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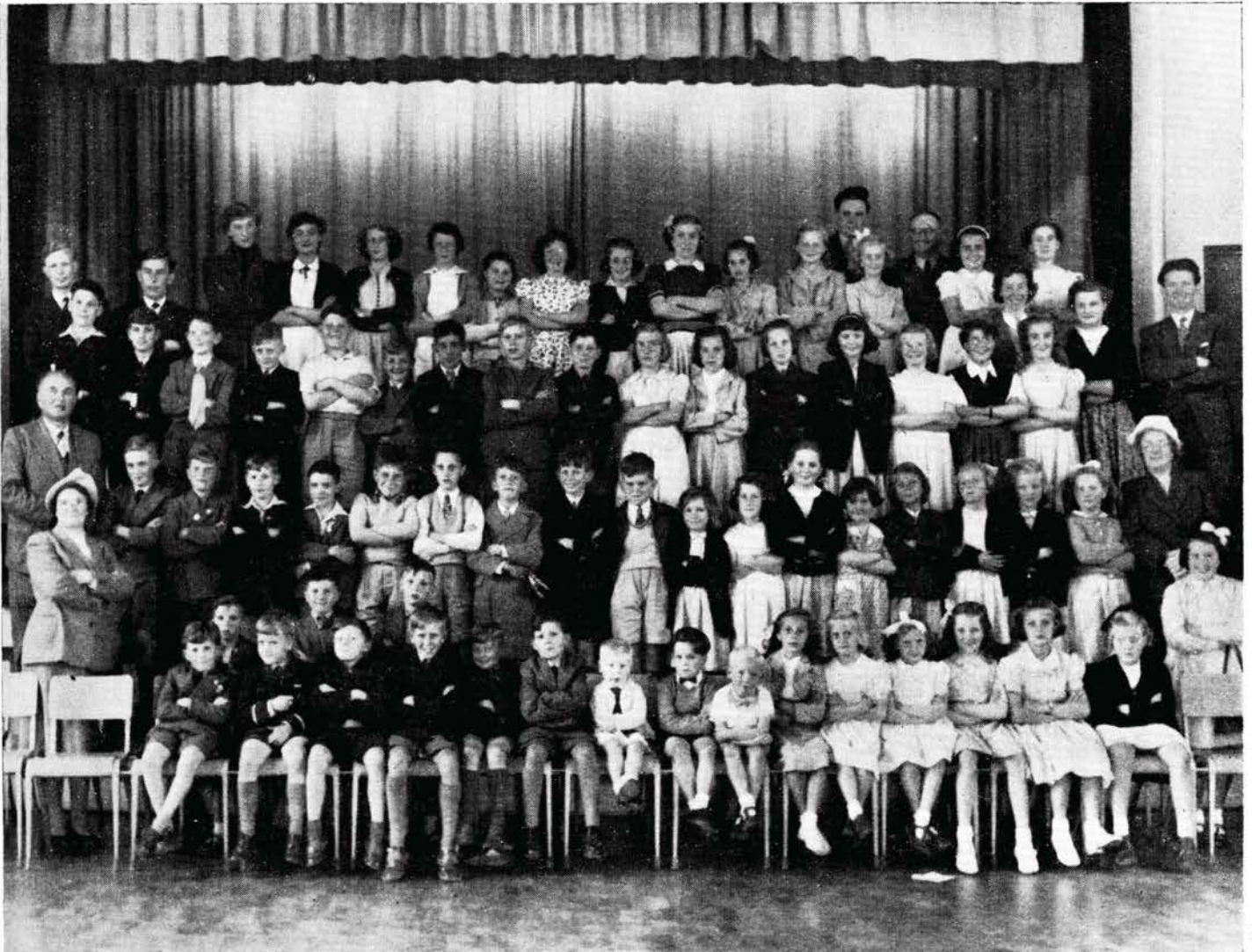
*The*  
**Elim Evangel**

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

Vol. XXXV. No. 32.

THREEPENCE

AUGUST 7TH, 1954.



The Sunday School Anniversary Services at Honicknowle, near Plymouth, held recently, Pastor Eldin Corsie being the special speaker. In the photo also are Mr. and Mrs. W. J. Cole, leaders of the work (See page 383).

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

# The Personal Touch in Christian Challenge

**N**EARLY FOUR THOUSAND people in the Canterbury Road area of West Croydon were personally visited by a team of twenty men and women from the Elim Tabernacle, West Croydon, in preparation for the Christian Challenge campaign, conducted by Pastor C. J. E. Kingston in a 350-seater tent pitched in Canterbury Road.

This was the first campaign conducted in this area and the members of Croydon Elim Church desire to return thanks to God for the manifestation of His great salvation.

It was grand to see "teenagers" and old folk come out to the front and accept the Lord Jesus Christ as personal Saviour. Night after night for three weeks the meetings were well attended, and the special children's meetings in the tent were a real inspiration.

God's hand rested upon this effort right from the first meeting. It was what the saints at Croydon had been seeking in prayer for months.

Pastor H. Burton Haynes led the singing, and special thanks are due to Pastor Douglas B. Gray and the London Crusader Choir, the Woodlands Trio, and all who helped to make the campaign a success.

## An "Outpost" Rejoices

Elim's most northerly outpost, at Aberdeen, has recently experienced a feast of good things. It began on the Saturday afternoon when friends from the Pentecostal Assemblies in Fraserburgh and Cairnbulg and the other churches in Aberdeen arrived to join in convention meetings at Marischal Street.

From the commencement there was a joyous liberty in the meetings. The hymns and choruses were sung with fervour. Pastor Weiland's inspiring address on the Holy Spirit, and Pastor G. Stormont's message on the "Hands of Jesus" thrilled us all.

After the meeting, a "Help Yourself Service" provided refreshment, and happy fellowship. A good company went to the Market Stance, witnessing for God in song and testimony.

Another bus load of friends from the North augmented the evening service. Pastor Weiland's message on "The Name of Jesus", and Pastor Stormont's talk on "The Three Upper Rooms" brought much blessing. Too soon we had to bid farewell to our visitors as they boarded their buses for home.

On Sunday morning Pastor Stormont thrilled us with the wonder of "Christ in us," empowering us to overcome sin and sickness, and at the Gospel Service we listened to a moving message on John 3, 16.

At Monday evening's meeting, the last, Pastor Stormont spoke of the "River of Living Water." That a deepening sense of spiritual experience has resulted from these meetings was shown in the number who went to the vestry to wait on God for an infilling of His Spirit.

The meetings throughout the week-end were convened by Pastor J. Leslie Timbrell, and Mrs. Stormont's solos inspired all.

## Following-up at Halifax

Halifax Church has held a "Follow-up Crusade" under the dynamic ministry of Pastor Ludovic Barrie, B.D. Pastor J. Gardiner, leading and convening the meetings, added much to the friendly atmosphere, and Mr. Herman Naylor gave the Gospel in song at every service.

On the Monday evening, Mr. Barrie gave an unusual Bible study on "Flying Saucers and the Second Coming of Christ." The Tuesday was an open question night, and we were amazed by his deep knowledge of the Scriptures as he answered question after question with great rapidity.

The sick were prayed for each evening and one sister, who was quite deaf in one ear, heard perfectly after prayer. A woman who had not been to our meetings previously said she could see to read with one eye which had been useless. There was a great stir also on the Sunday afternoon when our Pastor and teachers returned from the Ovenden branch Sunday School, as they told us excitedly how two boys who were blind in one eye were now able to read with both eyes.

After the services Mr. Barrie also prayed for those who were looking for the Baptism of the Holy Spirit, and during the week about twenty received this wonderful blessing.

Large congregations were maintained each evening, even at a holiday period. Many of us felt very certain that God had sent His servant among us to call us to a closer walk with Himself and a deeper understanding of His Word.

## Something DID Happen!

Petersfield is a quiet market town where "nothing ever happens," but something did happen on Whit Monday when the local Elim Church celebrated its Twenty-first Anniversary. Well over a hundred people gathered for the services in the Congregational Church. (Appropriately, it was the day of Pentecost remembered and a Pentecostal Church's birthday.) The afternoon speaker, Mr. E. Eldred, from Portsmouth, threw out a challenge to the Church to use the power given to it.

Afterwards, in the local Elim Church, tea was provided for all, and Pastor V. J. Walker (formerly of Petersfield) and Mr. J. Lancaster, one of the older members, together cut the two-tier iced cake.

Then quite a few braved the showers to go to the heath where an open air service of witness was held. A loud-speaker van was used, and the Gospel message went home to people sheltering under trees and in their cars.

At the evening service Pastor V. J. Walker gave a stirring address on "The Glorious Church," basing his remarks on Ephesians v. 27. Before his address he gave a short history of the local church, and mentioned several who have gone into the Elim ministry.

Thanks are due to Worthing and Portsmouth for their support and the choir pieces and testimonies that they provided; and to the Portsmouth pianist for mastering the organ.

(Continued on page 380)

# Kingston Moves Forward

These words underestimate the activity of the Kingston Church.

God's touch is upon the saints, who testify to the spirit prevailing in the meetings.

Recently ten members were received into fellowship, all of them being young people, some having passed through the Sunday School. This alone is encouraging and inspiring for the Superintendent and teachers, who find renewed courage when they witness old scholars entering into the Fellowship of the Church.

A commando band has been formed with members of all ages, who go out into the streets before the Sunday night service inviting those who pass by into the service. Souls have been saved, bodies healed, and believers baptised in the Holy Spirit.

Eight months ago we welcomed into our midst Pastor A. R. Boston. God has truly sent us a man with a message. A monthly missionary meeting is being run by one of the local members, and already this has proved to be a blessing. God has indeed brought us together, and as a Church we desire to press on, being and doing our best for Him.

—A. M'Donald.

## Healing at East Ham

"It is just over a year now since I gave my heart to the Lord. At that time I was very ill and subject to epileptic fits. My aged mother was ill, too, and yet had to look after me, but praise the Lord He saved my soul and healed my body. I have had no attack or fit since." This was one of the testimonies of thirteen new members recently received into fellowship.

The Lord is wonderfully blessing, especially amongst the young people. A young person sitting in the back seat in a recent prayer meeting, one who was converted at Billy Graham's meeting, without anyone speaking to her, began to speak in other tongues and praise the Lord.

The Assembly was much blessed by the ministry of Pastor Len Jones who was in charge here twenty-three years ago.

—H. Haith.

## Lowestoft Anniversary

The Sunday School anniversary at Lowestoft was a great success. I happened to be in Lowestoft with a large group of my Crusaders for a week's holiday. Of course we attended church several times.

On the Sunday night, the children were at their best, and ministered to a church packed to capacity. It was grand to see the ushers searching for the odd vacant chair, and



=====  
New members  
being received  
into  
fellowship  
at Kingston  
=====

then to see some having to stand. There were the usual choir items, solos, recitations, etc., and a Bible quiz, with boys versus girls.

Two of the hall-marks of Pentecostal churches are surely the warmth of welcome, and richness of fellowship. Both were abundantly evident in Lowestoft. Pastor and Mrs. Backhouse and members of their church did all they could to make our holiday a time of spiritual as well as physical refreshment.

Pentecost has a splendid testimony in this town, and a weekly open air meeting is held jointly with an evangelical C. of E. May your work continue to prosper, Pastor Backhouse.

—Laurie Lambert.

## Mansfield Worships

I would like to mention an incident which occurred in the Mansfield Church this Sunday morning in the communion service. We had partaken of the emblems in the service and suddenly the Spirit of God swept over us in a remarkable way. There was a hush as we felt that we were on the verge of something great that God had for us. Then very quietly a brother's voice was heard singing, but it was not any song with an earthly composer, it was praise to God in "other tongues." Gradually it swelled in volume and intensity, rising to a tremendous crescendo of praise and worship, while the congregation remained in silent awe and wonder. We were waiting in the presence of God but this anthem of praise continued, until we heard words of our own tongue: it was the message that God had for us. The brother continued his God-inspired solo until there was the climax as we were lifted into heavenly places in the glory of our God. Then it died away to a whisper, leaving upon the hearts of all a deep impression.

—R. Hunston.

# THE ELIM EVANGEL

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## EDITORIAL

### Peace

What a strange world we live in, and how changed things are since the opening of the first world war in 1914.

Then, incidents which today are reckoned as part of the "cold war" and sometimes the "hot one," would have provoked a major international crisis leading to a timed ultimatum to the originators of these incidents. Today, a major war can be fought out without any declaration of war, or without acknowledging it is a war anyhow.

Again we are seeing strange events. Before the ink was dry on the Geneva Peace Treaty on Indo-China, trigger-happy pilots of Communist China's Air Force shoot down a passenger plane with the loss of several precious lives. Planes search for survivors and they in turn are attacked, only to be shot down themselves by the U.S. planes they attacked. Then, further incident when another plane is "buzzed" by Communist pilots from China.

So it goes on in this strange world of today. No one knows when the conflict will become a "real war" of international magnitude. No one can tell where the next "try out" of aggression will take place, or when it will happen. The only answer seems to be that every nation that wishes to retain its own identity and not be a Jonah to be swallowed by some hungry whale, must arm itself to the teeth to remain at peace.

"Peace, when there is no peace" is absolutely true of these tragic days. Uncertainty and unrest are around us on every hand. Thousands of refugees are fleeing from their homes to escape from being domiciled in areas ceded to Communist control by the Peace Treaty. Armies are pulling out of age-old entrenchments to comply with the terms of the Treaty, only to be regrouped to be ready to resist further "concessions."

How wonderfully the words of Scripture come to us in these troublous times: "His name shall be called . . . the Prince of Peace," and again : "My peace I give unto you : not as the world giveth." Thank God for the peace which He gives and which no world, be it mad as it may, can take away.

### MISSIONARY FINANCES

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

|               | Estimated Expenditure | Received |
|---------------|-----------------------|----------|
| 1953          |                       |          |
| November      | £1,200                | £745     |
| December      | £1,200                | £588     |
| 1954          |                       |          |
| January       | £1,200                | £1,102   |
| February      | £1,200                | £1,432   |
| March         | £1,200                | £905     |
| April         | £1,200                | £1,302   |
| May           | £1,200                | £1,290   |
| June          | £1,200                | £1,301   |
| Total to date | £9,600                | £8,665   |

Deficit to date £935

### MICHAEL FARADAY

Exactly a hundred years ago an obscure scientist constructed the first dynamo and harnessed electricity in the service of mankind. The whole world now cherishes the name of **Michael Faraday**, for he made the evolution of electric power an inevitable fact. When we switch on our light, when we travel or use the telephone, we owe him a debt of gratitude. The thousand and one uses of electricity are directly dependent on this inventor's genius.

The quest for ultimate truth is a laborious one, and there are many ways. **Michael Faraday** looked for it in physical science as others seek for it in religious experience. Electricity is as much a manifestation of the miracle of this universe as any spiritual truth. **Michael Faraday** gave us the opportunity of more comfort and greater knowledge. His name will ever remain a living part of civilisation.

**Faraday** began his career as a newspaper boy in 1804, a time when the papers were loaned to customers by the newsagent. So he had to deliver them at one hour and to fetch them at another. Throughout his life, it is stated, he seldom passed a news-lad without some kindly remark, because, he told his friends, "I once carried newspapers myself."

### OPPORTUNITY FOR CHRISTIAN SERVICE

Wanted—A qualified male teacher for Southern Rhodesia. Apply to the Elim Missionary Secretary, 20, Clarence Avenue, Clapham Park, S.W.4.

### ELIM CONFERENCE 1954

Public Meetings

SEPTEMBER 6th, 8th and 9th, at 7.30 p.m.

MONDAY

Induction of the President and Ordination of Ministers at the Friends Meeting House, Euston Road, London, N.W.1 (opposite Euston Station)

Conducted by

Pastor J. J. Morgan (Retiring President)  
Pastor J. Dyke (President-Elect)

London Crusader Choir (Conductor: Pastor D. B. Gray)  
Service of Song from 7 to 7.30 p.m.

WEDNESDAY

Great Missionary Rally

at Elim Church, Benhill Road, off Church Street, Camberwell, when a team of Elim Missionaries on furlough will take part

THURSDAY

Special services in Elim Churches throughout London conducted by groups of Conference Delegates

DO NOT MISS THESE NATIONAL GATHERINGS

# The Ministry of the Mount

"He went up into a mountain apart." (Matt. xiv., 23).

By Pastor E. C. W. BOULTON

And yet the demands of the multitude were as pressing as ever, and the time at the Master's disposal for public ministry was rapidly drawing to a close; soon His labours would be cut short by the crisis of the Cross, and the door of opportunity be shut by the cruel hand of death. Yet in the midst of all this urgency and pressure of hastening events, together with the need of those hungry souls that thronged His pathway, He withdrew from the scene of active ministration, separating Himself from those who were ready to flock to His standard. Would not His actions arouse resentment in some minds! Such a pointless loss of precious time—the needless sacrifice of golden opportunity! An hour when haste seemed so vital to success. The moment was ripe for definite action in order to take full advantage of any favourable wind which blew.

We must learn that the mountain is not a costly diversion or interruption of the flow of service, rather is it a needful interlude in the music of ministry. Could we but see more clearly the meaning of the mountain moments, we should know that its purpose is to save from spiritual exhaustion, with its consequent breakdown, when strength is at a low ebb, and energy is being slowly but surely sapped. We should, moreover, come to realise that we may do the crowd, who wait impatiently at the foot of our mountain retreat, the greatest service by separating ourselves from it for a season; times when our most effective answer to its need is to resist its clamorous cry, to refuse to yield to the mastery of its importunity. We give ourselves most truly and creatively when we turn from the multitude to the Master. 'Tis in the heights with God that those far-reaching spiritual influences may commence to flow into the waiting soul, so that anon they may channel their way through to the valley below—the valley so full of the stricken and the sorrowing.

We also should not lose sight of the fact that the claims of the mountain and those of the multitude may sometimes clash—the one can make us blind to the importance of the other. The clamour of the crowd can deafen our ears to the still small voice of the Spirit within, which would call us apart, alone with God.

"Great things are done when men and mountains meet,  
These are not done by jostling in the street."

And yet the mountain-top has its dangers as well as its delights, for it can become a spiritual snare, and come between the soul and its life of service on the common levels of labour for the Lord. This danger is expressed in the oft-quoted words of Peter on the Mount of Transfiguration: "Let us build here three tabernacles." In other words, let us perpetuate the pleasure of this experience—let us make this remarkable happening the centre, basis and anchorage of life. It is but natural to give prominence and sometimes pre-eminence, to spiritual or physical experiences which have had a marked influence upon our

lives, and give to them an exaggerated emphasis in our thought and teaching. A certain aspect of truth can become so absorbing and possessive as to push other equally important revelation into the background of the mind. Of course, the chief and permanent value of the supernatural is the bearing which it has upon life and character, leaving indelible stamp upon all that we are.

Though the mystical and the practical are at times found to be aspirants for the sceptre of our lives, yet the one need not be sacrificed for the other; they may form a splendid and fruitful combination of characteristics. The inspired mystic can pierce the veil of the unseen, and behold things which will fortify and qualify for service in the first line of battle for the Lord. "That which we have seen and heard, declare we unto you," cries the seer of Patmos. Ministry invested with the authority of Divine vision. "We behold . . . we declare!" There you have the vision of the seer, and the ministry of the servant. The opened eye and ear, followed by the opened lips.

Careful reflection will convince us of how much we owe to these times of inward exaltation, when the soul has been caught up, and to use the words of the Apostle: "We beheld His glory," and beholding His beauty have been changed into the image of the Master. In these great and all too rare moments of life we have made great contact with the Eternal, and made new discoveries in the realm of the Spirit. We have discovered afresh the greatness of God, until a new sense of certainty and security has possessed the being. And with this disclosure of the Almighty of God has been created an intense desire to bring that might of God to bear upon the pressing and perplexing problems of life. To see that power at work to bring to naught all that would seek to thwart the Divine will in ourselves and in others.

Each Christian life should have its mountain moments. They are not, as some would have us to believe, spiritual luxuries reserved for a few select souls: far from this, they are a necessity to normal Christian living, and vital to the effective witness of all who would do business for and with God. These precious and priceless moments on the mount are times when Christian thought reaches its highest and more creative levels, stretching out to its widest and wealthiest horizons.

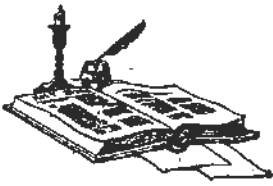
"Lord, plant my spirit high upon the crest  
Of Thine eternal strength,

Then though the breaking storms of life shall come at length,

Their storms shall only bend me to Thy breast."

Dear Master, show me the true meaning and ministry of the mount. Let me not become so occupied with the place that I miss the purpose of it all. Show me that the sovereign attachment of life must not be anything less than

(Continued on page 383)



Is it necessary to

## Speak in an Unknown Tongue?

By J. R. FLOWER (General Secretary, Assemblies of God, U.S.A.)

**D**OES ONE EVER RECEIVE the Baptism with the Holy Spirit without speaking in an unknown tongue? What about the experiences of such men as Dwight L. Moody and Charles G. Finney?

This question has been asked by perplexed young people who are attending Christian colleges of liberal arts. The faith of our young people enrolled in these evangelical colleges is being challenged. They need to be strengthened not only by a personal experience of the Baptism in the Holy Spirit, but also by a clear understanding of God's Word on the subject. This article is written to help these young people and all others who may have encountered difficulties in dealing with godly evangelicals who have not been enlightened to the truth of Pentecostal experiences and possibilities.

### Understanding the Word "Baptise"

Evangelicals are more or less ambiguous in using the term "baptism", for all of them do not have the same conception of the meaning of the word. Few of them will admit that the experience of the disciples on the day of Pentecost is a normal experience for all Christian believers. They give various reasons for this attitude, including the premise that the gift of the Spirit to the Jews (Acts ii.) and to the Gentiles (Acts x.) was dispensational, and therefore it is impossible for "Pentecost" to be repeated in any other age. The fact that hundreds of thousands of believers in the twentieth century have received a Baptism in the Holy Ghost with the same accompanying sign as that given at "Pentecost" (i.e. speaking in other tongues as the Spirit gave utterance) seems to mean nothing to them. They must have what they consider to be Scriptural warrant for a change in their belief before they will accept our view.

The great question in the minds of many evangelicals has to do with an understanding of the word "baptism," due to the fact that I. Corinthians xii. 13, 14 reads: "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." Because the word "baptise" used here is the same word used in Matthew iii. 11, Acts i. 5, and Acts xi. 16 the typical evangelical presumes that the Holy Spirit, in this initial experience, was given primarily to the Church as a body rather than to individual believers; and the reasoning is that all believers who are subsequently baptised by the Spirit into the body of the Church are automatically baptised with the Holy Spirit. If that were true, we might conclude that many

receive the Baptism with the Holy Spirit without speaking in other tongues.

### What is the Source of Doctrine?

In an effort to prove their view, evangelicals point out the obvious fact that nowhere in the Epistles do we find an admonition to believers to seek for a "baptism in the Holy Ghost." They tell us that the Epistles are the source of doctrine, and that if our Pentecostal teaching were a doctrine of the Church surely the writers of the Epistles would have included such an admonition. The nearest approach to such an admonition is found in Ephesians v. 18—"Be filled with the Spirit." Most evangelicals will concede that all believers should seek to be filled with the Spirit, but they hold that this admonition does not imply that we should seek for a "Baptism" in the Holy Spirit evidenced by speaking in other tongues as the Spirit gives utterance.

As to the "how" of being filled with the Spirit, few evangelicals will attempt to inform us. They choose to overlook the obvious deduction that if Acts ii. 4 says, "They were all filled with the Holy Ghost, and began to speak with other tongues," it follows that if we are "filled with the Spirit" as admonished in Ephesians v. 18, we, too, shall "speak with other tongues."

At this point we would pause for a moment to consider the premise that the Epistles are the only source of New Testament doctrine. All Scriptures are given to us for profit and are the source of correction, reproof, instruction in righteousness, as well as doctrine (II. Tim. iii. 16). That New Testament doctrine is found in the Epistles is above question, but are the Epistles the only source of doctrine? For instance, where in Paul's Epistles do we find the doctrine of the New Birth? Justification by faith is described in Paul's Epistles to the Romans, but Justification is not synonymous with the New Birth. Peter uses the term "born again" once, but Paul not at all. The doctrine of the New Birth is found in the Pauline Epistles only by inference. We are dependent upon the apostle John in his Gospel and his Epistles for any mention of the New Birth. If the Epistles are silent on the doctrine of the New Birth, and the New Birth is found in them only by inference, why should it seem strange that there is no admonition in the Epistles that the believer should seek to be "baptised" with the Holy Spirit?

### Anointed by the Spirit

Even though the Epistles are silent as to a definite doctrine of the Baptism in the Holy Spirit, the entire New

Testament does describe a Holy Spirit-anointed ministry, first on the part of the Lord Jesus Himself, and then on the part of the apostles and others, as well, including Stephen, Philip, and Barnabas. This Spirit-anointed ministry began, in the case of the Apostles, with their initial experience of being "filled" with the Holy Ghost on the day of Pentecost (or, in the light of Matthew iii. 11, Acts i. 5, and Acts xi. 16 we may describe their experience as being "baptised" with the Holy Ghost). The anointing continued upon believers throughout the apostolic period, and on into the patristic period, as the writings of the early fathers have testified.

We need the entire New Testament to teach doctrine. We cannot discard any part of it. It is possible to stand so close to the trees that one fails to see the entire forest. It is well to back off, as it were, and to view the entire New Testament, and let it testify as a whole to the truth of this and any other question.

He who reads the Acts of the Apostles should interject the Epistles in their proper place in the Acts record. The Epistles must not be isolated from the historic record for they are explained in a measure by the circumstances which caused them to be written. The practice of the Apostles, first of all, was to present Christ crucified and risen from the dead as the only means of salvation. Secondly, they expected the new convert to receive the Holy Spirit. The receiving of the Holy Spirit was not considered a crowning experience for the believer—the culmination of Christian perfection—but an initial experience. Christian perfection can come only through the ministry of the Word as it is applied by the Holy Spirit. One must yield himself to follow on with Christ as Divine truth is revealed to him.

#### **"The Promise of the Father"**

This observation is confirmed by the admonition of Peter on the day of Pentecost. The disciples had been instructed to tarry in Jerusalem until they received "the PROMISE of the Father" (Acts i. 4). When the multitude came together, Peter assured them that "the PROMISE is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39). The multitude which believed had every reason to expect the PROMISE of the Holy Spirit meant a "baptism" in the Holy Spirit such as the disciples had received, and it would be accompanied by the same evidence of speaking with other tongues as the Spirit gave utterance.

When we follow through a study of the Acts of the Apostles we observe this practice again and again. At Samaria the Apostles came down from Jerusalem and "prayed for them, that they might receive the Holy Ghost; (for as yet He was fallen upon none of them; only they were baptised in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 16, 17). (Are we to infer here that the witness of the Spirit to one's salvation is received through the laying on of hands, and not rather that through the laying on of hands the Holy Spirit was imparted as an experience subsequent to the New Birth?)

Here is another incident: "Ananias went his way, and

entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts ix. 17). (Does the use of the word "brother" imply that Saul had already experienced the New Birth? Was he already a converted man? If so, then the filling with the Holy Spirit was a subsequent experience.) That Saul (Paul) did receive an anointing or baptism with the Holy Ghost—if we may be permitted to use the word "baptism"—is evidenced by the operation of the Holy Spirit which accompanied his ministry wherever he went.

#### **Receiving the Holy Spirit**

The principle is made quite clear in Acts xix. 2: "He said unto them, Have ye received the Holy Ghost since ye believed?" The Apostles expected that after a convert had believed on Christ he should have a definite experience of "receiving" the Holy Ghost. In this particular instance there is justification for using the term "baptism" as synonymous with "receiving," due to the same effects—"the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts xix. 6). However, there is a difference in meaning between the terms "receiving" and "baptism," and it is possible for one to receive the Holy Spirit without being "baptised" in the Holy Spirit.

We should not stop with the instances of speaking in tongues which are recorded in the Book of Acts. We are all familiar with the happenings at Jerusalem (Acts ii. 4), at Caesarea (Acts x. 45, 46), at Ephesus (Acts xix. 6), and at Samaria (Acts viii. 17). In the latter case it is inferred that there were spiritual manifestations accompanying the receiving of the Holy Spirit which aroused the interest of Simon the sorcerer, and the inference is clearly that this manifestation was the speaking in other tongues. But Paul went to Corinth, and while the record in Acts does not inform us that the believers at Corinth experienced a gift of the Holy Ghost subsequent to the New Birth, yet the Epistle to the Corinthians informs us in no uncertain manner that Paul followed the same practice in Corinth that he followed in other cities. The Corinthian Church was endowed with the Holy Spirit. Spiritual manifestations such as prophecy and speaking in other tongues were quite common in their meetings. (See I. Cor. i. 5-7 and chapters 12, 13, and 14.) The fact that there were abuses of the operation of the Spirit in the Church at Corinth is beside the point.

#### **Epistles Linked with Acts**

When Paul and Barnabas visited Asia Minor, there were mighty manifestations of the power of God; but the record in the Book of Acts does not state that the Galatians received the Holy Spirit as an experience subsequent to the New Birth. There are inferences, however, that there was no difference between the experience of the believers in Galatia and the experience of believers in other places. We read, "The disciples were filled with joy, and with the Holy Ghost" (Acts xiii. 52). (See also Galatians iii. 2, 3, 5). In his Epistle to the Galatians Paul asked, "Received ye the Spirit by the works of the law, or by the hearing of faith?" "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive



the PROMISE of the Spirit (or, the PROMISED HOLY SPIRIT) through faith" (Galatians iii. 14).

Much could be written in explanation of the use of the term "baptised" in I. Corinthians xii. 13 as compared with its use in Acts i. 5, Acts xi. 16, etc. It is sufficient for the present to state that the use of the same word in each case does not necessarily imply that the same experience is described. The Scriptures speak of a baptism in water, a baptism with suffering, a baptism into the body of Christ, and a baptism in the Holy Spirit. Each baptism is different. The baptism in the Holy Spirit is an endowment with the power of the Holy Ghost, which the disciples experienced on the day of Pentecost, and which was repeated in the house of Cornelius and on other occasions. It is a bestowal of spiritual power for Christian service. A baptism into the body of Christ by the Holy Spirit is something quite different.

#### Degrees of Personal Surrender

The question is before us, "What about the experiences of such men as Dwight L. Moody and Charles G. Finney? They were mightily filled with the Holy Ghost in the past, and yet (as far as we know) they did not speak in other tongues." As we read the stories of these men we learn that they did experience a time of definite consecration, followed by an endowment with the power of the Holy Spirit, even though they may not have spoken in other tongues. Furthermore, every born-again believer in Christ is a partaker of the Holy Spirit.

It would seem that there are varying measures of the Spirit experienced by believers, apparently some are filled to a greater degree than others. Is it possible for one to receive a greater measure of the Holy Spirit than another?

This is a vital question for all of us. Let us answer it by saying that there are varying degrees of consecration on the part of Christian believers. The Holy Spirit is permitted to have possession of one person to a greater degree than another. The extent to which the Holy Spirit can take possession of a person is determined by the willingness or ability of the person to yield to the Holy Spirit's possession and control. Consequently, according to our faith, the Holy Spirit comes into the individual believer when he accepts the Lord Jesus Christ as his Redeemer and is "born from above." The Holy Spirit then witnesses with the believer's spirit that he is a child of God (Rom. viii. 16). Following this experience of the New Birth, many a

believer has experienced a time of deeper consecration, or surrender to the whole will of God, to which the Holy Spirit witnesses by coming into his life in a new and vital way. Testimonies to such an experience are many. These people may claim to have been "baptised" in the Holy Ghost at this time.

#### The New Testament Pattern

It would be decidedly wrong for such a consecrated believer to declare that he had not received the Holy Spirit, even though he had not spoken in other tongues. However, his experience, definite and glorious though it may be, still is somewhat short of the pattern as set forth in the Acts of the Apostles and of the Spirit-filled life which is described in the Epistles. Without denying anything that God has done for him in the past, the individual may yield still further to the Holy Spirit so that the blessed Holy Spirit can come upon him as a mighty endowment of power. In such an experience there will be inspired utterance such as is described in the Book of Acts and in I. Corinthians xiv. Such an experience is a "baptism", a pouring upon the individual of the Holy Spirit as an endowment, an overwhelming power. This experience must be distinguished from an "inbreathing" of the Holy Spirit, which may not be evidenced by outward manifestation. In other words, the Holy Spirit will take control of an individual to whatever extent the individual is able to yield to Him.

The coming of the Holy Spirit upon the individual in power is an endowment, and is an act. The experience of being filled with the Spirit logically follows the endowment, and is a state.

With the above truths clearly set before us, we can answer the question without equivocation. When an individual believer receives a baptism in the Spirit that is in accord with the New Testament pattern, he will speak in other tongues as the Spirit gives utterance. If he has not been enlightened and has no expectation of the fulness of the Spirit according to the New Testament pattern, he may resist the Holy Spirit and come short of the full manifestation. To declare that under those circumstances he does not have the Holy Spirit would be definitely wrong, but to declare he has not received according to the Scriptural pattern would be definitely right. And the testimony of hundreds of thousands of believers will bear witness to this truth.

#### PERSONAL TOUCH—Continued

### St. Helens Celebrates

"I could stay and listen for ever, for it's been grand." This was one of the expressions of appreciation of the recent anniversary services in connexion with the ministry of Pastor Ken Smith, at St. Helens. The convention proved a time of blessing and souls found their Saviour. Speakers included Pastor W. M. E. Plowright, who was the first minister of the assembly in 1939.

The church had been decorated for the convention, and entailed no expense on the assembly's exchequer, thanks to the work of several of the brethren.

The week-end services were a source of inspiration under the ministry of Pastor Plowright. Pastor T. W. Walker, of Bolton, and Pastor S. Beresford, of Blackburn. At the final service Pastor L. V. Tiller, of Liverpool, brought yet more blessing from the Word of God.

The singing of Pastor Plowright brought great joy, for the assembly remembered that this talent was discovered and developed while ministering in St. Helens.

Already the assembly are looking forward to anniversary services in 1955 (D.V.), and the prayers of every Elim member are requested that God will bless the endeavours of the St. Helens' assembly, for Pentecostal progress is the aim.

We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

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



## YOUTH PICTURE PAGE

"Off on a Mystery Tour" would be the caption to describe photo number one. Four ladies of the Eastbourne House Party are about to board the comfortable coach hired for the afternoon for the Elim Crusaders. From left to right: Betty Kale of Sparkbrook, Ruth Nolan of London, Mrs. J. Hywel Davies, Joy Thomas of Watford, and Grace Quest (daughter of Pastor Leon C. Quest). Two coach tours were arranged for the two weeks, and both were well received and pronounced "first class." Pastor and Mrs. Gordon Wright of the Eastbourne Church accompanied the party which numbered thirty-six and forty-one respectively. For the first week we went east and for the second we went west!

"We're all having a grand time," everyone in picture number two is trying to tell you. One young man wrote after the holiday, "It has been the best holiday of my life." When the Crusaders left Lascelles after the holiday, they did so reluctantly. It had been a good holiday for fun and relaxation, but beyond those holiday essentials had been the spiritual value gained. Eight services conducted in the Eastbourne Church, one rally in the Town Hall, and two good sizzles" on the Downs, and a delightful farm at Hailsham. There was a tractor and trailer ride as exciting as breaking the sound barrier in a jet-plane! Around the Camp fire we gathered for testimonies, choruses and prayer. Photo number two was taken during the first week outside Lascelles.

"The Elim of Tomorrow" would describe our two young friends in picture number three. Here we see Alan and Norma, playing on the Eastbourne sands, the children of Malcolm and Grace Spurling, late of the London Crusader Choir, and now energetic Youth workers at our Leigh-on-Sea Church. These young people are our responsibility today, which means that tomorrow's "making" is in our hands now.

"The Elim of Today" demonstrates its enthusiasm in a Sunday School march through the streets of St. Peter Port in Guernsey in photo number four. You can see the first part of the procession, photographed by Pastor James Hardman, making its way along one of the main roads on a Saturday afternoon. The rally commenced at 3.15 p.m. at which the National Youth Secretary addressed the children. In the evening a Youth Rally was held for Crusaders. Both meetings were held at the Eldad Elim Church.

## CRUSADING FOR CHRIST—our congratulations to two Crusaders.

**Bolton.** Pastor T. W. Walker has sent us the following news item of Pearl McCann of the Bolton Elim Church. Pearl has recently been commended in a Youth magazine for girls, for the high standard of helpfulness she demonstrated in looking after her seven-month-old brother and eight-year-old sister when her mother was in hospital. She also looked after the home and prepared meals for her father and fifteen-year-old brother in addition. The magazine citation reads, "She put the welfare of her family before all else." And we add, "This is practical Christianity, and what Jesus would have us do." Well done, Pearl, God bless you in your school testimony.

**Leyton.** Pastor J. J. Way writes, "Miss Vera Higgins, a Crusader of the Leyton Elim Church, received a Bible from the Capworth Street Secondary Modern School for Girls, which she is now attending. The Bible was awarded

after the consideration of her year's work and the result of her final examination in which she took first place out of the 600 girls who were competing for this award. It was presented to her by Mrs. Braddock, M.P., in the presence of the Mayor and Mayoress of Leyton, on the 6th July of this year." Then comes this excellent P.S. which Pastor Way did not pass in for print, but it is too good to miss, and all young folk should please note!

"P.S.—This girl is a real soul-winner." Congratulations on winning the Bible, Vera, and God bless your great work of winning precious souls for your Master, the Lord Jesus Christ.

(Footnote by the N.Y.S. : Pardon my language—I think we've got a jolly fine lot of young people in our Youth Movement, don't you? It's up to everyone of us to be sincere and faithful to our Saviour, and not let the side down.



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor J. J. Way

**SUNDAY, August 8th.** Matthew xiii. 44-58.

"These parables" (v. 53).

Seven in number, profound, but easily understood in the light of Holy Writ.

Each parable has its own particular aspect, but put together present a perfect (seven) explanation of the Kingdom.

1st. The word freely sown with various results.

2nd. The work of Satan.

3rd. A mustard seed—beginning of a Kingdom which will become greater than all others.

4th. The heaven-like expansion of the Kingdom. Without the battles of earthly kingdom unseen, but surely working.

5th. The Treasure (Kingdom) is discovered and obtained.

6th. A Seeker finds and obtains. In both five and six they gave their all.

7th. The "whosoever" net.

**MONDAY, August 9th.** Matthew xiv. 1-12

"And the king was sorry" (v. 9).

Herod and Pilate will have much in common as they stand before the Great White Throne of Judgment. In Mark's Gospel we are told that Herod accepted John the Baptist as a just and holy man, even listened to him gladly. Pilate was so convinced of Jesus and said so. Yet when it came to the test they yielded, even to granting the execution of Jesus and John.

This kind of belief is far worse than unbelief. It is a betrayal of one's conscience before God. It is a sin against light, it was done with regret—a regret which will be eternal.

**TUESDAY, August 10th.** Matthew xiv. 13-21.

"He blessed, and brake, and gave . . . they all did eat" (vv. 19, 20).

What He did for that starving multitude He has done for a soul-starved world. "I am the living bread," said Jesus. Before the multitude could receive, heaven's blessing was invoked, and the bread broken. Jesus the living bread was under the blessing of God, but as a man looked so insufficient for this world's needs. He was broken on Calvary, broken to provide for the souls of the whole world. The Lord's Table is a rich reminder, "My Body broken for you." Broken to supply all, broken for all to eat and be satisfied.

**WEDNESDAY, August 11th.** Matthew xiv. 22-36.

"Apart to pray" (v. 23).

What a necessity for every child of God. Notice that Jesus made this time for prayer. He put the disciples into a ship and sent them to the other side. The multitudes He sent away. Jesus really moved many to get this time alone with God. In a busy life we have to make time to get alone with God. We can always be doing, there is so much to do, that is one important reason for getting alone with God. Worship makes us better workers. Prayer helps us to persist. "Come apart."

**THURSDAY, August 12th.** Matthew xv. 1-20.

"Their heart is far from me" (v. 8).

Tradition—man-made precepts, and contrary to the Word of God, what an awful danger when found under the label of Christianity.

"Blind leaders of the blind." All it can do is to give a religious superficiality. If there's anything which Jesus denounced it was externalism.

Lip and heart to be out of harmony, lip without life!

The Pharisees had tradition by the ton, but not an ounce of salvation. In this our day certain religious rites and practices can blind to reality.

Truth versus Tradition.

**FRIDAY, August 13th.** Matthew xv. 21-28.

"Be it unto thee even as thou wilt" (v. 28).

Read this portion again if you want to take a lesson on faith. A Gentile woman, with whom Jews have no dealings, came to Jesus in that knowledge, but her approach sees Jesus as something more. "O Lord." Three times she addresses Jesus, "Lord." Jesus tested her faith. At her first call, He gave no answer, and the disciples wanted to send her away. Nothing daunted, she persisted. The Lord tested her with a reply which was not too hopeful, but her faith was in Him as Lord. She made a very lowly approach, but she prevailed with God.

**SATURDAY, August 14th.** Matthew xv. 29-39.

"I have compassion" (v. 32).

The Lord uses a strong word here suggesting a deep inward yearning for the needy multitude, what a lovely and inspiring side to our Lord's character. The Gospels record it, "moved with compassion" for the needy, sick, and bereaved.

He is just the same today, it brings our Lord so near—just when we need Him most.

"If it hadn't been for the Lord I couldn't have gone through it" is a testimony often heard. "Thou art a God full of compassion" (Psa. lxxxvi). "His compassions fail not" (Lam. iii.). "He knows, He loves, He cares."

## PRAYER AND PRAISE

**Prayer** is requested for a sister suffering intense pain in her legs and feet, causing restless nights.

**Praise** is offered for a lady crippled with arthritis, who is now able to dispense with her stick and is marvellously better.

# COMING EVENTS

## THE PRESIDENT'S ITINERARY

Pastor J. J. Morgan, the President, will visit the following churches :  
August 28-30, Exeter.

**ANDOVER.** Commencing Aug. 14. Elim Church, South Street. Andover. Evangelistic Campaign by Pastor Bert Newman. Sats., 7. Suns., 11, 6.30 and 8 (after Church Rally). Mons. to Thurs., 7.30.

**BERMONDSEY.** Aug. 8. Elim Church, Dunton Road. Special visit of London Crusader Choir. Sun. 6.30 p.m.

**BOLTON.** Aug. 7. Elim Church, Moor Lane, Market Square. Special visit of the Field Superintendent, Pastor H. W. Greenway. one night only, Sat. 7.30.

**BOURNEMOUTH.** Aug. 15 and 22. Elim Church, Victoria Place, Springbourne. 15th. Pastor H. W. Fardell, 11 and 6.30. 22nd. Pastor John Dyke (Vice-President), 11 and 6.30.

**CLAPHAM.** Aug. 17, 18. Elim Church, Carfax Square. 7.30 p.m. Special "Au Revoir" Services to Pastor John Woodhead, prior to his U.S.A. tour. Services conducted by Pastor F. A. Hodges.

**CLAPHAM.** Aug 21-26. Elim Church, Carfax Square. Gospel Campaign conducted by Pastor Ron Clarke and Revival Team. Each week-night 7.30. Sun. 11 and 6.30. Community singing precedes each Service.

**COLNE.** Aug. 11, 12. Elim Pentecostal Church, Swancroft. Two days' special visit of Mr. Idris Davies, Welsh Evangelist. Wed. and Thurs. 7.15 p.m. Convener: Pastor G. J. Jones.

**FINCHLEY.** Now in progress. New Elim Church, King Street, off Church Lane, E. Finchley. Revival and Healing Campaign by Pastor Ludovic Barrie. Nightly at 7.30. Suns. 11 and 6.30.

**LOWESTOFT.** August 7-9. Elim Church, Milton Road. Return visit of Pastor David Lewis. Sat. and Mon. 7.30. Sun. 11 and 6.30.

**MOUNTAIN ASH.** Aug. 15, 16. Elim Church Sisterhood Rally. Sun., 6. Mon., 3 and 7. Speaker: Mrs. Roberts (Dowlais). Tea between meetings on Mon.

**ST. HELENS.** Aug. 14-Sept. 16. St. Helens United Christian Witness Campaign, adjoining the Elim Church, Duke Street. Sponsored by Pastor Ken Smith. Supported by St. Helens Evangelical Churches. Conducted by Gwilym Jones of the Evangelisation Society. Sunshine Corner, 6. Campaign Services 7.30 (except Fris. and Snds.). After Church Rallies Suns., 8.15.

## FIELD SUPERINTENDENT'S TOUR

Pastor H. W. Greenway will visit the following churches in a ministry and fellowship tour :

Aug. 7, Bolton. 8, Wigan. 9, Accrington. 10, Salford. 11, Glasgow. 12, Greenock. 14-15, Aberdeen. 16, Harrogate. 17, Scarborough. 18, Malton. 19, Hull (City Temple). 22, York.

## THE MINISTRY OF THE MOUNT—Continued

Thyself. Let not the centre around which the devotion of this heart revolves be an experience, an ideal, a dogma, however precious they may be, but Thyself. Let me learn that the symbol must be lost in the substance, as the glory of the stars is eclipsed by the splendour of the sun. Make me to know that if I would ascend to that hallowed sanctuary-summit I must remove the shoes of crowd-consciousness, and surrender myself to the thraldom of Thy Presence.

Alone upon the mount of God I stand,  
With silenced heart His voice to hear :  
Tis love itself hath led this hungry soul  
Unto the place of vision clear.

## I WALK IN FAITH

By Helen M. Smartt

" And this, O Lord, I ask of Thee."  
I know not how 'twill come to me ;  
I only pray, and let it be.  
Each need, each want I take to God,  
Who knows each step that I have trod  
And sees my life road to the end,  
Though I can see but to the bend ;  
I trust in Him, my blessed Friend,  
With richest faith my feet are shod,  
I know I am a child of God.

## HONICKNOWLE REJOICES

The Honicknowle Elim Church near Plymouth, recently commenced, is rejoicing in the blessing of God. The Sunday School work is increasing each week, and there is a great need for extra workers in the Sunday School. This work at Honicknowle is situated in a very densely populated district and affords tremendous opportunities for service for the Lord.

Also, the Sunday evening service, which was started in October, 1953, has already a faithful band of folk who come to enjoy the ministry of God's Word. Several conversions among the older children and adults have been recorded.

## Wheel Chair no Longer Needed

Mrs. G. Donohoo, 71, Wood Street, Brompton, Chatham, sends this testimony :—

" It gives me great joy and blessing to testify to the wonderful healing power of our Lord Jesus Christ.

In 1952, I had a long and serious illness (suffering from arthritis) which caused me to be bed-ridden for fifteen months and suffering much pain in consequence. I prayed to the Lord that He would give me the strength to walk again, and He answered my prayer.

In June, 1953, a friend took me to the Elim Church, Rochester, where, after prayer and

anointing, I received a wonderful touch of healing from the Lord Jesus. Being unable to walk, I was taken by my friend to the church in a wheel chair. Everything seemed strange to me, but I was trusting in the Saviour. The Lord used Pastor Frame to pray for me, and I received a touch of healing and a great blessing.

On my return home that evening I was able to walk unaided, and since then my strength has increased. I am now able to walk without help, and the wheel chair is no longer needed. I want to share my happiness with others. ' He will never forsake us '."

## 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.

**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

**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. Pughcombe, "Maranatha," Torrs Park. C.1

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

**Newquay, Cornwall.**—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

**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.79

### MARRIAGES

**Deadmen: Long.**—On July 24th, in the Coronation Temple, Swin-don, by Pastor L. N. Knipe; Barry Clifford Deadmen, of Liverpool, to Kathleen Stella Long.

**Harwood: Worthington.**—On July 10th, at Elim Church, Worth-ing, by Pastor V. J. Walker; Harry Harwood to Winifred Lilian Worthington.

**McIlreavy: McKendry.**—On July 27th, at Elim Church, Bally-money, by Pastor Wm. H. Holohan; William Lee McIlreavy to Maria McKendry; Elim members.

### WITH CHRIST

**Corbridge.**—On July 15th, Mrs. Lucy Corbridge, aged 68, a faithful member of Elim Church, Scarborough. Funeral conducted by Pastor Edward J. Jarvis. "Till He come."

**Crawford.**—On July 12th, Miss Elizabeth Crawford, member of Elim Church, Greenock. Funeral conducted by Pastor W. Kelly.

**Haslam.**—On July 16th, Mrs. Florence Haslam, aged 59, of Elim Church, Rye Park, after much suffering, patiently borne, passed to her reward. Funeral conducted by Pastors C. Coe and F. Coleman.

**Snodgrass.**—On July 12th, Mrs. Elizabeth Snodgrass, member of Elim Church, Glasgow. Funeral conducted by Pastor W. Kelly.

**Steele.**—On July 14th, Edward Steele, beloved father of Pastors G. K. and E. Steele, passed peacefully away. Funeral conducted by Pastor W. W. Kelly. Sadly missed.

## HERE ARE TWO NEW "CLOVER BOOKS" . . .



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