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A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



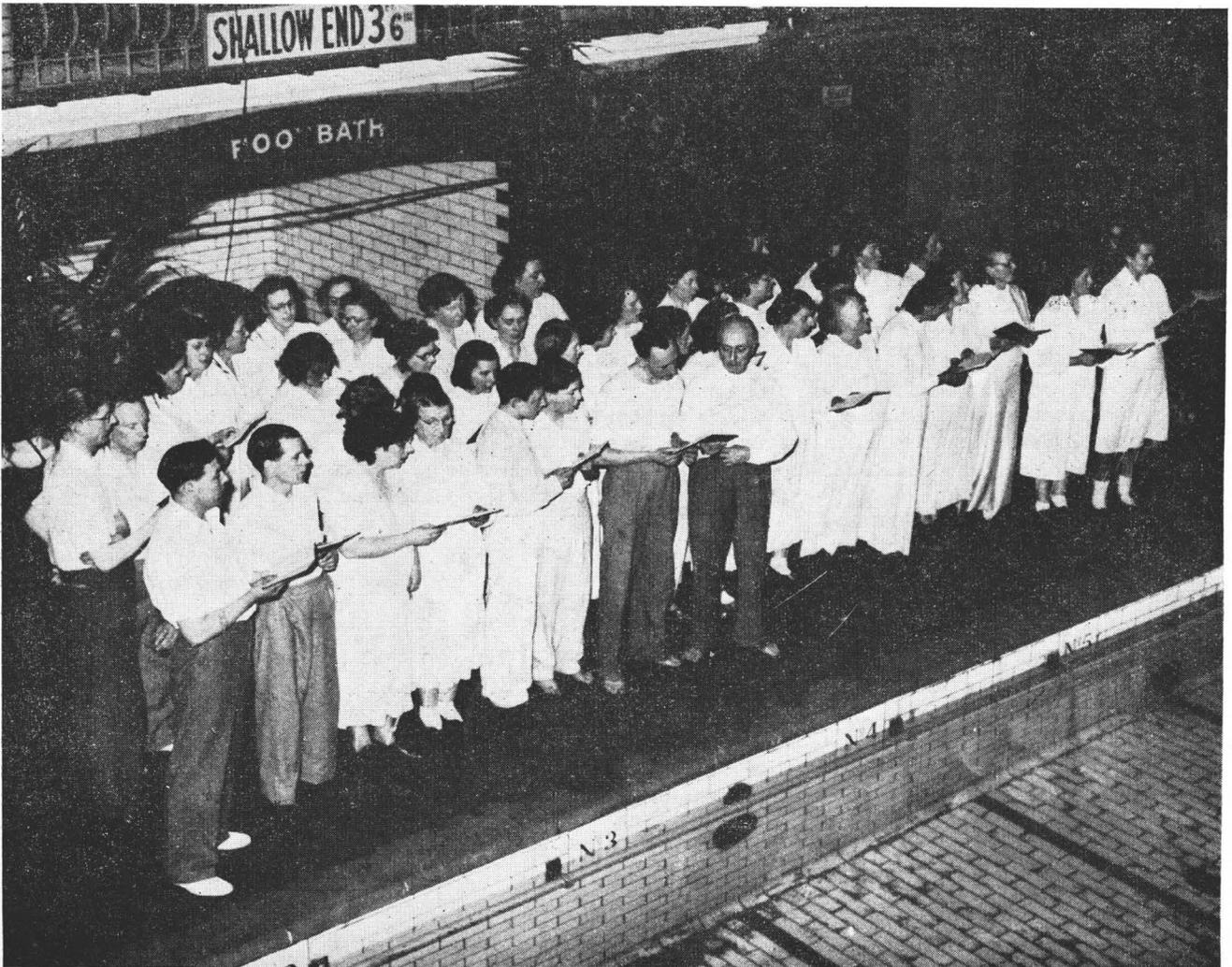
TO THE

# Elim Evangel

VOL. XXXIV. No. 12.

THREEPENCE

MARCH 21ST, 1953.



Group of candidates for baptism sing together before the ceremony in the Bristol public baths. (See report on page 137).

#### TEXT FOR THE TIMES

**"Repent and be baptised . . . in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii. 38.**

*Sheriff Blaine is a member of a Pentecostal Church in Tulsa  
and an active member of the Gideons*

# Sheriff Takes Christ into Fight Against Crime

**"Best kind of Law enforcement comes from having Christ in your heart,"  
says SHERIFF GEORGE BLAINE**

"**G**OD IS MY GUIDE in enforcing the law," Sheriff George Blaine told the Tulsa County Bar Association. The six-foot-four officer was invited to address the distinguished group with an entertaining talk. Instead he startled the audience by speaking of Christ.

"Being Sheriff of this big county brings many problems, but the greatest of these is myself. I must reconcile all my actions with myself and God. If I can't do this, then I have failed the citizens. I came by my conversion the hard way."

To most Law officers such a statement would be unheard of, but to George Blaine it is part of his everyday life. He mixes his faith in Christ with his public office and is now serving his third term as County Sheriff.

He admits that his conception of law enforcement has been often attacked, but says: "I don't care as long as I sincerely feel that I have done my duty to the people of Tulsa County and to God. These are the principles on which my office is now operated and will continue to be operated as long as I remain in office."

Since Blaine took office in January, 1947, he is credited with materially decreasing crime in the county. Party leaders gasped when Blaine crossed political lines and chose deputies from both major parties, following a merit system instead of the spoils system.

Hoodlums now think twice before crossing the county line. The Vicksburg gang, a large liquor syndicate, worked its way into the outskirts of Blaine's territory early in his career. After collecting his evidence, Blaine forcefully made a personal appearance at the gambling sites, instead of sending his deputies for the raid. State officers co-operated and the illicit actions were halted by fast-moving raids.

A "big shot" gambling fraternity lost temper at Blaine when he nabbed equipment used by race-track operators in their booking parlours. The bookies fled and now are struggling for existence in underground hideouts.

Bookie wires had been controlled by the Charles Binnagio gang, the mob that had taken over Kansas City bookie operations. But Blaine rapidly drove them from Tulsa County.

Other hoodlums used clever systems of calling the Sheriff out for false alarms to tie down his effectiveness. But he counter-attacked with a swift night patrol that ran the legs off the hoodlums.

Pressure groups of respectable businessmen have come into his office and warned him, "It's not good to hurt business."

Blaine answers quietly, "I have convictions."

In his first year in office he destroyed over \$250,000 of liquor and \$15,000 of slot machines.

This was enough to make Tulsa papers say: "Something new has come to town in the way of law enforcement. Crooks and hijackers and bad men have been put to rout. And they can't scare him and they can't buy him. His oath of office and his honour as a man mean something. He's put the public good above the political rackets of the day. And he has had the cold courage to make the under-world quake in its boots."

In the 1950 election his opponents attempted a "smear" campaign against him. A newspaper reporter obtained testimonies from several men against Blaine, but when it was brought to court, the entire case collapsed.

One witness admitted to the grand jury: "I was pretty sore, because I had been raided several times by the Sheriff's office. They said that if his opponent were elected, things wouldn't be so bad for us."

When other witnesses exploded the whole story which claimed open gambling in Tulsa and bribery of public officials, opponents of Blaine were much worse off than when they had started. Finally his foes were content to lambaste the Sheriff for his parking too long in a limited parking area once, and for his campaigners pinning up a sign where it shouldn't have been!

Needless to say, Blaine was elected for a third term.

But his chief interest is in curbing juvenile delinquency, which the two-fisted officer believes to be the toughest phase of his work. To help in the fight Blaine has recruited 500 junior deputies throughout the county. These deputies are young boys organised to do their part to halt the rising trend of youth crimes.

And in his work with the youngsters the Sheriff loves to tell them of his Saviour. Before he became a Christian in 1933, putting young people behind bars was all in the business. He says:

"With a gun on my hip, with a star and a billy club, with the authority invested in me by society, I tried to do great things. But I thank God that since I have found the Lord Jesus Christ as my personal Saviour, He has awakened in me a love for humanity.

"As I close the door upon a man now, my heart goes out to that person and I breathe a prayer for him."

When he speaks before Penal Institutions he invariably mentions the Bible's law of liberty and love. Frequently the response from young criminals is great as he tells them about Christ.

But Blaine is quick to point out that the blame rests upon godless parents more than upon the delinquents themselves. Often parents come to his office to talk with him about their children. "It is all I can do to keep from preaching them a sermon as they sit there," he says.

But the first thing he always asks is, "Did you take him to Sunday School?" And he knows the answer before the parent speaks.

Born in 1896, Blaine joined the police department in 1917 and worked several years as special agent for oil companies. When appointed Tulsa's chief of police at the age of 26, he became the youngest police chief in the country. For three terms he served as police chief.

When he finished a term in 1930, he decided to take a rest. In those prohibition days he often went down to Mexico and stayed drunk for weeks at a time. Back and forth he travelled from Tulsa to Mexico, drinking and revelling.

He lost all his money, his sense of responsibility, and became brutal to his wife and child, and his father and mother. Finally, when he tried to get a job, he was unable to keep it.

Those were depression days and he was a hopeless drunkard. In poverty, Blaine, his father, mother, wife and child, moved from Tulsa to a farm in Missouri where he sold stove bolts for a living. But all the profit went for liquor, and Blaine was almost constantly intoxicated.

Finally, even the farm was lost and the family headed back to Tulsa. Husband and wife made plans for a divorce and a court fight for the custody of their little girl. Meantime Blaine spent entire days without speaking. But the

trip back ended at Carl Junction, north of Joplin, Missouri, where they moved into a decrepit, barn-like house, and barely existed. They had no money, nothing but a few blackberries left over from their farm.

While they were living in that place, a fine old Christian woman invited them to a revival meeting. His mother and his wife accepted the invitation and went for three nights. The third night the daughter ran home and shouted, "Mother got saved."

And in walked Blaine's wife with tears running down her face. She came over to him and put her arms around his shoulders. "Will you forgive me for all the mean things I have said to you?" Blaine was stunned. "What's this?" he wondered. He knew that he was the one who should be asking forgiveness, but the expression on his wife's face was sincere.

Then she gave her testimony. She said she had accepted Christ as her Saviour and that she was now going to live with her husband no matter what happened. Then she asked him to read the Bible and go to church. Blaine promised to read his Bible.

He kept that promise, too. For sixteen days every spare moment he had was spent in reading God's Word. The town's three preachers came over to lead him to Christ. Stubbornly he refused to accept God's grace.

But daily the agony of his heart was mounting until he could take it no longer. He threw down the Bible, jumped off the old cot on which he was sitting, and ran into the kitchen where his wife and his mother were washing dishes. "Pray for me," he cried, "I can't stand it much longer." He fell down on his knees, with an old green kitchen stool as an altar, and became a new creature in Christ.

This was the start of a new life for Blaine. He went back to the law enforcement business, and let the Lord take control. Now a law of liberty reigns in his life, founded on the greatest book of law, the Bible.

*(Reprinted from the "Gideon.")*

## COME TO LONDON ON EASTER MONDAY! THREE GREAT REVIVAL MEETINGS

### 11 a.m. Trafalgar Square. Open Air Rally.

Speakers include Pastors J. J. Morgan, T. W. Walker and J. Williams. Convener: Pastor D. B. Gray.  
Testimonies . . . . . Community Singing . . . . . United Elim Male Voice Choirs

### 3 p.m. Royal Albert Hall. Divine Healing Service.

(Musical Programme from 2.30 p.m.)

Convener: Pastor P. S. Brewster (President). Speakers: Pastor Willard Cantelon (Preacher-Artist of U.S.A.) and Elim Missionaries on furlough.

### 7 p.m. Royal Albert Hall. Great Evangelistic Service.

(Musical Programme from 6.30 p.m.)

Conducted by Pastor P. S. Brewster, who will speak on "THIS YEAR OF DESTINY."  
Pastor W. Cantelon will paint in oils a large picture of a Bible scene.

#### Mucical Features.

Massed Youth Choirs and London Crusader Choir, directed by Pastor D. B. Gray.  
Soloist: W. Llewellyn Bell. Silver Trumpet: Mrs. W. Cantelon.

Refreshments on the premises between the meetings.

**Cheap Railway Tickets.** Parties of eight or more travelling together, and returning the same day, may obtain return tickets at one and a half times the single fare, provided application is made before the day of travel. Excursion tickets may be obtained at cheaper rates from many stations; enquiries should be made locally.

**Coach Travel.** Bookings of Special Coaches should be made immediately. Please arrange for them to arrive in time for the Trafalgar Square meeting.

**Reserved Seats.** Tickets for Reserved Seats in Boxes and Stalls may be obtained at 2/6 per meeting, from Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4. Enclose stamped addressed envelope with remittance.

**ALL ARE WELCOME**

**COME EARLY!**

# THE ELIM EVANGEL

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## EDITORIAL

### WE HAVE NO CORPSE!

Stalin is dead. He is as dead as Lenin. And if there are any degrees of deadness, then they are very dead. Followers of a godless ethic, they were dead to spiritual realities, dead in sins, and therefore dead eternally. Now the physical body has succumbed to the clammy touch of the last great enemy. No political creed, no medical skill, no scientific hypothesis could save them from the invincible power of this steady corruption.

It is understandable that the 5,000,000 people of Moscow should want to file past the catafalque in the Hall of Columns, and that thousands of wreaths and banks of flowers should be brought as a tribute of appreciation : we are not surprised that Marshal Stalin has been placed in the mausoleum beside Lenin in Red Square. To the Russian nation this strong leader became their saviour in days when German hordes invaded their land : to the outside world he was a formidable dictator to be reckoned with in any assessment of world affairs.

Now that he is dead every effort will be made by the Communist rulers to preserve his memory. The tomb will become an object of admiration, and guides will say, "Here lie the remains of the two famous architects of the Russian Revolution."

Christianity has no such remains. Christianity has no corpse. Nobody can point with certainty and say, "He was buried here." There is uncertainty about the grave : there are no relics to delight the soul of the pilgrim.

But is Christianity poorer for this? It cannot be, for the crowning glory of the process of redemption was the resurrection. We are glad, indeed, we boast in this happy fact, that we have no mausoleum to attract the pilgrim bands ; the doctrine of the Christian Church makes no provision for the bones of its founder. The angel said, "He is not here : for He is risen" (Matt. xxviii. 6). He

is alive for evermore, and we need not to make pilgrimage to Mecca, or Rome, or Moscow, or Jerusalem to venerate His memory, we can worship Him in spirit and in truth, in humble mission hall or in cathedral, around the family Bible or in the church pew.

This new life of Christ animates us and gives us hope. "I am come that they might have life, and that they might have it more abundantly" (John x. 10) said Jesus, adding in another place, "Because I live, ye shall live also" (John xiv. 19). The resurrection is the guarantee of all our aims and spiritual desires. Time is but the antechamber of eternity, and eternity is the rapture of His life as the ever-present reality.

We part company with all material concepts on this vital issue. Better houses, better racial conditions, better social services, better amenities however desirable they may be, are so limited in their application : the seventy years of man's sojourn on earth are but a fleeting interlude against the vast panorama of history. Death dissolves every earthly ambition, unless we live in the wider expanse of Divine activity where death is but the page-boy that opens the door to that fulness of life in Christ.

Easter will soon be here. While the Red Square will echo to the sorrowful dirge of those that lament, Christian churches throughout the universe will thrill to the strains of His triumph song :

"Up from the grave He arose  
With a mighty triumph o'er His foes."

We are glad that the undertaker is redundant, for Christ is resplendent. As one Gospel singer so often delighted us ; there is no crêpe on the door knockers of glory !

### MISSIONARY FINANCES

Following is the March statement of the financial needs of the Elim Missionary work and the amount of money received :

	Estimated	
1952	Expenditure	Received
November	£1,100	£1,211
December	£1,100	£1,042
1953		
January	£1,100	£1,011
February	£1,100	£1,424
	<hr/>	<hr/>
	£4,400	£4,688

Balance £288.

### LATE NEWS

**Accrington campaign crowded. Over 372 decisions and boy healed of paralysis.**

**Faringdon campaign well attended. Fifteen decisions to date.**

# ELIM IN THE NEWS ! !

The following reports are from newspapers in Bristol, Leeds and Eastleigh :

## FIFTY BAPTISED IN BRISTOL BATHS Elim Ceremony "Not Fanatical"

In a Corporation swimming baths at Broad Weir, in the heart of Bristol, on Saturday night, some fifty persons, presented themselves for a ceremony of "baptism for believers by total immersion in water."

Around the swimming pool and in the galleries a company of about 400 sang choruses while the Rev. W. Ronald Jones, standing in 3ft. 6ins. of water, baptised the candidates individually.

While the baptisms were going on, a group of cameramen pressed forward and took flashlight pictures.

As the candidates were presented to Mr. Jones an assistant announced over a microphone from the side of the bath the names, read Scripture passages, and led choruses. An accompaniment was provided by harmonium, and the singing was helped by a choir of seventy young persons.

The service was organised by the Bristol temple of the Elim Movement, and was the first mass water baptism of the kind to be held in the city.

The baths were used because the Movement has no premises of its own in Bristol, but meets in local halls, including the Shepherd's Hall, in Old Market, and the Corn Exchange.

At each corner of the side of the bath used for the platform, floral decorations provided by the City Parks Department helped to offset the barrenness of the surroundings.

Choruses were conducted by one of Mr. Jones' helpers while the company were assembling, and then Mr. Jones took charge, and until the baptisms started at 8 p.m. there was an hour of more singing, Scripture readings, prayer and exhortation.

Once Mr. Jones encouraged everyone to look happy for the photographers, and went on to thank the assembly for the reverence they had shown, although they were meeting in a public baths.

"This particular type of ceremony which we call baptism for believers by total immersion in water," said Mr. Jones, "was first instituted by the Lord Jesus Christ. It is not some fanatical idea that the Elim Movement, or the Baptists have conjured up in their minds. It is a definite declaration of Scripture."

—*The Western Daily Express and Bristol Mirror.*  
See cover picture.

## GOSPELLERS COME FOR SIX MONTHS, STAY TWENTY-FIVE YEARS

By Alfred Taylor

In March, 1928, a nervous young man and his nervous young wife drove 200 miles from Surrey in an ancient motor car with solid tyres, to take spiritual charge of the Foursquare Gospellers of Leeds.

They came for six months, and found they could not leave. They saw a city full of people hungering for truth and comfort and they tried to fill the need.

The more they worked the bigger grew the task confronting them. And because there never came a time when they could say the work was finished they are both still here.

So on Sunday, March 22nd, at the Foursquare Gospel Church, Bridge Street, Leeds, Pastor O. G. Miles and Mrs. Miles will celebrate the 25th anniversary of Mr. Miles's ministry in the city.

### Immersion Ceremony

"The service will be taken by the family," says Mr. Miles. "In the evening both Mrs. Miles and I will preach. My elder daughter, Ruth, will give her testimony, and my younger daughter, Olive, will read the lessons and sing a duet with me."

Ruth recently graduated as a B.Sc., with honours, at Leeds University.

Next Sunday evening worshippers will see Mr. Miles and his assistant pastor, the Rev. J. E. Moore, baptising members of the flock.

"We shall baptise about half a dozen people next Sunday," says Mr. Miles. "But I have baptised as many as sixty in a single service, varying in age from eleven-year-olds to people over eighty."

### Sunshine Appeal

Babies are not baptised in the Foursquare Gospel Church, but named and dedicated until they are of an age to realise their responsibilities.

The Movement started in Northern Ireland about 1912, and during his twenty-five years in Leeds Mr. Miles has seen it grow in the city.

There is a strong Sunday School and every Thursday they hold a "Sunshine Corner" service to which a crowd of Hunslet children come by the "Sunshine Special" coach, paid for by an unknown benefactor.

Foursquare Gospellers never run concerts, whist drives, or sales of work to raise funds. They have no need. There are frequent services and prayer meetings on weekdays, but collections are only taken on a Sunday. Yet they average £40 per week. And when an appeal for the Lord Mayor's Flood Relief Fund was read from the pulpit the congregation put over £100 into the offertory boxes.

—*Yorkshire Evening Post.*

## AFTER TWENTY YEARS Sight Restored, He Claims

Blind in one eye for over twenty years, Mr. John W. Denton, of Weston Road, Eastleigh, claims that he has recently had the sight of the eye restored to him.

While walking home one evening a fortnight ago he noticed that every time he came to a street light there appeared to be a vivid flash.

(Continued on page 142)

**I**T WOULD BE REASONABLE to concede—apart from the taking into account the fact of the activities of the forces of evil in the matter of bodily disease, that the natural healing power placed by God within man's body at the time of creation, together with co-operation on the part of the human along purely natural lines, would be all that was required for physical well-being.

unable to create one single cell of the human body. There is a wisdom—a force—at work within man's body wholly beyond his ability to understand, and whether in the natural or in the supernatural realm, it is life force and comes from God.

2. Because this kind of physical restoration brings into action and into manifestation a superabundance of life

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# PHYSICAL RESTORATION

in the

# ★ SPIRITUAL REALM ★

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But, as a matter of fact, the supernatural forces of evil are encountered in physical infirmities ; and this fact calls for the intervention of the supernatural power of the Holy Spirit for the overcoming of evil and restoration in many of life's emergencies. It was so in the days of the flesh of the Son of God, for we read, "How God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good and healing all who were oppressed of the Devil," and it is still so in this our day and age.

We hereby submit a résumé of the teachings relative to the miraculous, supernatural, direct Divine touch upon the human body which comes through Christ, on the basis of the merits of His atonement, by the Holy Spirit, in answer to the prayer of faith offered in submission to the will of God, distinct from and in addition to anything that the natural healing power, or natural means, or both, can accomplish.

1. Because this kind of physical restoration is not fully understandable by man on the natural plane, it is said to be miraculous healing. The natural man is incapable of understanding the operation of laws on the spiritual plane because of the limitations of his knowledge. It is only from the human point of view, however, that this healing is miraculous. For from God's standpoint nothing is miraculous. Man's knowledge is so meagre that he looks with wonder upon the things which are, in God's realm, but the normal order.

How widespread is the tendency to eliminate the miraculous element ! Many reject this part of the healing programme, because it is mysterious, and cling to the way they know about. But really, how little of even nature's activities do we understand fully ! Can we fully tell how the flush of health comes to the cheek ? Do we fully understand how the food that we eat is digested and assimilated for the making of blood, muscle, skin, bone, hair ? We can describe the process, but we cannot fully tell how it is done. All the wisdom of all the ages is

force over and above that of the natural, it is said to be supernatural healing. By the term supernatural, we do not mean that which is against or antagonistic to nature, but that which is above the natural. Natural healing is not set aside and does not cease to be operative when the supernatural becomes operative. Supernatural healing is distinctly in addition to the natural ; yea the natural is, as it were, swallowed up in the supernatural to such a degree that it is no longer the natural but Christ by the power of the Holy Spirit working.

As an illustration, we would point out the fact that with the natural healing power only in operation, a fever will run its course and strength will return gradually. The very reverse of this order may be true when the supernatural healing power comes to the help of the natural. The fever will be stayed—often times almost instantly—and great strength will be given in the time of greatest weakness.

"And when Jesus was come into Peter's house, He saw his wife's mother laid (in bed) and sick of a fever. And He touched her hand, and the fever left her : and she arose, and ministered unto them." What an absolutely out-of-the-ordinary recovery ! The fever was stayed at once. And mother, right there and then, arose from the bed and, feeling so well, hustled about and prepared a meal for the whole group.

Of the twenty-four individual instances of physical restoration on record in the four Gospels, two might be classed as acute, while the remaining twenty-two would all be classed as chronic. Epilepsy, dropsy, deaf-and-dumb, blind, palsy, paralysis, chronic hæmorrhage, leprosy are all in the list. At least six were demon-possessed. A cut-off ear was restored. The dead are mentioned three times as being restored to life.

Matthew says, "There came unto Him great multitudes, having with them the lame, blind, maimed, and many others, and cast them down at His feet ; and He healed them." The Greek word for "maimed" means "crooked"

or "mutilated." Mark makes use of this word in his Gospel, and according to the way he uses the word it clearly means a limb quite gone. Also the Greek word for "lame" in this text is used by Mark for a limb cut off.

The possibilities for recovery in the natural realm are limited—extremely so—but the possibilities in the supernatural are practically limitless. "With God all things are possible." There's a bubbling-over exuberance, an overflowing abundance of life force available in the spiritual realm. "All things are possible unto him that believeth."

3. Because this kind of physical restoration comes from God, direct, it is said to be Divine healing. Natural healing is also from God, but natural healing is apart from any direct control on the part of God, and also quite apart from any required condition in man, and is, therefore, native. Natural healing is akin to God's sunshine and God's rain—all mankind alike share the benefit.

4. Because this kind of physical restoration comes through Christ, and is inseparably linked with the name

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## By HARVEY McALISTER

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of Christ, it is said to be Christian healing. "And these signs shall follow them that believe; in My name," that is, in the name of the Lord Jesus Christ, "they shall lay hands on the sick, and they shall recover."

"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping and praising God."

5. Because this kind of physical restoration is universally believed by those who are most enthusiastically set for its defence and advancement to be a benefit procured and made sure by the death of the Lord Jesus Christ, it is said to be vicarious healing.

In the atonement of Christ there seems to be a foundation laid for faith in bodily healing. Seems—we say, for the passage to which we refer is so profound and unsearchable in its meaning that one would be very careful not to speak dogmatically in regard to it. But it is at least a deep and suggestive truth that we have Christ set before us as the sickness-bearer as well as the sin-bearer of His people.

"In the Gospel it is written, 'And He cast out devils and healed all that were sick, that (or in order that) it might be fulfilled which was spoken by Esaias the prophet saying, Himself took our infirmities and bare our sicknesses.' Something more than sympathetic fellowship with our sufferings is evidently referred to here. The yoke of His Cross by which He lifted our iniquities took hold also of our diseases; so that it is in some sense true that as God 'made Him to be sin for us who knew no sin,' so He

made Him to be sick for us. He who entered into mysterious sympathy with our pain which is the fruit of sin, also put Himself underneath our pain which is the penalty of sin. In other words, the passage seems to teach that Christ endured vicariously our diseases as well as our iniquities.

"If now it be true that our Redeemer and Substitute bore our sicknesses, it would be natural to reason at once that He bore them that we might not bear them. And this inference is especially strengthened from the fact that when the Lord Jesus removed the burden of disease from 'all that were sick,' we are told that it was done that the scripture, 'Himself took our infirmities and bare our sicknesses,' might be fulfilled. Let us remember what our theology is in regard to atonement for sin: 'Christ bore your sins, that you might be delivered from them,' we say to the penitent. Not sympathy—a suffering with, but substitution—a suffering for, is our doctrine of the Cross: and therefore we urge the transgressor to accept the Lord Jesus as his sin-bearer, that he may himself no longer have to bear the pains and penalties of his disobedience. But should we shrink utterly from reasoning thus concerning Christ as our pain-bearer? We do so argue to some extent at least. For we hold that in its ultimate consequences the atonement affects the body as well as the soul of man. Sanctification is the consummation of Christ's redemptive work for the soul; and resurrection is the consummation of His redemptive work for the body. And these meet and are fulfilled at the coming and kingdom of Christ.

"But there is a vast intermediate work of cleansing and renewal effected for the soul. Is there none of healing and recovery for the body? Here, to make it plain, is the Cross of Christ; yonder are the two piers of redemption, spanned by the entire dispensation of the Spirit and by all the ordinances and offices of the Gospel. At the Cross we read this twofold declaration, 'Who His own self bare our sins' and 'Himself bare our sicknesses.' At the coming we find this twofold work promised: 'The sanctification of the spirit' and 'The redemption of the body.'

"The work of sanctification for the spirit stretches on from the Cross to the crown, progressive and increasing till it is completed. Does the work of the body's redemption touch only at these two remote points? Has the Gospel no office of healing and blessing to proclaim meantime for the physical part of man's nature?"—*A. J. Gordon*.

6. Because this kind of physical restoration is an integral part of the whole office and mission of the Holy Spirit in this dispensation, it is said to be spiritual healing. The Christian ordinance which signifies this particular benefit is anointing with oil—a symbol of the Holy Spirit. Scofield says: "I do not, with some, limit that promise to the Jewish Christians, nor do I believe the anointing with oil to be medical—a mere oil bath—but symbolical." Gordon says: "Oil is applied as a symbol of the communication of the Spirit, by whose power healing is effected. It does not seem reasonable to suppose, that it is used for its medicinal properties." Thus is expressed the thought—fact—that it is by the power of the Holy Spirit that Divine healing is imparted to the human body.

7. Because this kind of physical restoration becomes

operative in answer to a definite act of appropriating faith on the part of the human, it is said to be faith healing. "And the prayer of faith shall save the sick, and the Lord shall raise him up." "Faith cometh by hearing and hearing by the Word of God."

The faith which is the procuring cause of spiritual healing on the manward side is sometimes possessed and exercised by the individual in need of healing. At other times spiritual healing becomes effectual upon the exercise of a prevailing faith on the part of the friends of the sufferer. And in still other instances—apparently—neither the afflicted one nor the friends are in possession of faith and able to exercise it, but recovery is granted in answer to the prayer of faith offered by the minister of Christ. These conclusions are based upon the recorded instances of physical restoration in the New Testament and may readily be verified.

Not a few have been enabled to obtain the very inspiration seemingly necessary for faith for healing from a consideration of the evidences in the Bible to the effect that spiritual restoration is a Calvary-Cross blessing; that is, ours because of the death of Christ. Others have had their faith sufficiently inspired by the fact that it is nowhere stated that Jesus ever refused to heal in the days of His flesh, together with the statement, "Jesus Christ the same yesterday, and to-day, and forever." And still others muster the inspiration essential in order for faith for healing through meditation upon the more general promises of the Word of God, as for instance, " whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them," or "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." God's Word is full of inspiration.

How absolutely necessary then that all our prayers, including those for physical recovery, should be offered in whole-hearted and unreserved submission to the will of the all-wise and Almighty God. One text says, "Ask what ye will and it shall be done unto you." Another text says "If we ask anything according to His will He heareth us." It is right and proper to lean hard on the first text and confidently plead for an answer on the basis of its content, yet at the same time there ought to be underneath every prayer a clear, strong undertone of "Thy will be done."

"And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean." Did Jesus reprove him for inserting in his petition the clause "if Thou wilt" and infer that it was indicative of doubt in his heart? Absolutely no! "And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

### *Thought for the Week*

The eternal Gospel does not necessitate an everlasting sermon!

## BOOK REVIEW

**THE FAITH.** Edited by Fredk. A. Tatford. Pickering and Inglis, Ltd. (18/6, by post 18/ 9).

From the title of this book on the front of the dust jacket to the General Index at the back, the first section of which begins with "Abomination of desolation," and ends with "Autonomy of churches," the reader is conscious of a strong aura of Plymouth Brethrenism surrounding him. The definite article on the dust jacket and the title page is in as large type as the word "Faith," which seems to suggest that no allowance is made for any other interpretation than that put forward by the various writers in this book.

Most writers of the twenty-five chapters are well known, and include the names of F. F. Bruce, W. E. Vine, J. B. Watson, M. Goodman, J. Ritchie, H. P. Barker, W. Hoste, H. St. John, and A. Naismith. They cover a wide and interesting range of fundamental doctrines, and offer us strong meat from the Word of God.

On the subject of the Holy Spirit, John Ritchie has written quite well, but when he gives his views regarding the baptism in the Holy Spirit, we find ourselves at issue with him. He writes: "All the believers became part of the 'one body' of which the Head was Christ, and as believers in these early days were added in thousands, and as today they are added one by one, all become part of the mystical body of Christ, and all have been once for all baptised in the Holy Spirit. The current idea of baptism of the Spirit is quite unknown to Scripture, as also is the thought of a fresh 'baptism of the Spirit.'" This piece of writing is just sheer Brethrenism both in its finality and interpretation. It does not take into account the fact that the Bible makes it quite clear that there were people who were members of the Body of Christ, yet who received an experience of the baptism in the Holy Spirit subsequent to their conversion.

The chapter on Eternal Security is interesting and well written, as is also the chapter on Church Practices.

The book seems dear at 18/6, but it has a lot of material in it, and forms a splendid study book for those who desire to obtain a general view of the important doctrines of the Bible.

GREAT PUBLIC  
ELIM PIONEER CAMPAIGN  
to be held in - OXFORD

Conducted by  
Pastor P. S. Brewster and Party

including  
Willard Cantelon (Preacher-Artist from America)

Sundays in the Town Hall, at 6.30 and 8 p.m.

Week-nights in The Union Hall, St. Michael's Street,  
at 7.15.

Commencing Sunday, March 29th.

PLEASE PRAY FOR THIS EFFORT

# ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)

—✚—  
“Fight the good fight of faith” (I. Tim. vi. 12).

## EMPIRE YOUTH SUNDAY

The annual celebrations of Empire Youth Sunday have become of increasing importance in the religious life of our land. A number of Elim Churches remember the day and plan special programmes with meetings geared towards evangelism for Youth by Youth, at the same time seeking to get to church parents of the young folk and Crusaders. It does provide an opportunity for stressing the spiritual need of our present generation, and impressing parents and guardians of their responsibility to the individual, the home, and the nation. Maybe, others this year will consider similar meetings. This year Empire Youth Sunday falls on May 17th next.

## ANNUAL KINGSWAY FESTIVAL OF GOSPEL SONG

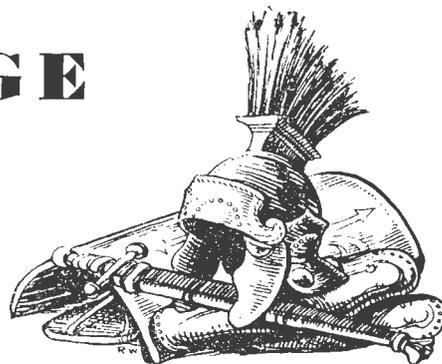
The annual Festival presented by the London Crusader Choir takes place on Saturday, 25th April next. We warmly invite members and friends of all Elim Churches in London and the Home Counties to attend. Throughout each year the Choir travels hundreds of miles in musical evangelism. They visit many of our churches and support special functions and rallies. Here is an opportunity to visit the Choir and show some appreciation for the work and ministry of the Choir which is now so widely and enthusiastically acclaimed. The Festival commences at 7 p.m. There are hundreds of free seats and admission will be without ticket. There are, however, reserved seats at 2/6 per seat. Parties ordering ten or more tickets can purchase them at half-price. The guest speaker is a past prison chaplain, the Rev. C. F. G. Bosley, whose last visit to an Elim Youth Rally will be remembered. Mr. Bosley's personal testimony is ever a thrill to hear. Guest conductor will be the distinguished composer-conductor and broadcaster, Mr. Eric Ball, A.R.C.M. The items of music and song are new and will include numbers of rich musical taste as well as songs for all spiritual seasons. Plan to come. Bring your parties and your friends for this great Festival Night.

## RALLY AT SYDENHAM

Great blessing was received by all on the occasion of our Annual Tea and Rally given by the Crusaders of Sydenham, with Camberwell Crusaders as their guests.

We enjoyed fellowship around the tea table. Everyone ate until they could eat no more. Then came Bible games, followed by the Public Rally, which was conducted by Pastor W. Plowright and Party.

At the very commencement the blessing began to fall.



Bright singing, testimonies given by young folk whose hearts God had touched, choir pieces sincerely and ably rendered, led up to Pastor Plowright's inspired message on "Youth for Christ." His text was Ecclesiastes xii. 1.

What joy flooded our souls when in answer to the appeal three hands were raised.

Since that night there has been an increase in our numbers.

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## Mended Earthenware

### SAVED ON ONE FOOT!

The following testimony received from Pastor W. Brambleby will be read with great interest, especially by those who believe in instantaneous conversion :

Instantaneous conversion? Yes! In the year 1875, my mother was invited by a young man to go to the Albert Hall, where Sankey and Moody were holding revival meetings. The young man did not keep the appointment to meet outside the Hall, but my mother went in.

She listened to the preaching of Moody, but did not come to any decision just then. She was impressed by the singing of the crowd as they left the Hall. They were singing, "Christ hath redeemed us, once for all."

Walking home past Park Lane, and turning over in her mind the words of Moody, she remembered his text, "He that believeth—hath." She remembered how the preacher had stressed the promise of everlasting life.

She had now reached the spot where she had to cross the road in the direction of Piccadilly, and was saying to herself, "He that believeth . . . He that believeth. Well, I believe." Just then she reached the kerb as she came into the light of the truth, and she stepped into the road, saying, "Then I have got it!" She said she knew she was saved before her foot reached the ground!

My mother never said what happened to the young man, but she was married to another man in 1881, had six children, they were all saved, and today there are over thirty descendants who are saved, and all following the change of heart which came when my mother was "SAVED ON ONE FOOT."

—W. N. BRAMBLEBY.



## 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, March 29th.** Mark xiv. 17-31.

"It is written, I will smite the shepherd . . . But after that I am risen, I will go before you" (vv. 27, 28).

Jesus was here quoting from Zechariah concerning Himself, and it was a reference to His death. In the Gospels Jesus styles Himself as the Good Shepherd giving His life for the sheep. At Calvary He was smitten and the sheep (disciples) were scattered abroad. Jesus said also that He went before His sheep to lead them, and here, after reference to Calvary, He sees beyond death, to resurrection, and promises to resume His position as leader. He still goes before to lead us.

**MONDAY, March 30th.** Mark xiv. 32-45.

"Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt" (v. 36).

Jesus taught His disciples to pray, "Thy will be done." That was precept. Here we have His example. Note that He was assured of the ability of His Father to do for Him whatever He desired, but His choice must be in line with His Father's will. Peter reminds us that Jesus has left us an example that we should follow His steps.

Breathe on me, Breath of God,  
Until my heart is pure,  
Until with Thee I will one will,  
To do and to endure.

**TUESDAY, March 31st.** Mark xiv. 46-59.

"And Peter followed Him afar off" (v. 54).

Jesus warned Peter of his self-confidence. Peter vehemently affirmed that he would go through to the end. How frail is unaided man! Peter follows afar off. He thus lost contact with Jesus, walked with His enemies, then stood with them, and finally sat with them. Beware of a course that will lead you to deny Christ. Are you following afar off in your love, in your sacrificing, or in your service?

**WEDNESDAY, April 1st.** Mark xiv. 60-72.

"Ye shall see the Son of Man . . . coming in the clouds of heaven" (v. 62).

He who said, "I am come that they might have life," also said, "I will come again." He came the first time for the Cross: He is coming again for the Crown. He must be exalted on the scene of His humiliation. Sweet thought! We shall see Him on that great day of coronation; and, sweeter still, we shall be like Him! Remember—"Jesus may come today."

**THURSDAY, April 2nd.** Mark xv. 1-15.

"The chief priests accused Him of many things: but He answered nothing" (v. 3).

Peter in years to come wrote, "When He was reviled, He reviled not again . . . but committed Himself (His cause) to Him that judgeth righteously" (I. Pet. ii. 23). In face of death Jesus quietly left His cause in the Father's hands. Remember, Christian, when you are falsely accused, Jesus said, "Blessed are ye" (Matt. v. 11). Let us cultivate the stillness that lets God fight all our battles.

**FRIDAY, April 3rd.** Mark xv. 16-32.

"And they compel one Simon a Cyrenian . . . to bear His cross" (v. 21). Simon Peter should have been near to help Jesus in this His hour of need, for he promised even to die with Jesus. But instead he is afar off, and when Jesus needs help another Simon is compelled to bear His cross. Two lessons are taught here: (1) if you are not in the right place to help Jesus, someone else will be used; and, (2) we are not compelled to bear Jesus's Cross, we take it up voluntarily or not at all.

**SATURDAY, April 4th.** Mark xv. 33-47.

"And the veil of the temple was rent in twain from the top to the bottom" (v. 38).

For years that veil had stood, separating the holiest of all from the prying eyes outside. On the great day of Atonement the blood was shed and carried by the High Priest within the veil to appear before God for the people. But now the final and all-sufficient, sin-offering is made; sin is dealt with satisfactorily, and God rends the veil, the glory shines outward and we are invited in. "Let us draw near with a true heart in full assurance of faith" (Heb. x. 22).

### ELIM IN THE NEWS (Continued).

The following evening, while he was travelling on the top deck of a bus to Southampton, he saw flashes as the vehicle joggled, and he noticed that he was regaining the sight of the eye.

The flashes receded and he could then see the hedgerows with his afflicted eye, as he looked out of the side of the bus.

Since then Mr. Denton's eye has been tested by eye specialists, who say that after correction by glasses the eye will be restored to normal vision.

The sight of the eye was affected at the age of twelve, through the eye being hit with a piece of wood. Mr. Denton has until now had no sight in the eye since the age of fourteen, and he had been told that he would never see with the eye again.

Mr. Denton is pastor at the Elim Church, Eastleigh.

—*Eastleigh Weekly News.*

In a letter sent with this report Mr. Denton says: "God has given me back the sight of my right eye . . . a miracle has happened. When they quote, 'he had been told he would never see again,' that statement was from Dr. Conray Dixon, House Surgeon at Salisbury at the time of the accident." Mr. Denton also says of his visit to Southampton hospital: "I had a good talk to them concerning the miraculous."

# COMING EVENTS

**BECONTREE.** March 21, 23. Elim Pentecostal Church, Green Lane. E. London Revival Rally. Speaker: Pastor C. Brookes. Male Voice Party. Sat., 3 and 6.30. Mon., 7.30.

**BELFAST.** March 22-April 5. Bethesda Elim Church. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Musical Team.

**BRIXTON.** March 21-25. Elim Church, Milstead Street (off Blenheim Gardens). Revival and Divine Healing Campaign conducted by Pastor E. W. Francis. Sat., 7.30. Sun., 11 and 6.30. Mon. to Wed., 7.30.

**CHELMSFORD.** March 19-22. Elim Pentecostal Church, Mildmay Road. Elim Missionary Exhibition. Speakers: Pastors J. Williams (S. Rhodesia), D. C. Lewis (India), G. H. Thomas (Missionary Sec.), and Miss Wrigglesworth (India). Thurs. and Fri., 5 to 9. Sat., 3 and 7.30. Sun., 11 and 6.30.

**CHRISTCHURCH.** March 28, 29. The Town Hall, High Street. Youth for Christ Rally. Speaker: Pastor H. W. Greenway. Sat., 7. Sun., 6.30 and 8.

**COULSDON.** March 21. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: Mr. A. Danilczyk. 7.

**DONAGAHEE.** March 29-April 5. Orange Hall, Moat Street. Revival and Divine Healing Campaign conducted by Pastor G. W. Baxter. Suns., 8.30. Week-nights, 8.

**EALING.** March 29-April 2. Elim Church, Northfield Avenue (by Northfields L.T. Stn.). Visit of Pastor W. F. South and J. Atkinson. Sun., 11 and 6.30. Thurs., 7.30.

**EDINBURGH.** March 21-26. Elim Church, Dean Street. Spring Convention. Speakers include: Pastor J. E. Moore. Soloist: Mr J. Roberson. Sun., 11 and 6.30. Week-nights, 7.30.

**ERDINGTON (B'ham).** March 21-23. Elim Church, South Road. Pastor's Fifth Anniversary. Speakers: Pastor and Mrs. G. K. Steele. Kingstanding Male Voice Choir and other items. Sat., 7. Sun., 11 and 6.30. Mon., 7.30.

**HADLEIGH.** Commencing March 21. Elim Pentecostal Church, Oak Road. Revival and Healing Campaign conducted by Pastor L. Barrie. Suns., 11 and 6.30. Week-nights (except Fri.), 7.

**LANGLEY.** April 5. Elim Church, Mount Pleasant. Visit of Pastor F. C. W. Boulton. 6.30.

**LEEDS.** March 22. Foursquare Gospel Church, Bridge Street. Minister's Twenty-fifth Anniversary Services, conducted by Pastor and Mrs. O. G. Miles and daughters. 10.30 and 6.30.

**LOWESTOFT.** March 21-23. Elim Church, Milton Road. Fourteenth Anniversary. Speaker: Pastor Granville Davies. Soloist: Mrs. Peek. Sat. and Mon., 7.30. Sun., 11 and 6.30.

**OXFORD.** Commencing March 29. Suns., in Town Hall. Week-nights in the Union Hall., St. Michael's Street. Revival and Divine Healing Campaign, conducted by Pastor P. S. Brewster and Party, and Willard Cantelon (U.S.A.). Suns., 6.30 and 8. Week-nights, 7.15.

**SALISBURY.** March 21, 22. Elim Church, Scots Lane. Presbytery Rally. Speaker: Pastor C. J. E. Kingston. Sat., 7. Sun., 11 and 6.30.

**SOUTHEND-ON-SEA.** March 24-29. Elim Church, Seaview Rd. Elim Missionary Exhibition. Speakers: Pastors J. Williams (S. Rhodesia), D. C. Lewis (India), G. H. Thomas (Missionary Sec.), and Miss E. Wrigglesworth (India). Sun., 11 and 6.30. Week-days, 3 to 9.

**SWANSEA.** March 21-24. Elim Tabernacle, New Orchard Street. Visit of Pastor L. V. Tiller. Illustrated Addresses in Eastern Costume. Sun., 11 and 6.30. Week-nights, 7.15.

**SYDENHAM.** March 22. Elim Church, Southend Lane, Bell Green. Visit of Pastor R. J. Niles. 11 and 6.30.

**TRURO.** March 21, 22. Elim Church, The Leats. Visit of Pastor Wm. George. Sat., 7.30. Sun., 11 and 6.15.

## MISSIONARY ITINERARY

Pastor and Mrs. J. Williams, Elim Missionaries on furlough from S. Rhodesia, will visit the following churches:

April 7.—Ealing. 8.—Brixton (Milstead Street). 9.—Ilford.

## EASTER CONVENTIONS

**BELFAST.** April 5-9. Ulster Temple, Ravenhill Road. Speakers: Pastors F. C. Packer and W. J. Martin. Sun., 11.30 and 7. Mon., 11.30, 3 and 7. Tues., 3 and 7. Wed. and Thurs., 8.

**BIRMINGHAM.** April 2-7. Elim Church, Graham Street. Speakers include: Pastors E. C. W. Boulton and L. W. Green. Thurs., Sat. and Tues., 7.30. Fri., 11 and 7.30. Sun., 11 and 6.30. Mon., 11, 3 and 7.

**BOURNEMOUTH (Winton).** April 3-5. Elim Church, Hawthorne Road. Speaker: Pastor A. D. Hathaway, B.A. Fri., 11 and 6.30. Sat., 7.30 (Stainer's Crucifixion by Choir). Sun., 11 and 6.30.

**BRIGHTON.** April 3-9. Elim Church, Balfour Road, Preston Park. Speakers: Pastors R. George and J. E. Bourne. Fri., 3 and 6.30. Sat., 7. Sun., 11 and 6.30. Tues. to Thurs., 7.30.

**CHELMSFORD.** April 3, 5, 7-9. Elim Pentecostal Church, Mildmay Road. Speakers: Pastor and Mrs. L. Bell and Pastor D. Phillips. Fri., 11, 3 and 6.30. Week-nights, 7.30.

**CLAPHAM.** April 2-9. Elim Church, Carfax Square. Speakers: Pastors F. D. Byatt and T. W. Walker. Convener: Pastor F. Hodge. Fri., 11 and 7. Sun., 11, 6.30, and 8.15. Week-nights, 7.30.

**CROYDON.** April 2-9. Elim Tabernacle, Stanley Road. Speakers: Pastors W. J. Hilliard and C. J. Martin. Fri., 11 and 7. Sat., 7. Sun., 11 and 6.30. Tues., Wed., and Thurs., 7.30.

**EAST HAM.** March 29-April 3. Elim Church, Central Park Road. Speakers: Pastor J. J. Morgan and Sunny Blundell. Convener: Pastor H. Haith. Coulsdon Choir and S.A. Band. Fri., 11, 3 and 6.30. Sun., 11 and 6.30. Week-nights, 7.30.

**GLOUCESTER.** April 3-5. Elim Church, Millbrook Street, off Burton Street. Speakers include: Pastor A. Longley. Convener: Pastor G. Canty. Fri., 11 and 6.30. Sat., 6.30. Sun., 11 and 6.30.

**ILFORD.** April 3-9. Elim Church, Sraffton Road. Speakers: Pastors R. Chapman, A. Lambie, and J. Williams (S. Rhodesia). Convener: Pastor A. J. K. Magee. Fri., 7. Sat., 3 and 7. Sun., 11 and 6.30. Tues. to Thurs., 7.30.

**ISLINGTON.** April 3-5. Elim Church, Lennox Road. Speakers: Pastors A. Lambie, P. J. Rammel, and K. Faulkner. Fri. 11 and 6.30. Sat., 7. Sun., 11 and 6.30.

**KIRKINTILLOCH.** April 3-9. Elim Church, Alexandra Street. Speakers: Pastors L. E. Lambert and D. J. Ayling. Sun., 11.30 and 6.30. Week-nights, 7.30.

**LEEDS.** April 3-12. Foursquare Gospel Church, Bridge Street. Speakers: Pastors H. W. Greenway, C. J. E. Kingston, H. Palliser, and O. Perrett. Convener: Pastors O. G. Miles and J. E. Moore. Fri., 11 and 7. Sat., 7. Sun., 10.30, 2.30 and 6.30. Mon., 11, 3 and 6.30. Tues., 3 and 6.30. Wed., Thurs., and Sat., 7.30. Sun., 10.30 and 6.30.

**LEYTON.** April 3-9. Elim Church, Vicarage Road. Speakers: Pastors L. M. Chappell and G. Hillman. Fri., 3.30 and 7. Sat., 7. Sun., 11 and 6.30. Tues. to Thurs., 7.45.

**LOWESTOFT.** April 3-9. Elim Church, Milton Road. Speakers: Pastors C. Brookes, R. Fairnie, and G. Croft. Convener: Pastor G. Backhouse. Fri., 11 and 7. Sat., Tues., and Wed., 7. Sun., 11 and 6.30. Mon., 3 and 7. Thurs., 3 and 7.

**READING.** April 3-5. Elim Church, Waylen Street. Speakers: Mr. W. Booker and Pastor J. Hounsome. Fri., 7.30. Sat., 7.15. Sun., 11, 3, and 6.30.

**SCARBOROUGH.** April 3-6. Elim Church, Murray Street. Speakers: Pastors D. Dean and A. C. Jarvis. Convener: Pastor E. Jarvis. Fri., 10.30 and 6.30. Sat., 7. Sun., 10.30 and 6.30. Mon., 3 and 6.30.

**SCUNTHORPE.** April 3-7. Elim Church, Ferry Road. Speakers: Pastors J. McAvoy and J. H. Gee. Fri. and Sat., 7. Sun., 11 and 6.30. Mon., 3 and 6.30. Tues., 3, O.A.P. Fellowship.

**SHEFFIELD.** April 3-6. Elim Church, Howard Street. Speakers: Pastors R. Lighton, L. N. Knipe, and A. Tee. Convener: Pastor S. Penney. Fri. and Sat., 7. Sun., 11 and 6.30. Mon. 3 and 6.30 (Cups of tea).

**SOUTHEND-ON-SEA.** April 3-5. Elim Church, Seaview Road. Speakers: Pastors J. R. Knight and C. L. Parker. Fri., 3 and 6.30. Sat., 7. Sun., 11 and 6.30.

**SOUTHPORT.** April 3-8. The Evangel Temple, Manchester Road. Speakers: Pastors W. Gilpin and W. Maybin. Fri., 10.45. Sat., 7.30. Sun., 10.45 and 6.30. Tues. and Wed., 7.30.

**ST. PETER PORT.** April 3-9. Elim Church, Union Street. Speaker: Pastor W. Urch. Convener: Pastor J. F. Hardman. Fri., 11 and 7.30. Sun., 11 and 6.30. Mon., 3 and 7. Tues. to Thurs., 7.30.

**SWANSEA.** April 2-7. Elim Tabernacle, New Orchard Street. Speakers: Pastors J. McBurney, J. Tiffin, and K. Hathaway. Convener: Pastor A. V. Gorton. Fri., 11 and 6.30. Sun., 11 and 6.30. Mon., 3 and 7 (Cups of Tea). Thurs., Sat., and Tues., 7.15.

**TRURO.** April 4-6. Elim Church, Foresters' Hall, The Leats, off Castle Street. Speakers: Pastor and Mrs. I. R. Moore. Sat., 7.30. Sun., 11 and 6.15. Mon., 3 and 6.30 (In St. Mary's Hall).

**WIGAN.** April 3-9. Elim Church, Central Hall, Station Road. Speakers: Pastors W. G. Gilpin and W. J. Maybin, and Sunny Blundell. Fri., 7. Sat., Tues. to Thurs., 7.15. Sun., 11 and 6.30. Mon., 3 and 6.30 (Cups of tea for visitors).

**YEOVIL.** April 3-16. Elim Church, Southville. Speaker: Pastor J. Lancaster. Convener: Pastor I. R. Moore. Fri., 7. Mon., 3 and 6.30. Suns., 11 and 6.30. Week-nights (except Fri.), 7.30.

Easter Monday Meetings. See Advertisement for **Royal Albert Hall**.

## Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **THURSDAY 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.

**Bournemouth.**—Christian Guest House, 3 minutes sea, buses, shops; highly recommended; Slumberland beds, h. & c., good food, moderate terms. Mr. and Mrs. L. G. Rugg, "Maranatha," 11, Southern Road, Southbourne. Tel.: 48738. C.145

**Bournemouth.**—Come to "Sunnyside." Homely Christian atmosphere, every consideration; sea 6 minutes; buses and shops 2 minutes; good generous table; good beds. 'Phone: S/B 45122. 5, Chestnut Avenue, Southborne. Misses H. M. Broomfield, L. Howarth. C.159

**Bournemouth.**—Happy holidays; homely Christian atmosphere; near sea; personal supervision; h. & c. all bedrooms, interior springs; liberal table. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe; Phone 34714. C.151

**Cornwall, Newquay.**—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. 'Phone: Newquay 2526. C.141

**Guernsey.**—Come and spend your holiday in sunny Guernsey, and book now for bed and breakfast; only 5 minutes from sea. Apply: S. Le Noury, "Cambria," Grande Rocque, Castel. C.164

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

**Portsmouth.**—Holiday accommodation, bed and breakfast, full board Sundays; homely atmosphere; within easy reach of sea; moderate terms. Mrs. Rowe, 77, Jessie Road, Southsea. C.166

**Southport.** "Braemar," 42, Promenade. Book your holiday in a first-class private hotel, with Christian fellowship; most central

position; cuisine excellent; comfort assured; brochure. Mr. and Mrs. W. Adams. Telephone 4319. C.153

**Southport.**—Come to the Sycamore Private Hotel, 69, Talbot Street, for a holiday you will always remember; central sea and shops; excellent table; homely atmosphere; personal supervision; television; moderate terms Mr. and Mrs. John Allen. 'Phone: 56722. C.161

**Sussex.**—Christians invited; spacious bungalow; bathroom; own poultry and produce; pleasant surroundings; near sea; terms moderate. "Meadow View," Jury Lane, Sidlesham, Selsey. C.167

**Torquay.**—Christian Guest House; near sea, shops, buses and assembly; happy fellowship; good food; every comfort. Mrs. Bawtree (née Miss Booth, Beeston, Notts), "Bethany," 14, Sherwell Lane, Chelston. 'Phone: Torquay 65555. C.136

**Walton-on-Naze.**—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.132

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### BIRTH

**O'Shea.**—On January 31st, to Bernard and Betty O'Shea (née Matthews), the gift of a son, Stephen Bernard.

### MARRIAGE

**Reid : Watt.**—On February 7th, at Ulster Temple, Belfast, by Pastors P. Watson and W. J. Maybin; John Reid to Mary Gowan Watt; both Elim Crusaders.

### WITH CHRIST

**Hyde.**—On the 27th February, Matilda Ellen Hyde, passed peacefully into the presence of the Lord. Funeral conducted by Pastor L. N. Knipe.

**Metcalf.**—On March 2nd, Mrs. Miriam Metcalfe, aged 88, faithful member of Elim Church, Bradford, passed into the Lord's presence. Funeral conducted by Pastor J. J. Morgan.

**Wareham.**—On the 12th February, Kate Elizabeth Wareham, called home. Funeral conducted by Pastor L. N. Knipe.

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