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The

Elim Evangel

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

VOL. XXXV. No. 46.

THREEPENCE

NOVEMBER 13TH, 1954.



Photos by]

MEMORIES

[C. Bean.

The Nurse Cavell Memorial, and a Bunch of Fresh Flowers on an unknown seaman's grave.

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

Living Water in Thirsty Travancore

By B. M. PATERSON (Bangalore, India)

MAY I tell of a trip that I with others made through South Travancore?

Travancore with its coconut and palmyra palms, the flaming forests, and blue waters of the ocean lapping its shores, is one of the most beautiful States of the Indian peninsular. But its beauty cannot satisfy its thirsty people.

We took a train journey of two days and two nights on a narrow-gauge shaky railway, and arrived at Trivandrum at 5 o'clock in the morning, we then had a day's journey through the lovely lanes. We reached our journey's end at 6 p.m. feeling very tired and very, very thirsty. The first thing we asked for was water, we wanted water at any cost. Oh, the priceless value of water to a thirsty man.

The people had seen us coming, and there was nothing for it, but to have a meeting that evening, although we could scarcely keep our eyes open for tiredness. How worth-while to give the Word to these hungry souls under an open starry Eastern sky. Some prayed, some wept, some asked for salvation, others laughed and mocked, one boy said: "You may laugh and scoff, I did that once, but God showed me the error of my ways, and saved me from sin, and baptised me in His Holy Spirit." This seemed almost like an electric shock to the scoffers. The meetings proceeded quietly and God's blessing rested upon the people. A woman brought her daughter to be prayed for, whom she said had a devil and wanted him cast out. We enquired why she thought her daughter had the devil, she replied, "When she walks any distance she falls," we told her that this was not the devil, but a sickness, and prayed for healing. We then turned to the mother and asked her if she was a sinner, to our astonishment, she said, "No," and continued to affirm that she had never told a lie, had never stolen anything, or done any wrong. Argument and theology are futile weapons against the darkness of heathenism, we resorted to a mighty implement of war against sin and uncleanness, and sang over and over again in English (English is almost unknown in these villages):

"There is power, power, wonder-working power in the Blood."

The woman sat silent for a moment or two, but as we continued to sing her eyes rolled, and she flung herself from one side of the room to the other, there was a terrible scene for half an hour or more, she screamed and shouted, and the evil spirits manifested themselves in unknown tongues, one of our number commanded the evil spirits to go in the name of Jesus; at first there was a struggle, but one by one they departed, each one giving his name, usually the name of a heathen god, saying: "I am going, my name is so and so." At length the woman rose and lifted up her hands and face, which was shining with a glory not of earth but of heaven, and prayed, "O God, please forgive all my sins, especially

forgive me for stealing and telling lies." This experience gave us a deeper revelation of the power of the precious Blood. We were all packed and ready to go the next morning, when this same woman brought others to be prayed for.

As we journeyed on our way, the people came from all directions, and begged us to go to their villages. How impossible, we informed them that we were going to a place called Palugal, and if they came along we would hold a meeting that evening. At Palugal we had a warm welcome, there we found a little mud church with palmyra leaves for a roof.

As the darkness drew on, we looked out from the little church. We could see the people coming, carrying their lamps with oil in their vessels, just the same as the Virgins used in the parable. These poor people had been working in the fields in the broiling sun from early morning till dark, sun such as we know nothing about in Britain, not even during the hottest heat wave. How tired and thirsty they must have been, working in that sun, but nothing prevented them from seeking the Living Water.

I think of one little woman who was brought to us, she was scarcely more than a child. They said she had a dumb devil, and wanted us to cast it out. They said she would not speak and had not done so since her baby was born, but her husband's cruelty had really brought it on: We began to praise, and told her to say, "Hallelujah" too, she shut her lips very tightly and looked straight ahead, we persisted in endeavouring to break Satan's power through praise; at last with a rippling laugh, she said "Hallelujah." The enemy had to flee before praise to our wonderful Redeemer.

With her big dark eyes so full of sorrowful pathos, she begged us to take her away. Much as we would like to have done so, we could not take her away from her cruel husband, but warned him if he was cruel again the dumb-spirit would come back again.

We continued our journey, and it was the same as on previous days, people on the road asking us to go to their villages. One young woman pleaded with us, telling us that her father and mother were unsaved; we informed her that we were going to a place called Rajagopalacheri, and to bring them along there.

It was an outcaste village, but the dear, loving people had whitewashed two of their little huts, and tried to make us comfortable.

At the Sunday morning service we had quite a crowd, amongst them the father and mother of the woman who had accosted us on the road. God was in our midst and graciously brought nine of these dear people out of darkness into His marvellous light, including the two old people who had been brought along by their daughter.

At one small place we had a Breaking of Bread service. At the close, the collecting bag was passed around, which was a huge basket about 2½ feet in diameter, one brought a cabbage, another a cucumber, and others various vegetables; they had no money, but gave of what they had. These things were sold by auction, we being there ran up the prices, and afterwards handed the goods back to them.

I must not close before I tell of the last place we visited.

We held just one meeting, and the testimonies that were given gave us great joy. They had recently been brought out of heathen darkness; they brought their Bibles with them, and tried to find the references. One man testified and said he had been so wicked, at one time he would go

off with bands of robbers on a hundred miles thieving trip, He said: "My wife would not live with me, she was wicked too, and I did not want her, but since Jesus has saved us, and come into our hearts, our home, instead of being like hell, is like heaven." Everywhere they asked us to go back again, and if we could not go, to send others.

Dear believers, who live in a land where the Gospel shines as the light of day, remember India in its heathen darkness. Only those who have been amidst heathenism can realise the terrible strength of the powers of darkness, and wicked spirits in high places, it is a power that is felt in every breath we breathe. The fight is hard against you, but it is a hundred times harder here and in other such lands.

London Crusader Choir at Leeds

On Saturday, October 16th, the London Crusader Choir spent a very full week-end in Leeds. Though their arrival at the Central Station coincided with a heavy downpour of rain, the taxi service provided by the brethren of the Bridge Street Church, speedily translated our friends from the unfriendly spate of the weather to the congenial Upper Room when tea awaited our guests.

The happy tea-time fellowship concluded with the cutting of a specially made birthday cake by Pastor and Mrs. Douglas B. Gray, in honour of the completion of the Choir's twenty-five years of service with Pastor Gray as its conductor.

In the Bridge Street Church, which was crowded to capacity, a most inspiring gathering followed, during which the Crusader Choir rendered a number of items and several of its members gave testimonies. The congregational singing was of the highest quality. Pastor H. W. Greenway, the guest speaker, gave a searching and challenging message.

On Sunday morning some 350 of the Lord's people gathered for the service. What a hallowed time this was, everyone giving to the Lord the worship of their hearts. The fervency with which hymns of praise were sung, messages in song rendered by the Crusader Choir, and remembrance of our Lord in His death betokened by the emblems of His table, followed by the ministry of the Word given by our brother Pastor E. J. Phillips, the General Secretary of the Elim Churches, all led to the closing moments of our rich and enriching fellowship together with our living Lord, as the service fittingly concluded with the singing of "Praise to the Holiest in the heights."

After a quick lunch, served in most cases with Yorkshire pudding (at the request of Pastor Gray), our visitors were conveyed by the Bridge Street Taxi Service to H.M. Prison, Armley, where for an hour and a half some 500 male prisoners listened with more than rapt attention to the vocal and instrumental messages so helpfully given and which evoked such an overwhelming response from the men.

Following tea, our guests prepared for the great meeting in the Town Hall at 7 p.m. Folk began to assemble as early as 5.30 p.m. and Ronald Cooper at the Great Organ

joined by our own pianist Lionel Trezis, were soon leading the singing. When the meeting commenced, very few vacant seats could be seen. Throughout the gathering the ministry in song, word, and not least among the many items was the instrumental piece giving a beautiful rendering of "Handel's Largo in G" by Ronald Cooper on the organ and Harold Johnson with the trumpet. In response to the appeal made by Pastor Greenway following the message he gave, there were those who indicated their decision to receive the Lord Jesus Christ as Saviour. Who can estimate the measure of the blessing that came to God's people and to unsaved ones during this truly blessed week-end?

J. W. BUNDOCK,
Superintendent, Leeds City Mission.



THE ELIM EVANGEL

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EDITORIAL

When thou hast shut thy door

What are the purposes of the closed door in private prayer? In the first place, it shuts out the world. We must be free from all that would interrupt when we approach the Father's feet in supplication. We need to be alone with God in that hallowed and solemn hour. The cares and ambitions, the pleasures and the strife of earth must be banished, save as we have necessity to mention them at the Throne of Grace. Everything should be forgotten except the errand upon which we have come. But further, the closed portal shut us in with God and God with us. We must be conscious of a Presence in the prayer chamber, or our petitions will be formal and vain. Many men pray into the empty infinite, and then wonder that their appeals bring them no comfort and no response. A God seated upon a throne somewhere in the vague and uncertain altitude of heaven is a poor object of worship for a tried or tempted soul. "Lo! God is here," should be the expression of the heart's certitude, and a sense of His nearness is fostered by the seclusion of the shut door. Again, we should shut the door that we may cultivate secrecy. Our private devotions should not be "seen of men." Anything like an ostentation of worship when we approach the Father is fatal to spiritual reality and is displeasing in His eyes. We should never be ashamed of our habits of prayer, but we should never parade them before our fellow men. There is no more hallowed or happier spot on earth than the prayer chamber when the door is shut.

Be Filled with the Spirit

"Nature abhors a vacuum," is as true of the spiritual as it is of the physical. There can be no empty life, no unoccupied heart; if our being is not filled with good, it will be possessed by evil. Utter neutrality is a delusion and a snare. It is a delusion, for the thing is impossible; it is a snare, for it opens the door to sin. The Ephesians were in the habit of getting drunk and they did it, as most drunkards do, not so much for the love of it as for the lack of something better. There was a yearning in their

nature which they knew not how, worthily, to fill; so they filled it with wine. The outcast devil in the parable regained possession of the swept and garnished house because it was empty; had a worthier tenant filled the vacancy, he would have failed to gain admission. There are longings in human nature which must be satisfied; let us see to it that we strive to satisfy them with God. Nothing else will be strong enough to expel the evil that is already within. Mere religion, emotions, moralities, ambitions, will not suffice. Nothing will purify and satisfy the heart save the expulsive power of a new affection; and that affection must be "the love of God shed abroad . . . by the Holy Ghost which is given unto us." The more we are filled with the Spirit, the less room there will be for the presence of sin. Mark the passive mood, however; we are to "be filled with the Spirit;" we cannot fill ourselves. The in-pouring is the gift of God; but we can pray for His coming and desire it as the thirsty land desires the dropping of the rain.

Follow Me

What is it to follow Christ? Let us answer in the words of another. "Wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot too." To follow Him is literally to tread in His steps; to walk as He walked, to speak as He spake, to do as He did, to imitate His example in things both great and small. This will call for constant watchfulness—not of ourselves, but of Him—that we lose not the sight of His footprints, nor wander from the path which He has marked out for us. To follow Christ is an absolute necessity if we would be His disciples, for a disciple is a learner, and the thing we have to learn above all others is to become like our Master in thought and word and deed. We shall need, if we are thus to follow, a perfect submission to His will; for the track does not always promise to be pleasant. He trod no rose-strewn path; rough and thorny was the way along which He journeyed while He was upon this earth. Moreover it led to Calvary and to crucifixion.

ELIM ON THE AIR

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Please advertise amongst your friends.



THE UNPOPULAR SECT

"For as concerning this sect we know that everywhere it is spoken against" (A.V.).
"For with regard to this sect, we are well aware that it is spoken against on all sides" (20th Century).
"For respecting this sect, we well know that it is everywhere condemned" (Ferrar Fenton).
"But as regards this sect we are well aware that objections are taken to it on all hands" (James Moffatt)
—Acts xxviii. 22.

Substance of a sermon preached in the Elim Church, Lowestoft,
by Pastor GEORGE BACKHOUSE

BEFORE LOOKING at this sect of which I am proud to be a member, let me quote you another text spoken by Simeon, many years before The Acts were written, regarding Jesus at His dedication service.

"Behold this Child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against" (Luke ii. 34).

How easy it is to speak against something and condemn it, when apparently one does not really know anything about it. They spoke against Jesus and He was innocent. They never knew the reason of His coming, or the depth of His message.

Paul had arrived in Rome. He had longed to preach in this Imperial City. An ambition now realised, yet how different was his arrival to what he had planned and intended. It reminds me of his entrance into Damascus, so different from his intentions. God moves in wonderful ways. His arrival in Rome was unheeded by the multitude, yet it was a greater event than the arrival of an army or a fleet of battleships. He was a witness destined to bring forth fruit that would be a blessing to all the nations of the world. One may learn again from this incident the great lesson that one single life, wholly yielded to God and possessed by the Holy Spirit, can do incalculable good. Paul testified to his own brethren and they were anxious and curious to hear about this sect everywhere spoken against. You tell us about it Paul? No one was more capable or better equipped than Paul to give them first-hand knowledge of this remarkable sect.

Let us look at this unwanted, unpopular sect.

What is a sect to begin with. It is a body of persons separated from the established Church or party—followers of a leader with a special doctrine.

Our Leader is Jesus, and He has given us a special doctrine which makes us a peculiar people. The name of our sect is **Christian**. Only three times in Scripture do we read the word "Christian."

"The disciples were called Christians first at Antioch" (Acts xi. 26).

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts xxvi. 28).

"Yet if any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf" (I. Pet. iv. 16).

Surely the doctrine of this sect was Christ's words, Christ's commands, and Christ's instructions. The Apostles received their doctrine from Christ, and the early Church

we are told "Continued in the Apostles' Doctrine" (Acts ii. 42).

Yes, they were objected to, condemned, spoken against, because they had left the orthodox and established community of their day for the reality of truth which we today are proud to contend for. Let us note things we contend for which seem to make us unpopular today.

Belief in Salvation. Yes, a real Bible Salvation. Old-fashioned New Birth, or conversion. Men and women need today to be convicted of sin, asked to repent, and find joy and peace and satisfaction in accepting the Saviour. The Apostolic message consisted of Jesus and His power to save. Whosoever would call upon His name. His death was a necessity to save a world of sinners. This message disturbed, upset, threw into confusion, in other words it was revolutionary, and the only way some people could give vent to their feelings was to speak against the sect of Christians who displayed New Testament Holy Ghost power.

Jesus, risen and living, and able to make effective the deliverance He died to secure. He is unchangeable in His attitude to the suffering of the world. We know He heals sufferers in answer to prayer. David's testimony in Psalm ciii. 1-5 is the testimony of many. Peter, Philip, Paul, all prayed for sick folk and experienced answers to prayer. Surely He that hath delivered, doth deliver, and will yet deliver. Speak against the sect that practises Mark xvi. 15-18 and James v. 14, if you like, but God still goes on blessing His people who are doers of the Word and not hearers only.

The enduement of power is another part of the doctrine of this sect. Yes! Believers filled with the Holy Ghost as they were on that memorable day in that upper room. The same Holy Ghost. The same manifestation. The same Jesus, giving rivers of living water to thirsty ones that they might flow out to others. John vii. 38 records "This He spake of the Spirit." What can the opposers say when all over the world this blessed experience is taking place, and even the one from whom we take our text in this Roman prison house said, "I speak with tongues more than ye all" (I. Cor. xiv. 18).

Other distinctions this sect had was **Water Baptism** in obedience to the command of Jesus. **Breaking Bread** often in remembrance of Him, ever keeping before our minds and eyes His great love.

Yet I must mention one more outstanding, distinctive
(Continued on page 548)

Blessings Abounding at Scunthorpe

WITH THE INDUCTION of Pastor A. J. Chuter to the charge of the assembly at Scunthorpe a new chapter in the history of the church began. What a beginning it was too, for the Lord Himself was present in the midst and the blessing began to flow. The District Superintendent, Pastor R. B. Chapman, gave an introductory message of welcome, and this was followed by warm-hearted words of welcome from all departments of the church. A representative of the Free Church Federal Council extended a welcoming hand to Pastor Chuter, and Pastor Jarvis from Scarborough gave forth the Word of God in a powerful form. Pastor Chuter had a royal welcome, and we are glad to have him with us in this boom town of the North Midlands.

Pastor Chuter conducted his Harvest Home services with the church almost full. It was grand to see the tables of offering, one for the church members and one for the Sunday School. At this meeting the Lord showed His Hand by one soul surrendering her life into His keeping.

The Sisters' Week-end followed the Harvest services, with a dear friend of the assembly, Mr. Matthews of York, as speaker. The sisters of the church were well rewarded for their hard preparation work.

A climax in blessing was reached on Sunday, October 3rd, with a baptismal service before a completely full church. Beautiful flowers and decorations adorned the tank, proof of hard work put in by the minister and members and it must have been a great joy for the candidates as helped by the Pastor's guiding hand they went down into the water to follow their Lord in baptism. The congregation were plainly shown the truth of water baptism by the message given by the Pastor. Two surrendered their lives to Christ and are following the command of Christ to be baptised at the next service.

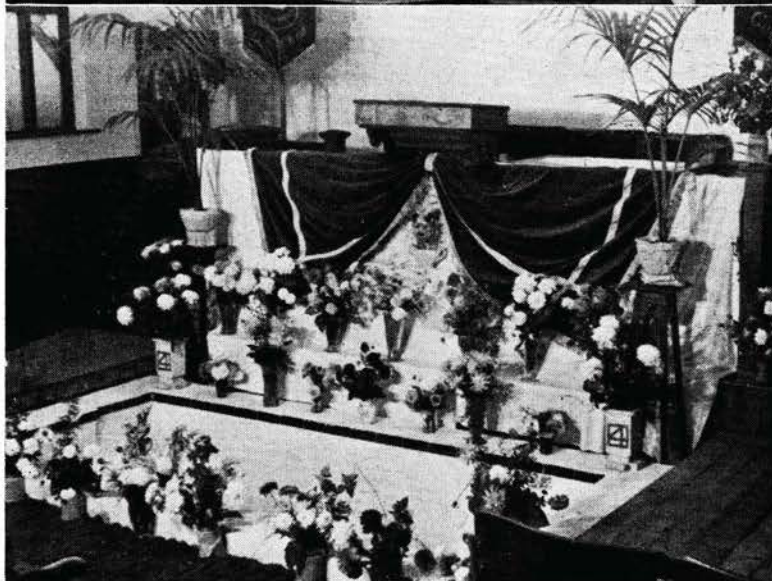
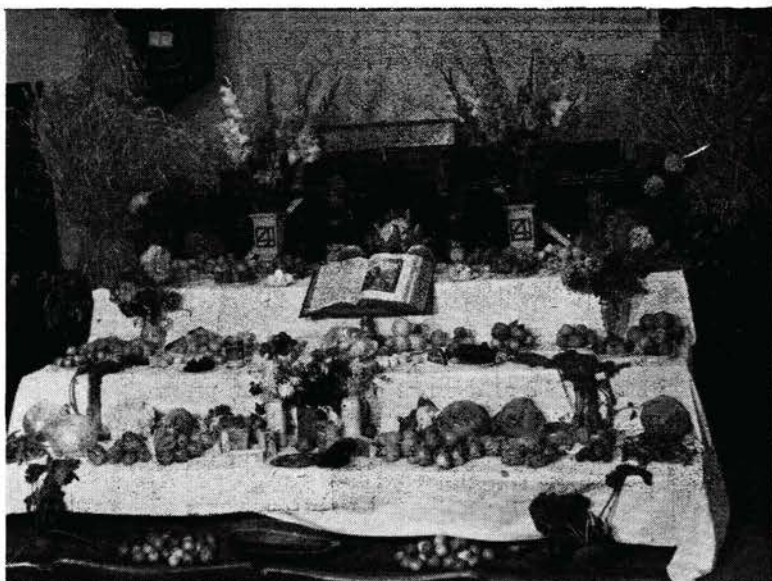
God is blessing under Pastor Chuter's ministry, souls are being saved, the saints are being strengthened, and everybody is keen to do everything possible in the service of Christ.

Treherbert Convention

(by Mrs. David Jones)

It was with thrilling expectancy of much blessing that we thronged to the opening of our first convention.

As our "Upper Room" holds only about 100 people, our convention was held in Bute Square Methodist Church, kindly loaned for the purpose.



We were well supported by neighbouring churches, and under the convening of Mr. Ernest Thomas, church leader, we felt the tide of blessing rise. Pastor Reginald W. Smith, with members of our parent church at Trealaw, gave us their support.

Pastor J. C. Kennedy of Plymouth, our guest speaker, gave a powerful message on the "Kindness of God."

On Monday night, the last night of the convention, Pastor Kennedy was joined by his sister, Miss Kennedy, who enthralled us with her thoughts on "The Privileges and Responsibilities of Saints of God."

Following the convention, we held a supper party for members and friends of the church, to celebrate the second anniversary of the opening of the Elim Church in Treherbert. There was a very happy gathering of people, including Mr. and Mrs. E. Thomas, Pastor and Mrs. R. W. Smith, and Miss Kennedy.

After an excellent meal during which the anniversary cake was cut by Mr. Thomas and Pastor Smith, Miss Kennedy called for a joyous obedience to the will of God.

Pastor Smith congratulated the church on its growth in numbers during the year, and exhorted us to continue to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

It is our earnest hope and prayer that during the coming year we may be able to obtain a building of our own.

God Moves at Westcliff

"Stop! and let me tell you what the good Lord's done for me." This chorus has been the theme at the Elim Pentecostal Church, Westcliff-on-Sea, throughout the fourteen days' Campaign held by Pastor Leonard Chappell, recently returned from the U.S.A.



The ministry of God's servant was charged with Holy Ghost power and the result far exceeded expectations. "Bible deliverance is what the people are needing today," said Mr. Chappell, and Bible deliverance is what the people experienced during the Campaign.

God's people had prepared the way with prayer and personal witness as they visited homes in the vicinity of the Church, and

they were richly rewarded as night after night the building was filled with men and women, some weary with sin, burdened with sorrow, others hungry for more of God and many sick in body.

One young woman testified that she had been delivered from spiritism, another was healed of skin disease, a brother received healing from a troublesome eye complaint and a sister was healed of deafness. Others were filled with the Holy Ghost.

One brother received a mighty anointing one night and the following day while at work God filled him to overflowing and he began to speak with other tongues. He is a member of a Baptist church and had become hungry for God. But, best of all, lives have been delivered from the bondage of Satan and sin and translated into the kingdom of God's dear Son.

This is only the beginning of greater things for Westcliff and if we believe we shall see the glory of God for "all things are possible to him that believeth."

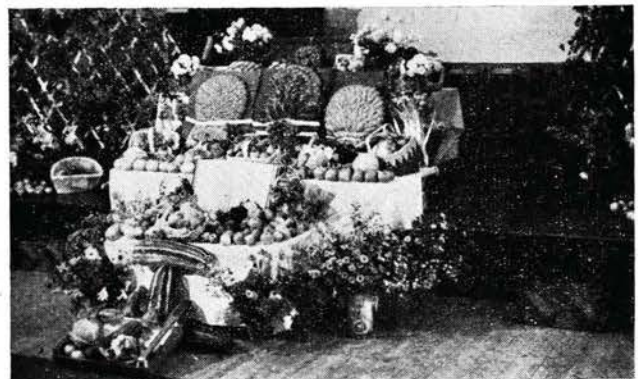
Ealing Harvest Festival

A Children's Harvest Festival was the suggestion put forward at Ealing some months ago as a sprat to catch some larger fish—the parents of our Sunday School scholars. We did not anticipate that the "sprat" would reach such large dimensions, but by the time the children and church members had brought along their gifts we had a really fine display. The faint aroma of washing soap, which hung over the church after the valiant efforts of the scrubbing band, was speedily replaced by the fragrance of rosy apples, celery and grapefruit.

At the morning Breaking of Bread service all these evidences of God's bountiful provision before us soon faded from sight and mind when the glory of God came down and filled our souls as we dwelt upon His greatest gift to us in the Person of the Lord Jesus Christ.

Pastor McBurney held the attention of the children in the afternoon in his own inimitable way, as he taught them by question and answer about that universal essential—water, and the far greater necessity—the Water of Life.

In the evening the church was well filled. The walls echoed to the old familiar harvest hymns, sung with fervour and understanding. A timely message on "the fields are white unto harvest" resulted in a backslider being restored. We are grateful to God that this departure from our usual Sunday service was one of the "all means by which some might be saved."



THE UNPOPULAR SECT—Continued.

belief, that of our Leader's Return. Yes, our Jesus is coming again. Speak against it if you like, but as a sect we rejoice in our Saviour as Redeemer, Revealer, and Coming Ruler. He promised to come. The Disciples believed His word and taught it. Paul was the sect's greatest exponent of the doctrine of the Second Coming. Surely this generation is witnessing the most wonderful happenings since the birth of Christ. Strange signs arouse our interest because they speak of His Coming. Take the Israel Nation for one of the greatest signs. Those who oppose and speak against the sect believing this truth are themselves seeking and trying every means to better world conditions. Nations try, and individuals pool their resources, but only chaos seems to result. The United Nations Organisation with all its endeavours is a Universal Nagging Operation. Let us not mind being spoken against for our stand with this sect who believe the Bible's message. We have an obligation to obey God rather than man. This message stresses obedience to Christ as Lord—loyalty to a Person, not a creed.

When Paul had told them about the sect everywhere spoken against, and it took a long time—from morning till evening (Acts xxvi. 23)—the outcome was a division. Some believed, some believed not. Do you blame me for asking where you stand? With this sect who believe God? Christianity is not accepting certain beliefs, important as they might be, but a surrender to Christ as Lord. Like Paul, question not, but say "Lord, what will Thou have me to do?"

ELIM YOUTH PAGE—Continued.

lain of the Senate on how to pray. "Resolved that the Chaplain to the Senate be respectfully requested hereafter to pray to and supplicate Almighty God on our behalf, and not to lecture Him, inform Him what to do, or state Him, under pretence of prayer his (the said Chaplain's) opinion in reference to His duty as the Almighty, and that the said Chaplain be further requested as aforesaid, not, under the form of prayer, to lecture the Senate in relation to questions before the body."

MIND AS YOU GO—along the avenue of prayer!

CALLING ALL LANCASHIRE!

ELIM YOUTH COMMITTEE RALLIES

at the
ELIM CHURCH, MOOR LANE, BOLTON
November 12th, 13th, and 14th

SATURDAY, 7 p.m. YOUTH RALLY

Speaker: **Pastor H. W. Greenway** (Vice-President)
Supported by members of the Youth Committee and
Presbytery Youth.

SUNDAY, 3 p.m. CHILDREN'S RALLY

Supported by members of the Youth Committee
and attended by Presbytery Sunday Schools.

GEARED FOR YOUTH—BUT OPEN TO ALL AGES

Charing Cross Underground gets the Gospel

Is there anything to compare with the enthusiasm of youth coupled with the new-found joy of salvation? The people at Charing Cross Tube station one recent Friday evening when the strains of "Ho! reapers in the Whiteden Harvest" and other hymns echoed along the vast Underground Halls at Charing Cross would surely have said "No." The faces of many jaded travellers homeward bound at the evening rush hour took on a new look at this spontaneous and unexpected touch of colour to a normally drab scene.

"Blessed Assurance," "I stand amazed," drew from many, expressions of appreciation, and our zeal was not a little intensified by a cheery wave from the Arm of the Law. Hallelujah!

This, of course, is but the prelude and epilogue to a visit to a packed Minor Hall at our East Ham Church. From Wales and Norway, Sunderland and Sweden, Lancashire and Kent, the message came to those enthusiastic East Ham Crusaders and the people they had brought to the meeting.

Who were the people responsible? Elim Bible College students. Hallelujah! we're on the Victory Side and we're bursting to let the world know it.

God bless you, East Ham and thank you for the fellowship, the hospitality, and the opportunity of witness from Clapham Common to Central Park, East Ham, there and back, all the way.

Anonymous Gifts

This is our opportunity of thanking kind friends who have given anonymously as follows:

Elim Missionary Society: Walton-on-the-Hill, £1; Swansea, £5; Birmingham, £5; "From a Believer," £3; Maida Hill, £1; Halifax, £1 3s. 9d.; Birmingham, £10; Elim Crusader, nr. Notts, £1; Walthamstow, £1 10s.; Birmingham, £10; Swindon, £6; Swansea, £5; Armagh, £5; Ex-Clapham Crusader, £1.

This is Life: "Maranatha," 5s.; Sheffield, £1; Birmingham, 10s.; Birmingham, £1; Birmingham 2s.; Birmingham, £1; Ilford, £5.

Prison Fund: Cliftonville, Kent, £8 10s.

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



Group of members of the Blackheath Elim Church, enjoying their annual outing at Porthcawl.

British Guiana S.S. pushes the title off the **ELIM YOUTH PAGE**

We are Crusading for Christ—We Fight the good Fight

Conducted by Pastor J. Hywel Davies
(National Youth Secretary)

ARE YOU GUILTY?

Of what? Aiming at too many stars, and hitting too few lamp-posts. With a generous gesture embracing all our missionaries, we limply pray, "Bless 'em all." It's about as satisfactory as the coy murmurings of the petite brunette to her dozen or so male admirers, "Gee, boys, I love you all." "That's okay for a start," says one husky youth, "but what about concentrating on me for a week or two." You must confine your energy to a channel if you are to produce an effective impact on the target in your sights, and this is true whether it be love or war. We dare not be biased, but we must have a power of concentration if we are to be effective in our Christian service.

"If you don't stand for something, you'll fall for anything," an East End Church notice board shouted at me passing through London one day. Let it shout at you now. How do you pray for our missionaries? Holding a packet of assortments, or presenting one individual or field at a time. Some folk sit and think, others just sit, my school-master often warned his boys. Methinks, that some of our young folk are abounding in faith and are not averse in presenting God with problems, the first being to understand their prayers. Why not pray for one of our missionary fields for a week? Or, set out some other systematic prayer list. "But," someone indignantly exclaims, "what about the leading of God?" No excuse for a disorganised prayer life. We can plan and allow for God's over-ruling, but never let us degrade ourselves and abuse the privilege of easy access to the presence of God by slovenliness, sloppiness, sentimentality, and laziness, which is the real reason why some are scatter-brain in their prayers. God is not deceived by a hyper-spiritual veneer.

The purpose of these pictures, and this news, is not only for your interest and encouragement, but to help you to pray intelligently. Let not your heart fail you for fear at that word—it means, to be well informed. Pray intelligently, for your own good. In answer to a critic who asked why God allowed Abraham to go so far as to prepare Isaac for sacrifice, when He knew Abraham would be obedient, the Christian wisely replied, "God knew, but Abraham didn't." If God appeared in the midst of some folk's prayer abruptly asking, "What do you want?" they would be nonplussed.

The Youth Page invites you to pray for British Guiana this week.

HERE IS OUR INTELLIGENCE REPORT

Photo No. 1. Some of the Rumveldt Sunday School scholars; they are East Indians.

Photo No. 2. Girls' Section of the Lacytown Sunday School. (They're underneath the house! Remember previous report, not without its customary humour, from Pastor John McInnes.)

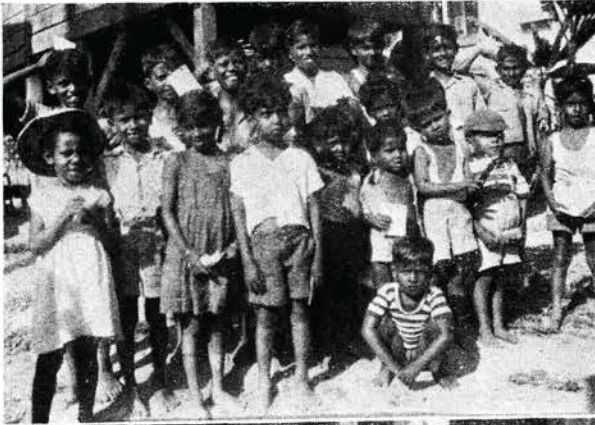


Photo No. 3. The Lacytown Sunday School teachers, with Pastor and Mrs. McInnes on your left. The picture also includes Mrs. Dosworth, late of York, who has joined her soldier husband in British Guiana. She has taken over the tiny-tots class.

Photo No. 4. Here is another part view of the Lacytown Sunday School.

Encourage your Sunday School scholars to pray for the Elim Sunday School scholars and teachers in British Guiana. Teachers—show the photographs to your boys and girls. An encyclopedia will give you local information relating to that country which may be of interest to your class.

East Indians. Pastor McInnes writes that "to replace the Africans on the sugar estates, East Indians as they are locally called were brought in from India (now known as Pakistan). They are a flourishing community with a soaring birth-rate; they will dominate the country in the near future. It is true that most of them are still cane cutters and rice growers; but they are going ahead fast. Perhaps 90 per cent of the large stores (discounting those owned by the big sugar companies) are in their hands. Muslim mosques and Hindu temples in the villages are far more handsome affairs than the Christian churches. The largest and most pretentious houses are East Indian. . . One Lord's Day

when we arrived at our Sunday School in Rumveldt we found that most of the boys were covered with a red dye. It was a Hindu day of merry-making, and the throwing of this dye over one another was a substitute for blood. The previous year in the same district I had some of the dye thrown over me. . . This dye is eventually washed off with water. Praise God with us the blood of Jesus has been applied, not a dye nor the blood of animals. Yes, we have had the joy of pointing some of the East Indians to the Lord; just now (some months ago) we have two in our converts' class in preparation for our next baptismal service. It is a big step for East Indians to accept Christ and then be baptised; they are looked upon by their own people as traitors to their religion and race."

At the foot of his letter Pastor McInnes added this: "We have an East Indian hairdresser. In his shop the customers can read some of the magazines that you have sent, while they await their turn, or read the poster on the wall warning them in large red print to 'Flee from the wrath to come,' whilst he sharpens his 'cut-throat' razor!"

Tailpiece—

I want to quote what was quoted in a paper from a book which had quoted it from the American Senate—now take a deep breath! This was an instruction given to the Chap- (Continued on page 548)



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor John Gardiner.

SUNDAY, November 14th. Isaiah lxiv. 1-12.

"The mountains flowed down at Thy presence" (v. 3).

This refers to the Law given at Sinai. The Lord's presence was betokened by Omnipotence. No Israelite having beheld such visible authority would unthinkingly despise God's Law. Isaiah beholding the backslidden Israel, sighingly prays for God to reveal Himself in His Almightyness. That the people once again would revere Him and obey His Law. We live in a generation that has no fear of God. Let us tell people again that they are accountable to God—that God cannot be mocked—that disregard of His Law brings eternal penalties.

MONDAY, November 15th. Isaiah lxx. 1-12.

"I have spread out My hands all the day unto a rebellious people . . . but . . . I will recompense . . ." (vv. 2, 6).

Throughout the chequered history of the human family God has sought for men. That is the distinguishing mark of Christian faith God seeks—God calls. "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . and ye would not" (Matt. xxiii. 37). Sidlow Baxter, linking that verse with verse 39 analyses it—"I would . . . ye would not . . . ye shall not." He that refuses God's call shall yet be refused by God. To keep the door closed to an inviting Saviour brings a fearful recompense.

TUESDAY, November 16th. Isaiah lxx. 13-25.

"They shall not hurt nor destroy in all My holy mountain, saith the Lord" (v. 25).

Predictions of banishment are followed by predictions of blessing. The Lord's prophetic Word delivered by Isaiah, has been vindicated by history. This prophetic Book declared the advent of a Saviour born of a Virgin—a Saviour who would be rejected and die a violent death. Those prophecies came to pass. This prediction of

a new world that will be a warless world, shall also come to pass. This earth's closing days are characterised by violence just as Jesus said they would be, but the Prince of Peace is bringing peace!

WEDNESDAY, November 17th. Isaiah lxvi. 1, 2; 13-24.

"For, behold, the Lord will come with fire, And with His chariots like a whirlwind" (v. 15).

That long-hoped-for Utopian age when war, want, and weeping, shall never be found in the world is to be established by the coming of the Saviour-Judge. It will be His anger—His fire—His chariots—His whirlwind—His fury that will forcibly banish sin—sorrow—hate—wretchedness—poverty. Isaiah closes his prophecy by saying that God will come and put right what man has put wrong. The Lord is not slack concerning His promise. See II. Thess. i. 7-10.

THURSDAY, November 18th. Colossians i. 1-17.

"We do not cease to pray for you . . . that ye might be filled with the knowledge of His will . . . being fruitful . . . increasing in the knowledge of God" (v. 9, 10).

The Apostle never engaged in Christian work in a haphazard manner. These believers in Colosse had been won to faith in Christ by Paul's witness. They were not left to fend for themselves. He had preached to them, now he follows that up by praying for them. His desire that they should be intelligent Christians—knowing His will—industrious Christians—doing good work.

FRIDAY, November 19th. Colossians i. 18-29.

"I am . . . a minister of God . . . to fulfil the word of God (v. 25).

Moffatt translates that passage—"I am a minister . . . to make a full presentation of God's message." And in so short a compass as these verses Paul presents Jesus Christ, the Eternal One—"who is the beginning." Jesus Christ the crucified Saviour—"the blood of His cross . . . through death." Jesus Christ the Risen Lord—"the firstborn from the dead." This is the Christ of God's message. He should be pre-eminent in all preaching. He also should be pre-eminent in the life of every Christian.

SATURDAY, November 20th. Colossians ii. 1-15.

"Rooted in Him" (v. 7).

If our roots are firmly in Him then the riches of His grace, the attractiveness of His virtues will adorn our lives. We will be fruitful Christian believers. If our roots—our hidden life—are deeply rooted in Jesus Christ then we shall stand when the south winds cease and the east wind begins to blow against us. If we are rooted in Jesus Christ then we shall not be deluded by the plausible arguments of any man. Let us pay more attention to our hidden life—everything else depends on it.

COMING EVENTS

THE PRESIDENT'S ITINERARY

Pastor John Dyke, the President, will visit the following churches:

Nov. 13, Porth. 14, Cardiff. 15, Newport. 16, Trealaw. 17, Mountain Ash. 18, Aberdare. 19, Treherbert. 20, Abercynon. 21, Dowlais. 22, Pantywaun. 23, Abertwswg. 24, Barry. 25, Pontypridd.

BANGOR. Nov. 13-15. Elim Church, Southwell Road. Missionary Exhibition. Sat. 8. Sun. 7. Mon. 8. Elim missionary speakers.

BIRMINGHAM. (Small Heath). Elim Church, Muntz Street. Nov. 13: Visit of Pastor D. C. Lewis, 7.30. Nov. 20: Visit of Sparkbrook Quartet and Pastor W. J. Patterson, 7.30. Nov. 27: Service by Selly Oak members, 7.30.

BOLTON. Nov. 12-14. Elim Church, Moor Lane, Market Square. Youth Conference arranged and presented by Lancs. Presbytery and Elim Youth Committee. Friday, 7.30, "Did God create?" Fact and Faith film followed by discussion. Sat., 10 a.m. & 2.30 p.m. Vital Youth Topics introduced by Youth Committee members and discussion; 7 p.m. Great District Youth Rally. Speaker: Pastor H. W. Greenway; Convener: Pastor J. H. Davies. Sunday, 11, 6.30. Speaker: Pastor H. W. Greenway. 3 p.m. District Children's Convention. Speaker: Pastor L. C. Quest.

BRAINTREE, Essex. Nov. 20-27. Elim Pentecostal Church, Manor Street. Coming of Age. Special 21st Anniversary Services commencing with Thanksgiving Services and concluding with Festival of Praise. Services on first Saturday, 3 and 7 (tea provided). All other week-night services at 7.30. Sat. 27, Festival of Praise, 7 p.m. Speakers expected: Pastor C. J. E. Kingston and former ministers of the church.

BRITON FERRY. Oct. 31-Nov. 25. Elim Church, Old Road. Great Crusade for Christ Campaign, by Pastor N. J. Nelson. Week-nights (except Fri.) 7. Suns. 11 and 6.15. After-Church Rallies 8.

BRIXTON. Nov. 21. Elim Church, Milstead Street. Special visit of Mr. A. Longley of Bournemouth. 11 and 6.30.

CAMBERWELL. Nov. 22-28. Elim Church, Benhill Road. Great "Youth Week". Mon.-Thurs., Sunshine Corner Campaign. Other meetings. Thurs. 7.30, Pastor J. Hywel Davies. Fri. 7.30, Pastor W. Plover. Sunday 6.30, Students of the Elim Bible College. Sat., Nov. 27 at 7 p.m., "Revival Hour." Special visit of Rev. Chas. Brookes.

CROYDON. Nov. 20-28. Elim Church, Stanley Road, West Croydon. Silver Jubilee Celebrations. Sat. 7. Sun. 11 and 6.30 (London Crusader Choir). Week-nights 7.30. Speakers: Pastors H. W. Greenway, W. G. Hathaway, C. J. E. Kingston and Donald Gee.

DORKING. Nov. 14. Elim Church, Willow Walk. 6.30, Special visit of South London District Superintendent, Pastor C. J. E. Kingston. Convener: Pastor P. Baxter. Singing items by young people.

EALING. Nov. 20. Elim Church, Northfield Avenue. Sat. 7: "Youth speaks to Youth." Elim Bible College Students invite you to join in a service of Conviction, Conversion, Consecration.

EAST HAM. Nov. 13-22. Elim Church, Central Park Road. Revival and Healing Campaign by Pastor Len Chappell. Week-nights (except Monday) 7.30. Sun. 11 and 6.30. Nov. 20-22. East London Revival Rally. Sat. 3 and 6.30. Mon. 7.30. Speakers: Pastor J. Lancaster and Pastor Len Chappell.

HALIFAX. Nov. 13, 14. Elim Church, Hopwood Lane. Annual Missionary Week-end. Speakers: Pastor and Mrs. A. Bull. Sat. 3.30 and 7. Sun. 10.30, 3.15 and 6.30. (Cups of tea provided between services.)

ISLINGTON. Nov. 14. Elim Church, Lennox Road, Finsbury Park. 6.30. Visit of Pastor D. B. Gray and London Crusader Choir.

LONDON. Christmas House Party at Elim Woodlands. Come and enjoy a time of happy fellowship. £1 per day (two days minimum). Apply: Mrs. J. T. Bradley, 30, Clarence Avenue, Clapham Park, London, S.W.4.

LINCOLN. Nov. 20. Elim Church, Monks Road. Youth Rally. Meetings at 3 and 6.30, Mint Street Baptist Church. March of witness and open air meeting 5.30. Speaker: Pastor Hywel Davies.

PLYMOUTH. Commencing Nov. 27. Elim Church, Emma Place, Stonehouse. Revival and Divine Healing Campaign, conducted by Evangelist Len Chappell, recently returned from the U.S.A. Suns. 11 and 6.30. Week-nights (except Fri.) 7.30.

PONTYPRIDD. Nov. 6-21. Elim Church, Thurston Road. Campaign conducted by Rev. Paul Cantelon and Party. Week-nights 7.15 (except Friday) Suns. 11, 6, 7.45. Final Sunday, Town Hall Theatre, 6, and 7.45.

PORTH. Nov. 7-14. Elim Church, Pontypridd Road. Youth Week. Suns. 11, 6.30 and 8.15. Week-nights (except Fri.) 7.15. Guest speakers include Pastor Hywel Davies (National Youth Sec.), Pastor John Dyke (President), 13th. Mr. W. Bell, 14th.

PORTSMOUTH. Nov. 13-15. Elim Church, Arundel Street. Sisterhood Week-end. Sat. 7. Mon. 2.45 and 6.30. Special speaker: Mrs. A. J. K. Magee (Ilford). Convener: Mrs. J. McAvoy.

SALFORD. Nov. 20. Elim Church, Nursery Street, Pendleton. Sat. at 7. Old-Age Pensioners' Rally. Programme by Pastor L. Cowdery and Blackheath Instrumentalists. Free Supper for O.A.P., but all ages invited. Sun. 11 and 6.30. Pastor L. Cowdery.

SOWERBY BRIDGE. Nov. 13, 14. Elim Church, Willow Street. Anniversary Services; Minister's 3rd, Church Building's 1st. Sat. 5, Tea and Fellowship. Sun. 11 and 6.30. Speaker: Pastor J. E. Moore (Leeds).

SWANSEA. Nov. 20-23. Elim Tabernacle, Alexandra Road. 25th Anniversary Services. Special visit of Pastors O. G. Miles and W. J. Hilliard. Sat. 7.15. Sun. 11 and 6.30. Mon. 7.15.

NATIONAL YOUTH SECRETARY'S VISITS

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

Nov. 12-13, Bolton. 14, Salford. 15, Sheffield. 16, Barnsley. 17, Nottingham. 18, Burton-on-Trent. 19, Long Eaton. 20, 3.30 & 6.30 Presbytery Youth Rally, Lincoln. 21, Lincoln. 22, Rotherham. 27-28, Hadleigh.

MISSIONARY ITINERARIES

Pastor D. C. Lewis, Elim missionary to India, will visit the following churches:

Nov. 13, Muntz Street. 14, Langley. 16, Graham Street. 17, Winson Green. 18, Sparkbrook. 20, Rugby. 21, Selly Oak.

Miss R. Simms, Elim missionary on furlough from South Africa, will visit the following churches:

Nov. 18, Grimsby. 20, 21, Scunthorpe. 22, Mason Street, Hull. 23, City Temple, Hull. 24, Driffild. 25, Scarborough. 26, Gateshead. 27, 28, Sunderland. 29, Todhills. 30, Bishop Auckland. Dec. 1, Selby. 2, Harrogate. 3, York. 5, Malton.

Pastor A. D. Bull, Elim missionary on furlough from Tanganyika, will visit the following churches:

Nov. 18, Southampton. 19, Romsey. 20-21, Eastleigh. 22, Canada. 23, Portsmouth. 24, Ryde. 25, Petersfield. 26-27, Hove. 28-29, Worthing. 30, Preston Park.

THE NEW CITY TEMPLE Jamaica Street (Stokes Croft) Bristol 2 GREAT REVIVAL AND DIVINE HEALING CAMPAIGN

conducted by
Rev. WILLARD CANTELON
and Party

(including Rev. and Mrs. ALFRED GARR)

● Hear Mrs. Verna Cantelon at the new Electronic Organ
Note the Commencing Date!

Sunday, November 21st at 6.30 p.m.

Then—

**Each Week-night at 7.30 p.m.
Sunday, 6.30 and 8 p.m.**

P L E A S E - P R A Y !

Commencing Saturday, November 6th to 21st.

REVIVAL CAMPAIGN, PONTYPRIDD

ELIM CHURCH, THURSTON ROAD

Sundays 11, 6, and 7.45. Week-nights (except Fri.) 7.15.

Sunday, Nov. 21st, Final Services, 6 and 7.45

Rev. PAUL CANTELON AND PARTY

ELIM CHURCH, THURSTON ROAD

Sundays 11, 6, and 7.45. Week-nights (except Fri.) 7.15.

PONTYPRIDD TOWN HALL THEATRE

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.

Bridlington.—Booking now for Christmas. Don't be lonely, come to "Shalome." Full Christmas fare; comfort, Christian fellowship and happiness assured. Barraclough and Riley, 21, Albion Terrace. Phone 5276. C.122

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.

Ifracombe, 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.116

PROFESSIONAL

Student Nurses (female) are required to enter the Preliminary Training School for three years' General Training for State Registration.

This large, modern hospital with accommodation for 722 patients, affords experience in all branches of nursing. Spacious Nurses' Home in the grounds with facilities for sport and recreation. The hospital is within easy access of London and also the East Coast. Training allowances will be at the rate of £225 first year, £235 second year, £250 third year, and students will be required to pay £108 a year for board and lodging. Uniform provided by the hospital. An additional single cash payment of £5 is to be made to nurses on passing the Preliminary State Examination. Successful candidates will be required to contribute to the appropriate Superannuation Scheme. Applicants, who should be between the ages of 18 and 35, should apply for illustrated prospectus to the Matron. Please mention this paper when writing. Oldchurch Hospital, Romford, Essex. C.123

SITUATION VACANT

Shorthand or Copy Typist required for Elim Headquarters. Apply in own hand-writing, stating age and office experience, to the Secretary, 20, Clarence Avenue, London, S.W.4.

BIRTH

Mitchell.—On October 16th, to Geoff and Gwen Mitchell (née Hainge) of Aberystwyth, God's precious gift of a son, Anthony; a brother for Yvonne and Annette.

WITH CHRIST

Thurtle.—On October 22nd, Walter Thurtle, aged 41, member of Elim Church, Merriott. Funeral conducted by Pastor John Nicholson.

Read the *Elim Missionary Evangel*

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New stories, not reprints—average 100 pages in each book—full-colour covers.

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No. 3. THE STROKE OF TWELVE by J. Calvert Cariss

Adventure and escape in Communist Europe (Fiction).

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