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The
Elim Evangel

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

Vol. XXXVI. No. 34.

THREEPENCE

SEPTEMBER 3RD, 1955.



Photo by]

THE LAKE, REGENTS PARK, LONDON
"He leadeth me beside the still waters" (Psalm xxiii. 2).

[F. H. Bloom.

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

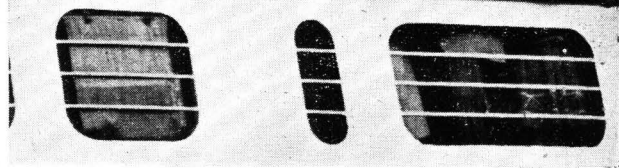
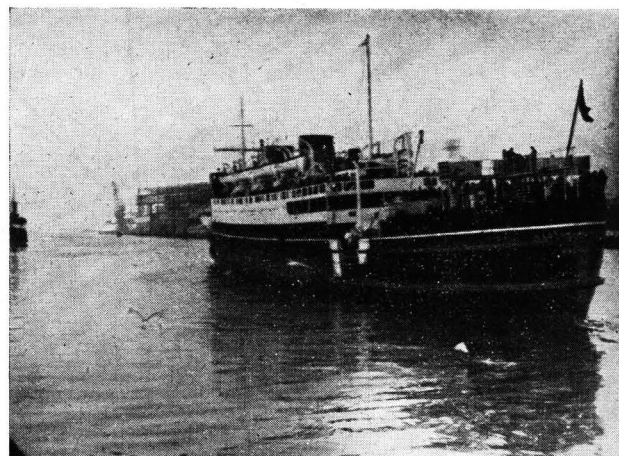
Irish Missionaries for S. Rhodesia

The above pictures were taken as Pastor and Mrs. McKeown waved farewell to a large crowd of Elim friends and members gathered on the quayside to say goodbye as they left Belfast for London, and then a week later to leave England for Southern Rhodesia.

As the boat pulled away from the dock the crowd of about a hundred or more sang "The Lord's my Shepherd." The members of the Elim family in Ireland have a special attachment to these two young people who have been brought up and, as it were, cradled in Elim. They have won the hearts of those who knew them best by their devoted service and faithfulness in the work of the Lord.

On the previous Monday the church building at Alexandra Park Avenue, Belfast, where Pastor McKeown had been ministering for eighteen months, was packed with Elim members and friends for the farewell service. The service was conducted by the Irish Superintendent, assisted by Pastor G. W. Gilpin, missionary secretary for Ireland. The Ulster Temple quartette and Mr. Spence from Beersbridge Road ministered in song, and the outgoing missionaries gave their final messages.

The Elim members in Ireland decided to purchase a new Land Rover for them to take along with them to Southern Rhodesia. They believe it is necessary to furnish our missionaries with the tools for the job; and under existing circumstances in that country we know that with a good car they can do more and better work. A good car saves both a missionary's strength and time. The total cost of this vehicle is £806 and already £500 has been subscribed. Pastor Joseph Smith says, "I would at this time make a special appeal for gifts to clear off the remaining £306. I



Pastor and Mrs. McKeown wave farewell to Belfast friends as they leave en route for Rhodesia.

Photo by]

[Mr. J. McClelland, Belfast.

would like you to put these two young missionaries on your prayer list that God will bless them and use them greatly in the days which lie ahead."

SPIRITUAL SLEEP

A dear old deacon in a certain church always went to sleep within ten minutes. If I could keep him awake fifteen minutes I felt my sermon was a success. He comforted me by saying that he could understand me just as well asleep as he could awake, and his wife confirmed it, for she said that even when he seemed to be sound asleep he was taking in the sermon. The difficulty with him was he was so tremendously active during the week—up at six o'clock, at his office all day, late at work, and all the time was worrying and working, so that when he became quiet and comfortable on Sunday he naturally went to sleep. But I never heard of him going to sleep in his office or when striking a bargain in real estate! Never went to sleep when doing something. Inactivity is a sign and cause of sleep.

If you will make up your mind to be doing something as well as receiving, doing all the time, you are not apt to become drowsy, you will keep wide awake spiritually.

—A. C. Dixon.

"Every one of us shall give account of himself to God" (Rom. xiv. 12).

In one of the rooms of the Tursi Palace, now devoted to municipal uses, is preserved under a seal a precious Garneri violin of Paganini. Kocain, the Bohemian violinist, visiting Genoa, asked to be allowed to play the instrument. The mayor granted the request and invited members of the aristocracy and several musicians. Kocain played one of Bach's airs, and a concerto from Paganini. The audience was greatly impressed.

The violin was then replaced in the glass box where it had rested sixty-five years, and was again sealed in the presence of the spectators. It is rather a pity that this magnificent violin, which was thrilled at the touch of a master's hand, should live upon its past glories and be locked inside a glass case. Yet many a so-called child of God is like that; and, for the music that might thrill in their lives, and the comfort and inspiration which might come from their presence if the obligation is not met, there will be an accounting at the judgment seat of Christ.

—J. Wilbur Chapman.

Elim on the B.B.C Home Service

Reported by Leslie S. Clarke
of the Croydon Elim Church

We seem not to recognize so much in these busy days the great need for preparing our hearts for worship, and so we had an object lesson in this from the B.B.C. on Sunday, August 14th, when the preparations were many and varied. On that day we of the Croydon Church joined in faithfully proclaiming the message of the Gospel on the air. We thank God for the opportunity!

It gladdened my heart to hear the Rev. J. A. Fisher of the B.B.C. emphasizing the need for a natural and sincere service. The listening public were suspicious of things "put on" for the occasion and wanted evidence that they were sharing an experience with other humans who coughed and fidgeted in church and even dropped their hymn-books! The microphones must not distract but only appear as a doorway to the needy heart of the listener.

Then we were on the air as the grand message of Wesley's hymn resounded with conviction and joy—"No condemnation now I dread, Jesus and all in Him is mine." In prayer we too approached the eternal throne.

The hymn—"I stand amazed in the presence of Jesus the Nazarene"—points us to the Scripture in Matthew xxvii. 11-26 read effectively by Pastor H. Burton Haynes; and then a less familiar but most beautiful hymn—"Majestic sweetness sits enthroned upon the Saviour's brow," and we really meant those last two lines "Had I a thousand hearts to give, Lord they should all be thine."

"Jesus is all the world to me" by the practised voices of the London Crusader Choir, introduced the stirring gospel message given by Pastor H. W. Greenway already

skilled in the broadcast word—"Pilate . . . took water and washed his hands saying, I am innocent of the blood of this just person: see ye to it." An outward show to disguise his troubled mind. But the priests might denounce him to Cæsar, or the crowd might become too violent, or his own followers might misunderstand. Thrice he tried to release Jesus, passing the responsibility now to the Priests, now to Herod, but each time it comes back to him—"What will you do with Jesus?" Neither can we dismiss Him from our minds, for His life challenges us.

Pilate tried to save himself and lost everything—he was subsequently recalled to Rome, banished and died by his own hand—"What shall it profit a man if he shall gain the whole world and lose his own soul."

The appeal is pressed home amid the quietly moving strains of "Just as I am without one plea." Then the final hymn "How can a weary heart find rest." After the familiar words of the Benediction we are alone again in our small corner of His vineyard, and we bow to give thanks to our Heavenly Father for the privilege of being used in spreading the good news broadcast.

(Full report next week)

B.B.C. Broadcast. We are anxious to know whether any friend has made a tape recording of the recent broadcast from Croydon. If such a tape is available, please send it to Pastor D. B. Gray at Elim Headquarters. A copy will be made for our records and the tape returned immediately.

Petersfield Summer Convention

"The Spirit of God was wonderfully present." With these and similar words many summed up the convention services.

In the open air service before the Gospel meeting people stood in groups to listen and graciously received the tracts given out. The shortened version of Mrs. Nash's (née Pauline Morgan) testimony of her conversion at Harringay was particularly blessed. Mr. Nash was the speaker in the evening meeting and spoke on The Prodigal Son.

On Bank Holiday Monday it was a day of brilliant sunshine, and none the less so in the spiritual. Solos were rendered by Mr. Nash and the local Salvation Army officer.

Pastor R. G. Smith (Tonypanydy) spoke on "Nehemiah the King's Cupbearer."

About sixty-five people gathered between the services for tea and refreshments in the local Elim church. Following that an open air service was held on the Heath which was crowded with holiday people.

The grand climax was the evening service in the Congregational church. It was indeed a united gathering! when many visiting speakers took part. The Salvation Army Songsters greatly added to the spiritual atmosphere with their choir pieces.

Pastor T. Waddington who convened the meetings gave

a message on "Elijah on Carmel and the Fire of God."

The closing speaker was Pauline Nash, and she gave the remarkable story of her conversion. She is truly an up-to-date living miracle of God's wondrous power.

What a convention! What a glorious and mighty God! To sum up in Harringay fashion—"To God be the glory!"

—Lewis Lancaster.

Pontypridd Convention

One of the most blessed Conventions ever held in Pontypridd has just passed into history. No doubt the weeks of prayer preceding this had much to do with the blessing. Mrs. Helen Matthews of York had been in charge of the Church during the Pastor's holiday period and under her anointed ministry the Church had experienced wonderful blessing.

The ministry of Pastors H. W. Greenway, D. W. Anthony and J. H. Davies was a means of inspiration to the hundreds attending the services. One of the highlights of the services was the grand singing of 120 Kidderminster converts who rendered with descant "The Lord's my Shepherd" to Crimond. The final weekend of the Convention was arranged as a Youth Rally with items from Sunday School, Cadets and Crusaders. Pastor Davies ministered along with Pastor and Mrs. T. W. Walker who were able to join us for the final meetings. To God be the glory.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Executive Council: Pastors J. Dyke (President), P. S. Brewster, J. T. Bradley, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Pastor W. G. Hathaway.

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EDITORIAL

Division

God said to Moses, who was to inform Pharaoh, "I will put a division between My people and thy people" (Exod. viii. 23).

This division between those who are God's people and those who are not is as old as Eternity. Away back in the Councils of Eternity, God's own people were chosen in Christ the Beloved Son. In Him we are accepted, without Him there is no hope. We may not understand the Divine choice, but it is nevertheless unquestionably true that Christ and His seed stand separate from all the rest of the world.

This separation was consummated at the Cross, in the two thieves, in the assembled throng, among the multitudes who beheld His agony. By the Cross we stand separated from the world that crucified the Lord of Glory. The Cross will ever be between God's children and the children of the evil one. There are really only two classes in God's reckoning.

The division we refer to is accentuated by the experience of the Holy Spirit in our lives. In our walk, in our tastes, our ambitions, our desires, our hopes and aspirations, we are not only separate from those who are in the world, but that separation becomes more and more pronounced as we walk with Christ, as we listen to His voice, as we follow His commands. "They took knowledge of them that they had been with Jesus" was the testimony concerning those early disciples. Walking with Christ begets Christlikeness in us. Being filled with the Holy Spirit, makes us more and more in the likeness of the God who said "Be ye holy, for I am holy."

Then, if between lovers, who one day will stand before the altar to be wedded, there exists those intimate exchanges of happy conversation and expressions of pure love; surely between Christ and His own there will be such wonderful, intimate, secret expressions of love on His part, and worship on ours, that we shall feel and know that "My beloved is mine and I am His" as the Bride says in that lovely Song of Solomon.

There may be darkness in all Egypt, but there is light in Goshen. The world lieth in darkness, but we are in the Light. We have come "out of darkness into His marvellous light." This is our heritage. Let us rejoice in it.

Do not miss this great event—

Unique opportunity for
Elim Churches in the North of England—

ELIM CONFERENCE 1955

in the

ROYAL HALL, HARROGATE

Three Public Meetings

SEPTEMBER 26, 27, 28 at 7.30 p.m.

(Musical programme from 7 p.m.)

Monday Induction of the President
Tuesday Ordination of Ministers
Wednesday Elim Missionary Rally

Reserved seat tickets will be issued free of charge to all parties travelling to Harrogate for the evening meetings. Early applications should be made to the Conference Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Forthcoming Elim Broadcasts

From I.B.R.A. (Africa)—

SUNDAY, SEPTEMBER 4
8.15 to 8.30 p.m.

Elim **THIS IS LIFE** programme on 19.7 metres (short wave) and beamed direct to Great Britain. This broadcast comes from the new Pentecostal broadcasting station in Tangier operated by the Swedish Pentecostal Churches. Pastor H. W. Greenway is the preacher and the announcer and producer is Pastor Douglas B. Gray.

NOTE: Would readers kindly inform Pastor D. B. Gray of reception in their area.

From Stockholm—

FRIDAY, SEPTEMBER 9
1.25 to 1.45 p.m.

At the above time the London Crusader Choir will be "on-the-air" from Radiotjänst (the Swedish National Broadcasting Corporation), Stockholm. The wavelengths on the Medium Band are 254.7 metres and 306.1 metres. The programme will include the following:

Chorale	Alleluia! (Lasst uns erfueren)
Hymn	Jesus is all the world to me
Spirituals	Little David, play on yo' harp
	Swing low, sweet chariot
Meditation	Jesu, Word of God Incarnate
Hymn	Amazing Grace
Chorus	Creation

This programme is conducted by Pastor Douglas B. Gray and was recorded during the Choir's recent visit to Sweden.

LATE NEWS—WORCESTER.

Mounting interest in Ken Matthew Campaign. Many converts coming forward. God witnessing to His Word with Divine attestations of His power. Pray on!

The Voice of the Holy Spirit

By R. M. RIGGS

Prophecy is not a new thing. It is literally the voice of the Holy Spirit, and He has always been articulate

THE SUBJECT OF PROPHECY ought to be familiar to Pentecostal people, but its consideration is always a fresh delight.

The history of this gift is a long and honourable one. As a matter of fact, it has been in evidence since the first dispensation, next to Eden, and will reach its high crescendo in the thousand years of peace. It is not a manifestation peculiar to the apostolic days or to the present Pentecostal Movement. It has been a normal expression of the Spirit of God throughout all ages. Prophecy is literally the voice of the Holy Spirit and He has always been articulate.

The first specific reference to the operation of the gift of prophecy is found in Jude 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints." How appropriate it is that the first prophetic utterance should span practically all prophetic scope and fix our gaze on something still unfulfilled, the great return of Christ to this earth in power and glory! Here was an operation of the gift of prophecy even before the Flood.

Abraham, the father of the faithful, was a prophet (Gen. xx. 7); and the prophet Moses was a type of the great Prophet, the Lord Jesus Christ (Deut. xviii. 15, 18). When Moses grew weary of the burden which he bore, the Lord "took of the Spirit that was upon him and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied and did not cease" (Num. xi. 25). And when it was told Moses that two of the seventy remained in the camp and there prophesied, and he was asked to forbid them, Moses replied: "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them" (v. 29).

This wish of Moses was also a prediction; for, lo, it shall come to pass in the last days that God will pour out His Spirit upon all flesh, and they shall prophesy (Joel ii. 28). All through the Old Testament, when the Holy Ghost moved holy men of God they spoke forth the prophecies which, when written down, compose the ancient Scriptures. (II. Pet. i. 21). Thus we see there is ample evidence even in the Old Testament that prophecy is the voice of the Holy Spirit.

As we cross the threshold into the New Testament we find the Holy Spirit still resting upon holy men and women and speaking forth through them in prophecy. "And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women,

and blessed is the fruit of thy womb" (Luke i. 41, 42). Her husband Zacharias "was filled with the Holy Ghost, and prophesied" (Luke i. 67). The Holy Ghost coming upon one breaks forth in divine utterance. "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses" (Acts i. 8). "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave utterance" (Acts ii. 4).

At Cornelius' household, the Holy Ghost fell on all them that heard the word, and they spake with tongues and magnified God (Acts x. 44, 46). At Ephesus "when Paul laid his hands on them, the Holy Ghost came on them and they spake with tongues and prophesied" (Acts xix. 6). And even late in the great tribulation, just before the Lord returns to this earth, in the very midst of the Antichrist's reign, God will give power to His two witnesses and they shall prophesy (Rev. xi. 3). It is not a new thing. It is not a strange thing. It is not even a dispensational thing. It is almost an eternal thing. From the translated Enoch unto the "all flesh" which shall prophesy through the Millennium, prophecy has been and is the voice of the Holy Spirit. There is no lack of proof that tongues is the evidence of the Baptism in the Spirit.

Lest someone think that the last statement is not a logical conclusion from the premises laid down before it, let me point out that tongues and prophecy are essentially the same. When the 120 spoke in tongues on the day of Pentecost, Peter said: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, said God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy" (Acts ii. 16, 17). In other words, this "tongues" you hear is the prophecy Joel said would come. "Greater is he that prophesieth than he that speaketh with tongues, except he interpret" (I. Cor. xiv. 5). Tongues plus interpretation equals prophecy. Both prophecy and tongues are speaking under the power of the Holy Ghost, whatever the language. The only distinction between the two is the language. If it is your own language and that of those who hear you; it is prophecy. If it is in another language, it is tongues ("other tongues"). Thus essentially there is no difference.

In Old Testament times, salvation was of the Jews. A foreigner had to become a Jew in order to worship Jehovah. But he was welcome and was entitled to all the rights and privileges of a Jew when he became circumcised and thus joined the nation. One language—Hebrew—sufficed for all God's people, for they all were of one

(Continued on page 404)

“YE SHALL RECEIVE POWER. . .” The Revised Version reads: “Ye shall receive power **WHEN THAT** the Holy Ghost is come upon you.” The word “after” is not in the original.

When the Master said to His disciples “Ye shall receive power when that the Holy Ghost is come upon you,” He spake the secret of the success of the early church. The early church had no theological training; they had no schools of theology; they had no homiletical professors, and none of the advantages of the modern-day preacher, but they did have **the Holy Ghost**.

There are events in one’s life that stand out more than others; for instance, the day of one’s marriage, or when something outstanding comes into one’s life. I preached

they are not of the world, even as I am not of the world” (see John xvii.).

Those people were already Christians, but when the Holy Ghost came in, that meant the fulness of the power of the Godhead had come into those people’s lives. Some may say they do not believe that, but Paul, in Ephesians iii. 19, speaking of the fulness of the power, said: “that ye might be filled with all the fulness of God.” I want to tell you that, when He comes in, there is power. Not perhaps you will have power, but you will have power when God comes in.

Jesus healed the demoniac and the people were amazed and said: “Is not this the son of David?” Now, Jesus was filled with the Holy Ghost and He had power over all

The Power of the Holy Spirit

Abbreviation of a message preached by the **REV. C. W. BURPO**

for ten and a half years without the power of the Holy Spirit, and I shall never forget when that new-found power came into my life and completely transformed it.

Now, the power of the Holy Ghost is what? Many people have preconceived ideas, but we can go straight to the Bible and get the answer.

First, it is the **Power of God**, because the Holy Ghost is God. We believe, and we find our authority for that belief in God’s Word, that there is God the Father, a separate and distinct personality, and that God the Son is a separate and distinct Personality from God the Father, and that God the Holy Ghost is the third Person in the Trinity, a separate and distinct Personality.

There are three Persons in the Godhead, and these three agree in one. They are working together and there is no animosity in their hearts toward each other, but they are one in Spirit and one in purpose. Some people believe in Jesus as being everything, but there is no scriptural basis for that doctrine.

We believe that the Holy Ghost is God, and that when God the Holy Ghost comes into one’s heart he has the power of God. But in addition to that, Jesus said to His disciples, “. . . Freely ye have received, freely give.” And that was before they were filled with the Holy Ghost. And Jesus when talking to the Father about them said: “I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me: and they have kept Thy word . . . I have given them Thy word; and the world hath hated them, because

the powers of the Devil, and He said that you and I could have power. He said (Luke xi. 20) “. . . If I with the finger of God casts out devils . . .” Just the finger—He did not need the foot. He just took the “finger of God” and said, “Get out of this fellow. Leave him alone.” That is power, the power of God, and God gave that power to the Church, but the modern Church does not know what to do with it, and if someone should come into the modern church and say, “I am possessed with the Devil; I want you to cast him out,” they would not know what to do.

But, nevertheless, God wanted the Church of today to have the same power He had, and when Jesus spake to His disciples (Acts i. 8) He said: “. . . Ye shall receive power, after that the Holy Ghost is come upon you . . .” These words were fulfilled in the second chapter of the Acts, and you and I actually can have that power, the power of God, and the devils are subject to us when we have that power of God.

It is the power by which Christ wrought all His miracles. Do you know what a miracle is? It is the power of changing a natural law. The laws of nature are arrested in their course and are made to stand still while God does something supernatural.

God intended these miracles to be wrought in the Church, and I am contending that if we have the power of the Holy Ghost today, you and I can actually see wrought, under the inspiration of God, miracles at the present time.

Now, second, the power of the Spirit is shown in the raising of our Lord from the dead. Jesus died. He had a

physical body. His heart stopped beating. The blood congealed in His veins and He died the ignominious death of the cross, just as dead as anyone could die; but the Power of God went into the tomb and said to Jesus, "Arise, it is time to go on with Your ministry." That was the Spirit of power. I. Peter iii. 18: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." That was the Spirit of Power, in the raising of Christ from the dead.

Third, the Power of God is shown in giving spiritual life to the Christian. ". . . If the Spirit of Him that raised up Jesus from the dead dwell in you." "IF He dwell in you . . ." You cannot expect it if He does not—but if the Spirit of Him that raised up Jesus from the dead **dwell in you**, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Do you want spiritual life? Do you want spiritual quickening? Do you want the power of God to come upon you and shake you and thrill you and fill you? Do you want God to thrill your soul? Get the Baptism of the Holy Ghost. He fills and thrills and quickens mortal bodies.

Fourth, the power of the Spirit of God is shown, not only in raising Christ from the dead; not only in giving spiritual life—and do you know why Niagara Falls fall? Do you know why the birds sing in the morning? Do you know why the moon, the queen of the night, sheds light on the world lost in slumber? It was made to shine by the hand of God; and the reason Christian people shout and sing is because thy cannot help rejoicing—but this **Power of the Spirit** is also shown in making the Gospel powerful.

Listen to the words of the Apostle Paul in I. Corinthians ii. 4. He says: "And my speech and my preaching was not with enticing words of man's wisdom . . ." No, Paul was no philosophical, scientific dignitary who had come along to entice with his oratory and the wisdom which the world offers. He says "his speech and his preaching was not with enticing words of man's wisdom, **but in demonstration of the Spirit and power.**"

In I. Corinthians i. 18: ". . . The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." And again he writes: "Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God **by the foolishness of preaching to save them that believe.**"

Again, **this Power of the Holy Ghost is promised.**

When I read the experience those 120 disciples had—Mary, the mother of Jesus, Peter and James and John—and the Bible plainly said "all (the 120) were filled with the Holy Ghost," on that day of Pentecost, I found that to be a fact in the Bible. They were all filled with the Holy Ghost.

The power of the Spirit is promised (1) by the Father. "And, behold, I send the promise of My Father upon you:

but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 49).

Then (2) the power of the Spirit is promised by Christ Jesus, in Acts i. 8. Jesus said: ". . . Ye shall receive power, when that (R.V.) the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

So there it is, promised by the Father and promised by the Son. If you and I become recipients of it, it will transform us in our living.

By this Power we are strengthened. ". . . Strengthened with might by His Spirit in the inner man" (Eph. ii. 16). Let me read it. "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit, in the inner man." These are staggering, most incomprehensible words in the Bible, and the finite mind cannot comprehend it, but yet the heart has experienced it.

"According to the riches of His glory . . ." According to the ability of a God that walked into space when there was not any world, who stood there in space and said: "I am going to make a world." And with that power, He spun the planets from His finger-tips and the world was sent spinning into existence. That same God, Paul says, "grant you, according to the riches of His glory, to be strengthened with might by His Spirit, in the inner man."

And, again, that power of the Holy Ghost will enable you to speak. There are many people who have wonderful oratorical ability, but cannot speak God's Word. Listen to what God says, in Acts ii. 4: "And they were all filled with the Holy Ghost, and began to speak with **other tongues as the Spirit gave them utterance.**"

It is one thing to speak in your own strength, but quite another thing for God to speak through you. Stephen was a yielded vessel for the Holy Ghost's use. We read of Stephen: "They chose Stephen, a man full of faith, and of the Holy Ghost." The Bible says, ". . . Stephen, full of faith and power, did great wonders and miracles among the people." We also are told that certain ones disputed with Stephen. ". . . They were not able to resist the wisdom and the spirit by which he spake."

God help us to learn so to speak that we will win our loved ones and friends to Christ.

The Power of the Holy Ghost will help us in our prayer life. Romans viii. 26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

That is the power of the Holy Ghost. It will uphold you and strengthen you; the power of the Holy Ghost will enable you to speak with conviction, and it will help you in prayer, and will make you a victor in every phase of your life.



THE VOICE OF THE HOLY SPIRIT—Continued.

nation. But on the day of Pentecost the Lord expanded His programme so that all nations could share His salvation without becoming Jews. His command was, "Teach all nations." Paul said, "Circumcision availeth nothing. Every people, nation, tribe and tongue became equal recipients of His salvation. As soon as this programme for all nations and all tongues was introduced, the Holy Spirit's voice became "tongues" as well as prophecy. Salvation was for home folks and also for foreigners. That is the significance of the use of tongues as the voice of the Holy Spirit in the Gospel Age.

Now notice the expression in Numbers xi. 25, "They prophesied and did not cease." The gift of prophecy abode upon them and continued to operate. On the day of Pentecost, we are told, "they began to speak with other tongues." No mention was made of their ceasing to speak. Although I. Corinthians xiii. 8 tells us that there will be a time when prophecies shall fail, yet we know that the two witnesses will prophesy at the very end of the Gospel Age. Prophecies will not fail before then, to be sure. Joel's prediction will have its complete fulfilment only in the Millennium. Thus prophecy will still be operating for another 1,000 years after the two witnesses prophesy. Prophecy was intended of God to continue from age to age from day to day. The Holy Spirit continually desires to find articulate expression through human lips. "When He is come, He shall testify of Me" (John xv. 26). Let Him testify again and again.

The very Gospel itself is in evidence in the operation of this gift. This gift is "talking." How significant! Jesus has accomplished all the work of salvation. "I have finished the work which Thou gavest Me to do" (John xvii. 4). There is nothing left now but to tell about it. Jesus' work is all over but the shouting, and we are to do the shouting. Preach, tell, teach, witness. This is the sum total of what we are to do—everywhere. Prophecy is talking, telling, preaching, witnessing under the power of the Holy Spirit. Is this then the partnership? He did the work, we are to tell about it? Yes, but there is something else. Listen, dear saint of God! Our God, who finished the work of redemption, will also tell about it through you. Open your mouth and let Him fill it! "Be filled with the Spirit, speaking." Speak, tell, preach, proclaim the glad tidings of His full salvation in the power of the Holy Spirit. Let Him speak through you—and do not cease.

A HANDCLASP WITH GOD

One day a mother brought her little boy to a noted evangelist, saying, "I would like my boy to shake hands with you." The boy thrust out his left hand. The evangelist said: "Son, give me your right hand." "Can't." "Why?" "Because I have marbles in it."

The reason we do not clasp hands with God is because our hands are full of "marbles," and we prefer the marbles to God. Of course, it is our privilege to have our hands filled with marbles, but as the years go by we will grow tired of them and long, possibly when it is too late, for a handclasp with God.—William C. Burns.

.. BOOK REVIEW ..

"TROPHIMUS I LEFT SICK"

There are many sides to the question of Divine Healing, and in this modest little book Donald Gee seeks to apply some of that balance for which he has a wide reputation.

A missionary recently wrote that after her husband's death she felt as if the bottom had fallen out of her faith, but "Trophimus" providentially came into her hands, and put it back! Another famous missionary among us, himself miraculously healed, expressed appreciation in warmest terms for the message of the book and the courage to write it. The other day in Stockholm a leading American Pentecostal leader praised it highly. It was written to HELP. Have you read it?

Price 1/- from the Elim Publishing Co. Ltd. (postage extra).

CLOCKS WITHOUT HANDS

L. H. Hough, tells of an experience that gripped him. "While walking along the street one day," he says, "I came across an extraordinary window display. It was a clock without hands. The pendulum was moving. The works were in motion. Everything about this clock seemed to be in the very best of condition with one exception. Its face had the number of all the hours, but no hands moved upon it. It was doing everything except indicating the time. And that was the one thing for which the clock was made.

"I walked past the window, thinking. I was thinking of the people whose lives are full of motion and activity. But the motion never comes to anything. The activity never really works out in a definite achievement. They are like clocks without hands.

"Then I thought of the people who, with all their fully occupied days and hours, miss the very purpose for which they are in the world. You can hear the 'tick, tick, tick,' of their lives, but you never can tell the time from them. Their lives are as empty of moral and spiritual meaning as a clock without hands."

SIN DISCOVERED

When a man has broken his arm, the surgeon must find out the exact spot where the fracture is. He feels along and presses gently with his fingers.

"Is it there?"

"No."

"Is it there?"

"No."

Presently the surgeon touches another spot, "Ouch!" says the man.

He has found the broken part, and it hurts.

It is one thing to hear a man preach down other people's sins. Men will say, "That is splendid," and will want all their friends to go and hear the preacher. But let him touch on their individual sin, and declare, as Nathan did to David, "Thou art the man," and they say, "I do not like that." The preacher has touched a sore place.—Sel.

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

DO YOU BLUSH?

A straight from the shoulder feature by Pastor Eldin R. Corsie—District Youth Commissioner for Devon and Cornwall.

BLUSHING seems out of fashion these days. The confident, assured modern youth has burned the sensitive, retiring, shame-conscious disposition. For instance, can you imagine a Teddy boy blushing?

They tell me that some ladies pride themselves in their blushing capabilities; so much so that a Beauty Specialist in Paris is teaching the "art" of blushing. To ensure you blush when not speaking, you must hold your breath, says the adviser. Should one be talking and wish at the same time to blush, the instruction is to pull the string of beads which hang around your neck, very tight, and insert one finger between the beads and the carotid artery (if you know where that is). This interferes with the flow of blood to the head and brings about a blush which can be turned on and off like electric light. What hypocrisy!

Do you know blushing is the bodies' emergency signal. The brain regulates the supply of blood to the body. The heart has a telephone system—one line to carry messages telling the blood vessels to contract, another line directing them to relax. Every part of the body has this contact system with the brain, calling either for more or less blood. When a person blushes it means the brain has dialled 999—an emergency call—and immediately blood surges to the face and neck, equipping and preparing for the crisis.

Ezra cried "O my God I am ashamed and blush" (Ezra ix. 6). He was faced with a crisis, an emergency, a critical situation, and he blushed. What was it that made him blush? The sins of God's people. He did not blush at the sins of the world, although there was much he could feel ashamed about, but at the sins of those who professed to know the truth. Notice before whom, he blushed. It was before God that he felt the sense of shame. Looking into the face of a pure and holy God and then gazing at the spectacle of sins in the homes and lives of God's people, he blushed, "O my God I . . . blush." The complaint of Jeremiah against backslidden Judah was, "Were they ashamed when they had committed abomination? nay,

they were not at all ashamed, neither could they blush."

Crusader do you blush? Can you blush? Are you ashamed of the sins of others? Are you ashamed of your own sins? How few can really blush at sin! Very few crimson faces are seen. Sin has ceased to be an emergency. The practice of sin has hardened the consciences of young men and women until they cannot blush at evil.

Can you answer the following questions without a blush? Do you love God? Is it with all your heart? Undivided love, unsparing service, unlimited obedience—these constitute love for God. Do you love your brother? your neighbour? **Every** brother? **every** neighbour? Do you measure up to God's holy standard? Can you face His holy commandments without a blush?

"Thou shalt have no other gods before Me." Do you love Him above father or mother? wife or children? house or land? wealth or pleasure?

"Thou shalt not make unto thee any graven image." How do we worship God? The first commandment questions the object of our worship, the second examines our approach to God. Through what forms do we come to Him?

"Thou shalt not take the name of the Lord thy God in vain." Using God's name flippantly, lightly, familiarly. "Holy and reverend is His name" (Psa. cxi. 9).

"Remember the sabbath day to keep it holy." We term Sunday, "the Lord's Day." Is it His in your life?

"Honour thy father and thy mother." Christianity begins at home. No man is a better husband, than he is a son; and no woman a better wife, than a daughter. Today, parents are doing all the blushing for their children.

"Thou shalt not kill." You probably remark, "This does not apply to me." But the Bible says, I need not **kill** a person to be a murderer. If I get so angry that I wish a man dead, I am a murderer in God's sight. "He that hateth his brother is a murderer."

"Thou shalt not commit adultery." There is often an alteration, in society, of standards governing relationships between sexes. May our relations with others always be pure.

"Thou shalt not steal." This is not always entering and robbing someone's house. It is stealing, to habitually start our employment late, or leave early without permission.

"Thou shalt not bear false witness against thy neighbour." Do our words command confidence? Is our word our bond? Perjury, lying, slander; let not these be once named among us as Crusaders.

"Thou shalt not covet." Thieves and drunkards we abhor, but God has placed the covetous among them, as condemned. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of

themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God."

Do we blush before these Commandments? If our faces have never flushed with a sense of guilt and sin, then we need to take a few steps nearer Calvary. Do you blush?

There is a day coming when many will.



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, September 4th. Exodus ii. 1-10.

"... She took for him an ark of bulrushes, and daubed it with slime and with pitch..." (v. 3).

Moses was born under judgment—he was born to die (i. 22). His salvation was contrived by his mother because she loved him. Like Moses, we too are born under condemnation, but salvation has been provided by One who loved us. Note the method of deliverance. An ark of bulrushes set in the river. That is where Moses was to be cast, but thanks to his mother's ingenuity he was saved by means of a slime-pitched ark of rushes. Jesus, in order to procure salvation had to brave the waters of death.

MONDAY, September 5th. Exodus ii. 11-25.

"And God heard their groaning, and God remembered His covenant..." (v. 24).

The affliction of Egypt increased until Israel sighed and cried heavenwards. God heard their cry and remembered. What a blessing that God remembered! He had respect to His own covenant made with their fathers and was favourably disposed towards them. We have to sojourn in a world hostile to us: we groan under bondage (Rom. viii. 23), but God remembers His Covenant—Calvary and shows Himself for our help. Having died for us, there is nothing else He won't do in order to perfect His plan for our lives (Rom. viii. 32).

TUESDAY, September 6th. Exodus iii. 1-12.

"... the desert... came to the mountain of God..." (v. 1).

Moses, for forty years had been educated in the palace of Pharaoh. For another forty years he had been a shepherd for his father-in-law. As he leads his flock behind the desert, he comes to what proved to be for him "the mountain of God." Here God challenges him, calls him and finally commissions him as the champion of Israel's cause. Never fear your desert experiences, they often lead to the mount of revelation, where you can get to know God in new and unexpected ways. He can make your deserts to blossom.

WEDNESDAY, September 7th. Exodus iii. 13-22.

"I am that I am" (v. 14).

Moses deemed himself unfit for the great task and now asks for credentials to approach his people. God vouchsafed His Name as "I AM," the One who had an existence different from all others, an existence independent of time and one from which all other existence was derived. Jesus, who was equal and co-eternal with God, thought it not wrong to use His Father's signature, so often we hear Him say, "I AM." He could say, "Before Abraham was, I AM." Let us reckon every moment of this day that He is here and now!

THURSDAY, September 8th. Exodus iv. 1-17.

"And Moses said, I am not eloquent..." (v. 10).

In yesterday's portion God said, "I AM." In spite of such a revelation Moses remains reluctant and raises this new objection—I am not a man of words. (According to Jewish tradition he was unable to pronounce the labials, b, f, m, p, v). Again God comes

to Moses aid with a promise, "I will be with thy mouth" (v. 12). Here God would assist utterance. Do you find difficulty in witnessing? God comes to your aid with His dynamic promise (Acts i. 8). Seek this God-aided utterance at all times.

FRIDAY, September 9th. Exodus v. 1-13.

"And Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go?" (v. 2).

In (iii. 11) Moses said, "Who am I?" Here the Egyptian monarch asks, "Who is the Lord?" The solution to such haughtiness lies in the words, "I know not the Lord." Moses knew the Lord and Pharaoh did not. It makes all the difference when we know Him, all the difference in our attitude before Him. Years later, the haughty Saul of Tarsus was riding to Damascus in defiance of God and His Church. Suddenly, God bestraddled his path, unhorsed the proud persecutor and as he lay in the dust he cried, "Lord, what wilt Thou have me to do?"

SATURDAY, September 10th. Exodus v. 14-23.

"Ye are idle... therefore ye say, Let us go..." (v. 17).

I desire to lift these words out of their unfortunate setting and apply them to ourselves in a practical way. As far as Pharaoh was concerned the Israelites were idle and had time on hand to complain. Is it not the case that when we are idle in God's work we find time to grumble and complain. Idleness was regarded by the Egyptians as one of the worst sins. And so is it in the Kingdom of God. As a sin it breeds other sins. Let us consecrate (fill our hands) with service for God and we shall have no room for complaining.

Sweetest Flower of all

Loveliest Rose of Sharon
Entwined with thorns for me;
Blooming—not on rose bush,
But on the cruel tree.
There with arms extended,
His fragrance forth He poured;
Jesus—Rose of Sharon,
My precious, dying, Lord.

For all earth's sweetest flowers,
Pins—to fix—are used;
But for the Rose of Sharon,
Nails—His pure flesh bruised!
Ugly nails that tugged and tore
At hands and feet fast there.
Here was Heaven's choicest gift,
Sweet love—beyond compare.

Roses, they bloom in gardens,
That speak to us of peace;
But from the Cross of Calvary
Flows peace that ne'er can cease.
This fragrance ever floweth,
For all the world to breathe;
It still is efficacious
For all who will believe.

For this sweet Rose of Sharon
STILL LIVES—my constant Friend.
The Altogether Lovely,
He's with me to the end,
Belov'd, and mine for ever,
Fairest of all is He;
One day, in Heaven's glory,
I, with my Rose, shall be.

COMING EVENTS

PRESIDENT'S ITINERARY

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

10-13, Worthing. 17, Coulsdon. 18, Croydon (a.m.). Wimbledon (p.m.). 19, Camberwell. 20, Eastbourne. 21, Guildford. 22, Kingston-on-Thames.

ABERDEEN. Sept. 10-13. Elim Tabernacle, Marischal Street. Twenty-first Anniversary celebrations. Speakers include Pastors S. Penney, W. J. Hilliard, W. H. Urch, F. Slemming, H. Palliser and Mr. John Hill. Convener, Pastor J. Leslie Timbrell.

ACCRINGTON. Sept. 17-22 and 24, 25. Elim Church, Blackburn Road. Harvest Services. Speaker: Pastor R. Morrison. 24, Andy Barrett, ex-Teddy-Boy Convict. 25, Pastor Terry Broomhall.

BIRMINGHAM. Sept. 3. Elim Tabernacle, Graham Street. Presbytery Youth Rally at 7. Guest speaker: Mrs. G. Nash (née Pauline Morgan). Youth Choir, conductor Mr. B. Billington. Convener: Pastor Frank Shadlock (Youth Commissioner).

BRITON FERRY. From Sept. 4. Elim Church, Old Rd. Revival and Healing Campaign conducted by Pastors A. Brooks and A. Whittall. Suns. 6.15. Week-nights (except Fri.) 7.

HASTINGS. Sept. 4. Silverhill Club Hall, Silverhill Junction. 11 and 6.30. Pastor W. R. West.

HARROGATE. Sept. 26-28. The Royal Hall. Public Meetings in connection with the Elim Conference. Each night at 7.30 p.m.

ILFORD. Sept. 3, 10, 12. Elim Church, Scrafton Road. Sept. 3, Monthly Rally (Crusaders) 7.30. Sept. 10, Film "Venture into Faith" 7. Sept. 12, Film repeat "Venture into Faith" 7.30.

LANGLEY. Sept. 11-12. Elim Church, Mount Pleasant. Sisterhood Anniversary. Special speaker: Mrs. J. Newman (Coventry). Sun. 6.30. Mon. District Rally 7.15.

LISBURN. Sept. 10 & 11. Elim Church, Wallace Avenue. Annual Convention, 3.30 and 6.30. Speakers: Pastors W. J. Martin, R. R. Taylor, F. W. Thomson, J. Brown, and S. Gray. Lurgan Crusader Choir singing items. (Tea provided between meetings).

LONDON. Sept. 23. Elim Church, Camberwell. ELIM BIBLE COLLEGE. Preliminary Announcement of Students' Welcome Service. Fri. 7.30. Preacher: Pastor S. Gorman.

MOUNTAIN ASH. Sept. 17-22. Noddfa Elim Church, Knight Street. Annual Convention. Sat. 7. Sun. 11 and 6. Mon. to Thurs. 7.30. Speakers: Pastors H. Burton Haynes, P. S. Brewster, L. Reeves, and K. J. Hathaway. Convener: Pastor W. J. Maybin.

NUNEATON. Sept. 10-15. Elim Full Gospel Church, Queens Road. Visit of Pastor W. G. Hathaway. Sun. 11 and 6. Week-nights 7.30.

OXFORD. Sept. 3-4. City Temple, Botley Road. Church Anniversary Services. Sat. 3, Dedication of New Electronic Organ. Officiating minister: Pastor Douglas B. Gray, Musical Director. Services: Sat. 7.15. Sun. 11 and 6.30.

SCARBOROUGH. Aug. 28.-Sept. 4. Elim Church, Murray Street. "This is Life" Evangelistic Campaign conducted by Pastor H. W. Greenway. Sun. 10.30 and 6.30. Week-nights 7. (Fri. excepted).

SILVERDALE. Commencing Sept. 4. Youth Campaign. Elim Church, Albert Street. Nightly at 7.30 (except Fri.). Sun. 6.30 and 8. Conducted by Pastor F. H. Coleman (London). Sept. 10, Grand Youth Rally. Congregational Church, Victoria Street (kindly loaned) at 7. Items by Youth of the District. Speaker: Pastor F. H. Coleman.

SMETHWICK. Sept. 10-14. Elim Church, Oldbury Rd., Smethwick (nr. Smethwick Junction). Silver Jubilee Celebrations. Guest speakers: former ministers Pastors J. Frame, W. G. Hawkins, J. R. Knight and W. J. Patterson. Supported by Graham Street, Kingstanding, Sparkbrook, Smethwick and Tipton A.o.G. Choirs. Convener: Pastor Frank Shadlock. Times of services: Opening service Sat. 7. Sun. 11 and 6.30. Mon. to Wed. 7.30.

THORNTON HEATH. Sept. 11. Elim Church, Moffat Road. Harvest Thanksgiving Services. Speaker: Pastor H. W. Greenway. 6.30 p.m.

TONYPANDY. Sept. 3-11. Elim Temple, Miskin Road, Trealaw. Annual Convention. Speakers: Pastors J. Karamadzanis, E. A. Fletcher (A.o.G.), E. F. Cole, P. S. Brewster and the Tredegar Quintet (the Ree brothers). Week-nights (ex. Fri.) 7.15. Suns. 11 and 6. After-church Rally 7.45. Light refreshments for visitors at close of services.

WOOD GREEN. Sept. 3. Elim Church, Russell Road (off Bowes Road), N.W. London Presbytery Rally. Sat. 6.30. Speaker: Pastor J. Atkinson. Convener: Pastor F. Coleman. Singing by members of Englefield Green Church. (Note—one meeting only).

WORTHING. Sept. 10-13. Elim Church, Grosvenor Road. Annual Convention. Sat. 7. Sun. 11 and 6.30. Mon., Tues. 7.30. Speakers: Pastor John Dyke, President. Convener: Pastor V. J. Walker.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

September 3rd, midnight, to September 10th, midnight

Hove, Croydon, Bournemouth Winton, Christchurch, Belfast
Landscape Terrace, Thornton Heath, Merriott, St. Helens,
Salisbury, Eastbourne.

THE MUSIC THAT WAS HEARD

There is an old story about the brothers in a monastery "somewhere in France" long ago. The monks were beloved throughout the countryside for their loving sympathy and kind deeds; but as it happened, not one of them could sing. Try as hard as they would, the music in their service was a failure; and it became a great grief to them that only in their hearts could they "make melody to the Lord."

One day, however, a travelling monk came by and asked for entertainment; and to the great joy of all the monastery he proved to be a wonderful singer. High and sweet and clear his voice soared over all the other voices. And one by one the rest of the monks stopped singing to listen, until finally the visiting brother sang alone. No envy however, filled the hearts of the good brothers in the monastery. Instead, they rejoiced with each other that now at last they could have beautiful music in their chapel services, and they planned to keep the traveller with them always.

But that night an angel came to the abbot in a dream. "Why was there no music in your chapel tonight?" he asked. "Up in heaven we always listen for the beautiful music that rises from the services in your monastery; and tonight we were sadly disappointed."

"Oh, you must be mistaken!" cried the abbot. "Ordinarily we have no music at all that is worthy of your hearing; but tonight we had a trained singer with a wonderful voice. He sang the service for us, and it was so sweet that we all stopped to listen. For the first time in all these years our music was beautiful."

The angel smiled, "And yet, up in heaven we heard nothing," he said softly.—Sel.

The Bible seldom speaks, and certainly never its deepest, sweetest words, to those who always read in a hurry. Nature can only tell her secrets to such as will sit in her sacred temple, till their eyes lose their glare of earthly glory, and their ears are attuned to her voice. And shall revelation do what nature cannot? Never. The man who shall win the blessedness of hearing the voice of divine wisdom must watch daily at her gates, and wait at the posts of her doors.—F. B. Meyer.

CHANGE OF ADDRESS

Pastor L. Lambert reports that his new address is 5, Hume Street, Kidderminster. Tel. No. 2663

Pastor P. Watson's new address is now 1, Hampshire Gardens, Aquila Road, St. Helier, Jersey, C.I.

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.

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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.

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe "Maranatha," Torrs Park. C.116

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.277

BIRTH

Sandford.—On July 24th to Doreen and Don Sandford, God's precious gift of a daughter, Sharon Rose; a granddaughter for Pastor and Mrs. S. H. Rawlings. C.279

WITH CHRIST

Brown.—On August 14th. Mrs. Alice Brown, aged 75. Funeral conducted by Pastor A. J. K. Magee. "Till He come."

Burnett.—On July 15th, Mrs. Edith Burnett, aged 78, one of Elim's first members in Hull. Funeral conducted by Pastor W. W. Kirkby.

Cannell.—On May 2nd, Mrs. Lily Cannell, aged 70, beloved member of Elim Church, Wigan. Funeral conducted by Pastors T. E. Francis and G. Deakin. "With Christ which is far better."

Prentice.—On July 15th, Percy James Prentice, aged 78, foundation member of Elim Pentecostal Church, Chelmsford, passed to be with his Lord. Funeral conducted by Pastors J. A. Wright and D. W. Anthnoy. C.278

Rounding.—On August 6th, Herbert Rounding, Deacon and Sunday School Superintendent of Hull City Temple. Funeral conducted by Pastor L. W. Green, assisted by Pastors J. Gardiner, G. Canty, and W. W. Kirkby. "Till we meet at Jesus' feet."

Tucker.—On August 7th, Gerald William Tucker, aged 61. Funeral conducted by Pastor A. J. K. Magee assisted by Pastors Tomb and William George. "At rest in the Lord."

Watts.—On August 13th, Mrs. Hannah Watts, a faithful member of Elim Church, Halifax. Funeral conducted by Pastor John Gardiner.

Wilson.—On August 16th, Mr. Dysart Wilson, aged 90, for many years an Elder in Elim, was promoted to higher service. Funeral conducted by Pastor Joseph Smith, Ulster Temple.

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