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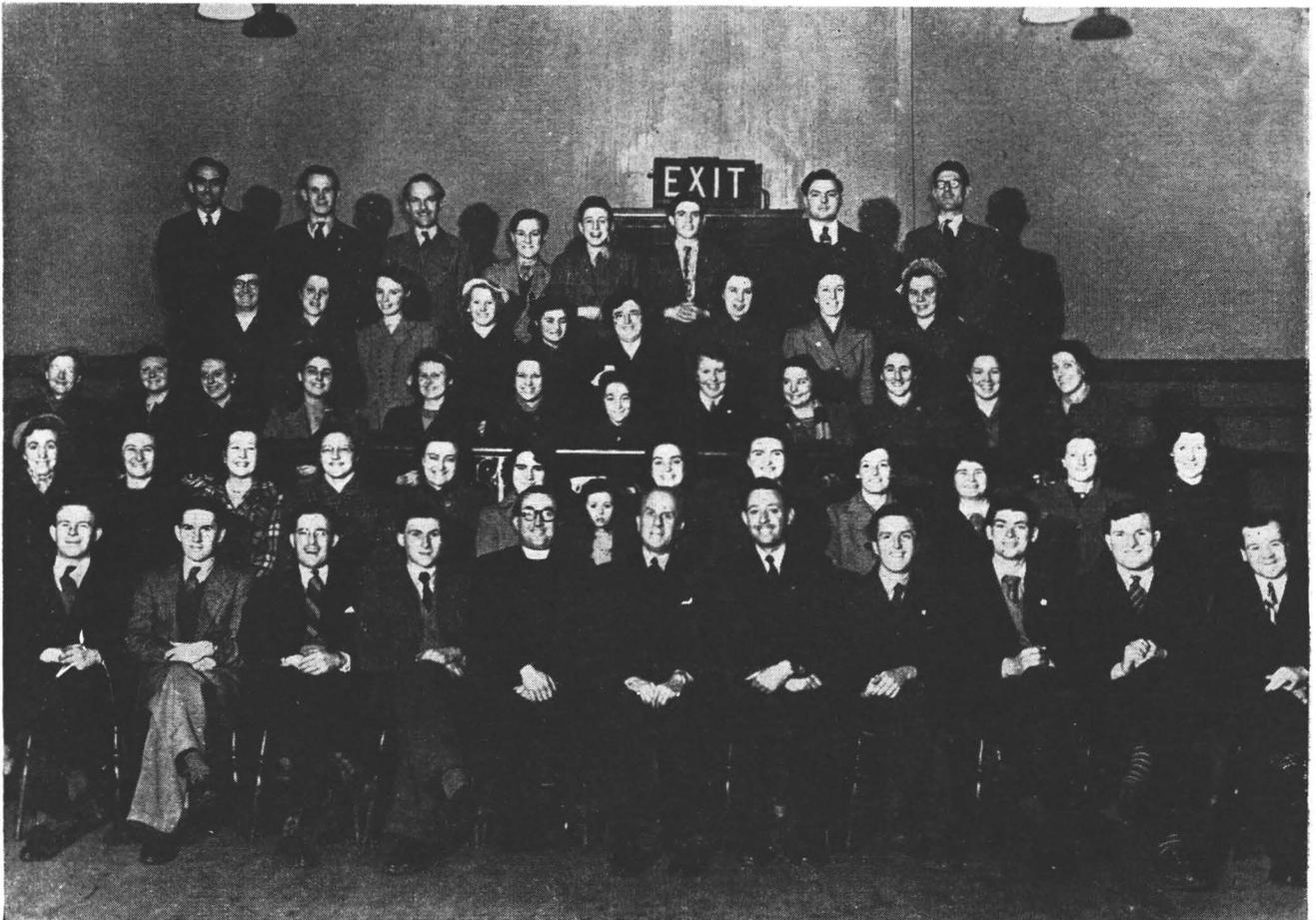
THE

Elim Evangel

Vol. XXXIV. No. 20.

THREEPENCE

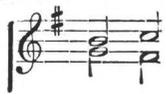
MAY 16TH, 1953.



Group of young folk at the rehearsal conducted by Pastor D. B. Gray in the Elim Church, Bristol, prior to their visit to the Royal Albert Hall.

TEXT FOR THE TIMES

"Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling"
(Psalm cxvi. 8)



FESTIVAL OF MUSIC

By Pastor T. W. WALKER

AT THE KINGSWAY HALL, LONDON, the London Crusader Choir's Annual Festival of Music attracted a crowded congregation. The Choir rendered pieces ranging from Negro spirituals, through Gospel gems to Handel. It was an added attraction to see the tasteful dress of the platform party, the ladies in white dresses, wearing red carnations and using light blue music holders, and the men in dark suits and maroon ties.

Pastor H. W. Greenway acted as Chairman and introduced the Choir, its versatile conductor, Pastor Douglas B. Gray, the Guest Conductor, Mr. Eric Ball and the speaker, Rev. C. F. G. Bosley, after several introductory items. The item, "The Gates of the Morning," included background effects on the vibraphone: it was quite one of the best items in the programme.

Following a cycle of three well-balanced songs, two of this year's Albert Hall pieces and the plaintive "Endless Mercies" to the Scottish air "The Isle of Mull," Miss Doreen Brown of Bournemouth, who, we were told, had recently gained her L.R.A.M., played the piano. Mr. Eric Ball was then welcomed by Mr. Gray and he expressed the truth when replying to this welcome in saying that the Choir was distinguished in that its singing came from experience and therefore from the heart. This celebrated musician, composer and conductor wielded the baton as the Choir sang his music to Psalm cl. In this and the other pieces he conducted, Mr. Ball exhibited warmth and sincerity, coupled with technical brilliance which were good to witness. His style was in contrast to Mr. Gray's, but they complemented one another most acceptably, and the Choir responded magnificently under both.

Telegrams were read from absent friends. David Elliot performed dexterously upon the piano accordion, playing music by Mozart, after which the ladies, under Mr. Ball's leadership, sang a most appealing version of Psalm xxiii. to an adaptation of music by the same composer. Mr. Gray led the men in singing Eric Ball's, "Love stands the Test," and the full choir in a spirited piece, "Ev'ry time I feel de Spirit," and, "Balm in Gilead."

John Phillips (baritone), Harold Johnson (trumpet), and Ronald Cooper (organ) brought us a trio, "My Jesus, I

love Thee," set to music by Mr. Johnson. After another piece beautifully played by Miss Brown, Mr. Gray conducted the Choir in Jude's "A Song of the Sea," and Mr. Ball in his "Just One More Day." A plain, straightforward Gospel message was given by Mr. Bosley, one-time Chaplain of H.M. Prison, Brixton, who spoke feelingly of the effects of the Choir's ministry there. This Gospel appeal, based on Matthew xxvii. 22, was well received by the congregation and was absolutely suitable. Though there was musical excellence throughout the evening, the Choir has as its purpose the spreading of the Gospel—and at no little cost to its members. Mr. Bosley was faithful to his Master and entirely right in his choice of subject.

Eric Ball directed the Choir in "Near the Cross" to a lovely German tune which well backed home the address. Mrs. E. J. Phillips sincerely and characteristically thanked Mr. Ball, and paid a handsome, well-deserved tribute to Mr. Gray.

This fine, evangelical and musical evening ended with "Thine be the Glory", both highlight and keynote of the proceedings, the congregation joining in the last verse. The Choir sang a well-chosen Benediction. May God bless the ministry of the Choir in hospital, prison, and church, both here and overseas.

ELIM CORONATION YOUTH RALLY

SATURDAY, 16th MAY

in the
BLOOMSBURY CENTRAL CHURCH

(Shaftesbury Avenue, W.C.)

at 6.30 p.m.

conducted by the President

Pastor P. S. BREWSTER

And members of the Elim Youth Committee

SPECIAL FEATURES INCLUDE :

Presentation of the National Sunday School Shield
(Eastbourne, 1953 Winners)

Cardiff Teen-agers in special items.

Bible Quiz Competition—Cardiff v. London.

United Elim Crusader Choir in stirring songs and melodies.

Coachloads are coming from Revival Centres, including guests from the City of Oxford.



Picture of the London Crusader Choir at Broadcasting House

Thought for the Week

Many a man is proud of his father and mother merely because they are the parents of such a great guy as himself.

LATE NEWS

250 decisions for Christ in first five days of Harrogate campaign.

THE SPIRIT AND THE ADVENT

By Pastor H. PALLISER (Elim Church, Edinburgh)

THE SUBJECT OF THE LORD'S RETURN invariably raises such questions as: "Why do you believe His return is so near?" and "What makes you feel so sure He is coming?" (for we "Second Adventists" insist that His return is both certain and imminent). Sometimes the questions come from the non-Christian, but more frequently from the Christian who regards such dogmatism with an amount of ill-concealed incredulity, or obvious scepticism. The usual line of reply is to refer to the "signs of the times," and rightly so. Our Lord Himself told us to watch them. Not so long ago I saw no less than thirty-six such signs listed in a periodical, and they make weighty evidence in support of our assertion that His return is both sure and near.

Indeed, had we only these signs to guide us they would, I believe, be sufficient proof to convince any person of honest and open mind. But I am increasingly convinced that in regard to this tremendous event God is following out His own law that "in the mouth of two or three witnesses every word shall be established." Today we have two witnesses to the fact of His return: viz., the Witness of the Signs Without, and the Witness of the Spirit Within; and while I feel sure we can hardly overestimate the importance of the first, I fear we are in danger of greatly neglecting the second. Perhaps the most convenient way of discussing this subject will be to do so under these headings: I. The Spirit's Witness to the First Advent; II. His Witness to the Second Advent; III. The Practical Challenge of His Witness.

I. The Spirit's Witness to the First Advent.

A study of events immediately prior to the Birth of Christ is very revealing. Our Lord's first advent was heralded by the twofold witness of the signs without and the Spirit within. There were the signs without: (a) An angel appeared to Zacharias in the Temple (Luke i. 11), announcing that he and his wife were to have a son; (b) as a rebuke for his unbelief he was stricken dumb (i. 20); (c) there followed the miraculous birth of John the Baptist (i. 57); (d) as the baby was being named the speech of Zacharias was restored (i. 64); (e) then came the singing of the angels over Bethlehem's hills (ii. 9-14); and finally (f) the star which guided the Magi (Matt. ii. 1-10). By such signs was Messiah's first advent heralded.

But a study of the Word reveals something else—the witness of the Spirit within. That wonderful account of the Lord's birth given in Luke's Gospel confirms this, for we read (a) in chapter ii. 25-27 of "Simeon . . . waiting (looking R.V.) for the Consolation of Israel; and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit that he should not see death until he had seen the Lord's Christ. And he came by the Spirit into the Temple." Then (b) there is Anna (ii. 36-38) a prophetess, a devout woman and—she enters the Temple

as "the Lord's Christ" is being dedicated. Was her entering at that precise moment a coincidence? Again (c) when Anna left the Temple she "spoke of Him unto all them that looked for redemption in Jerusalem" (ii. 38). They were looking for Him in Jerusalem, and, in the words of Dr. J. Paterson Smyth, they were looking for Him throughout Jewry. "But the most striking, the perfectly startling thing to one who does not know it, is the tense expectation of the whole Jewish world in that generation when Christ came. I am bold to say that no national history has ever shown a more arresting, convincing phenomenon than that mental attitude of the Jewish world when Jesus was coming." All this points to the same fact—the witness of the Spirit within.

II. The Spirit's Witness to the Second Advent.

History repeats itself. As then, so now, for today there is a deepening conviction in the hearts of sincere and spiritual Christian people that the Lord's return is near. Moreover, that conviction is there not simply as a result of observing the signs of the times—it is born by the inward witness of the Holy Ghost!

i. In the first place it is noticeable that the Church's emphasis of this doctrine has only become pronounced in the last hundred years or so. All down the ages she has believed in the fact of His return, but only in recent years has she emphasised its nearness. Such a statement may cause astonishment, but I think history substantiates it. Works and sermons dealing with eschatology are certainly to be found. Richard Baxter wrote *The Everlasting Rest*. Samuel Rutherford in his *Letters and Communion Sermons* dwells upon "the glory of Emmanuel's Land." Puritans like John Howe and Thomas Adams and later preachers such as McCheyne and Bonar, Finney and Edwards delivered powerful sermons upon "The Four Last Things—Heaven and Hell, Death and Judgment," but the cry "Behold, the Bridegroom cometh" is not pronounced.

ii. We should also notice her growing emphasis of this truth. The years have rolled by, the Lord has not returned, and yet instead of declaring this truth less, the Church does so all the more. In this three movements have been prominent. First mention should be made of the Brethren Movement which has played an outstanding part in proclaiming Second Advent truth. Then the Advent Testimony and Preparation Movement, founded in January 1918 by Dr. F. B. Meyer and other godly men after the capture of Jerusalem by General Allenby in November 1917. Finally, the Pentecostal Movement which makes this doctrine a vital article of belief. Today this truth is taught and held by Christian people in all denominations the world over.

iii. Finally, this witness of the Spirit is revealing itself in the most marked manner in individuals. Mr. Kenneth

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THE ELIM EVANGEL

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EDITORIAL

TWO NEW BOOKS

This is not meant to be a book review, but the oft-repeated question, "What makes a book a best seller?" provides an interesting study in the psychology of human interest. Why do people buy this book and ignore that book? Why are we fascinated by a row of medals on a soldier's chest and indifferent to the common claims of ordinary people behind a simple row of cottages? Of course, the Bible itself leads the literary world in the constancy of its sales value and the enormity of its circulation (total sales of all societies since 1946 is about 200,000,000). This is not to be wondered at when we remember its miraculous nature, the religious basis of its message, and the supremacy of its ethic. But in the realm of normal book publication there are some strange proofs of morbidity and perversion.

Two books have appeared lately, both of a documentary character and covering the same period of history, which are widely different in the interest they arouse. One tells the story of a fighter, astute and bold; the other unveils the awful truth about mass slaughter: one is a record of the exploits of a clever military tactician; the other speaks of the sufferings and death of a people whose only sin was an accident of birth—they were born Semetic and not Aryan.

The *Rommel Papers* has been exhibited in shop windows all over the country, has been commented on widely in the Press, and has been referred to at great length over the radio. Opinions vary, as was to be expected. But the important thing to note is the general desire to learn something about this dashing German general who came within a stone's throw of victory in the African desert. By the time all the talk about this book has died down, Rommel will have been well criticised, glamorised, satirised, and popularised. Even the British Prime Minister has had a word of commendation for the brave foe. Of the pros

and cons of this book we are not concerned, we merely wish to make the point that it has become exceedingly popular among people in the know, to have some opinion about it.

On the other hand, the book critics review another publication, and Frederick Laws writes, "I wish I could believe that *The Final Solution*, by Gerald Reitlinger (Valentine, Mitchell, 30s.), will be very widely read." This shocking record deals with the terrible atrocities committed against the Jews as a result of Hitler's policy of race-murder. The documents are carefully brought together into a damning indictment against the people who joined in this twentieth-century manhunt. Mr. Laws says, "Mr. Reitlinger has not found it hard to document his terrible record of persecution and strategic massacre in country after country. The executioners went on record in triplicate."

It is no love for the macabre that demands attention from the second of these books, it is the call for justice, and the need to learn from the mistakes of society. When the prophets of Israel and Judah warned their generation, their warnings were couched in strident tones; they etched the scene with vivid and alarming exactness, with blood and fire and vapour of smoke. Harsh language and hard facts do not make pleasant reading, but if we cannot learn the smooth way we must needs accept the stinging castigation of words that fall like a flail. Habakkuk describes loss, famine and total national disintegration, as do others of the prophets. Amos calls the painted women cows, an analogy which has unfortunately lost something of its intensity through the poetic phraseology—"Ye kine of Bashan, that are upon the mountains of Samaria." Were these prophets rough? They speak of their messages as a burden—"The burden of the prophet." They had the task of awaking an insensible people, steeped in immoral behaviour. It was no pleasure to them to startle their hearers with references to disaster, but it was sometimes the only way to enlightenment.

Another reason why this book is important is because of its reminder that God is not mocked. The verdict of history warns us not to tempt the Lord God (Deut. vi. 16; Matt. iv. 7). Gathered around the tribune of Pilate, the yelling crowd clamoured for the blood of the innocent Christ, and though the Roman judge sought to absolve himself from guilt by the washing of his hands, the mob shouted their bitter acceptance of the crime, "His blood be on us and on our children" (Matt. xxvii. 25). Down through the ages the trail of that blood has followed them: it is a fact of history, and, hide where they will, the avenging sword discovers them.

Surely, the civilised West has need to recognise the relentless quest of Divine justice. We may not have tempted God by verbal challenge, but we certainly are flaunting His Word by our callous indifference. Our pleasure-seeking age may be jolted into sensibility when the act of repentance comes too late.

Moreover, the constant vendetta against Israel is the evidence that the word of the prophets, foretelling this very

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Home Missions



REVIVAL ENTHUSIASM IN OXFORD

Over 1,200 Decisions for Christ

By Pastor E. Scrivens

On the last day of the campaign, amidst happy crowds of people that filled the Town Hall, I was chatting to a grey-haired Oxford inhabitant who could recall the Torry-Alexander and Gipsy Smith campaigns. He told me that those revival days were not to be compared with what the Lord was doing through the Elim revivalists.

Oxford, with its scholastic and cultured background, is "no mean city" in which to preach the full Gospel message. It was readily understood that much prayer would be necessary. No doubt pentecostal Christians all over the world have prayed for the campaign, for revival fires have been kindled in Oxford that will go on burning until the Lord comes.

Men and women of all walks of life attended the services: titled people, high Church officials, top ranking officers of the armed services, lecturers from the University, undergraduates and students of all nationalities, the rich and the not-so-well-off, the outstanding and the ordinary folk. Thank God for the universality of the Gospel message. Over 1,200 people found joy in sins forgiven.

What was the attraction that compelled these people to attend religious services night after night for a whole month? Was it Pastor P. S. Brewster with his gripping personality? Yes! plus a rich anointing of the Holy Ghost. Was it Pastor W. Plowright with his fine Gospel singing? Yes! plus a fully consecrated life. Was it Willard and Mrs. Cantelon with their fascinating Americanism and talents? Yes! plus a deeply spiritual, Holy Ghost ministry. No doubt, some hardness was experienced at first, but the Party had the joy of seeing the wall of reserve broken

down. The temperature of the meetings rose higher and higher until the difficulty was to restrain the glad outburst.

In the last rally, friends who had been healed during the campaign were invited on to the platform to witness before the congregation.

How true it is that the grace of God enables people to give until it hurts. On the last Saturday of the campaign people who desired a permanent Elim Revival centre were asked to make a promise of money towards a building project. Over £1,100 was promised, to be redeemed in the next six months. Generous giving has also enabled nearly all the campaign expenses to be met.

A PERSONAL WORD

By W. Magdon

It is a pleasure for me to give my impressions of the Revival and Healing Campaign held in Oxford. This has been a most memorable event for many people, and one which they will always remember.

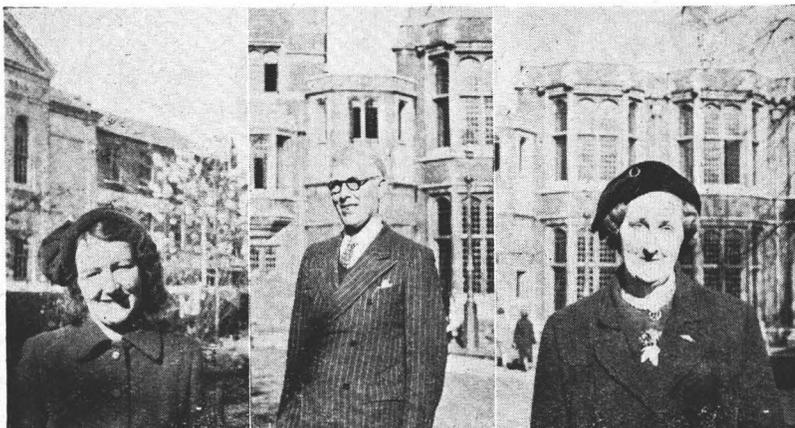
On the first Sunday of the campaign I attended the meeting at the Town Hall, and never shall I forget witnessing the surrender to God of so many lives. Surely, this was proof enough, I thought, that God had directed Pastor P. S. Brewster and his party to Oxford, where so much work needed to be done. From that moment I felt impelled to give all the support I could to the campaign. With my family and friends I have attended as many of the meetings as time would allow, both at the Town Hall and the Union Hall. The vibrant singing of the hymns and choruses, the simple messages of the Bible that even a child could understand, the wonderful paintings, and most important of all the ever-growing number of hungry souls seeking forgiveness, have been an inspiration. Mention must be made regarding the healing services, which, conducted in all reverence, have brought new life and hope to many sufferers. It has been my privilege to witness the Master at work in healing broken bodies as well as broken spirits.

What is it then that has brought this change of heart to so many people in Oxford? Surely, whereas the Churches have been asleep this campaign has been the means of saving many people. It is my earnest hope that this Movement will be established here in Oxford. May God bless the work of the Movement and all those doing His will, in the days to come.

HEALINGS AT THE CAMPAIGN

I was injured on the sports field. The X-ray showed broken bones in the foot which the doctors found difficult to set. I came to the services wearing a specially constructed shoe, with a bar across the bottom. After prayer I was instantly healed, and returned to the infirmary, where I joyfully heard the doctor express his amazement at my healing. The

(Continued on page 236)



MRS. HATFIELD

MR. GRIFFITHS

MRS. PONTER

Three of the many cases of healing at the Oxford Campaign.

IN WESLEY'S JOURNAL an entry for Monday the sixteenth of June, 1755, reads: "I preached in the evening at Nottingham; and on Thursday afternoon reached London. From a deep sense of the amazing work which God has of late years wrought in England, I preached in the evening on those words (Psalm cxlvii. 20), 'He hath not so dealt with any nation.' This must appear to all who impartially consider, (1) The number of persons on whom God has wrought; (2) The swiftness of His work in many, both convinced and truly converted in a few days; (3) The depth of it in most of these, changing the heart, as well as the conversation; (4) The clearness of it, enabling them boldly to say, 'Thou hast loved me; Thou hast given Thyself for me'; (5) The continuance of it. God has wrought in Scotland and New England, at several times, for some weeks or months together; but among us, He has wrought for near eighteen years together, without any observable intermission."

This is the record of a great work of God, which, beginning in England in a small way, spread quickly in spite of opposition to the whole of the country. It was a special work of God, and Wesley marvelled at it. Today we marvel, knowing it was this great work which saved the nation from the terrible experience which swept France. Perhaps Wesley was never aware of this.

Ever since the outpouring of the Holy Ghost at Pentecost, God has been at work amongst men. There have been special manifestations of that work at different times, such as the one quoted above, of this the Psalmist is evidently thinking when he reminds God. "It is time for Thee, Lord, to work."

Are we not also conscious of the need all around us today? We know God is always at work, the Holy Spirit is constantly striving with men and we see the evidence of it from time to time, but we long to see a special work of God, a mighty manifestation of His work in the hearts of men.

Let us see if we can discover what it was that caused the Psalmist to utter these words.

He uttered these words because of a **deep longing** which filled his soul, a longing for God to work. The people had set God's law at nought, counted it as nothing and of no consequence: "They have made void Thy law." Wicked men were controlling the affairs of State, the poor, the fatherless and widows were oppressed; the righteous man was persecuted. Idolatry with its accompanying evils in all probability prevailed, and God and His law were left despised. No wonder the Psalmist cried, "Rivers

of waters run down mine eyes, because they keep not Thy law" (Psalm cxix. 136).

Has there not been in our own day a forsaking of God's law? not the Sinai Covenant, but the Covenant sealed at Calvary in Christ's atoning blood. In the fifty years of this century what have we witnessed? From the pulpits of our land faith in

REMINDING

*"It is time for Thee, Lord, to work; for they have made void Thy law."
(Psalm cxix. 126)*

By Pastor C. J. WA

(Elim Church, Camborne)



the Scriptures has been undermined, the Creation, the Flood, Babel, Jericho, and so on have all been subject to criticism, often from those whose duty it is to dispense the Word of God to the people.

Calvary has been set at nought. It is still the object of much religious sentiment, and the subject of many cantatas and oratorios, but Christ's work on Calvary as our Substitute, Atonement, Sin Bearer,

Advocate, has often been set at nought and even ridiculed. Small wonder then, that hearts everywhere are yearning for God to work in a special way. Often, it seems, our opponents have the better of us in learning and scholarship; we feel we are no match for the odds against us, and long with a full heart for God to work again. When all our preaching and arguments have failed we can go to Him, and remind Him it is time for Him to work. Evan Roberts, when a student at Newcastle Emlyn, went with some of his fellow students to some special meetings. It was very hard for the preacher that night. Sensitive to the feeling of the service, he could preach no more, so he prayed, "Oh, bend us,

bend us." It was the longing of his soul expressed in a few words, a longing God is bound always to meet. One young woman began to cry for mercy and a young man fell out of his seat into the aisle as dead. God had seen the longing heart and commenced a work which spread through Wales like a great fire. The young man who had fallen from his

of the law, wicked men in control, and worse than all this, God seemed not to be interested. Then when the servant had finished God spake, and instead of comfort or encouragement the prophet was told that things would be worse in the near future; soon the Chaldean army would sweep across the land. This truth, after it had sunk into the prophet's heart, gave birth to a realisation within him that only God could do anything about it, so to God he went with a cry from the heart, "O Lord, revive Thy work in the midst of the years" (Hab. iii. 2).

As we look around today what do we see? Think of the abundance of efforts made by good men to check the tide of evil in our land, yet we still see the prisons full, the courts overloaded, lists of cases awaiting trial, and crime everywhere. When will we realise that the answer to all our problems is in God and remind Him that it is time for Him to work a special work in our land? At one of the Assize Courts in Wales during the Welsh Revival an ancient ceremony was performed of presenting to the judge a pair of white gloves because there were no cases to be tried. When God works even social problems are solved.

Finally, we see the Psalmist at prayer. The understanding which produced a longing soul drove, as it always does, the servant of God to His knees. That is my endeavour now, to get us all to our knees before God as burdened souls reminding Him, "It is time for Thee, Lord, to work."

Note the words of a fine hymn :

Prayer is the soul's sincere desire,
Uttered, or unexpressed ;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try ;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer, real soul-prayer, is what we need today. Of course, we say our prayers, we take active part in the weekly prayer meeting, but often it is a mere repetition of familiar phrases. It is high time we really began to agonise with God and pray as the Psalmist did, when he uttered the words of our text,

GOD
"void Thy law"



Have you tried it yet?

seat was Evan Roberts, so greatly used of God from that night onward.

When Whitfield preached and the Holy Spirit was moving him he would utter the word "Oh!" and such a feeling would sweep over the crowds listening that sometimes sinners by the hundreds fell to the ground as though smitten by the hand of death. May God create in us the longing possessed by that Welsh preacher and Whitfield, so that we may cry to God from a longing soul, "It is time for Thee, Lord, to work."

This longing was caused by a deep **realisation** which filled the Psalmist's heart, a realisation that God alone could save the situation. Do we realise this? Only when we do will revival come. When self-efforts have ceased God will be able to work, only God can do His work.

Let us consider the prophet Habukkuk. In his life we see the revelation of God to His servant and the servant's realisation that God alone could do anything in the matter. In chapter i. 1 we read, "The burden which Habukkuk the prophet did see." This is what we must get if we are going to see God working in a special way. The prophet reminded God of the state of affairs among the chosen people; spoiling and violence, strife and contention, slackness

as Habukkuk did in his day. True prayer, declared one, is, "the Holy Ghost praying through us back to God." Prayer is more than just a movement of the lips! It is an attitude of the heart and a condition of the mind. Does not Paul remind us that real prayer is sublime indeed, "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26).

Moses came between the people and God when he prayed, and like Paul he gives a classic example of what true prayer really is: "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written" (Exod. xxxii. 32).

There are others too: Abraham prayed for the cities of the Plain; Elijah told God to withhold rain and called down fire on Carmel. These were men of like passions as we are (Jas. v. 17). The secret of all past mighty workings of God has always been in the prayers of the saints.

In our own day we have had men who literally commanded God to work. John Knox prayed for Scotland, "Lord, give me Scotland or I die." Then there was Praying Hyde, who prayed for India. Who in Wales of the older folk will ever forget the sight of Evan Roberts on his knees in the pulpit? C. H. Spurgeon remarked on one occasion that the "Power of prayer can never be over-rated. They who cannot serve God by preaching need not regret. If a man can but pray he can do anything. He who knows how to overcome with God in prayer has heaven and earth at his disposal."

Gossner, who was the humble pastor of Bethlehem Church in Berlin, relied on prayer more than any other force. It was said of him that he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from distant lands. Before his life ended he had sent forth one hundred and forty-four missionaries, and usually had no fewer than twenty of them depending directly upon him for support.

Let us each one add our name to the glorious list of those who have had power with God. Our name, listed as one of those, who, when all seemed in vain, held on to God in prayer. God worked great things for these men and He will for us. Let us cry daily to God the words of our text, let it surge out of your soul now: "It is time for Thee, Lord, to work."

Have you no words? ah! think again,
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care.

Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord has done for me!"

Let us then begin to cry aloud with all our might at the Throne of Grace, "Revive Thy work, O Lord."

"Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke xviii. 7, 8).

HOME MISSIONS—Continued.

doctor permitted me to discard my special shoe, and pronounced me perfectly well.

—MICHAEL JOHN FRANCIS.

2

I was afflicted with osteo-arthritis for over twelve years. My hands were stiff and I was unable to bend. I also suffered with angina pectoris. I thank the Lord for healing me of all my infirmities.

—DAISY M. COOK.

3

After several years in the sanatorium, where I was treated for tuberculosis, I was finally released as incurable. I came to the services for prayer, and thank the Lord for His marvellous healing in my body.

—MRS. BOFFIN.

4

For eight years I suffered with colitis. Treatments from ten doctors and special dieting failed to bring me any relief. When I came for prayer, according to the Scriptures I was instantly and completely healed.

—MRS. HATFIELD.

5

Fourteen years ago I suffered a double fracture of the leg which left it stiff. Immediately following prayer in the Oxford revival, I received the healing touch of the Great Physician and was able to bend my leg freely.

—ADA PONTER.

6

For many years I suffered with coronary thrombosis and other complications. Seven specialists who attended my case gave me no hope. I was in constant pain, and unable to do any work. I came for prayer in the Oxford campaign, and was completely healed.

—MRS. MASON.

7

For twelve years I was unable to carry on a normal existence as I suffered with blackouts, as many as sixteen a day. In answer to prayer I have been completely healed and have not had a single recurrence of my old attacks.

—MR. J. KERRY.

8

I have suffered deafness for over twenty years. Immediately following prayer in the Oxford campaign, God granted me a healing touch. I was able to discard my hearing aid, and enjoy hearing every word of the preacher's sermon. I do thank God for this healing in my body in answer to prayer.

—MRS. REDMAN.

9

I thank the Lord for healing me of deafness.

—MRS. OLIVE PADDON.

10

After eighteen years of suffering from arthritis of the spine, I am now perfectly healed, and able to return to my work once again.

—MRS. DOROTHY BUTT.

THE SPIRIT AND THE ADVENT—Continued.

de Courcy, Editor of *The Intelligence Digest*, cites an example of this in his mother. Mrs. de Courcy was a saintly lady who spent much time in prayer and died when about 80 years of age. Just before her death she had a remarkable experience which he describes as follows: "About ten days before she passed away I was in America. She came into the library and said to a young relation of mine, 'I have had a very remarkable revelation just now in my bedroom. I know that Christ's return is imminent. I know it. God has told me, and I must tell you.'" Such experiences are being repeated. Why? It is the work of the Spirit. "He will show you things to come," and "The secret of the Lord is with them that fear Him."

III. The Practical Challenge of His Witness.

Now such a witness of the Spirit is meant to challenge us. Two witnesses tell us His return is near. What are we doing about it? Are we incredulous, indifferent, or inspired? We warn the unsaved to prepare to meet their God. Are we prepared? We tell them not to resist the Spirit in the matter of salvation—are we doing the same thing in this respect? What of Jeremiah's words: "Yea, the stork in the heavens knoweth her appointed times; and the turtle dove and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord" (viii. 7-9). The birds become restless and move off to warmer climes when—to us—days are still warm, no leaves fall, and no frosts bite. Why? Because they respond to a mysterious urge within. But many Christians hear of His return and do—nothing. Yet I suggest there is at least a threefold challenge.

i. **The Challenge of Prayer.** I am increasingly impressed with Romans viii. 18-27. We usually infer from verses 26, 27 that Paul is teaching that the Spirit's aid in prayer in a general way is promised to believers. I want to suggest that the context of these verses is an Advent one. We read of a groaning creation, a groaning Church, and a groaning Spirit, and the burden of groaning is in verse 19 and verse 23: "the manifestation of the sons of God . . . waiting for our adoption, that is, the redemption of our body." Now this manifestation, this redemption, are events vitally linked to His return. Look out on our crisis-ridden world and what are we to pray for? What can we pray for? Wisdom for our statesmen? Blessing on their deliberations? Prosperity to attend their endeavours? Such are needy petitions, but surely our best prayer is "Thy kingdom come," and, "Even so, come, Lord Jesus!"

ii. **The Challenge to Purity.** "He that hath this hope purifieth himself," wrote John, having first of all written, "Abide in Him that if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming." As the hour draws near so the call of the Spirit is, "Come out from among them and be ye separate," and again, "Love not the world, neither the things which are in the world." But what is separation? The word is becoming both hackneyed and limited. There are Christians who say that they no longer go here and there, or do this and that, and who seem quite pleased. But do let

us be careful. Filthy language may have stopped, but is their gossiping still going on? No more drinking, but still a fiery temper? Lifting the fist to fight is, of course, not done, but we maintain a quarrel, and fight with the tongue, or pass a "brother" (blessed word) without speaking. We no longer smoke—but instead we may burn with jealousy! And in all these things we are still worldly, still impure, and still grieve the Spirit (Eph. iv. 30-32).

iii. **The Challenge to Purpose.** "Occupy till I come," says the Lord. The Signs without say "The Lord is at hand." The Spirit within says "The Lord is at hand." What then? Oh, for the Lord to give us a sense of urgency. We live in a world heading for the "wrath of the Lamb," in a world throwing itself into the hands of the Evil One. Like Ezekiel—you and I can see the sword coming. And ourselves? Our time here is short—un-foreseeably so. But do we grasp these facts? Of Richard Baxter it was said that he preached—

"As if he ne'er would preach again,
As a dying man to dying men!"

That is urgency! And that is the urgency we need. An urgency affecting our preaching, and our praying, and our pockets. Such an urgency would find us more often at prayer meeting and communion service; would find us closing our ranks in a deep unity of the Spirit, and all to this end that "knowing the terror of the Lord, we may persuade men."

ON THE WING

*"In vain the net is spread in the eyes of everything
that hath a wing" (Prov. i. 17, M.R.).*

"We look at things not seen" (II. Cor. iv. 18.).

Lift up thine eyes beloved, and let God's gracious Spirit
Reveal again in vision His wondrous Prince of Peace.
Above all earth's commotions, above all sins corruptions,
Thou shalt see Him exalted, and all thy conflict cease.

Lift up thine arms beloved, thy prayers have entered
heaven,
Some miracle commences, when faith "believes to see,"
Commit His very promise to His own wise fulfilling,
Drop all thy limitations in God's immensity.

Lift up thine heart beloved, cease all thy useless straining.
The standard of His Spirit, shall cause the foe to flee;
Let songs of sweet assurance, drown all thy low complain-
ing,
For Satan knows thy praises are wings of victory.

Keep on the wing beloved, for sharing in His triumph,
Thy song re-echoed back shall set another free;
Some leaden feet be lifted, some iron gate flung open,
Some soul in far-off prison, find inward liberty.

Lift heart, and eyes, and praises, uplift them now beloved,
On eagles wings He beareth to glories far above;
The vision shall transform thee, thy humble homely
dwelling,
Become a spot most holy, sunlighted with His love.

—K. STAINES.



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, May 24th. Joel ii. 21-32.

"I will pour out My Spirit upon all flesh" (v. 28).

This glorious promise was used by Peter on the Day of Pentecost in his explanation of the mysterious events of that day, "This is that spoken by the prophet Joel." A scriptural answer to pentecostal phenomena. We still live in the age of the Holy Ghost, therefore expect His blessing. This outpouring, then as now, is for sons and daughters, handmaidens and servants, old and young.

MONDAY, May 25th. Joel iii. 9-21.

"Put ye in the sickle, for the harvest is ripe" (v. 13).

We are harvesters under the command of the Lord of the harvest. He tells us to proceed with the harvesting for the grain is ripe. The time of harvest is limited, and all unharvested fruit will be lost. He comes to us at this late hour to say, "The fields are white already to harvest" (John iv.). Busy yourself in His harvest field, and in the end come rejoicing, bringing your sheaves with you.

TUESDAY, May 26th. Amos iii. 1-11.

Amos was not of the order of the prophets, but was called of God to declare His message (vii. 14, 15). When God's ministers fail He can lay hold of others to speak His Word. Have you ever thought that God has a work for you to do, and if you fail someone else will be used. So Amos was used of God, and in these verses he declares how the people had abused their privileges, despised the prophets, and would eventually bear their judgment. It was a hard message to bear, yet Amos was faithful in declaring the whole truth.

WEDNESDAY, May 27th. Amos v. 1-15.

In the first chapters we have God's indictment against Israel. This chapter shows how this can be removed. Four times over in these verses Amos exhorts them to seek the Lord. This is surely a call to repentance and is God's call to the nation today. As Christians we have many exhortations within the Bible to seek God, and each one is accompanied with promises of blessing.

Who seek Him, shall find Him,
Shall find Him today.

THURSDAY, May 28th. Amos ix. 1-15.

Having called upon Israel to seek God, Amos proceeds to reveal a series of God-given visions. The last one (ix. 1) is of the Lord Himself, "I saw the Lord standing." So Amos is encouraged to know that be things ever so dark and gloomy, the Lord is in control. Then follows (vv. 11-15) promise of a better day for the nation, a day of

Messianic rule. We should remember that in the midst of all the sin and wickedness around us, "His kingdom ruleth over all" (Psalm ciii. 19).

FRIDAY, May 29th. I. Corinthians i. 1-17.

The first major problem Paul had to deal with in this Corinthian Epistle had to do with personalities (v. 12). It was a Church painfully divided over men. Some were in the "Founder's group" (Paul); others belonged to the "intellectual group" (Apollos); others to the "Traditional group" (Cephas); whilst some were members of the "Exclusive group"—"We are of Christ." God had used men of widely-differing experience and gifts to minister in Corinth, but trouble arose when human channels were exalted. In chapter iv. 21, Paul exhorts us not to glory in men, and in verse 22 says that all ministry gifts are belonging to all believers.

SATURDAY, May 30th. I. Corinthians i. 18-31.

"We preach Christ crucified" (v. 23).

This text was inscribed above a church door. Someone planted a sprig of ivy, and eventually it grew up and obliterated the word "crucified." Later the word "Christ" was hidden, leaving the words "We preach." How sadly true of many Churches today: they are reduced to mere preaching, and the trouble is to ascertain what they preach. Paul had one message, a crucified Christ; a stumbling-block to the ritualistic Jews, to the intellectual Greeks a sneer, but salvation to those who believed.

PLEASE PRAY:

For a brother that he may be healed and strengthened, and that he might be guided through a perplexing situation (Aberystwyth); for a wife suffering internal trouble and for a sister with ear trouble (Beeston); for Elim campaigners, and particularly that God will meet the financial needs; for a boy at Oxford suffering from polio (B'ham).

EDITORIAL—Continued.

day in which we live, was true in its details: "Behold I will send for many fishers, saith the Lord, and they will fish for them; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. xvi. 16). Jehovah signified His purpose to draw and drive the Jews back to Palestine. This has surely taken place. There has been a remarkable urge within the soul of Jewry to return to their native land, so strong that mandatory powers were unable to prevent their immigrant plans. But there has also been the spur of hatred among the countries where these people have been scattered, and they have driven them forth in suffering and poverty. They have truly been fished and hunted.

We must keep a correct perspective in matters of world news, and though most people find themselves taken up with the exploits of the military leaders, watch the other events which have an important bearing on the future of the nations and the second advent of our Lord.

◀ RELIGIOUS VARIOLOID ▶

"America has been inoculated with a mild form of Christianity and seems to be immune to the real thing," said a popular speaker the other day.

There are several types of this varioloid—

Atavistic Christianity. A sort of religious loyalty to the beliefs of our dead forbears. The creed: "It was good enough for mother and it's good enough for me." The Chinese have it in a different form and call it ancestor worship.

Sacramental Christianity. A blind loyalty to certain rites or ceremonies, the faithful performance of which is supposed to give one a "pass" to glory. They have a "form of godliness," but "deny the power thereof."

Theological Christianity. An intellectual and coldly scientific acceptance of the abstract truth in the New Testament Scriptures. Those who have been immunised by this serum can split hairs with the same finesse that Nero played his fiddle while Rome burned.

Traditional Christianity. Loyalty to man-made creeds and human ecclesiasticisms. Of such Christ said: "This people honoureth Me with their lips, but their heart is far from Me. In vain do they worship Me, teaching for doctrines the commandments of men. . . . Full well do you reject the commandment of God that you may keep your own traditions."

Social Christianity. A "good time" religion with special appeal to those who cannot get into lodges, clubs, or the society column. It expresses itself in a round of socials, banquets or—in its more liberal manifestations—theatre parties, dances, and bridge.

Political Christianity. A reform movement which is so busy with surveys, committee meetings, projects, campaigns, etc., to clean up society that individuals are starving to death for spiritual food.

Emotional Christianity. A type of inoculation which gives the patient Divine thrills and mystical exaltations, but often leaves him spiritually dead.

On every hand we have the ghosts of what might have been great Christians. A very large proportion of people are professedly religious, but their religion is not deep, vital, real! It does not grip the whole man and change and transform him into a new creature in Christ Jesus. The time has come to restore the pure Christianity of the first century.—*Action.*

COMING EVENTS

BELFAST. May 9-31. The Tent, Pery Street, Shankill Road. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Revival Musical Team.

BIRMINGHAM. May 17. Elim Church, Graham Street. Visit of Pastor L. Lambert, 11 and 6.30.

BRIXTON. May 17. Elim Church, Milstead Street. Sunday School Anniversary. Speaker: Pastor A. Wright. 3 and 6.30.

CARLISLE. May 3-17. Revival and Divine Healing Campaign conducted by Willard Cantelon. Sun., May 3 at 8. Her Majesty's Theatre. Suns., 6.30, Elim Church. Week-nights (Tues. excepted), 7.30, The Methodist Central Hall.

CLAPHAM. May 17. Carfax Hall, Carfax Square. Visit of Pentecostal News Team. 11 and 6.30.

COULSDON. May 23. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: Pastor R. A. Gordon. Students from Kenley Bible School. 7.

CROYDON. May 30, 31. Elim Church, Stanley Road. Visit of Rev. W. A. Brown ("Revivaltime" Preacher). Sat., 7. Sun., 11 and 6.30.

EALING. May 17, 19-21. Elim Church, Northfield Avenue (by Northfields L.T. Station). Annual Convention. Speakers: Pastors H. W. Greenway, J. T. Bradley, L. C. Quest, F. A. Hodge. Sun., 11 and 6.30. Week-nights, 7.30.

GREENOCK. May 9-24. Elim Church, Belville Street. Evangelistic Campaign conducted by Pastors J. Gardiner and E. Harford.

INGATESTONE. May 3-17. Elim Pentecostal Church, High Street. Campaign conducted by Evangelist Harold Miles. Suns., 11 and 6.30. Week-nights (except Fri.), 7.30. Baptismal Service, Wed., 13th.

LANGLEY GREEN. May 16, 17. Elim Church, Mount Pleasant. Church Anniversary. Speaker: Pastor H. F. Lance. Sat., 7.30. Sun., 11 and 6.30.

LEEDS. May 9-17. Foursquare Gospel Church, Bridge Street. Campaign conducted by Paul Cantelon and Party. Suns., 10.30 and 6.30. Week-nights, 7.30.

LONDON. May 16. Bloomsbury Central Baptist Church. Elim Coronation Youth Rally. Speaker: Pastor P. S. Brewster. Others taking part include Members of Youth Committee; Cardiff Teenagers. Choir of United London Crusaders; Parties from Oxford and other Revival Centres. 6.30.

MOUNTAIN ASH. May 15-18. Elim Church, Knight Street. South Wales United Youth Rally and Sisterhood Week-end. Speaker: Mrs. A. V. Gorton. Fri., 7.30. Sat., 7. Sun., 6 and 7.30. Mon., 3.30 and 7. (Refreshments provided).

ROMSEY. May 16-18. Elim Church, Middlebridge Street. Ex-Service Reunion. Messrs. Harrison, Sutar, Rayner, and others (war-time visitors to Romsey). Messages, Testimonies, Musical Items. Convener: Pastor W. George. Sat. 7. Sun., 11 and 6.30. Mon., 7.30.

RUGBY. May 17. Elim Church, Windsor Street. Visit of Pastor E. Steele.

SALISBURY. May 17. Elim Church, Scots Lane. Second Anniversary of Salisbury Male Voice Singing Party. 6.30.

THORNTON HEATH. May 9-31. The Tent, Brigstock Road (next to Library). Evangelistic Campaign conducted by Pastors C. J. E. Kingston, L. G. Hawes, and B. Hopkins, and Mr. K. Kingston. Sat., 7. Week-nights (except Fri.), 7.30. Sun., 6.30 and 8.15 (After-Church Community Singing).

WARRINGTON. May 16. Elim Church, Knutsford Road. Visit of Pastor Newman and Team from Elim Church, Liverpool. 7.30.

WINSON GREEN. May 16. Opening of New Church, Handsworth New Road, by Pastor J. Dyke, to be followed by Revival and Divine Healing Campaign conducted by Pastors J. Osman and H. Fisher. Convener: Pastor L. Reeves. Sat., 3.30 and 7. Suns., 6.30. Week-nights (except Fri.), 7.30.

WHITSUN CONVENTIONS

BATH. May 23-25. Elim Tabernacle, Spring Gardens Road. Speakers: Pastors W. J. Hilliard, and W. R. Jones. Sat., 7.30. Sun., 11 and 6.30. Mon., 3 and 7 (cups of tea).

BIRMINGHAM. May 24-26. Speakers: Pastors A. J. K. Magee, J. J. Morgan, and Newsholme. Sat., 7. and Mon., 11 and 3 in Graham Street Church. Mon., 7 in TOWN HALL.

CAMBERWELL. May 22-25. Elim Church, Benhill Road. Speaker: Pastor J. Osman. Fri., 7.30. Sat. and Mon., 7. Sun., 11 and 6.30.

GRIMSBY. May 23-27. Elim Church, Tunnard Street. Speakers: Pastors L. W. Green and A. R. Smith. Sat., 7. Sun., 10.45 and 6.30. Mon., 3 and 6.30. Tues. and Wed., 7.30.

HULL. May 23-27. Elim Church, Mason Street. Speakers: Pastors J. Dyke and W. George. Sat., 7. Mon., 3.30 and 7 (cups of tea). Tues. and Wed., 7.30.

ILFORD. May 24. Elim Church, Serafton Road. Speaker: Pastor E. C. W. Boulton. 11 and 6.30.

LEIGH-ON-SEA. May 23-25. Elim Pentecostal Church, Glendale Gardens (nr. Westleigh Ave.). Speakers: Pastors S. Gorman and L. Wigglesworth, and Mr. W. Ll. Bell. Convener: Pastor G. Stormont. Sat., 3.30 and 7. Sun., 10.45 and 6.30. Mon., 3.30 and 7 (full tea provided). Opportunities for those seeking Divine Healing and the Baptism in the Holy Ghost.

MALTON. May 23-25. Unitarian Church, Greengate (kindly loaned). Speakers: Pastor Pinchbeck and Mr. Lawrence. Sat., 7. Sun., 6. Mon., 3 and 6.30 (cups of tea).

MERTHYR. May 23-27. Jerusalem Chapel, Court Street. Speakers: Pastor J. B. Evans (Ystalyfera) and others. Sat., 6.30. Sun., 11 and 6. Mon., 2.30 and 6 in Wesley Chapel, Pontmorlais. Tues., 2.30 and 6.30. Wed., 6.30. (Continued on back page)

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY mornings for issue a week the following Saturday.**

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bournemouth.—Bed-breakfast and evening meal; 2 double bedrooms; homely; Elim member; recommended. Miss Thorpe, Flat 2, 6, Bryanstone Road, Winton. C.190

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

Bracklesham Bay.—For hire, 4-berth Berkeley Courier: private site (4 caravans): near beach; bed linen only not supplied; calor gas cooking and lighting. Crawley, 213, Limpsfield Road, Sanderstead, Surrey. C.196

Cliftonville, Margate.—Christian Guest House "Cartref," 59, Fitzroy Avenue. Terms moderate. Apply, Mrs. G. Every. C.189

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

Eastbourne.—Few minutes sea, station, assembly; no restrictions; plenty good food; bed, breakfast, evening meal. From 3½ guineas. No vacancies August. 17, Tidesswell Road. C.197

Hove.—50, Rutland Gardens. Ideal holiday accommodation; nice locality; full board or bed and breakfast; h. & c. basins, gas fires in bedrooms; near sea and shops; moderate. Mrs. Gubbins. Phone: 389101. C.193

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.

Walton-on-Naze.—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.174

Westcliff-on-Sea.—Christian Guest House, central position, close shops, buses, sea; board-residence, bed and breakfast; every comfort; liberal table. Mrs. E. M. Smith, 7, Ramuz Drive. C.163

HOUSES, FLATS, ETC.

FOR SALE, TO LET AND WANTED

Southsea.—For sale, £1,500 or offer. House as two flats, or for summer letting; back entrance and shed; good structural and decorative condition; near sea; 50% mortgage arranged. Particulars: Nicholson, 68, Windsor Rd., Cosham, Portsmouth. C.192

SITUATION WANTED

Continental, Christian lady (26), nursing, cooking, needlework, typing experience, desires post as housekeeper, mother's help-nannie, etc.: free July; resident; £3 4s. 0d. week. Hellen Hamalamen, King George Vth Hospital, Godalming, Surrey. C.195

BIRTH

Wilson.—On April 4th, to Pastor and Mrs. A. Wilson; the gift of a son, Samuel.

WITH CHRIST

Holmes.—On April 27th, Edward S. Holmes, aged 69, member of Elim Church, Clapham, passed peacefully into the Lord's presence. Funeral conducted by Pastor F. Hodge.

Smith.—On April 15th, Mrs. C. H. T. Smith, aged 83, member of Elim Church, Edinburgh. Funeral conducted by Rev. Frank Weeks, St. Peter's Church, Peebles. "At rest."

WHITSUN CONVENTIONS

PLYMOUTH. May 23-28. Elim Tabernacle, Emma Place, Stonehouse. Speakers: Pastors F. Hodge and J. C. Mulvagh. Sun., 11 and 6.30. Mon., 3 and 6.30, Baptismal Service (tea between meetings). Other nights, 7.30.

PONTARDULAIS. May 24-25. Beulah Elim Church. Speakers: Pastors A. R. Boston and K. Hathaway. Sun., 11 and 6. Mon., 3 and 6.30.

ROTHERHAM. May 21-25. The Large Marquee. Speakers: Pastors T. E. Francis, G. Harpin, and L. Wigglesworth. Convener: Pastor A. A. Biddle. Thurs. to Sun., 7. Mon., 3.30 and 6.30.

SALISBURY. May 22-26. Elim Church, Scots Lane. Speakers include: Pastor E. Scrivens. Convener: Pastor F. J. Slemming.

SOUTHAMPTON. May 23-26. Elim Church, Park Road, Freemantle. Speakers: Rev. and Mrs. Roy Upton (Canada), Pastor Bert Newman, and Mr. Rooks (Christchurch). Convener: Pastor J. Newman. Eastbourne Quartet. Sat., 7.15. Sun., 11 and 6.30. Mon., 3.30 and 6.30. Tues., 7.30.

YORK. May 23-25. Elim Church, Swinegate. Speaker: Evangelist Danilezyk (Poland). Sat., 7.30. Sun., 11, 3 and 6.30. Mon., 3.30 and 6.30.

MISSIONARY ITINERARY

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

May 17.—Kingston-on-Thames. 19.—Canning Town. 21.—Wimbledon.

BOOKS AND THE CHILD

"How can I be sure that the books I buy are the kind I should like my children to read?"



Books that Sow the Pure Seed

This is a frequent question and one which demands an answer—so let us quote, by way of an answer, a recent issue of "The Life of Faith": "What a boon it is to busy people, who haven't the time to read through the children's books they buy, to know that they can rely with utmost confidence upon the productions of accredited Evangelical publishers, knowing they will be of a good standard as stories, and thoroughly reliable from a Christian point of view. All the books of the Victory Press, for example, are excellent in both respects . . ."

"Train up a child in the way he should go; and when he is old, he will not depart from it."

You can be sure if you buy books from publishers you know and trust

Obtainable from VICTORY PRESS, Clapham Crescent, London, S.W.4