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*The*

# *Elim Evangel*

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

Vol. XXXVI. No. 26.

THREEPENCE

JULY 9TH, 1955.

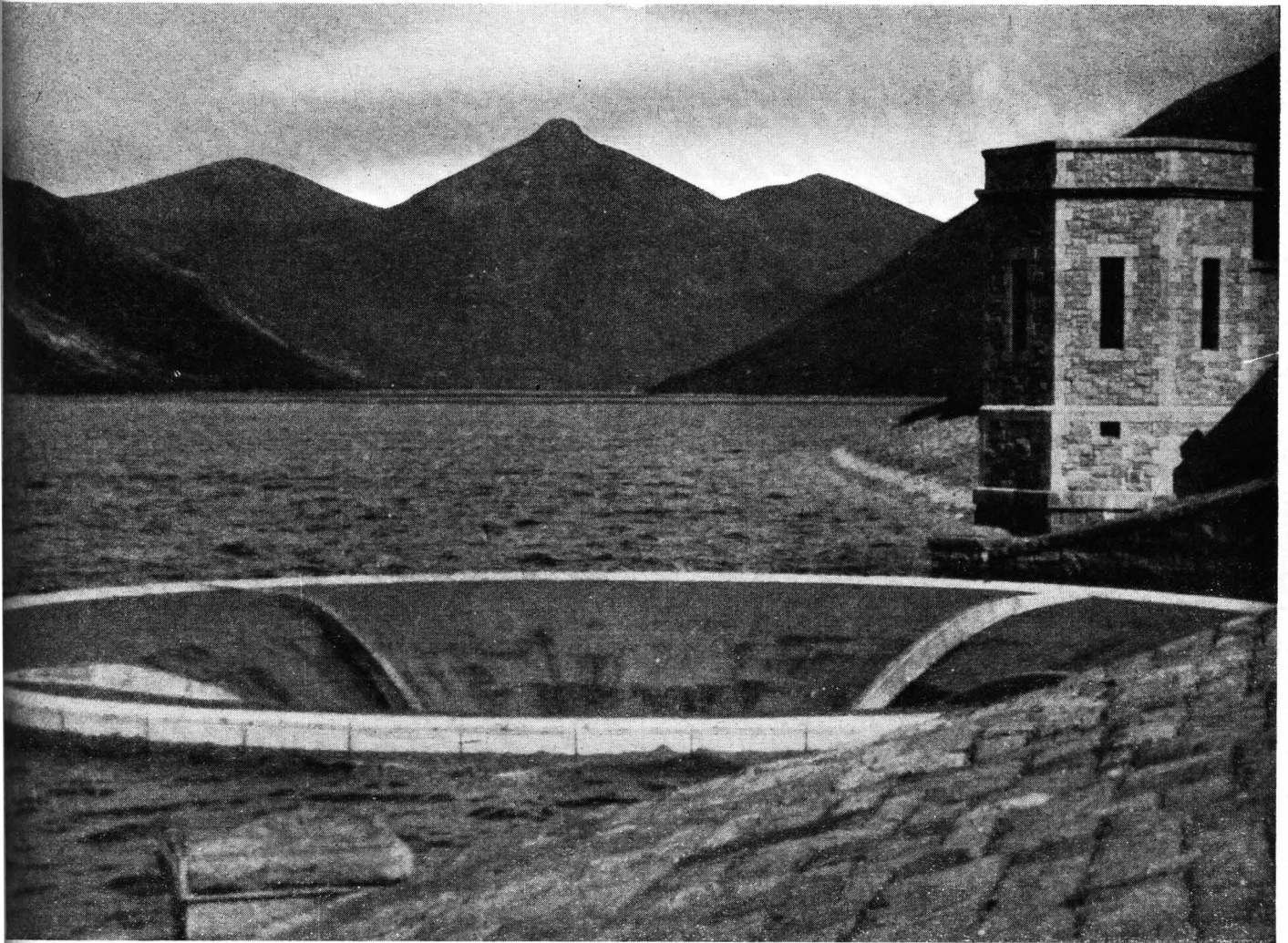


Photo by]

**SILENT VALLEY**

[J. B. McClelland.

**This Reservoir is situated in the Mountains of Mourne, near Newcastle, Co. Down.**

**SPECIAL IRISH NUMBER**

# News From the Irish Churches

## Melbourne Street, Belfast

Through the past months God has been blessing in the Elim Tabernacle, Melbourne Street. In each department of the work there is quickened interest and keenness, and an expectation of future progress.

We have been greatly encouraged by substantial additions to our membership, as new folk are brought into the church. Among them there are some real trophies of grace.

One man, a drunkard and a gambler. His wife, an Elim member of many years' standing, had prayed throughout those years for her husband's salvation. He had vowed he would never enter the Elim church where she was a member, and so drunkenness, gambling and debt was the sorry tenor of his life. One can imagine the heartache and sorrow that was the portion of that wife.

One Saturday night God dealt with him. A heavy gambling and drinking debt hung over his head. He thought upon the folly of his way; the words often spoken in the home, and conviction dawned—he was at the end of his tether.

Arriving home late that night, he walked into the house and said to his wife, "I'm finished, I've got to change my ways, will you pray for me?" and there, as the clock on the mantelpiece struck twelve midnight, the wife led her husband to the Lord. Next morning he was in the Elim Tabernacle, Melbourne Street, and from that time has continued to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. A bright and happy man.

Another, in a similar category, whose wife dreaded the week-ends as she never knew what might happen, had lost his position in a bank through drunkenness eighteen years before. His daughter, recently converted, brought him to a Sunday night meeting in Melbourne Street, and there he accepted the Saviour. Miraculously he was changed, and the old habits dropped off like dead leaves. His home was changed, peace and happiness now reigns there, and all within its doors are now Christians.

Recently one of the young men in the Crusaders gave this testimony. At eight years of age he was fluent in

every swear word and oath there was. Very early on he began to drink, and was drunk twice before he was fifteen. Now Christ has saved him, changed him, and made him a living epistle.

We praise God for these, and for others who have thus been brought into the fold. —T. W. Thomson.

## Armagh

The Lord has signally owned the prayers of His people in the Armagh assembly in the healing of the sick. In recent months several people seriously ill in hospital and, in some cases, given up by the doctors, have been healed in a remarkable fashion. A young girl aged eleven was rushed into the Armagh City Hospital and operated on for appendicitis. Her body was found to be full of pus and the nursing staff expected death the day following the operation. Prayer was offered, and in a few days the child was out of bed running round the wards. A sister who has suffered for over five years with nervous breakdowns and mental depression has been delivered. We were thrilled to see a young woman surrender to Christ a few weeks ago. For the first time in many years a baptismal service has been held in the church when two brothers and one sister followed the Lord through the waters.

Last year's missionary offerings amounted to the record sum of £229. Markethill, a small country assembly, contributed £159.

During the visit of the President three members received the Holy Ghost. —S. J. Brown.

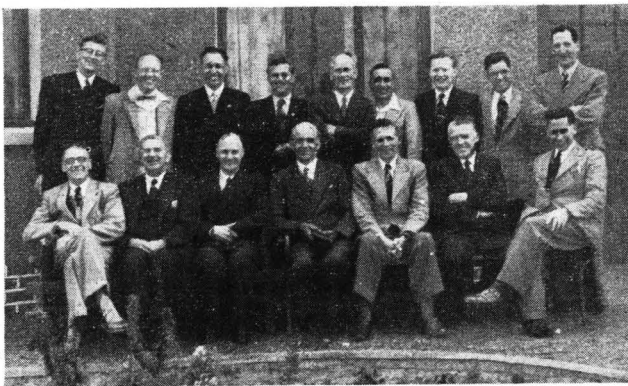
## Annaghanoon

Ask the bus conductor for Annaghanoon, and he will give you a blank stare, for Annaghanoon as a place is not on the map! There is no town, or village, only green fields.

Alighting at the lonely cross roads, the visiting preacher will wonder what sort of congregation these hedgerows and fields can produce, a wonder not diminished when he comes upon the Elim Hall nestling among its surrounding conifers. It is well named, "the church in the fields." His wonder will turn to surprise however, when, on emerging from the vestry he confronts a hall full of happy, expectant believers. "Where have they come from?" is the usual query.

Annaghanoon is on the map, however, for believers in our Elim Churches in Ireland. Year by year many of them from far and near converge upon it every second Saturday in June. That is Annaghanoon Convention day! It has had the reputation of being the one day in the year when it was sure to be fine and no matter how stormy or wet the weather had been through the week; on that day it was bound to be fine.

Folk could recline at ease on the soft green grass whilst the service was relayed to them over the loud speaker, and later enjoy a grand picnic tea with all the rest of the friends on the lawn.



Ministers of the Irish Churches taken during an outing to Portrush. The Irish Superintendent, Pastor J. Smith, is in the centre of the group.

Alas and alack, this year the record was broken. The sun did not shine, and it rained! We did manage to get our tea outside, albeit not reclining on the lawns, but a quick scramble inside became necessary as the heavens emptied their contents upon us.

However, this did not affect the spiritual feast provided by the visiting preachers. The meetings were ably convened by brother W. Spence of Cullybackey, and ministry was provided by S. Harris, G. Brown, and T. W. Thomson. Brother Spence gave a closing word. Vocal items were contributed by another brother Spence from the Elim Church, Beersbridge Road, Belfast. Among those present were a group of forty, many of them recent converts, from the Larne, Elim Church. These had travelled a long distance overland from the coast in order to be present with us. —T. W. Thomson.

## Lurgan

A baptismal service was held recently at which seven believers passed through the waters. Four others signified their desire to be baptized at the next opportunity.

Activities amongst the Crusaders continue. An open-air service was held this month instead of an indoor meeting and proved to be an edifying experience. Many listened to the singing and the testimonies. The Choir have ministered at such varied places as an Old Ladies' Home (which is visited regularly once a month), the Elim Pioneer Tent Campaign at Cookstown, at Convention meetings and other special services.

The recent visit of Pastor and Mrs. McAlister of Canada was much enjoyed.

At the time of writing the Church building is being painted throughout by the brethren of the assembly who are giving sacrificially of their time and energy.

During the past year six souls have been saved and are still going on with the Lord. To God be the glory!

—G. Harpin.

## Gilford

We have seen the hand of God in the past two years. Many have been saved and baptized in the Holy Ghost, and a number healed. Last week was a week of prayer, except Wednesday night which was a testimony meeting, when every Christian present testified.

**First** a brother. Saved from drink, gambling, and a heavy smoker. A few months ago this brother came to the church for prayer, his face swollen with blood-poisoning, very painful. His neck also was affected so that he could not endure his clothes touching it. The Lord delivered him. He was also healed from a severe pain in his back.

**His wife** testified to a glorious deliverance from sin through the blood of Jesus. She also smoked, and was completely delivered.

**Their daughter** of fourteen testified that she was saved, and healed from throat trouble.

**Another brother.** Gloriously saved from drink, gambling, and a heavy smoker. When prayed for was instantly healed from a severe pain in his arm which he had for a

year. **His wife** gave a rousing testimony to the saving power of Christ. She also smoked, and had an internal trouble for which she would have had to undergo an operation. She was instantaneously healed when prayed with.

**Another brother** who came from the public house to the meeting, went out gloriously saved with not a smell of drink. **His wife** also testified to being saved and healed.

**A sister** saved and completely healed from a large (internal) lump in her side.

**A girl** of ten years, saved; and when she was prayed with was able to read a verse of a hymn with an eye she previously could not see to read with.

**A sister** with chest trouble was instantaneously healed.

**A sister** almost deaf can enjoy the meetings and hear well since she was prayed with. Recently she got blood-poisoning in her hand, was prayed with and in three days it was completely restored.

**A sister** who had a bus accident and was unable to walk properly because of a locked knee, was completely restored. This sister recently fell and had a large lump on her side; she was healed instantaneously when those needing healing were asked to believe God in their seats. The power of the Lord was present to heal.

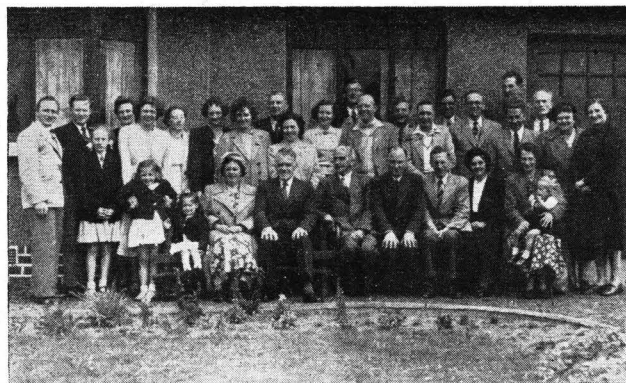
**A sister** who, in 1921, went into a meeting conducted by Pastor C. J. E. Kingston in Armagh to get a laugh, got conviction and was gloriously saved. Of late years both her wrists and ankles were locked with Rheumatoid Arthritis. After being prayed with a number of times her hands and ankles were loosed and she was able to run up and down the aisle for the first time in eight years.

**Grannie Bell**, aged 86, rose to give her testimony. She was saved when she was young, and recently healed from leg trouble. She never misses a meeting: two on Sunday, and if we have one every night she will be present. Her husband was saved recently and delivered from smoking.

**Two** little girls, nine and ten years, testified to being baptized in the Holy Ghost.

**All** other Christians present testified. Some restored from backsliding, all to great blessing received since they began to come to the meetings.

The testimony meeting finished with a high note of praise and worship, after Miss Linton had given a short word of encouragement on the "Power of Prayer."



Elim ministers and their families relax at Portrush.

# The Enduement of Power

By Pastor T. W. THOMSON

**T**HE ENDUEMENT OF POWER is not a good understanding of the Word of God, or the ability to quote lengthy portions of Scripture, or the ability to hold an audience in rapt attention. The enduement of power is not a good character, or a great zeal for God, or the possession of some unusual talent. These things are very desirable; but the enduement of power means more than this. It means the coming of the Holy Spirit upon an individual. It is being clothed upon with God.

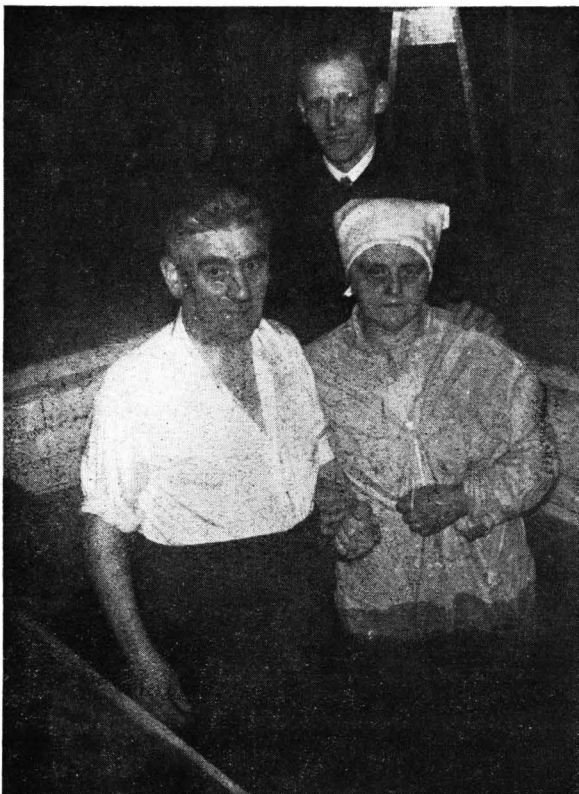
In Judges vi. 34, we read, "The Spirit of the Lord came upon Gideon." In Rotherham's translation we read that Jehovah "clothed Gideon." That is what God wants to do with His people today. He wants to clothe them with Himself so that they will show forth His glories and His virtues in all the earth.

God poured His Spirit upon the disciples in order to make them witnesses for Christ. It was not merely to make them speakers in tongues. God intended that He should put within them a flame of fire and give to their tongues a spiritual power, so that in a cold, God-hating, Christ-rejecting world they could speak out in such a way that their message would be **felt** as well as **heard**.

Men need to feel what we feel. It is not enough to impart information to an audience. It is not enough to tell people what the Bible says. We must tell them in such a

way, and with such feeling, and with such a spirit that they will be alerted, awakened, alarmed, and caused to realize that they need God. Therefore we need to be clothed upon with the Holy Spirit, and to have our tongues in particular set aflame with heavenly power.

When God sent the Holy Spirit on the day of Pentecost there appeared unto them tongues like as of fire, and the fire sat upon each of them. The flame of fire was in the shape of a tongue. When God revealed Himself as fire in the Old Testament days it was not in the form of a tongue. When Abraham saw the fire it was a lantern of fire (Gen. xv. 17). When Moses saw the fire it was a burning bush (Exod. iii. 2). When Isaiah saw the fire it was a coal of fire (Isa. vi. 6). When Ezekiel saw the fire it was the enfolding flame of God's glory (Ezek. i. 4). But on the day of Pentecost, when the Holy Spirit came upon the 120 followers of Christ, He came in the form of a tongue. He put a visible tongue of fire upon each one of them and He put a spiritual tongue of fire in the mouth of each one of them; they were all filled with the Holy Ghost and began to speak with other tongues (languages) as the Spirit gave them utterance. God intended in this way to show His people that His purpose in filling them with the Holy Spirit was that their tongues should be controlled by His Spirit, and empowered by His Spirit, to speak in such a way as to win men and women for Christ.



Pastor T. W. Thomson, baptizing husband and wife.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

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### CONVICTION NEEDED

A brewer was addressing a farmer's convention, laying stress upon how much grain the brewers and distillers bought from the farmers. At the height of his flight of oratory he cried: "What would you farmers do with your surplus corn if we did not buy it?" A great hush came over the gathering; there seemed to be no answer to that startling question. But a little woman arose in the back of the hall and suggested: "Well, we might make it up into starch to stiffen the men's backbones."

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# DEAD FLIES

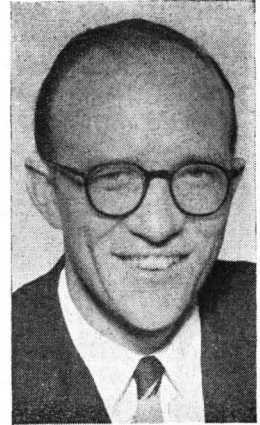
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By Pastor RONALD REID (Portadown)

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IT'S SUMMER TIME and if there's any heat where you are there is sure to be a million flies swooping and swishing, flying and buzzing, landing and taking off, until you find yourself near distracted and wishing that all flies were dead flies, and then trying to bring it to pass! Remember, dead flies stink! So it's a question of stink or sting! On the other hand, if what our missionaries say is true, and I don't doubt it for a moment, we should thank God we are not as other men—and missionaries!

However, I must come to my text about dead flies. "Dead flies cause the ointment of the apothecary to send forth a stinking savour" (Eccles. x. 1). That is what Solomon said, and he should know. Before I deliberate about dead flies I must say something about the ointment of the apothecary. The apothecary in the Old Testament was in some respects what some of our laboratories are today. A place where things are prepared. The apothecaries were the employees therein. The precious ointment prepared was for a variety of uses. In Exodus xxx. 25 we read, "Thou shalt make an oil of holy ointment and compound it after the art of the Apothecary. Tempered together, pure and holy" (v. 35). This ointment was used for burials, to enhance and sweeten a sour and sad situation. It was applied to the furniture of the Temple to give it that added fragrance and in all it was a sweet smelling savour. The ointment of the Apothecary was made and applied to enhance, sweeten, aggrandize and exhilarate. This whole thing is carried into the New Testament and Paul makes mention of it to the Corinthians (II. Cor. ii. 15). "Now thanks be unto God which always causeth us to triumph in Christ and maketh manifest the savour of His knowledge by us in every place . . . for we are unto God a sweet savour of Christ." "Christ gave Himself for us, to God a sweet smelling savour" (Eph. v. 2). Such should be our testimony in the nostrils of God, the world and the Church. A sweet smelling savour!

But alas! Something has gone wrong. Dead flies have infested the ointment of the apothecary. This is more than a mere bee in your bonnet, it's a fly in your ointment. The testimony that once was sweet and acceptable and attractive has not only lost its divine fragrance, but it has become infested with "dead flies" that command and corrupt the situation with their putrifying odours. It has been said, that if you live among filth for long enough you will never smell it. I fear that some today have lost their spiritual sense of smell. What are these dead flies that cause this stinking savour? Is it not true that our personal testimony, has in some measure and in many quarters, not only lost the divine fragrance, but is sending forth a stinking savour because of the "dead flies"? Have we allowed or introduced into the ointment of our testimony some corrupting

influence? Does our habitual "late for church" smell good? Does our lack of tithing and mean attitude to the work of God smell good? Have we been disloyal and lackadaisical to the church we one time promised to faithfully support? Have we been caught in the ever-growing stream of "Runagates" who follow any man, mission or method that tends to be spectacular and in no way spiritual? Have we become harshly critical of one another and spiritually proud? Have we become more concerned with confirmatory signs to the almost absolute exclusion of Godlike character and holy living? Have we become fashion conscious and flippant and lost the flavour for fidelity and Holy Ghost fire?

I fear that the dead flies have become more numerous and we have in a measure failed to detect them. We have lost our spiritual sense of smell! Dead flies cause the ointment of the Apothecary to send forth a stink! Swatting and swishing has no effect on dead flies. They are dead already, corrupt and decomposing. Let's have a funeral procession! Complete eradication is the only course to take, followed with a course of fumigation. Eradicate the corpse and bury it deep. Assign it to the pit! Be done, once for all, with dead flies and their unwholesome odious odours! There is nothing so hard to deal with as "dead flies." An atom may kill a giant, a word may break the peace of a nation, a spark burn up a city, but it requires grace and determination to extract dead flies from the ointment divinely prescribed and given as a testimony of God's grace.

Solomon describes the name of our great Bridegroom as an ointment poured forth; "Because of the savour of thy good ointments, thy name is an ointment poured forth, therefore do the virgins love thee" (Song of Sol. i. 2). The testimony of Christ, the wealth and true fragrance of His name must be kept sweet and wholesome and attractive. It is the little foxes that spoil the vine and dead flies that putrify the precious ointment. Old-time enthusiasm for the Prayer Meeting and the Bible Study have been severely subjugated by a callous indifference. It seems that in our day there is very little of the old-time compelling fervency for the House of God. The wet blanket of apathy has become the shroud of many half dead Christians. Can it be wondered that our testimony has become so ineffective? Let Christians everywhere rise in determined reconsecration and by the grace of God commence a personal campaign

(Continued on page 311)

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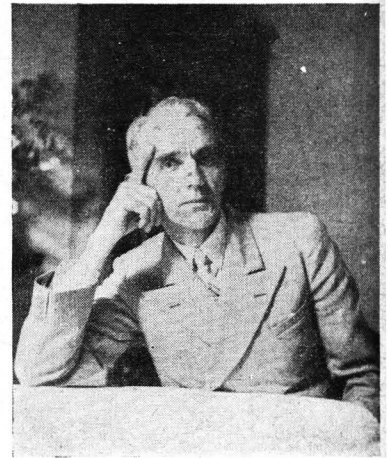
# CHRISTIANITY IN IRELAND

A GENERAL SURVEY

By the Irish Superintendent - Pastor J. Smith

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AT THE OUTSET of this article I wish to state that the greater part of the information contained therein is gleaned from that splendid book: "A Protestant Dictionary," edited by the Rev. Chas. H. H. Wright, D.D., M.A., Ph.D., and the Rev. Chas Neill, M.A.

It is generally accepted that St. Patrick was the Apostle of Ireland, although no doubt Christianity was preached in our island before his arrival, but not with great success. St. Patrick's account of himself is completely at variance with the legendary stories of his mission and labours which found credence in later times. St. Patrick in his autobiography, lays no claim whatever to the power of working miracles. He nowhere mentions the Pope or the See of Rome; still less does he allude to any commission received therefrom. In the creed in the *Confessio* there is not the slightest allusion to the peculiar doctrines of Rome. He does not speak of "seven sacraments," nor of the mystery of the mass, nor of the doctrine of transubstantiation. He does not allude to the invocation of saints and angels, nor does he mention the Blessed Virgin Mary, whose cultus is now such a conspicuous feature of the Church of Rome. He never alludes to a purgatory, or to the offering up of masses for the dead. His writings abound with quotations from the Holy Scriptures. Patrick did not dream of the enforced celibacy of the clergy. His father was a deacon, his grandfather a presbyter.

Chamber's Encyclopædia says: "His father, as he himself tells, was a deacon named Calpurnius, and his grandfather, Potitus, a priest." In the Latin Church clerical celibacy crept in slowly, and by the seventh century it absolutely disallowed a married priesthood. In fact the Church of Rome as it stands today is the result of centuries of backsliding and inculcating new man-made doctrines agreeable to the backslidden condition of the minds of the clergy and the common people, which doctrines later on by the decisions of various church councils became the established doctrine of the Church of Rome. Almost all of these doctrines were brought into the Church centuries after the death of St. Patrick.

It is a well established fact of history that the Church in Ireland was one of the last to capitulate to the See of Rome. Cardinal Baronius asserts that in the middle of the sixth century "the Church in Ireland, which had so far been thriving well, became overspread with thick darkness, having made shipwreck in consequence of not following the barque of Peter;" and that "all the bishops that were in Ireland" were then "schismatics," and "guilty, like them, of separation from the Church of Rome."

Henry II. of England, desirous of adding Ireland to his dominions, obtained in 1155 from Pope Adrian IV. (the only Englishman who ever attained to the papal dignity), a Bull empowering him to invade the island. The Pope was anxious to extend his ecclesiastical authority, and it was "in order to widen the bounds of the Church" that Henry was permitted to enter Ireland, "provided always that ecclesiastical rights be uninjured and inviolate, and the annual payment of one penny for every house be secured for St. Peter and the Holy Roman Church."

What the Popes then thought of the Irish Church, notwithstanding its formal subjection to their authority a few years before, may be gathered from the Bull of Pope Alexander III. in 1172, in confirmation of the Bull of Adrian IV.: "We . . . ratify and confirm the permission of the said Pope granted you in reference to the dominion of the Kingdom of Ireland (reserving to Blessed Peter and the Holy Roman Church as in England, so also in Ireland, the annual payment of one penny for every house), to the end that the filthy practices of that land may be abolished, and the barbarous nation which is called by the Christian name may, through your clemency, attain unto some decency of manners; and that when the Church of that country, which has been hitherto in a disordered state shall have been reduced to better order, that people may by your means possess for the future the reality as well as the name of the Christian profession."

Henry landed in 1171 at Waterford. By the decrees of the Synod of Cashel in the following year (1172) the ritual of the Irish Church was more closely assimilated to that of the Church of Rome. The bishops, who were now mostly English, were raised in rank above the Irish chieftains, to whom previously they had been in subjection. The infamous Statue of Kilkenny was passed in 1367. By that Act everything Irish was denounced as infamous; marriage with the Irish natives was pronounced an act of high treason; the use of the Irish language by English settlers was made liable to be punished by forfeiture of lands and imprisonment. Priests of the Irish race were rendered ineligible to be appointed to any benefice of the Church among the English of the land. That shameful Act was sanctioned by the bishops and Court of Rome.

As to why Ireland did not join with England in the

abjuration of Papal Supremacy at the time of the Reformation, it has been stated that "the utter absence of education and of a printed literature in the native Irish language, and the want of men able and willing to labour for the enlightenment of the native Celts through the medium of their own language, were the main causes which led to the Irish remaining substantially wedded to their old opinions in matters of faith. They were therefore ready to join the papal ranks when, at a later period, the Pope declared against the king and nation of England." Furthermore the Church of Rome sent into Ireland missionary bishops and priests, ordained abroad to support the interests of the Papacy.

The Plantation of Ulster, as it was termed, took place in the early part of the reign of James I. By this means English and Scotch settlers were introduced into the county, chiefly the latter, and more than 500,000 acres of land belonging to the rebel chiefs were confiscated to the Crown. Many of the settlers from Scotland were persons who had been disgusted with the tyrannical manner in which their religious opinions had been dealt with by the episcopacy. They were Presbyterian in principle and in sympathy. Congregations distinct from the Established Church began to come into existence in many places in the north. Those congregations were the means of introducing the Presbyterian Church into this country, and of extending Protestantism in Ulster.

"The Bible was printed in Irish for the first time during the reign of Charles II. During the reign of James II. things became naturally worse. The Protestants were gradually disarmed, the army was filled with Roman Catholics. The Protestant clergy were discouraged, while the Romanist clergy were patronized. Bishopsrics in the National Church were kept vacant, Romish sees were endowed, and a daring attempt was made to unprotestantize the University of Dublin, which had been founded by Queen Elizabeth in 1591 as a Protestant University."

The arrival of William III and the victory of the Boyne changed everything, and the Protestant Church was once more restored. William proved to be a good king, although he never has been esteemed in England as he has been in Ireland. We have one church in Elim, which has the names of William and Mary on its Title Deeds. I refer to the Elim Church in the Lanes, Brighton. The stone on the front of the building has the date 1688 inscribed on it. So you see William has some connection with Elim.

A leading teacher in the Pentecostal Movement once said to me: "God's plan for His Church is a man." I realize he spoke a great truth. In spite of the fact that individuals have failed God time and time again, yet He has never departed from His plan. A glance back from Billy Graham to Enoch will prove that point. But in the past the Church was treated in accordance with the ideas of that day, as a mere department of the Government, and the Government was for the greater part of the time far too much occupied with other matters to give due attention to the spiritual needs of the people, and to the much required church reforms: hence the spiritual decay and the rot which has characterized the past.

What we need today is Spirit filled men with a passion for souls, who fear nothing except that they might fail God. Church Councils and Committees may deal with principles, but the work of God has ever been carried forward by individuals. This is reasonable, because the appeal of the Gospel is very personal—from heart to heart.

We thank God for the personal appeal of the Gospel which is today going out over the air, and thousands of our fellow Roman Catholic countrymen are listening in to the Gospel message. In closing I would make a special appeal for earnest prayer for the Roman Catholics of Ireland—both North and South, that this new means of reaching them with the Good News of a full and free Salvation may be effectual in the hand of the Lord in bringing Revival to their needy souls.

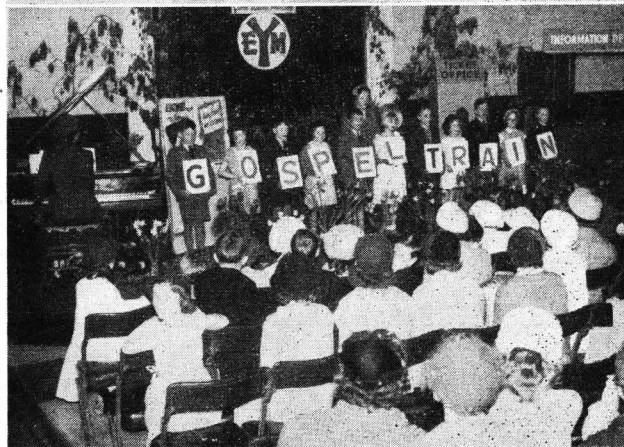
"Peal it over hill and valley!  
Tell it out through street and alley  
This the song to which we rally—  
'Ireland for Christ!'"

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#### FROM YOUTH PAGE



Above: Pastors J. Smith and H. Davies listen intently as Ulster Temple Sunday School Choir, conducted by Mr. F. Burke, sing an item at the Anniversary Services.

Below: The Gospel Train passes through—from the dialogue entitled: "The Journey of Life." Narrator is Miss Elsie Webb.



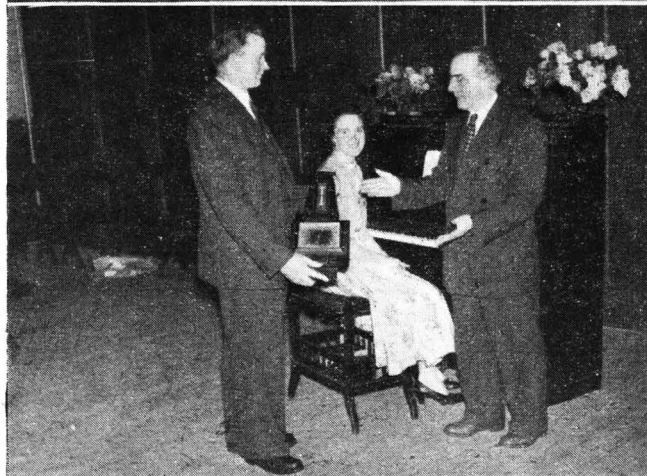
# Twenty-Five Years of Song in the Service of the Master

## Ulster Crusader Choir's Silver Anniversary

Sanctified music has been one of the great blessings of the Elim Movement throughout the years, and not less so in Ireland, for the Ulster Crusader Choir has just recently celebrated its silver anniversary of song. To mark the occasion, the ladies of the choir furnished "tables of good things" for all to enjoy and recently a very happy and informal social evening was arranged. The apex of the evening was the presentation to Mr. W. J. Bell, founder and leader of the Choir who has successfully piloted the activities of the choir throughout the years. The presentation was made by Mr. Samuel Hull, a foundation member,

who spoke of the faithful service rendered by Mr. Bell not only to the choir but to the service of Christ. Pastor Joseph Smith also addressed the gathering and spoke in appreciation of the faithful service rendered by Mr. Bell with whom he had association for over thirty-five years.

One of the main features of the choir has been its regular visitation to the hospitals where the message of the Gospel has been sounded forth in song. Who knows what spark of faith will glow in the eternal day in the hearts of those redeemed, who have heard the Gospel song on earth.



Top left : Members and friends of Ulster Crusader Choir who gathered to honour their Conductor for twenty-five years' service. Front row includes Pastor and Mrs. Smith and Mr. and Mrs. J. Bell.

Bottom left : Mr. John Bell, who has conducted the Ulster Crusader Choir for twenty-five years, about to receive a token of appreciation from one of the longest members, Mr. Samuel Hull. Seated at the piano is Mrs. Janet Burke who has accompanied the choir for eighteen years.

Top right : Members of the Ulster Crusader Choir, together with Pastor and Mrs. Joseph Smith watch as Mr. Samuel Hull presents to Mr. John Bell a token of their appreciation of twenty-five years of faithful service.

Bottom right : Still in Action ! Mr. John Bell conducts the choir as they sing the Gospel message on a recent Sunday evening.

[Photos by J. B. McClelland]

## The Cookstown Campaign

Some months ago Pastor Reid and I became concerned about districts surrounding Armagh and Portadown untouched by the Pentecostal message. Failing to get an opening in one town, the Lord laid Cookstown on my heart. We decided to investigate the possibilities one Monday afternoon. The Sunday evening previous, a

brother who lives in Cookstown travelled the twenty-five miles to attend our evening service in Armagh. He had no idea of our intentions but had been praying for the Lord to send someone with the Pentecostal message to Cookstown. Through this brother we were able to obtain a site for the tent rent free.

When the services began we were hindered by rumours

(Continued on page 311)

# Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

## THE POWERFUL IRISH

"WELL, WHAT DO YOU THINK OF US? Mr. Davies?" It was 9.30 p.m. on the last day of my fourteen-day visit to Northern Ireland, and Pastor Joseph Smith (Irish Superintendent) with eyebrows *à la agitare*, fired the question. There could only be one answer—powerful! For the uninformed I must explain that *powerful* is the part of our kinsman's vocabulary used to describe something good—even mighty good! Or, as the refined English brother of the Irishman would say, "The impression has been favourable."

"Your impressions" was the order of Pastor Smith, for today's page. Here they are: the Irish are outstandingly hospitable, thorough in their Christian service, proud of their independent dependence of everything that comes from "across the water." (I make no apology for the latter which may be Irish to you—this is an Irish number!)

Courtesy, was my first thought of Northern Ireland as I travelled from the airport at Nutts Corner (I wondered whether Irish humour was responsible for this name in connection with air travel) and along the road to Belfast. I wished to proceed to Lurgan and the fellowship of Pastor Geoffrey Harpin and his assembly, and made this known to the bus conductor. Not only did this stranger give me detailed directions, but even rummaged through a collection of papers to find the appropriate departure times of the motor coaches bound for Armagh via Lambeg, Lisburn, Moira, Magheralin—I felt at home with the names.

How courteous are we as Christians? The word "court" is a word of romance, it has a great history, it lends itself to our imagination. Courtesy means that the behaviour is court-like. Acting as in the presence of His Majesty. I thought Ireland was a good place even though the airliner took me to Nutts Corner—it was good, because of the conductor's manner. Does our behaviour attract men to Christ?

We present two photographs this week, and they show the Ulster Temple Sunday School in action. "The Gospel Train" was presented on the Monday evening and John McClelland, the Sunday School Superintendent, reported "For the first time we extended our Anniversary to the Monday evening and found it to be very successful." During the evening Pastor Smith presented prizes to a large number of scholars (the service did not end until

10 p.m.) and two silver cups to the boy and girl with the highest number of marks in the 1955 Elim National Sunday School Scripture Examination. The boy was Trevor Burke, who gained 99 per cent; the girl was Margaret Cameron, who gained 97 per cent.

Whether the young people recited or sang, the standard of their contribution was exceptionally high. This was the case in all the churches I visited from Lurgan on *night number one* to Beersbridge Road on *night number fourteen*. At Ulster Temple I was greatly encouraged to see five young fellows sing as a quintet (similar to the Radio Luxembourg Religious programmes) in fine style, and eight attractive young ladies do likewise, and discover that they were converts of an evangelistic campaign conducted by Pastor Ken Matthew the previous year.

Two Youth Conferences were held, one on each of the Saturdays. First at Melbourne Street where the Elim Church sits in the midst of Belfast's tightly packed houses; there the minor hall was filled with youth workers. It was a tightly-talked afternoon—never a lull moment. With no small interest I noticed the abundance of young men engaged in youth work: this augurs well for the future of Elim in Northern Ireland (the largest Pentecostal work in Ulster).

The second Conference was held in Ballymena where Mr. David Jack organized an excellent programme. The evening rally was so well attended that not all could be accommodated.

It was during my stay in Ballymena that I noticed a single word inscription framed above a door in the dining-room of the house of my host, Mr. Jack; the result of his clever pen. A gold lettered word, of priceless worth—especially to the young Christian—KEPT. When Pastor Wesley Gilpin ministered in Ballymena he also noticed the word, and returning home late one night wrote—

### "KEPT"

It hung in silence on a wall  
'Gainst landscape scenes both great and small,  
A tiny scroll, by hand adept,  
Painted in gold, the short word—"Kept."

It caught my eye, I looked away;  
Again my gaze was fixed to stay:  
For in that word sublime was wrapt  
Volumes of truth—through life I'm kept.

In heat and rush of life's short day,  
When duties crowd my pilgrim way;  
And when the path, by cold winds swept,  
Is hard to tread, blest thought, I'm kept!

When night has wrapped her mantle 'round,  
And earth's loud voices cease to sound;  
Midst Satan's minions I have slept,  
In peace and rest, assured, I'm kept.

When sickness and disease have claimed  
Their victims till but few remained;  
I've wondered why in health I've stepp'd;  
Then came the thought, "Preserved and Kept!"

If from His hand affliction comes  
Till waters cold my soul benumbs,  
Or fires have round my life been swept,  
Unharm'd, from hasty vows, I'm kept.

Thus day and night, in health or ill,  
Through sunshine or thro' shadow still;  
Till Jordan's crossed, ashore I've stepp'd,  
By rod and staff, secure I'm kept.

—Wesley Gilpin.

Too soon the time came for me to leave this loyal people,  
With a friendly wave of his hand, Pastor Thomson bade  
me farewell, and a shining new Viscount Airliner swept  
me 20,000 feet towards the heavens, and rushed me at  
300 m.p.h. to London. At 20,000 feet the Isle of Man  
appeared to be no larger than a teaspoonful of brown  
sugar floating in a bowl of blue water. Far in the distance  
were the craggy peaks of the western Scottish mountains,  
mighty Liverpool lay beneath as a series of dark dots.  
High up in the heavens, earth's problems seemed so small.  
"To me the modern air liner is one of the few symbols of  
optimism left in this harrassing age" wrote a B.B.C. com-  
mentator. "Whenever my work or my pocket permits I  
leap aboard the nearest Viking or Constellation. I look  
out and see the hangars and airport buildings hurrying past  
the edge of the wing. Suddenly, the ground drops away  
below, and with it go all my depressions and fears, all my  
(Continued on page 311)



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

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

**SUNDAY, July 10th.** I. Peter iii. 13-22.

"Who is gone into heaven, and is on the right hand of God . . ." (v. 22).

Here we have the Ascension and Glorification of Jesus joined by the conjunction "and." It tells that Jesus is in heaven and the position He occupies Paul says, ". . . He (God) raised Him from the dead, and set Him at His own right hand . . ." (Eph. i. 20). This is a fulfilment of Psalm cx. 1. In Hebrews x. 12, 13, Jesus made the final and satisfying sacrifice for sins and then sat down. He will remain a seated Priest until every enemy is subjugated and the last enemy will be death (I. Cor. xv. 26). Because He lives and reigns the believer will also live and reign eternally.

**MONDAY, July 11th.** I. Peter iv. 1-11.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." (v. 7).

The "end of all things" refers undoubtedly to the consummation of this age of grace, the coming of Jesus Christ. In Romans xiii. 11 Paul states that we should know of this time and bestir our slumbering spirits. Says Peter "be sober" (temperate). In other words, we should manifest the fruit of the Spirit. Then "watch unto prayer." It was thus that Jesus exhorted the three favoured disciples, Peter, James and John in the garden of Gethsemane. Are we slipping into a careless state with regard to our prayer life? Let us shake off this dull sloth in light of the consummation of the age.

**TUESDAY, July 12th.** I. Peter iv. 12-19.

" . . . suffer as a Christian . . ." (v. 16).

This name "Christian" only occurs twice besides in the New Testament. In Acts xi. 26 when it was first invented, presumably as a nickname. In Acts xxvi 28 when Agrippa used it, perhaps with insolent scorn. Here Peter seems to introduce it as a name of derision among the heathen. Thinking of the name in that way it is easy to associate with it the word "suffer." In verse 13 "we are partakers of Christ's sufferings," we are to share them with the assurance that when His glory is revealed it will be joy for us.

"Only he who bears the cross  
May hope to wear the glorious crown."

**WEDNESDAY, July 13th.** I. Peter v. 1-14.

" . . . Be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (v. 5).

It has been said, "if some people were only clad in their humility they would be scantily clad." However true that may be, here we are faced with a plain exhortation. This is followed by a dual reason—God resisteth (arrays Himself against) the proud, but giveth grace (favours) to the humble. Peter follows with "humble yourselves . . ." (v. 6).

How often we have prayed that God would humble us. This is hardly correct as we are to do it ourselves and then He will lift us. See (Ephesians iv. 1-2) how we are to walk.

**THURSDAY, July 14th.** Psalm cxxxii. 1-18.

"I will not give sleep to mine eyes, or slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob" (vv. 4, 5).

This Psalm is perhaps one of Solomon's, or at least of his age, written regarding the completion and dedication of the Temple. At any rate it expresses the ardent longing of David to establish a place on earth where God could dwell. That honour passed to his son. Years later, "great David's greater Son" exclaims, "I will build My Church." What was withheld from David because of human failure became the royal prerogative of Christ because of who He was. Having finished Redemption's work, He took His place at God's right hand and sent the Holy Spirit to make the formation of the Church possible. On the Day of Pentecost the Church was born.

**FRIDAY, July 15th.** Psalms cxxxiii. 1-3; cxxxiv. 1-3.

"Lift up your hands in the sanctuary, and bless the Lord" (cxxxiv. 2).

This Psalm concludes the Song of the Steps, and forms a challenge to the Levites to praise the Lord. The previous Psalm announces the benefits of unity. Here that unity is taken for granted and as they stand together in the house of the Lord they are to praise God. The lifting up of hands is a Davidic expression and the force of the original is "hands of holiness." Paul uses this expression in I. Timothy ii. 8, and it would appear that this attitude in prayer was adopted by early Christians. How significant! "Holiness unto the Lord" (Zech. xiv. 20).

**SATURDAY, July 16th.** Psalm cxxxv. 1-21.

"For the Lord hath chosen . . . Israel for His peculiar treasure" (v. 4).

This is a liturgical Psalm. The term "peculiar treasure" used of Israel is a Covenant-name (Exod. xix. 5; Deut. vii. 6). It is with such affection that God looked upon ancient Israel. Turning our thoughts to New Testament Israel, the Church, Peter says, "Ye are . . . a peculiar people. . . ." The force of the word here is, "dearly purchased," signifying something of value. God thought us of such value that He was willing to pay such a price for our redemption (I. Pet. i. 18, 19). Says the prophet Malachi, "And they shall be . . . my special treasure . . ." (iii. 17).

# COMING EVENTS

## PRESIDENTIAL ITINERARY

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

July 9, 11, Yeovil. 10, Merriot. 12, Wimborne. 13, Christchurch. 14, Bournemouth (Springbourne). 15, 16, Salisbury. 17, Winton. 20, Andover. 21, Bath. 22, Wells. 23, 24, Gloucester. 25, Cheltenham.

**ALDERSHOT.** July 23-Aug. 7. Revival and Divine Healing Campaign in the Tent, Alfred Street (off High Street, opposite Police Station), conducted by Pastor Bryaa Hopkins and Party. Suns. 6.30 and 8.15, then nightly at 7.30. Divine Healing services Suns. and Weds. at 3.

**ASHINGDON.** July 9-24. The Tent, Main Road. Evangelistic Campaign conducted by John Palmer. Sat. and Sun. 6.30. Week-nights (except Fri.) 7.30.

**CAMBERWELL.** July 14. Elim Church, Benhill Road, off Camberwell Church Street. Thurs. 7.30, Visit of Choir of forty Norwegian University Students.

**COULSDON.** July 16. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speakers: Pastors S. J. Lawes (A.o.G.), W. Plowright (Elim). Party from Camberwell Elim Church. 7 p.m.

**DORKING.** July 3-20. The Tent, Cotmandene (off Dene Street). Revival and Divine Healing Campaign conducted by Pastor C. J. E. Kingston. Suns. 6.30, After-church Rally 8. Week-nights (except Fri.) 7.30.

**LEYTON.** Elim Church, Vicarage Road. Evangelistic Campaign. Pastor Wm. George. Commencing Sat. July 2nd. Sat. at 7. Suns. 6.30. Week-nights 7.45. (Mon. and Fri. excepted). Closing meeting Thurs. July 14th.

**OXFORD.** July 16, 17. Oxford City Temple Botley Road. Sat. 7.15, Sun. 11 and 6.30. Visit of a Norwegian Choir (40 Youth) under the leadership of Knut Knutsen, the Headmaster of Oslo College.

**SWANSEA.** July 9-10. Elim Church, New Orchard Street. Crusader Branch 25th Anniversary. Sat. 7.15. Speaker: Mr. Ron. Escott. Sun. 6.30. Speaker: Mrs. Freda Protheroe (both former Crusader Secretaries). Swansea Crusader Choir (Conductor: Mr. W. Llew. Bell).

**THORNTON HEATH.** July 17. Elim Church Moffatt Road. Visit of the London Crusader Choir. 6.30.

**WOLVERHAMPTON.** July 3-7, and 9. Elim Hall, St. John Street. Special meetings conducted by Pastor J. Osman. Sun. 6.30. Week-nights 7.45. Sat 9th, Visit of Smethwick Choir, 7.30.

**WOOD GREEN.** July 9. Elim Church, Russell Road (off Bowes Road), Palmers Green. Pastor's 2nd Anniversary Services. Guest speaker: Pastor A. Lambie (Hayes). Sat. 7. Sun. 11 and 6.30.

## AUGUST CONVENTIONS

**BRISTOL.** July 27-Aug. 1. The City Temple, Jamaica Street (Stokes Croft end). Great West of England Convention. Wed., Thurs., Fri., Sat. at 7.30. Sun. 11 and 6.30. Aug. Mon. 3 and 6.30. Speakers: Pastor John Dyke (President), Pastor J. Craig Kennedy (Plymouth). Special musical features: Hear the new Hinton Electronic organ. Convener: Pastor W. Ronald Jones.

### Elim Year of Continuous Prayer, 1955.

#### "POWER FOR THE HOUR"

July 9th, midnight to July 16th, midnight.

Dundee, Selby, Edinburgh, Merthyr Tydfil, Birmingham (Old Hill), Englefield Green, Malvern, Annaghanoon, Neath, Sheffield, Porth.

### PIONEER REVIVAL AND HEALING CAMPAIGN

Commencing Sunday, August 14th at 8 p.m.

in the

#### PUBLIC HALL, CORNMARKE, WORCESTER

Continuing nightly 7.30 (except Sats.).

Sundays 3, 6.30 and 8; Thurs. 3 and 7.30

conducted by

Pastor **KEN MATTHEW** and **PARTY**

PLEASE - PRAY - THROUGH - FOR - US!

**BANGOR, N.I.** July 9-17. Elim Pentecostal Church, Southwell Road. Annual Convention. Sat. 8, Welcome Service. Suns. 11.30 and 7. Mon. 8, Tues. 3.30 and 6.30. Wed. 11.30, 3.30 and 6.30. Thurs. 8. Fri., Great Youth Rally. Refreshments provided. Speakers: Pastors H. W. Greenway, P. S. Brewster, J. H. Davies, W. J. D. Maybin. Soloist: Miss Louisa Beltran (Brazilian ex-opera singer). Convener: Pastor G. Wesley Gilpin.

## COOKSTOWN CAMPAIGN—Continued.

circulating that we were Jehovah Witnesses, or some other false cult. Slowly the numbers increased until the tent was full for the showing of the Oral Roberts film "Venture into Faith." Five souls were saved that night when Pastor Iverson (U.S.A.) made the appeal. Prejudice and unbelief were swept away as the blessing of the Lord came down night after night. A well known business woman was healed of rheumatoid arthritis in her own home. One of the worst cases of osteo arthritis that I have ever seen received a wonderful touch of Divine power. A mental case was healed and many cases of nervous disorder were healed or relieved. A young girl going blind in one eye was able to see a hand raised at the back of the tent after prayer. Two people were healed sitting in the congregation. One who had been unable to move her foot for three years demonstrated after the service her ability to move her toes freely. The other was healed of stomach ulcers of many years' standing and was able to go home and eat a good meal without pain. People of all classes and denominations expressed their appreciation of the services and the ministry of God's Word. All financial needs were met. Thirty-three decisions for Christ were registered.

Pastor S. J. Brown

(Elim Church, Armagh).

## YOUTH PAGE—Continued.

disappointment with this irritating post-war world. My heart lifts with the air liner." But the earth-bound pathetically enquires—"Who can afford an air liner?"

We have an air liner—a transport to the heavens—a rocket to the stars. Way up yonder in communion with Christ Jesus, earth's problems take their true perspective, when you size them up alongside the greatness of His power. So, I mused as I flew.

Ireland's a powerful place, and much better for the knowing.

## DEAD FLIES—Continued.

of expurgation against dead flies. Purity of life and lip, humility of character and conduct, fervency and fire in our witness. These are the proud properties of the pure ointments that carry the most attractive aroma and cause others to declare: "These folks are different!"

The best of ministry and the hardest of work will accomplish nothing unless we are prepared to pluck away once and for all the dead flies. To the Pit with the dead flies and the stink will follow! Purity will again be present, our testimony clean and the fragrance divine, as it ought to be.

## 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.

**Bournemouth, Ebenezer Private Hotel, 2, Arnwood Road, Southbourne (late of 5, Chestnut Avenue).** Good food, interior sprung beds; near sea, shops, and buses; h. and c. S.A.E. Misses H. Broomfield and L. Howarth. 'Phone 45122. C.228

**Bridlington.**—For happy fellowship; home comforts, good food, come to Shalome Christian Guest House, on sea front. Good situation for young and old. Special terms for pensioners from September 10th. Barraclough & Riley, 21, Albion Terrace. 'Phone: 5276. C.241

**Cornwall, Newquay.**—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.190

**Eastbourne.**—A delightful holiday is assured at the Elim Guest House; one minute from sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone 633.

**Elim Woodlands.**—Open to visitors July 16th-September 10th. Situated in four acres of grounds and woodland; reasonable terms; Write for brochure to Mrs. J. T. Bradley, 30, Clarence Avenue, London, S.W.4. S.A.E. C.116

**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

**Weston-super-Mare.**—Quiet, well-appointed Guest House; attractive position on level ground adjacent sea; bedrooms, hot and cold water, Slumberland mattresses; excellent catering; comfortable. Mrs. Hilton, Beachlands, Uphill Road. Telephone: 601. C.245

## PROFESSIONAL

**Oldchurch Hospital, Romford, Essex.**—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.227

## SITUATION VACANT

**Christian pensioner** required, single or widower; free bed. Apply personally any day after 5 p.m.: Jenkins, 8, Llangranog Road, nr. Llanishen, Cardiff, Glam. Take Templeton Avenue 'bus 28a, from Kingsway, Cardiff. C.266

## DEDICATION

**Marshallsea.**—On May 29th, Phillip, infant son of Mr. and Mrs. Maldwyn Marshallsea. Dedicated by Pastor W. George. C.268

## MARRIAGES

**Burston : Wood.** On June 18th, at Elim Church, Ashbourne, by Pastor J. H. Sainsbury; Pastor J. E. Burston to Dorothy May Wood.

**Stubbles : Field.**—On June 11th, at the Union Baptist Church, Eastleigh, by Pastor C. Brooks assisted by Pastor J. Denton, Malcolm Harding Stubbles to Faith Ann Field. C.267

## WITH CHRIST

**Crossley.**—On June 10th, John Henry Crossley, aged 86, late of Bradford. Funeral conducted by Pastor F. S. Bristow. "Till He come."

**Sandford.**—On June 21st, suddenly in his sleep, Mr. A. F. Sandford; sadly missed by his wife and three sons. Funeral conducted by Pastor F. M. Munday. Asleep in Jesus.

**Standley.**—On June 20th, Rene Maria Standley, aged 79, member of Elim Church, Leyton. She maintained a wonderful testimony. Funeral conducted by Pastor J. J. Way.

**Stead.**—On June 11th, Mr. M. J. Stead, one of the oldest members of Elim Church, Merthyr, passed into the presence of the Lord. Funeral conducted by Pastors R. Jones (Elim), R. Griffiths (A.O.G.) and J. Matthews (Apostolic).

Here is another fine addition to our Christian fiction list . . .

A CHRISTIAN NOVEL

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