affliction." Make no mistake this was no understatement, he was putting everything in its right perspective. Like Moses who had respect unto the recompense of Canaan, like Jesus who for the joy set before Him endured the Cross, Paul was looking not at the things which are seen, but he was seeing the things that are not seen. The eternal.

SATURDAY, October 9th. II. Corinthians v. 1-10.

"I know that if this earthly tent of mine is taken down I get a home from God" (v. 1, Moffatt).

This certainty of the Apostle's when speaking about death and afterwards must seem strange to many people in this questioning age who are bogged down in doubts and scepticism. The believer in Jesus Christ is not troubled with any such fears. Christ's man can look at the King of Terrors without any tremors, and say, "I know that my Redeemer liveth." To the Christian death means exchanging a tent for a home. Hallelujah!

Prayer is requested :

For a young mother who will hear the Gospel on October 6th for the first time and probably the last. She will not set foot in a church, but has consented to go and see the Oral Roberts' Film. Pray earnestly and fervently for she must be saved.

For a man over 70, with bronchial trouble; also for a friend's two children and their mother who is ill with influenza.

For an unsaved sister who is keeping company with a Roman Catholic; that she will be brought to know Christ as her Saviour.

COMING EVENTS

THE PRESIDENT'S ITINERARY

Pastor John Dyke, the President, will visit the following churches:
 Oct. 2-3, Leigh-on-Sea. 6, Friends Meeting House, Euston Road, London. 8, Westcliff-on-Sea. 16-19, Caerphilly. 2, Smethwick. 20, Coulsdon.

ABERTYSSWG. Oct. 9-11. Elim Church, Warns Terrace. Annual Convention. Speaker: Pastor Ian Macpherson. Sat. 6.30, Sun. 10.30, 2.30 and 6. Mon. 6.30.

BARNESLEY. Sept. 27-Oct. 10. Elim Church, Nelson Street. Revival and Divine Healing Campaign, conducted by Pastor Ludovic Barrie. Week-nights 7. Sats. 3 and 6.30. Suns. 11 and 6.30.

BARRY. Oct. 9-13. Elim Church, Upper Pyke Street. Annual Convention. Speaker: Pastor H. Burton Haynes. Meetings, Sun. 11 and 6.30 and week-nights 7.

BIRMINGHAM. Oct. 2. Elim Church, Graham Street. Presbytery Central Youth Rally. 7 p.m. Convened by Youth Commissioner; Pastor Frank Shadlock. Speaker: Pastor Ian Moore.

BLACKHEATH. Oct. 6-8. Elim Church, Cardale Street. Youth for Christ Films. Wed., "Canvas Cathedral," featuring Billy Graham; Thurs., "Symphony of Life," featuring Dale Evans Rogers; Fri., "This Gathering Storm," featuring Billy Graham and Bob Pierce. Each night at 7.30.

BOLTON. Oct. 2. Elim Church, Moor Lane, Market Square. Palestine Costume Lecture by Pastor L. V. Tiller of Liverpool. 7.30.

BOLTON. Oct. 10. Elim Church, Moor Lane, Market Square. Harvest Thanksgiving Services conducted by Sunday School, Choir and Crusaders. Speaker: Pastor T. W. Walker. 11, 2.45, 6.30 & 8.

BRADFORD. Oct. 2-10. Southend Hall, Leeds Road. Annual Convention. Sat. (2nd) and Sun. (3rd) Missionary Week-end. Speakers: Pastor and Mrs. Leslie Wigglesworth. Tues., Wed., Thurs. 7.30. Convention services. Speakers: Pastor and Mrs. E. Steele, Pastor L. Lambert. Sat. (9th) Presbytery Rallies 3 and 6.30. Special speaker: Pastor H. W. Greenway, Vice-President. (Cups of tea between rally services).

CAMBERWELL. Fourth Sat. in each month. Elim Church, Benhill Road. "Revival Hour," 7.30. Guest speakers at each meeting. Convener: Pastor Mervyn Thomas.

CLACTON-ON-SEA. Oct. 3, 4. Elim Full Gospel Church, Hayes Road. 17th Church Anniversary services, combined with Pastor's 2nd Anniversary. Special visit of Pastor W. Baker, and Macclesfield Crusader Choir. Sun. 6. Mon. 7.30. Anniversary Tea, Mon. 5.30. Convened by Pastor F. F. Frost.

CLAPHAM. Oct. 10. Elim Central Church, Carfax Square. 11 and 6.30. Harvest Thanksgiving services. Conducted by Pastor F. A. Hodge, and Sunday School scholars.

CROYDON. Oct. 2. Elim Church, Stanley Road. South London Presbytery Youth Conference and Rally. Conducted by Pastor J. A. Atkinson. Special speaker: Pastor J. Hywel Davies (National Youth Secretary). 11, Prayer; 3, Conference; 7, Rally. Tea provided.

GLASGOW. Oct. 2-7. Elim Church, Butterbiggins Road. Special visit of the Rev. Bryant Baker (S. Africa). Week-nights 7.30. Sun. 11 and 6.30. Oct. 24, 6.30. George and Violet Hill (Renowned Gospel singers). Oct. 3, 10, 17, 31, in the Dixon Hall, Cathcart Rd. After-Church Rallies at 8.

GLASGOW. Oct. 9-14, and 16-21. Elim Church, Butter Biggins Road. Sun. 11 and 6.30. Week-nights (except Fri.) 7.30. Revival Campaign conducted by Pastor E. Scrivens (Oxford). After-Church Rally, Sun, at 8 in the Dixon Hall, Cathcart Road. Oct. 16-21. Revival Campaign conducted by Pastor W. R. Jones (Bristol). After-Church Rally. Sun, at 8 in Dixon Hall.

HOLYHEAD. October 4-14. Elim Church, Trearddur Square. Revival and Divine Healing Campaign. Conducted by Pastor and Mrs. A. Brooks. Suns. 11, 6 and 7.30 (After-Church Rally). Week-nights 7.15.

HOLYHEAD. Oct. 4-14. Elim Church, Trearddur Square. Children's Campaign. Conducted by Pastor and Mrs. A. Brooks. Week-nights 6.

HULL. Oct. 2-7. Elim Church, Mason Street. Campaign conducted by Pastor George Backhouse. Sun. 11 and 6.30. Week-nights 7.30.

ILFORD. Oct. 3, 4. Elim Church, Scrafton Road. Harvest Thanksgiving services. Speakers: Pastors S. W. Law (India), J. McBurney (Ealing).

ILFORD. Oct. 10. Elim Church, Scrafton Road. London Crusader Choir. Speakers: Pastors D. B. Gray and A. J. K. Magee.

LEIGH-ON-SEA. Oct. 2, 3. Elim Pentecostal Church, Glendale Gardens. 4th Anniversary of Church Re-opening. Sat. 3.30 and 7 (tea provided). Sun. 11 and 6.30. Speakers: Pastors John Dyke (President), and F. R. Barnes (Lee, London).

LOWESTOFT. Oct. 2-7. Elim Church, Milton Road. Series of addresses on The Second Advent by Pastor Walter Kirkby (Hull). Nightly 7.30. Sun. 11 and 6.30. Thurs. afternoon 3.

MOTHERWELL. Oct. 10. Gaumont Cinema, Brandon St., 6.30. Revival Rally, conducted by David J. Ayling and Party.

NEWTOWNARDS. Commencing Sat., Oct. 2. Elim Church, Newtownards. Revival and Healing Campaign by Pastor A. Wilson and Party. Week-nights 8. Suns. 7 at Elim Church; 8.30 in Town Hall.

PONTYPRIDD. October 3, 4. Elim Church, Thurston Road. Harvest Thanksgiving Services. Speaker: Pastor W. J. Maybin. Convener: Pastor Ken Matthew. Sun. 11, 3, 6. Mon. 7.15. Elim Church Choir items.

PONTYPRIDD. October 9. Elim Church, Thurston Road. Visit of Sparkbrook Harmony Choir with Pastor W. J. Patterson. 7.

SALFORD. Oct 2-3. Elim Church, Nursery Street. Harvest Services conducted by Pastor J. Cecil Mulvagh. Sunday School and Crusaders. Sat. 7.30. Sun. 2.30 and 6.30.

SALFORD. Oct. 10. Elim Church, Nursery Street, Pendleton. 6.30. Great Youth Crusade, conducted by Pastor W. J. Baker and Macclesfield Crusaders. Continuation of Great Albert Hall Rally on Sat. 9. See separate advert.

WALTON-ON-NAZE. Oct. 2. Elim Full Gospel Church, High Street. Annual Convention. 3.30 and 6.30 (refreshments provided). Speaker: Pastor N. Baker, supported by Macclesfield Crusader Choir. Convener: Pastor G. N. Wood.

WARRINGTON. Oct. 14. Elim Church, Knutsford Road. 7.30. Visit of Pastor J. H. Davies (National Youth Secretary).

WINTON, Bournemouth. Oct. 6. Elim Church, Hawthorn Road. 7.30. Farewell Missionary meeting for Pastor and Mrs. Troke.

WORTHING. Oct. 2. Elim Church, Grosvenor Road. Special Choir night. 7. Chairman: Rev. W. Crittle, B.Com. Items by Worthing and Hove Elim Choirs and Christchurch Boys' Choir. Speaker: Pastor J. McBurney.

YORK. Oct. 2-10. Elim Church, Swingate. Annual Convention. Week-nights (except Fri.) 7.30, Sun. 11 and 6.30. Speakers: Pastors T. W. Walker and J. Lancaster.

MR. & MRS. F. B. PHILLIPS' TOUR

Mr. and Mrs. F. B. Phillips will visit the following churches in the Portsmouth Presbytery with their Missionary Film of S. Africa: Oct. 3, 4, Southampton. 5, Canada. 6, Romsey. 7, Eastleigh. 8, 9, Portsmouth. 10, 11, Petersfield. 13, Preston Park.

NORTH OF ENGLAND ELIM YOUTH RALLY

Everyone invited, for those who feel young
as well as those who are young!

ALBERT HALL, PETER ST., MANCHESTER
(City Centre)

SATURDAY, OCTOBER 9th, at 3 and 6.30 p.m.
Personalities in the programme:

Speakers: **Pastor L. W. Green** (Hull)
Pastor J. Hywel Davies (National Youth Secretary)
Soloist: **Nan McCracken**
Choirs: **A Liverpool Youth Choir** (150 voices)
Elim Youth Choir directed by **Pastor F. W. Jones**

This is to be
THE NORTH'S RALLY OF THE YEAR
Don't miss it — be sure to come!

LEEDS. Oct. 16, 17. Foursquare Gospel Church, Bridge St. Visit of London Crusader Choir with Pastors D. B. Gray, E. J. Phillips, and H. W. Greenway. Sat. 7.30 and Sun. 10.30. Sun. 7 p.m. in the Leeds Town Hall (seating for over 2,000).

The Choir will visit the Leeds Prison on Sunday afternoon.

(Continued on page 476)

Classified Advertisements

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

BOARD-RESIDENCE, ETC.

Eastbourne.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. A limited number of winter residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone 633.

Hove.—50, Rutland Gardens. Ideal holiday accommodation, full board or bed and breakfast; nice locality, near sea and shops; gas fires, h. & c. basins; moderate terms. Mrs. Gubbins; 'Phone 38910. C.16

Infracombe, 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

MISCELLANEOUS

For Sale, small harmonium (non-folding) in good condition; nice tone; including Redemption Hymnal Tune Book; price £2 15s. 0d. Miss I. Cooper, 9, Buchan Road, Nunhead, London, S.E.15. C.120

DEDICATION

Davenport.—On September 19th, at Elim Church, Southend-on-Sea; Hazel Barbara, daughter of David and Barbara Davenport; both Elim Crusaders. C.121

MARRIAGES

Denton : Garrett.—On September 18th, at Elim Church, Romsey, by Pastor W. George; Pastor J. W. Denton to Ethel Elizabeth Garrett.

Facey : Wright.—On September 4th, at Elim Church, East Ham, by Pastor H. Haith; James Facey to Eunice Wright; both Elim Crusaders.

Harcus : Binks.—On September 4th, at Elim Church, Southend, by Pastor J. A. Wright, assisted by Rev. W. Irving; Malcom Harcus to Dorothy Binks (Elim Crusader).

Hathaway : Mathias.—On September 13th, first wedding at Elim Tabernacle, Brynmaur Terrace Gardens, Brecon, by Pastor W. G. Hathaway; Pastor Kenneth John Hathaway to Dilys Olwen Mathias.

Savage : Dilley.—On September 11th, at Elim Church, Ilford, by Pastor A. J. K. Magee, assisted by Pastor T. E. Francis; Laurence Edward Savage to Margaret Dilley; both Elim Crusaders.

WITH CHRIST

Conn.—On September 8th, Mrs. Mary Elizabeth Conn, aged 75; faithful member of Elim Church, Rathfriland, for 29 years. Funeral conducted by Pastors R. J. George, H. McGowan, and Rev. S. R. Archer, B.A. "Thou shalt be missed because thy seat will be empty."

Cook.—On September 2nd, Mrs. Nellie Cook, aged 70, of Rayleigh; member of Elim Church, Leigh-on-Sea. Funeral conducted by Pastor George Stormont.

Hunt.—On September 12th, Frederick Hunt, beloved member of Elim Church, Southend-on-Sea, in hi. 90th year. For many years a Railway Mission Secretary and a Pentecostal pioneer. Funeral conducted by Pastor J. A. Wright, assisted by Mr. E. Hibbs (Peniel).

Moss.—On September 6th, Cecil Moss, aged 62; member of Elim Church, Southampton, since 1929. Funeral conducted by Pastor A. R. Smith. "Severed only till He come." C.119

Of great interest to every reader of "The Elim Evangel" . . .

DIVINE HEALING TODAY

by FREDK. H. SQUIRE

The Christian Herald writing of this book says:

"Divine Healing Today is an extremely helpful textbook on a subject of vital importance. It is based entirely on the teaching of Scripture. The author rightly points out that Divine Healing is not faith healing; nor is it connected with any 'ism.' It is healing from God; it is **all** of God.

"Some of the matters dealt with in this book are 'Divine Healing and "Means",' 'Is Divine Healing in the Atonement?' 'The Great Importance of Faith,' 'Sickness and Demon-Possession,' etc."

3/- net (by post 3/3)

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