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# The **Elim Evangel**

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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Photos here and on page 23

by courtesy of Western Mail and Echo

### **FLOODING IN CARDIFF**

**Boats convey passengers down the main road only fifty yards from the City Temple.  
See page 23 for further pictures and report.**

# editorial . . .

## TENDERHEARTED

**B**E ye kind one to another, tenderhearted . . ." says the scripture, reminding us that kindness and love are at the very heart of the Christian message. Yet how often it proves easier to convince the heart of its natural impurity than of its lack of tenderness and love. How rare is this virtue—and yet it is at the very heart of true Christianity, for God is love, and at the very centre of the Gospel message is this great truth: "God so loved . . . that He gave . . ."

Nothing is more needed than this in the world today. How many aching hearts await a word of kindness; how many tortured minds need the word of love; while souls outside of Christ will rarely be *driven* into the kingdom—they must be *loved* in. Jesus, face to face with the rich young ruler who came to Him, one who never, as far as we know, actually surrendered to Christ, yet looking on him loved him. We need a heart that can love the sinner as Jesus did.

While we know that many have watered down the Gospel, and have laid all stress on Christian ethics without the essential doctrines of human depravity and Divine redemption, is there not the danger of our falling into the opposite error of so stressing doctrinal rectitude that we neglect the more practical matters? The Christian Church has not been lacking in those whose doctrines are irreproachable yet who have not learned Christ. Redemption must surely go to the very root of our nature and character. We must cry "Thy nature, gracious Lord, impart," and His nature is one of

tenderness and compassion. Tenderness streamed from the heart, lips and look of the Lord Jesus. The woman taken in adultery was not afraid of Him; the children were glad to approach Him; and His only harsh words were for the self-righteous Pharisees and their like, not for the poor sinner. Even His mighty healing power sprang from His infinite compassion for the sons of men.

This tenderness is part of the new nature mediated by the Holy Spirit; it is the fountain of God's own sweetness overflowing into the soul, mellowing the character, softening judgment, refining our whole nature, moulding us after His image, imparting His compassion and grace. Such are the evidences of a truly Spirit-filled life. Without these evidences all gifts and capacities are empty and vain (see 1 Corinthians 13).

Paul shows us in Ephesians 4:32 that the basis of the tender heart and the forgiving spirit is God's own forgiveness and compassion. How often we forget to apply the golden rule. Yet here is an even stronger rule: it is not "Do as you would be done by," but rather "Do as you have been done by." Love so amazing, so divine, demands our lives . . . and also our love! Oh how great is His forgiveness! Like the creditor in the parable, when we had nothing to pay, He frankly forgave us all. Yet how often we too, like the man who was forgiven, still want to exact our pound of flesh from others.

How strong are the words of John, the beloved disciple: "He that loveth not knoweth not God; for God is love." Love covers; love endures; love hopes and believes; love never fails.

"Faith and hope and love, these three,  
Joining hand in hand agree,  
But the greatest of the three,  
And the best is love."

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Thus shall we reflect the beauty of Jesus, the winsomeness of the Master, and others will see Jesus in us.

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## THE ELIM EVANGEL

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# The calligraphy of God

By L. Reeves (Minister of Elim Church, Norwich)

**C**ALLIGRAPHY is the art of handwriting. By this some people believe they can read a person's character. Great study is made regarding the crossing of t's, the dotting of i's and the spacing of words, and it is claimed that more is revealed in the writing than in the actual words. All one's subconscious desires are, it is said, revealed under this expert scrutiny.

Whether any part of this is true does not concern us here, but we will concentrate right now on the *calligraphy of God*; the handwriting of God, as revealed to us in His holy Word. Certainly in this God has showed His mind and heart and intention.

First of all there is the calligraphy of God revealed in His

## COMMANDMENTS

"And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tablets of stone, *written with the finger of God*" (Exodus 31:18).

The great trek of the Israelites had begun, and God had promised to be with them through every hazard and happening, until they were safe in Canaan; but right at the commencement God drew up, in His own handwriting, His own laws of conduct. God could only walk with them and commune with them as they worshipped Him and obeyed His commandments.

Who knows what blessing would have been theirs, who knows what bane they would have been spared, if Israel had taken heed of the handwriting of God?

In the very next chapter we read of the cleavage between God and His chosen people. The sad story of the golden calf needs no repetition here. Moses hurled the tablets of stone from him and smashed to pieces the handwriting of God.

Here is typified the attitude of the world today towards God and His commandments. The world is in a sorry plight. Tension mounts higher every passing moment. Diplomats and leaders of various nations chase to the four corners of the earth, and everybody cries "wolf." Russia appeals for spying to stop over her territory; America exposes her hypocrisy and great peril stalks the world.

What is wrong? Can we lay the blame at the door of wicked Communists or cunning capitalists? No! The world has smashed and flouted the commandments of God. The handwriting of the Great

Eternal is trampled in the dust . . . and man must pay the consequences.

Yet God, in His gracious goodness, is still appealing through the prophet Isaiah (1:18): "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

But the world is deaf and blind to the claims of God and rushes on to its Armageddon.

The same applies to individuals. God is not mocked; and whatsoever a man sows, that he will most certainly reap.

The handwriting of God also shows His

## CONDEMNATION

"And this is the writing that was written, MENE, MENE, TEKEL UPHARSIN" (Daniel 5:25).

Belshazzar, basking in the victories and conquests of his grandfather Nebuchadnezzar, greedy, gluttonous and godless, provided a banquet for 1,000 of his lords. The usual degrading debaucheries were not enough for this mad monarch, and he conceived

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the brilliant idea of bringing sacred vessels stolen from the temple at Jerusalem.

These vessels, long ago, had been wrought by cunning workmen under the instructions of Solomon. Vessels of gold, chalices of silver and precious stones, dedicated to the service of God, were now the objects of drunken revelry. Those who with loving fingers had fashioned and shaped these beautiful objects of art never thought they could ever be used in so base a way. What sorrow in Jerusalem ! Israel's humiliation was complete.

Yet how much greater is the sorrow and distress of the Lord when human vessels in the service of God, painstakingly fashioned into His workmanship, are enticed away from the house of God ; drawn away by the Devil, and found in this same unhappy situation of sin. Some are smashed beyond repair, yet men cannot see the handwriting on the wall : " Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? " ( 1 Corinthians 3 : 16 ).

" Weighed in the balance and found wanting " and " To be carnally minded is death " says God's Word. Yet the handwriting of God is ignored by many hacksliding Christians.

The handwriting of God also reveals His

### COMPASSION

" Jesus stooped down, and with His finger wrote on the ground " ( John 8 : 6 ).

Here is the sad, sad story of the woman taken in adultery. Some actually say that here Christ was condoning sin ; that He was aiding and abetting adultery ; but no, His injunction was : " Neither do I condemn thee . . . go, and sin no more. " God forgives all where there is true repentance, and the life after is the proof of the sincerity of that repentance.

This bad old world shrugs its shoulders today at adultery. To the Christian it is an evil and disgusting thing, but do you know that it is possible for a Christian to commit spiritual adultery ? A believer who cohabits with the world, condones sin, indulges in deceitful practices, does not bridle his tongue and sits in judgment on others is committing spiritual adultery.

The world today (like these men in the story) accuses the Church of all these things. We need to see that our walk, work and warfare for Christ are not hampered by spiritual adultery, remembering that Paul said : " You have I espoused as a pure virgin unto Christ. "

Then the handwriting of God is shown on the

### CROSS OF CHRIST

" And a superscription also was written over Him

**LOOK AT IT—THE**  
**YOU**  
are needed to assist our  
**GREAT**  
**EVANGELISTIC CRUSADE**  
**ON EASTER MONDAY**  
in London  
by either  
**COMING**  
**HELPING**  
**GIVING**  
**BRINGING**  
or  
**PRAYING**  
**Can we rely on**  
**YOU ?**

**WHICHEVER WAY YOU**  
**RESULT IS THE SAME**

in letters of Greck, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS** " ( Luke 23 : 38 ).

This last handwriting was not, as in the other cases, actually written *by* God, but Pilate was undoubtedly an instrument in the hands of God.

It was, is and ever shall be the purpose of God that Christ should be King ; not only of the Jews, but of the whole world.

This is illustrated by the very inscription : it was written in Latin, the language of the scholar, in Greek, the language of art and culture, and in Hebrew, the religious language, proclaiming to *all* that *Christ is King*, whether accepted or not. Yes, bless God, Jesus shall reign over all the world.

And so the handwriting of God is seen on tablets of stone, revealing *His commandments* ; on a plaster wall, revealing *His condemnation* ; on a sandy floor, revealing *His compassion* ; and finally on Calvary's Cross, revealing *His conquest*.

Here Christ became an eraser in the hands of God to scrub out the sins of the whole world.

There is an epilogue to this soliloquy in the Lamb's Book of Life. He must either scrub out your sins or scrub out your name. You must either spurn your sins or brrn in your sins ; for, as sure as the handwriting of God, there is no other way.

# Leaves from a Minister's Diary

By T. H. Stevenson

"A WAR on society." That is how a judge described the present epidemic of robberies with violence when sentencing three men to prison. I do not think that the press and radio help to remedy the situation. News and information may be necessary, but constant and spectacular publicity of these things seems to create an appetite. It makes it appear that "crime pays," and encourages others to "have a go" for what appears "easy money." It may be regrettable to see some papers close down, but if all were to close down the headlining of crime reports it could prove beneficial.

\* \* \*

It seems today that only a minority of criminals and offenders are ever brought to trial, and even of these only a minority may be sentenced. In a debate of the Law Society, Mr. J. Foster, Q.C., said: "Of those who pleaded not guilty, a third got off. Of that third a very large number were in fact guilty." He referred to the attitude that "a criminal trial is a sort of sporting contest," the accused not being compelled to give evidence. The greatest deterrent against crime, I believe, would be the realisation of a higher court before Him who knows "the thoughts and intents of the heart," and who has already proved "all the world guilty before God."

\* \* \*

Speaking to a young bank employee, I referred to the prevalent raids on banks and was told: "We have only had young boys of about ten years old come in to the counter with toy pistols and flick knives, crying 'Stick them up.'" This is not amusing; it is menacing. Here is an example of the excitement, and even incitement, caused by the undue publicity given to crime. An American expert in crime prevention quotes a jingle current in U.S.A.:

"Sing a song of TV for the little ones:

Four-and-twenty jailbirds packing tommy guns.  
When the scene is finished the blood is ankle deep.

Wasn't that a pretty dish to send the kids to sleep?"

\* \* \*

In the House of Commons, Mr. Osborne strongly objected to the words of an Opposition member who, he declared, had said that he had "not the courtesy of a louse." Laughter and cheers arose when Mr. Donnelly explained that he had said Mr. Osborne "was not observing the courtesies of the House." Even one letter of a word can make a big difference! Paul established a great truth of doctrine on such a fine point when to the Galatians he wrote: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

\* \* \*

When sharing in the marking of the Sunday school scripture examination I found one example where an extra letter in a word gave, if you like, added flavour. "Why was Saul jealous of David?" was the question. "Because they licked David more, and thought more of him" was one answer given. The answer was hardly explicit, but one word was rather explicit. Now if someone in an essay on David and Goliath had written that David *licked* Goliath, that would have seemed quite expressive language for so decisive a victory.

\* \* \*

Conscription for national service has come to an end after more than twenty-one years, during which time some 12,000,000 were thus called to the Forces. With the end of this there also ends the Central Board for Conscientious Objectors. Since 1939 some 68,000 people have registered as objectors. Many whose plea was rejected might have considered that an injustice was done, and no doubt it often was, but scarcely any other country "set about devising a workaday mechanism to weigh a man's conscience." Often our ministers served as witnesses and advocates for objectors; and I have known where the minister has not been of like mind, but has witnessed on behalf of a church member, thus giving maybe the best evidence of the sincerity of both.

\* \* \*

We reach midwinter with forecasts of severe weather, and with reports of abnormal conditions throughout the world. "Storms hit three continents" was the heading to one account of floods, lightnings, snow blizzards, gale-force winds, earthquakes, etc. Since atomic explosions have been out of fashion for many months now, perhaps other reasons must be sought to explain these apparently extraordinary conditions. I suggest that the explanation can be found in the sayings of Jesus about catastrophic physical events in the last days before His second advent.



## MEET OUR MISSIONARIES

### 9. DR. R. C. BRIEN

AS a young Christian standing at my father's open grave a challenge came to me to give my life to the Lord, and that remained with me during my university and hospital days. Just two years after qualifying and a short time after I married, at a missionary conference to which my wife and I had gone we received a further challenge from the Lord. He asked us if we were willing to give our lives over to Him according to Romans 12:1. The choice set before us was perhaps fifty years down here to live as Christians helping in God's work, or giving our lives over to Him entirely so that where He sent us we would go and what He told us we would do. I do praise God for His making it all so plain to me, and although I have failed Him in the intervening years I have never taken any decisive steps without being very sure of His leading and He has wonderfully kept His side of the promise: "If you take the path I have shown you today the way will always be plain, even though obstacles like mountains may come against you."

The first place to which He sent us was the Bible College of Wales, and He kept us there for a long time while He prepared us for the work to which He was taking us.

Again it was the Lord who brought us to Southern Rhodesia, where we joined the staff of an evangelical mission which had been operating for twelve years out in the bush country. There we began to learn the vernacular and to live in what appeared to us a wilderness, learning to live in victory without many things previously thought essential. Towards the end of our second year, when the medical work was prospering and souls were nearly daily coming to the Saviour, the Lord spoke, telling us we had been

long enough on Mount Mavuradonha, and He opened the door into the Elim Missionary Society in a most definite way without our having tried in any way to open that door. He called us to a people in darkness and with nothing, and promised He would go before, leading us to that tribe which He did, using as an instrument Pastor Williams, who had begun the Elim work in that colony. It was eventually eight months after that we pitched our tents at the Manjanja river in Inyanga North, for Government permission only came through after that delay.

Nine years have gone by since then. At first we used to pray for a witness in each village around us, and by now in many of them we have a few Christians, especially in the villages where we have school children. We thank Him for the missionary teachers He has sent who daily preach Jesus to their respective classes and who at weekends go forth in the Land-Rover or on foot to heathen villages with the Gospel, often helped by some of the children whom they teach in school.

Again we thank the Lord for the little hospital and for the staff working in it, where the Word goes forth daily to the people gathered there, and we praise Him for the many opportunities given to us to speak to individual souls. Oh the joy when an old person repents, as one did last night as I made the night round. The older people are bound by Satan in a special way, having worshipped him for many years, and so it is joy unspeakable when we see one such translated from his kingdom into the kingdom of God's dear Son. As our nursing staff also go out at night twice weekly to villages, thanks to the Land-Rover, they too have the joy of winning others not at the hospital for the Lord. Only last night their joy was full, for two women repented.

We feel our days are short and the night will soon come. We praise the Lord for what He has done in this part of His vineyard, but the need is great for the prophecy of Joel to be fulfilled just here. Please join in this prayer which is continually on us and on our African Christians as well.

# Cardiff City Temple flooded

Thousands of homes were swamped in Cardiff during the recent inundation which swept over the city from the turbulent River Taff on the early morning of Sunday, December 4th. The Elim church, the famous City Temple, was flooded, making it impossible to hold any services during the day. Water in the boiler-house rose to a depth of eight feet. The whole area around the church and across in Sophia Gardens opposite became like a lake. Pastor Brewster's house was also badly affected, the electric light and telephone being cut off.

Immediately the flood-water subsided, however, Pastor Brewster and his energetic band of helpers were on the job cleaning up the muddied buildings and making the church fit for use again.

It is this zeal in attending immediately to the needs of the local work that has made the Temple such a centre of revival activity and blessing. The Minister did not wait for the reconstruction work to be done for him, he got together with his people and carried on with the work and soon had God's house ready for the proclamation of the Gospel and as a centre of prayer and praise.

We know our readers will pray for the elderly members who have become the victims of this sudden disaster.

H.W.G.



The above pictures show Lower Cathedral Road, where the new extension premises are situated, and the pavilion in Sophia Gardens, just opposite the City Temple, where Easter convention meetings are held.

# SUNSHINE CORNER



## THE UNHAPPY SUNBEAM

Hello Sunbeams.

I wonder if you are always like the sunbeams that come shining into our rooms. Sometimes it seems so hard to be shining and radiant all the time. Perhaps there are times when our faces would look more like storm-clouds than sunbeams. Shall I tell you the story of the unhappy sunbeam?

A bright, shining angel was flying swiftly up to heaven one day when he heard a little sunbeam sigh.

"Oh dear!" said the little sunbeam. "I get so tired of just shining all the time. I wish I could be an angel; it would be so much more exciting. Tell me, angel, where have you been?"

The angel smiled happily and replied: "I've been down to earth to visit an old lady named Granny Jones. She had lost her purse and was so unhappy. Then she found the purse, but when she opened it she found that some of the silver coins had rolled out and disappeared. It is so dark and gloomy in her cottage at times, but a little sunbeam shone through her window and there were the silver coins on the floor all shining and lit up by the sunbeam. I left her thanking God for the little sunbeams."

The sunbeam cheered up and began to smile. She remembered that she had peeped in Granny's window one day to see if she was still asleep.

The angel went on talking. "Then I went to the parish church with a message for Mrs. Browney. Her son is such a naughty boy and she was kneeling there praying for him. Just as I gave her the message a sunbeam shone right through the stained-glass window and lit up for her the story of the prodigal son and his coming home. I left Mrs. Browney thanking God for the message that I had given her and for the sunbeam that came along just at the right time and looked into the window."

The little sunbeam had forgotten that she wanted to be an angel and was shining and smiling happily. "I am glad I helped Granny Jones and Mrs. Browney," she said, "but I do wish Mrs. Browney's boy would stop being naughty and come home."

"Mrs. Browney's son will be home any moment now," went on the angel. "After I left Mrs. Browney I went to a little chapel many miles from where she lives. I had been many times to this little chapel and was delighted to go again. When I arrived the minister was preaching about Jesus being the Light of the world. There is a picture on the wall there showing Jesus knocking at the door of someone's heart and waiting to be let in. A sunbeam came out from behind a cloud and shone right on the picture. Through the minister's words, the picture on the wall and the sunbeam shining, the Holy Spirit was able to speak to him and he was converted in the meeting. He will be home tonight and I left him thanking God for His goodness and for the minister's words and for the sunbeam that showed him Jesus knocking."

"Oh, thank you Angel!" cried the little sunbeam. "I am so glad and happy and I will keep shining."

Boys and girls can be like the little sunbeams shining to help other people who are unhappy and need to be brightened up; so keep shining, won't you?

Bye bye for now, and God bless you all. Lots of love,  
AUNTY DOROTHY.



**S**SMITHFIELD must vie with the Tower of London as the most tragic and memorable place in all the great metropolis of London. It has been a fair-ground, a show-ground, a market, and a place of torture and death. It seems that it has always been a meeting place for vast crowds of men and women. They gathered to watch tournaments; they met to see the earls and barons and knights on ambling nags and prancing colts at its horse fairs; they came in hundreds to the St. Bartholmew's fair, instituted by the monk Rahere. Rahere could outshow any showman of his day or any day since; he told stories and claimed miracles that brought pilgrims in droves and cash by the sackful. Crowds gathered almost daily to see the public executions or to watch the blazing faggots consume the bodies of good men and true, or of bad men and scallywags. Smithfield became London's own Golgotha where malefactors and martyrs died horrible deaths.

Smithfield is a large area of about thirty acres and

bodies of the cattle, and mingling with the fog which seemed to rest upon the chimney pots, hung heavily above. All the pens in the centre of the large area and as many temporary ones as could be crowded into the vacant space were filled with sheep; and tied up to posts by the gutter-side were long lines of oxen, three or four deep. Countrymen, butchers, drovers, hawkers, boys, thieves, idlers, and vagabonds of every low grade, were mingled together in a dense mass. The whistling of drovers, the barking of dogs, the bellowing and plunging of beasts, the bleating of sheep, and grunting and squealing of pigs, the cries of hawkers, the shouts, oaths, and quarrelling on all sides, the ringing of bells, and the roar of voices that issued from every public-house, the crowding, pushing, driving, beating, whooping and yelling, the hideous and discordant din that resounded from every corner of the market, and the unwashed, unshaven, squalid and dirty figures constantly running to and fro, bursting in and out of

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## SMITHFIELD — WHERE MARTYRS DIED

By F. J. Stlemming (Minister of Elim Church, Kingston)

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adjoins the church of St. Bartholomew the Great and the famous St. Bartholomew's Hospital, affectionately known the world over as "Barts."

A market for the sale of livestock was established in Smithfield in the year 1614. A market known as the "King's Market" existed many years before this. The removal of the livestock from Smithfield to the Caledonian market did not take place until 1855, and in 1860 an Act was obtained for the erection of market buildings on the site of Smithfield. Down through the years additions have been made to the central markets and have involved an expenditure of about £2,000,000. It is primarily a wholesale market for the sale of dead meat. Poultry and provisions are also handled and there is a section devoted to the sale of fish and vegetables.

What a contrast we have between the Smithfield of Dickens's day and the Smithfield of the present day. Charles Dickens describes it thus in *Oliver Twist*: "It was market morning; the ground was covered nearly ankle deep with filth and mire, and a thick steam perpetually rising from the reeking

the throng, rendered it a stunning and bewildering scene, which quite confused the senses."

Smithfield today is a great spectacle of space, a long and most impressive structure, with ten towers and ten domes, flags flying, and stone figures of heraldic creatures adorning its gateways. With the roads about it, it covers about ten acres; about 10,000 tons of meat and poultry pass through it every week. The fronts of its shops are two miles long, and when all its shining hooks are filled with the rows of carcasses they would stretch forty-five miles. It has thirty entrance gates, and 1,600 porters unload its hundreds of lorries. Its cold storage can take 15,000 tons of meat.

Underneath the main building is an extensive railway goods depot. In the middle of Smithfield is a small garden; in the garden there is a fountain with a bronze figure of "Peace"—a strange note in an area that is famous throughout the world for its tragic stories of men and women burned alive because they were true to the God whom they loved and served.

Smithfield

### WHERE MARTYRS DIED

is a sacred spot, a hallowed place, a place that should be kept evergreen in the memories of men. Visualise the lurid glow of its fires and the belching smoke of its burning, smouldering faggots; see the crimson flow of the blood of fellow Christians who laid down their lives for the truth of the Word of God; gaze on its acts of drama, and witness its human cruelties. The shameful deeds enacted on this bit of London, the horrors enacted here, beggar description and are too monstrous to recite. The great number of Christians who ended their earthly pilgrimage here, who fought their last battle and made their final stand here at Smithfield, is not known. In Mary's reign, forty-three were known to have suffered death at Smithfield—seven in one day, and twenty-seven in the month of June 1558.

In the year 1849 workmen were excavating for the laying of a sewer, and three feet below the surface, a little to the west of the gateway of St. Bartholomew's Church, they found unhewn stones covered with ashes and human bones charred and partially consumed, a strong oak post in a charred condition, a staple and a ring. It is believed that this is the spot on which the martyrs died, the victims having their faces to the east and facing the great gate of St. Bartholomew's, from which it would appear that the monks supervised the executions.

This is the place then, hallowed in the eyes of all who love the Word of God and scriptural truth; here the victory of God's unshackled Word was achieved by passive sufferings on the part of men and women who loved not their lives unto death.

Strangely enough, Smithfield has not been graced with a memorial of sculptured stone or fretted marble, but the moral and spiritual triumphs of the noble army of men and women who laid down their lives for the truth's sake stamp a nobility on this spot that no man-made memorial could bestow, nor time erase.

A tablet on the wall of St. Bartholomew's Hospital commemorates the martyrs, but makes mention of but three of them, the three named being John Bradford, John Rogers and John Philpot.

### JOHN BRADFORD

was born in Manchester, was well educated, and at an early age was able to take a respectable position and to maintain himself and might have risen to high office. The Spirit of God opened his eyes to see the truth of the Gospel and the error of the religion in which he had been trained. Then, like Moses of old, he chose "rather to suffer affliction with the people

of God, than to enjoy the pleasures of sin for a season." He renounced all his bright worldly prospects and devoted his life to the Scriptures and to the ministry of the Word. He went to Cambridge University, where after a few years the degree of Master of Arts was conferred on him. He was made a fellow of Pembroke College.

Urged to use his extensive talents in preaching, he replied that he did not consider himself qualified for such an office. I like the answer to that given by his friend Martin Bucer: "If thou has not fine wheat bread, yet give the poor people barley bread, or whatever else the Lord hath committed unto thee."

Dr. Ridley appointed John Bradford as prebendary of St. Paul's, where he laboured diligently for three years, after which he was called upon to show his allegiance to His Saviour by following Him to prison and to death. He was kept a prisoner for a very long time. Again and again he was brought before his judges, and at long last the sentence of excommunication was read. He knelt down and thanked God that he was thought worthy to suffer for His sake. He was returned to prison and five months later the keeper's wife came to him and said, "Oh Mr. Bradford, I come to bring you heavy news; tomorrow you must be burned; and your chain is now a-buying, and you must soon go to Newgate." John Bradford took off his cap, lifted his eyes to heaven, and exclaimed "I thank God for it." At midnight he was removed to Newgate. The next morning, escorted by a large number of armed men, he was conducted to Smithfield, where he suffered death by being burnt alive, in company with a young man only twenty years of age, being joyful to the last moment of his life that he was thought worthy to die for his Saviour.

### JOHN ROGERS

was born near Birmingham and was an M.A. of both universities. He entered holy orders and was a priest of the Church of Rome. He resigned his living as a result of the change of his religious sentiments. He cast off the popish yoke of bondage and rejoiced in the glorious light of the Gospel and in the spiritual liberty of the sons of God. While at Antwerp he translated the first authorised English Bible, known as "Matthew's Bible," published by Grafton and Whitchurch in 1537. For his stand for the Holy Scriptures and his opposition to Roman Catholic doctrine he was imprisoned and examined, imprisoned and examined again and again over a long period of time. Finally he was condemned by the Bishop of Winchester. Led to Smithfield, he was asked if he would recant his opinion. He answered

that what he had preached he would seal with his blood. All the way to the stake he sang psalms, all the people rejoicing in his constancy. On the way he was met by his wife and his eleven children, one an infant in arms. He cheerfully and patiently went on his way to Smithfield, where he was burnt to ashes in the presence of a good number of people.

His soul ascended in a chariot of fire to that Redeemer of whom he was worthy, inasmuch as he loved Him more than wife and children, yea, even than his own life itself.

### JOHN PHILPOT

was born in Hampshire of a highly respectable family and was brought up at New College, Oxford, where he studied civil law and languages and became very proficient in Hebrew. He was a witty, courageous and zealous man. He travelled to Italy, and on his return to England was made Archdeacon of Winchester, and continued under the reign of King Edward. When Mary came to the throne he was arrested and put in prison as a heretic. When the Bishop of London condemned him, he came to the reading of these words: "and you, an obstinate, pernicious, and impenitent heretic." Mr. Philpot said: "I thank God I am a heretic out of your cursed church; I am no heretic before God. But God bless you, and give you grace to repent of your wicked doings."

When at last Mr. Philpot was told to make ready to be burned at the stake, he replied: "I am ready; God grant me strength and a joyful resurrection." He poured out his soul to God and gave Him most hearty thanks that he was counted worthy to suffer for His truth. When he entered Smithfield the way was foul, and two officers took him up to bear him to the stake. Then said he merrily, "What, will you make me a pope? I am content to go to my journey's end on foot." They bound him to the stake and lighted the fire, when the blessed martyr soon resigned his soul into the hands of Him who gave it.

These are but three examples of the great host of men and women who for the truth of God's word and their love of God laid down their lives; three examples of a great army of Christian men and women who knew, and know, the persecuting power of the Church of Rome against those who will not accept the teachings of the Romish Church.

As at Smithfield, so the world over, Rome has shed the blood of saints. Facts are all the proof we need. We not only see the fires of Smithfield and the butcheries of Bartholomew's, but we remember the horrors of the Inquisition with its infernal tortures and fiendish inquisitors who, behind locked doors,

and with stone walls to stifle the cries of the victims, maimed, mutilated, mauled and murdered men and women in France, Spain, Italy, Portugal, Poland, Germany and Holland. Read Limboch's *History of the Inquisition* and see its dreadful dungeons and learn of its secret tortures. Witness men in the name of the blessed Lord Jesus stretching, straining, maiming and mangling their fellow men in an effort to make them call the truth a lie and a lie truth; to make them confess that right is wrong and wrong is right; to make men bow down and worship a man rather than God; to cause them to call the teachings of Jesus Christ heresy and the teachings of the Romish Church truth. To that end men and women had to undergo barbarous and long-drawn-out murder.

Read the dark record of Rome's foul deeds, and you will see the ground stained red with human blood of Christian men. You will stand breast deep in the ashes of martyrs outside the cathedral of Seville, you will see the slopes and valleys of Lucena turned into a slaughterhouse.

Oh Church of Rome, how you have hated Christians; hated them, hunted them, hounded them, trapped them, tortured them and slain them. You fastened them on spits, you impaled them, hung them, roasted them and flayed them. You cut them in pieces and violated them. You mutilated, mangled and massacred holy men and sainted women, little children and harmless babes. You turned Christian Europe into a charnel house, an Akeldama. But enough—the sight of it all sickens and stuns the soul. I bring it to your mind because I would like you to renew your vigilance in Christian living and Christian witness. I commend to you the word of the apostle Paul in Ephesians 6: 10-18: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God: praying always with all prayer and supplication . . . for all saints."

# PENTECOSTAL MARTYRS IN THE CONGO

## MR. E. HODGSON AND MR. E. KNAUF

By Mrs. J. J. Morgan

**F**OLLOWING a memorial service at Mr. Hodgson's home church (Preston), another was held in London for friends in the south on December 19th.

Bloomsbury Baptist Chapel (which had been kindly loaned at a reduced rental for the sad occasion) was well filled with representatives of various sections of the Pentecostal movement, as "Teddy" Hodgson was well known to so many.

Mr. Donald Gee (Principal of Kenley Bible School) was chairman of the meeting, and after commenting on the tragic happenings which had brought us together, and on his own personal friendship with Mr. Hodgson, called upon Mr. John Carter (General Secretary, A.O.G.) to lead us in prayer.

A tribute to both Mr. Hodgson and Mr. Elton Knauf (of New Zealand), who died together in a remote part of the Katanga Province of the Congo on November 23rd at the hands of heathen tribesmen, was paid by Mr. Woodford (Missionary Secretary, A.O.G.), who visited the mission stations of the Congo Evangelistic Mission ten years ago and saw for himself the arduous labours of these two brethren on behalf of the Congolese.

Mr. S. Gorman (Elim Missionary Secretary) and Mr. G. Stormont (representing the Essex Elim churches) then spoke of the sterling qualities of our departed brethren, their devotion to Christ and the wonderful work which, under God, they and their colleagues accomplished during the last forty years in the Belgian Congo.

Mr. Stormont reminded us that the martyrdom of John and Betty Stam had resulted in another 7,000 missionaries going out, and the murder in recent years of the five missionaries in Ecuador by the Auca Indians had caused a tremendous forward move to reach the Indians of South America.

Truly "the blood of the martyrs is the seed of the Church," and we may confidently believe that the sacrifice of these two tremendously valuable lives has not been in vain.

Mr. P. Brooks, of the united Apostolic Faith Church, read to us of the heroes of faith in Hebrews 11; and Mr. A. Edsor, of the Bible-Pattern Church Fellowship, read from Revelation 7 of the "great multitude . . . before the throne" and also brought a message from Principal George Jeffreys, who had

officiated at Mr. Hodgson's second marriage in 1939. It was remarkable that the *Te Deum* had been sung at that service, and the words "the noble army of martyrs praise Thee" now took on a striking significance.

Mrs. Wigglesworth, a former colleague of the Knaufs in the Congo, then paid tribute to their tremendous zeal and self-sacrifice, which she had personally witnessed, and the indomitable spirit they had displayed under great trial and hardship.

Mrs. Wigglesworth's son, Bryan, who was born in the Congo and converted under an African evangelist, followed with a comforting message in song: "After the toil and heat of the day . . . I shall see Jesus at last."

We were honoured to have on the platform Rev. Wakelin Coxhill, representing all the missionary societies in the Congo. He spoke of the fine work of the C.E.M. and of these two brethren whom he knew personally.

The final speaker was Mr. James Salter (Home Director of the C.E.M.), who told of his last nightmare journey with Mr. Hodgson a few months ago, when they were both fortunate to get out alive from Kikondja in a convoy under U.N. protection. Mr. Hodgson had later accompanied Mr. Knauf on an errand of mercy back to the latter's station with milk and supplies for the needy people, but they had disappeared on the way, and it was eventually discovered that fanatical youths, urged on by the witch doctors, had captured and murdered them. The latest cable reported that they had died bravely, praying for their murderers. Their death had been witnessed by a few broken-hearted Christians who were powerless to prevent it.

Mr. Salter was able to report that Mrs. Knauf and her children had been flown home to New Zealand in time for Christmas, and although the expense had been very great there was no alternative, as there is a three-year waiting list for passages on the boats.

An offering was taken up towards the great expenses that the C.E.M. has found itself involved in owing to the present situation in that unhappy land, and Mr. Greenway (Secretary-General, Elim) in his closing prayer remembered especially the Congolese Christians who are suffering so much at present, and the national church, that it may come forth as gold from the furnace of affliction.

# WOMEN'S COLUMN

By Gladys Gorton

## ABUNDANT SUPPLY

**L**IGHTING fires is not to everyone's liking, but this is accepted as a job to be done. And how pleasant is a glowing fire on these wintry days. It is not usual for me to light the kitchen fire every morning, but on this particular one I put the match to the gas poker and plunged it into the grate. "The two shillings I put in the gas meter are lasting a very long time," I thought, with a slight suspicion at the back of my mind that my husband might have put some money in the meter! Whether I intended to ask him I can't explain, but I *did* forget all about it until the next morning.

Said my husband: "It's *me* that's putting the shillings in the slot."

"That's it then. I thought the two shillings I put in were lasting a long time," I innocently replied.

While the money was in the meter there was abundant supply of gas for the poker to light and aid the fire to blaze.

Rejoice! There is abundant supply of all you need in God's storehouse. Oil for the fire! Christian, in *Pilgrim's Progress*, stood in a room watching a man pouring one bucket of water after another upon the fire in the grate; but though the fire burned low at times it never went out. This completely nonplussed our pilgrim. He turned to the Interpreter, "How is it, sir, that that man cannot put the fire out?" he asked.

For reply the Interpreter beckoned him to come to the back of the fire, and there he saw a quiet person standing pouring flagons of oil in one incessant stream from behind. Then he understood. He knew very well that oil was more than a match for water when oil and flame had shaken hands. The Interpreter explained. "That grate is a human heart in which God has kindled the fire of His grace. That man is the Devil, who with his temptations and besetments of sinful pleasures, foolish companions, and a multitude of other things, is trying to put the fire out and thus make the heart as black and bad as ever. The One in behind is the Lord Jesus Christ, who all unseens pours into the heart the oil of His sustaining grace, saying as He does so: 'In spite of you, Devil, I will keep the fire of My grace burning in the heart.' As you know, Jesus is Victor. He is more than a match for Satan any day. He conquered him in the wilderness duel. He conquered him again at Calvary. He conquered him on the resurrection morn, and He can and will conquer him again from within a human heart that is given up to Him."

You can have as much of the Lord Jesus Christ as you long for and desire, and all your need can be met through Him. Lord Clive of India, on returning to England, was comparatively a rich man. This caused some disturbance in high places and he was brought before a tribunal. He confessed that he had received his great wealth through the boundless generosity of a rajah. "He brought me into his vast storehouse. All around were piles of gold, silver and precious gems. He told me to take all I wanted. I filled my pockets until they bulged, but now I wish I had taken much, much more!"

Yes, and that's our confession. We can take far more from God's great storehouse through Jesus our Mediator and Saviour. Jesus is the answer—an abundant supply (Philippians 4:19).



## Ex-Borstal boy baptised

*The above photograph shows one of the candidates being baptised by the pastor at a recent baptismal service in the Elim Church, Worthing. The meeting was exceptional and inspiring, and everyone was deeply conscious of the convicting power of God's Holy Spirit. Here follows the testimony of one of the candidates:*

Ten years ago I was in Wandsworth prison awaiting my discharge as a Borstal failure. I had spent three and a half years in places of confinement, including detention as a boy soldier and approved schools. My record at Borstal was bad and I was classed as incorrigible.

After my discharge from Wandsworth I was informed by the army authorities that I was suffering from a psychopathic personality and my services were no longer required.

Until almost two years ago, when I was saved by the Lord Jesus Christ at an Elim church in Hastings, my life was a mess!

Now I am filled with the joy of knowing the Lord Jesus. He has cured the crippling mental instability I once knew and has brought the warmth and peace of His love into a heart that once knew only how to hate. Praise His lovely name!

I now have found happy fellowship at the Elim Church, Worthing. Recently I was baptised in water on a Sunday evening after giving my testimony. The minister quoted Psalm 19 during his message: "In keeping Thy commands there is great reward," and I have since realised that the pathway of obedience is the pathway of blessing. Hallelujah!

J. PITT.

## Blessings at Barry

The past year has been one of real blessing at Barry. At the annual general meeting held recently, it was evident that the Lord had been at work in our midst. Among the accomplishments of the year are:

1. The church building freed from debt.
2. A baptistry built by the brethren.

(Continued at foot of next column)



# HAVE YOU HEARD OF THE



Conducted by the  
National Youth Director

We need more *Pathfinders*.

Do you have an EYM PATHFINDER group at your church?

Perhaps you haven't heard of EYM PATHFINDERS!

Now is the time to commence your group.

Already we have received substantial contributions towards the work of the Elim Missionary Society through the EYM PATHFINDERS. But we haven't touched the fringe of what can be done, so we call on you for help.

This is a new activity of the Elim Youth Movement and details are outlined below for the benefit of ministers and youth leaders who have not yet commenced a group in their churches. *Further details may be obtained by writing to the National Youth Director, 20 Clarence Avenue, Clapham Park, London, S.W.4.*

EYM PATHFINDERS is an activity of the Elim Youth Movement to support the gallant missionaries of the E.M.S.

To whom does this scheme apply? Every branch of the Elim Youth Movement, Sunday schools and mid-week youth groups which comprises children under fourteen years of age.

These young people pledge their support of Elim missionaries, some of whom were members of the E.Y.M. in their youth. The EYM PATHFINDER is provided with the new attractive savings box to help financially (a scale model of an Elim mission church in East Africa). The permission of parents or guardians must be obtained, and the forms for

their signature are supplied by the Headquarters Youth Department.

*Here is a way in which our young people can help the young people of distant lauds to see the light of their Saviour, the Lord Jesus Christ; young people who now sit in heathen darkness. It is with the thought of light that this name has been chosen. The Pathfinder provided the light, and the object of EYM PATHFINDERS is "to give light to them that sit in darkness" (Luke 1:79).*

The EYM PATHFINDERS cry: "*Help lighten their pathway.*"

We supply the Pathfinder with equipment for his task. Four items:

## 1. Membership Card

Each boy and girl who becomes an EYM PATHFINDER receives an attractively designed card in a transparent envelope. There are spaces on the card for a record to be kept of the contributions they make through their missionary savings boxes, which are entered by the PATHFINDER leader or secretary (an adult) each time the box is emptied. Boxes should be emptied once quarterly. The membership card is held by the EYM PATHFINDER.

## 2. E.M.S. World Missions Box

This is the new missionary box referred to above. It remains the property of the Elim Missionary Society, but as long as the holder is a member of the EYM PATHFINDERS he/she is entitled to keep it.

## 3. EYM PATHFINDERS Badge

This is a well-designed, attractive badge in three colours containing the EYM symbol (design shown above), and is supplied *free of charge* to every member.

## 4. EYM PATHFINDERS Chorus

A personal copy of the words and music of the chorus is provided for every EYM PATHFINDER. The chorus was written by Alfred Vickery, of the London Crusader Choir (arranged by Audrey Pollard, Croydon Elim Church), and we recommend that it be used at EYM PATHFINDERS group meetings, or Sunday school, when the boxes are brought in each quarter.

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## BLESSINGS AT BARRY (continued)

3. Crusaders commenced a flourishing children's work.

4. Door-to-door evangelism commenced.

5. Interdenominational open-air witness.

Many of our young people (some only recently converted) were baptised in the Holy Ghost while at the youth camp at Rhownian, N. Wales, and are now expressing a keen desire to do practical evangelical work.

There is an air of "business with God" about all the church activities, and we feel that under the able leadership of our pastor, J. J. B. Hounsome, and by the grace and power of God, we can anticipate even greater blessing in the future.



# THE FAMILY ALTAR

Scripture Union Portions. Notes by J. Osman  
(Minister of Elim Church, Sparkbrook)

**Monday, January 16th.** Leviticus 1 : 1-14.

There are five great offerings described in the first five chapters of Leviticus. All of these symbolise some aspect of the redemptive work of the Lord Jesus Christ. One has said: "In the types . . . God takes His Son to pieces." What he means is that God brings within our range the details of Christ's work. To understand the burnt offering, link it with Hebrews 9 : 14: "Christ . . . through the eternal Spirit offered Himself without spot to God." It typifies the **life that He gave** which was acceptable to God, "a sweet savour." Notice that it was voluntary (v. 3) and complete. Christ willingly and wholly offered Himself for the work of man's redemption. Let us be as willing and wholehearted in our yieldedness for service.

**Tuesday, January 17th.** Leviticus 2 : 1-16.

The meat offering was the only bloodless offering and therefore speaks of the **life Jesus lived**, in contrast with the burnt offering, which speaks of the **life which He gave**. This was again a sweet savour offering, showing that the life of Christ was acceptable to God, who Himself testified: "This is My beloved Son, in whom I am well pleased." The blending of flour with the oil is typical of the blend of humanity and divinity found in our Lord. Strong instructions were given forbidding the use of leaven (sin) and honey (worldly pleasure) in the offering. God can never find delight in us if we "regard iniquity in our hearts," or if we love the world and the things therein (1 John 2 : 15).

**Wednesday, January 18th.** Leviticus 3 : 1-8.

Thank God for the peace offering and the meaning it holds for us. It holds out the prospect of reconciliation with God, of peace being established upon the grounds of sacrifice. How wonderfully was all this fulfilled in Christ, "who is our peace"! In Colossians 1 : 20-22 we have an almost complete commentary on this. We are no longer enemies of God, at constant war with Him, but are now arrayed on His side, at war with that which offends Him. And "if God be for us, who can be against us?"

**Thursday, January 19th.** Leviticus 4 : 27-35.

"The expression 'through ignorance' is intended to cover all sins except those committed 'with a high hand' or defiantly, whether the agent was ignorant that they were sins or was led into them by inconsiderateness or infirmity" ("The Pulpit Commentary"). The three offerings we have read about thus far are all sweet savour offerings, representing Christ offering Himself **without sin**. The sin offering shows Christ offering Himself **for sin**, and it is no sweet savour, but it "pleased the Lord to bruise Him." When sin is recognised and admitted an offering must be brought. When this has been offered according to the instructions the sinner enters into the blessedness of the precious promise—"and it shall be forgiven Him." In Evergreen cemetery, near New York, stands a gravestone bearing but one word—"Forgiven." What else matters? Read Isaiah 53 : 10, 11.

**Friday, January 20th.** Leviticus 5 : 14-19.

"And he shall make amends for the harm that he hath done" (v. 16).

The last offering, the trespass offering, is best understood in connection with chapters 1 and 2 of 1 John. It was for acts of sin, whereas the sin offering was for the fact of sin; for the fruit, whereas the other was for the root of sin.

Thank God there is in the sacrifice of Jesus our Redeemer full provision for complete redemption. If you, reader, are troubled because you have failed the Lord, go to Him now, confessing your sin, and make Jesus your trespass offering. It shall be forgiven. We must not, however, lose sight of the above text. The wrong must be righted by us as far as humanly possible. Forgiveness by God does not rule out the need for apology, restitution, or, as we have it here, making amends.

**Saturday, January 21st.** Leviticus 8 : 10-24.

What beautiful imagery we are given here! Aaron is anointed, the sin offering is sacrificed, the burnt offering is presented and then the ram of consecration is offered. Can you trace in your own life the experiences foreshadowed here? The delightful rite of verses 22-24, where the blood of consecration was applied to the ear, thumb and toe, shows how the whole man is to be consecrated to the Lord. Consecrated hearing, doing and walking. Meditate on these: "He that hath ears to hear, let him hear"; " whatsoever thy hand findeth to do, do it with all thy might"; "Walk worthy of the vocation wherewith ye are called."

**Sunday, January 22nd.** Leviticus 9 : 22-10 : 11.

The first two verses of our portion record how the fire of God came down and consumed the sacrifices. It was God-kindled and was thereafter to be kept burning continually (Leviticus 6 : 13). When Nadab and Abihu took strange fire, it was not taken by them from the brazen altar. Their judgment was swift and severe, and carries to us the warning that our God is a consuming fire. Let us beware of familiarity which can so easily lead to presumption and sin. The fire that had shown God's acceptance of the sacrifice now shows His anger. The blood that saves can also condemn. The Spirit that quickens can also convict. Verse 9 may suggest that they had been drinking. True and acceptable fire springs from that which God kindled at the place of sacrifice called Calvary. Go there and take fire!

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

**Prayer with compassion** (Hebrews 13 : 3).

The writer to the Hebrews asks his readers to remember those who are bound as if they were bound themselves—in other words, pray for others with intensity of purpose and fervour as if they were praying for themselves. It is so easy to pray fervently for ourselves when we are in great need, but unfortunately we do not often pray for others like that. I well remember making an appointment to see a great Bible teacher. On being ushered into his office I saw at once he had something on his mind that was troubling him. He spoke to me, but his mind was far away. He seemed relieved when I took my leave. Dear man, he felt his troubles to be greater than mine although I had then just suffered the loss of a dear one.

Let our praying, whether it be for ourselves or the need of another, be fervent. Let us try to imagine ourselves in the position of another and pray intensely. We who are strong, let us take to our hearts those who are weak and sick and pray for their healing. Let us imagine ourselves in the place of our missionaries and pray for them. Lastly, let us imagine ourselves in the place of lost sinners going to an everlasting hell and pray that God will move by His precious Holy Spirit upon them and save them through the only Saviour, the Lord Jesus Christ.

**Prayer is requested for**

Revival throughout Britain.

Elim missionaries.

Work by Elim ministers in the prisons.

All Christian doctors and nurses.

The youth of our land that many may be turned to Christ.

**Thought for the week**

Pray for others as you would expect them to pray for you.

# COMING EVENTS

(Please pray for these services)

**COULSDON.** Jan. 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. W. Greenway (Sec. Gen.). Leader: W. R. Finn (A.O.G.). Singing items and testimonies by Caterham and Coulsdon Assemblies. 7 p.m.

**CREWE.** Feb. 4. Elim Church, St. Paul's Street. T. L. Osborne's Missionary Film "Holland Wonder." 7 p.m.

**EALING.** Jan. 15. Elim Church, Northfields Avenue. Visit of S. Gorman, 11 and 6.30. Subject: The Second Coming.

**GUILDFORD.** Jan. 14. Elim Church, Martyr Road. Visit of the President, J. Woodhead, 7 p.m.

**ISLINGTON.** Jan. 15-22. Elim Church, Lennox Road, Finsbury Park. Evangelistic campaign by Rev. Felix Lloyd-Smith. Sun. 6.30. Weeknights 7.30 (except Fri.).

**LEYTON.** Jan. 14. Elim Church, Vicarage Road, E.10 (nearest bus stop Vicarage Road, High Street). London Evangelistic Male Voice Choir. 7 p.m.

**WESTCLIFF.** Jan. 21, 22. New Elim Church, Electric Avenue (corner Fairfax Drive). First anniversary of the opening. Sat. 7.30; Sun. 11 and 6.30. Guest speaker: Rev. George Nunn. Convener: George Backhouse. Jan. 28. Great Youth Rally. Speaker: Sunny Blundell. Soloist: Pastor D. N. Phillips. Knock-out Quiz. Full programme. 7 p.m.

**WORCESTER.** Jan. 14-16. Elim Church, Lowesmoor. Minister's 21st Anniversary Services. Guest speaker: W. Plowright. Sat. 7.30; Sun. 11 and 6.30; Mon. 7.30.

## PRESIDENT'S TOUR

Jan. 14, Guildford; 15, Kingston; 17, Watford; 18, Holland Park; 19, Hayes; 20, East Ham; 21, Leyton (East London Revival Rally); 22, a.m. Barking, p.m. Ilford; 24, Woolwich; 25, Ealing; 26, Canning Town; 27, Rye Park; 28, Ipswich; 29, Clacton.

## LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)

Jan. 14, Bethnal Green; 15, Watford. 22, Croydon Elim Church, Stanley Road. Thirty-second Choir Anniversary Services. Special speakers and past members taking part. 11 a.m. and 6.30 p.m. 29, Brixton Prison and Clapton; Feb. 4, East Grinstead; 5, Wormwood Scrubs Prison and Slough; 11, 12, Maidstone; 19, Slough; 25, Tunbridge Wells.

## ITINERARIES

**A. D. Bull.** Jan. 14, 15, Knottingley; 16, Leeds; 17, Huddersfield; 19, Dewsbury.

**Mr. F. B. Phillips.** Jan. 18, 19, Portsmouth.

**Miss V. McGillivray.** Jan. 14, Winson Green; 15, Kidderminster; 17, Erdington; 18, Weoley Castle; 19, Yardley; 21, Muntz Street; 22, Tamworth; 23, Selly Oak; 24, Blackheath; 25, Garrett's Green; 26, Smethwick; 28, Longton; 29, Silverdale; 31, Nuneaton.

**J. Smith.** Jan. 17-22, Grimsby; 23-26, Newcastle; 28 -Feb. 2, Bishop Auckland.

## BIRTHS

**Bynon.** On December 6th, to Paul and Janet Bynon (née Gold), both Elim Crusaders, Leyton, the precious gift of a daughter, Ruth Mary.

**Green.** On December 21st, to Pastor and Mrs. D. J. Green, Weymouth; God's gift of a daughter, Cynthia Elizabeth.

## MARRIAGE

**Laycock : Wright.** On December 17th, at Elim Church, Huddersfield; Peter M. B. Laycock to Noreen Mary Wright. Officiating minister: F. W. Jones.

## WITH CHRIST

**Easter.** On December 13th, Mrs. Easter, member of Elim Church, Huddersfield. Officiating minister at funeral: F. W. Jones.

**Lambert.** On December 11th, Mrs. Amy Florence Lambert (mother of Rev. Laurie Lambert), member of Elim Church, Pontypridd. Officiating minister at funeral: G. Hillman.

**Thorpe.** On November 13th, Mrs. L. Thorpe, member of Elim Church, Huddersfield. Officiating minister at funeral: F. W. Jones.

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All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

## HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

**A camping holiday.** Spacious hall available from Easter onwards; pleasantly situated; all conveniences. Full particulars apply: E. W. Hooper, The Place Hotel, Newquay, Cornwall. Phone 2526. C.410

**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.433

## "CROYLANDS"

### EXMOUTH (ISCA ROAD), SOUTH DEVON

A large Christian guest house in its own grounds. Few minutes from sands. Real fellowship. Very comfortable.

#### SPECIAL:

High season service at half rate till June 30th

C.438

**Eastbourne.** The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts, hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

**Ifracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.434

**London.** "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

**Paignton and Torbay Court.** Booking now for your 1961 holidays. Special Guest Speaker for the week June 24th to July 1st, Rev. Dick Rees. Don't delay—book today. Ewart J. Maggs, F.R.G.S., Torbay Court, Stearfield Road, Paignton, Devon. Phone Paignton 57835. C.406

**Scarborough.** Lovely country and sea views; h. and c.; lounge. Great meetings at Pentecostal Fellowship Camp adjoining. Christian fellowship; excellent food; garage; free parking. Write: Mrs. Warters, Roundhills Guest House, Burniston. Tel. Cloughton 276. C.430

**Scarborough.** For a happy, profitable holiday come to the Harcourt Hotel (a Christian guest house), 45 Esplanade, South Cliff. Good food, every comfort and excellent Christian fellowship assured. Terms moderate. early booking advisable. Stamp for brochure to Mr. and Mrs. J. Johnston, Telephone 3930. C.435

## HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

**To let.** Furnished ground floor flat, Hendon, N.W.4 district. Particulars from Box 45, "Elim Evangel" Office. C.441

## THE FILM YOU MUST SEE— THE FILM YOU MUST HAVE— "THE LONG WINTER"

for showing at your own church or hall. Thirty-five minutes of suspicion, doubt and despair turning to triumph as the Gospel message brings new and glorious hope. Charming musical score includes favourite hymns. The film of which  
**REV. ALAN REDPATH** says: "I am glad to recommend 'The Long Winter,' showing the power of the Gospel to reach out to broken lives. I certainly commend it to all."  
Write now for details to:

### LONDON EMBANKMENT MISSION

6 Exchange Court, Strand, London, W.C.2  
(Stamped addressed envelope appreciated)

C.442

## HALDON COURT

THE CHRISTIAN HOLIDAY CENTRE WITH  
THE CONTINENTAL

### ALL-IN PLAN

ONE REASONABLE CHARGE AND EVERYTHING  
FREE

- \* Coach tours \* Sea cruises \* Taxis
- \* Deck chairs \* Car parks \* Fishing trips
- \* Excursions \* Sea-front refreshments  
and many other items

WRITE FOR SPECIAL BROCHURE WITH DETAILS

Normal holidays, charges as before

HALDON COURT, EXMOUTH, DEVON

C.439

*Let's have*

*the last word*

*this once!*

**"COME"**

*PS. We had better tell you*

*When - EASTER MONDAY*  
*Where - ROYAL ALBERT HALL*  
*What - ELIM EASTER RALLIES*