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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)



*The*  
**Elim Evangel**

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

Vol. XXXVI. No. 24.

THREEPENCE

JUNE 25TH, 1955.



**FINAL MEETING AT WEMBLEY STADIUM, LONDON**

Many thousands stood to make their decision in the last meeting of the Billy Graham London Crusade, 1955.

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

# Graham Street Celebrates Silver Jubilee

**A**NOTHER MILESTONE has been passed in the history of **GRAHAM STREET, BIRMINGHAM**, with a gathering to give thanks and praise to God for all the blessings bestowed during the last twenty-five years. Could the stones cry out (writes Pastor C. J. Watkins), they would tell of many scenes they had witnessed in this building, erected about 1844 and now possessing a pulpit in which the famous Charles Finney preached.

It is twenty-five years since Elim came to Birmingham. The work commenced under a mighty moving of God's Power, and all down the years that manifestation of the

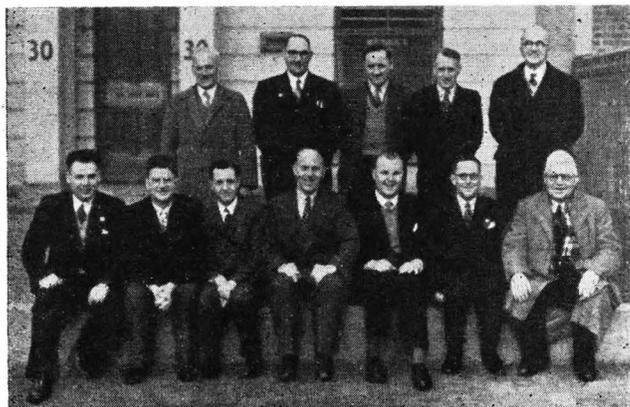


Graham Street friends gathered outside the Vittoria Restaurant.

Holy Ghost has continued. It has never become stagnant but has always maintained progress. Many folk are still with us who began in 1930.

This year of jubilee is a very special one because of the honour bestowed upon us through our Pastor being the President of the Elim Churches.

To celebrate the occasion, on Easter Saturday a large number of members sat down to a high tea at the nearby Civic Restaurant. One of our members make a huge cake weighing about 75 pounds from ingredients contributed by members and friends, and suitably decorated and in-



Pastor John Dyke and the Deacons of Graham Street Church.



The Birthday Cake.

scribed. Pastor Dyke gave a short address in the which he recalled some of the events of the last twenty-five years, and also the names of the ministers who had held pastorates there.

Pastors J. Lancaster, A. Webb, G. Brown, and G. Stormont ministered with great acceptance. The Lord blessed their ministry and we have been encouraged to go forward with greater confidence.

God hath wrought great things during the past quarter of a century. From the one church others have sprung up, each keen to extend its influence to the saving of souls in this great city. May the future years, if our Lord should tarry, see an increased zeal and greater extension of His Kingdom in Birmingham.

## The Talk of the Town

From **WIMBORNE**, Pastor Mervyn D. Thomas sends us this account of the renovation of the church.

The curious eyes of the people of this town closely followed the strange happenings at the Elim Church. They had heard that the day school had been given notice to leave the building. Then wire brushes, gallons of paint, tins and ladders began to arrive. Elim became the talk of the town. Were they giving up? Selling out?

Every day a young man in overalls got to work and every evening he was joined by a group of other people. The chairs were put out on the grass outside and scrubbed twice by women and children. Inside were people on their knees, scrubbing, varnishing and polishing the floor.

Then, when new notice boards went up, the word went round: "They're not moving. They're here to stay."

The young man in overalls was the pastor and his helpers were the people of the church who gave up their time to redecorate and alter the church to the glory of God.

The reopening thanksgiving service was taken by the diaconate and the Sisterhood President, with the Secretary of the Camberwell Church as guest, and the day was sealed with two decisions for Christ. And after a service a complete stranger said he wished to give the church a good organ—free.

### Third Anniversary

**BRAINTREE** Elim Church has just celebrated the third anniversary of Pastor W. G. Turney's appointment as minister there. Linked with the celebration was a five-day convention with Pastor J. J. Way, of Leyton, as the special speaker. Visiting choirs and parties from other churches took part, and the Braintree Crusader Choir, conducted by Mr. S. Joslin, gave a very acceptable song service.

Pastor Turney writes: We praise God for numbers added to the church and for souls redeemed and are seeking for even greater things.

### New Pastor Inducted

A full church at **SILVERDALE** (Staffs.) greeted Pastor D. L. Norton when he was recently inducted to the pastorate. In the absence of the President, Pastor H. W. Fardell conducted the service and brought along a coachload of friends from Longton.

The Longton choir ministered in song under the leadership of Mrs. Fardell, and in his message to the church Mr. Fardell emphasized the need for love and loyalty. Mr. E. Rowley (Treasurer), welcoming Mr. Norton to the church, assured him of the members' prayers and earnest support. It was an inspiring service and a time of great joy and fellowship.

### Missionary Visit

**LANGLEY GREEN** (Birmingham) experienced much blessing by the visit of Pastor W. McKeown, prospective missionary to Southern Rhodesia. The Sunday School made the opportunity for a missionary offering, and the Church responded well, too.

The following Sunday evening Sunshine Corner gave a demonstration, "The Gospel Ship," with recitations from poems and Scripture. Pastor David Dean gave the Gospel message.

The Crusaders have been out "billing" Kidderminster for the campaign there.

### North Midland Rally at Beeston

By coach and train parties from the North Midlands Presbytery Rally, which was also attended by representatives from other denominations. Pastor A. A. Biddle (District Superintendent), a former minister of the Elim Church at Beeston, presided, and Pastor Selwyn Homer, of Southport, was the guest speaker. Writes Pastor F. Lavender:—

It is difficult to pick out any one outstanding event in a day so full of highspots, but here are a few which occur to me at random.

There was the rich Devonshire accent and sanctified exuberance of Pastor Biddle, the refreshing humour of

Pastor Homer, yet the penetrating provocation of the messages he gave—one point which particularly impressed me was his outspoken comment on the modern attempt to "popularize Christ," and the lack of a deep and desperate conviction of sin among us.

Then there were the glorious solos by Brother Marsh of Sheffield; the interesting spectacle of Pastor Hunstan becoming strongly—and literally—attached to the pulpit and being unhitched by the D.S.; Pastor Homer's own choir of ministers' wives and fiancées; believers receiving the Baptism in the Holy Spirit; the moving sight of sick folk coming to join the prayer line; the grand procession of witness through the town; row after row of happy believers filling the church; the warm fellowship of friends from many places; the shining faces of three Jamaican brethren, and upon all the crowning glory, the sense of the gracious anointing of the Holy Spirit.

Finally, a word of thanks to Pastor and Mrs. K. Banks and their grand team of helpers from Beeston for all that they did to make it a pleasant day; and to the minister and officers of the John Clifford Memorial Church for kindly lending their lovely building to the Presbytery for the day.

### Zone Rally at Glossop

During the winter months rallies have been held at the churches in the Southern Zone of the Lancashire Presbytery. The final rally was held recently in the **GLOSSOP** Elim Church. Representatives from Chorlton-cum-Hardy, Crewe, Macclesfield, Oldham and Salford joined in a grand time of fellowship with the Glossop folk.

The guest speaker was the National Youth Secretary, Pastor J. Hywel Davies, whose message was a challenge to every young person present to service unreservedly for the Master. Each visiting Church provided an item.

Pastor P. W. Millington, who has recently taken over the Glossop pastorate, convened the rally.

### Change-Over at Greenock

Church members and friends of **GREENOCK** Elim Church paid tribute to the ministry of Pastor R. D. Bradley among them when they attended a farewell tea to mark the departure of Mr. Bradley and family for York.

At this gathering the church showed its appreciation of Mr. Bradley's services in tangible form, and representatives of various organizations which the pastor had worked for the extension also added their praise—the Rev. Mr. Runciman for the Ministers' Council, Senior Captain Gallette (Salvation Army) for the Free Church, and the Rev. Mr. King, a retired Congregational minister, who spoke of Mr. Bradley's sincere and sanctified ministry.

Pastor W. Kelly (Glasgow), a former minister of the church, spoke of the upward trend of the Elim work in Greenock.

On the following Saturday Pastor W. J. Hilliard, from Bournemouth, was inducted as the new minister and received a welcome from the church at a tea gathering. Pastor T. H. Stevenson, District Superintendent, was the chairman, and Pastor Kelly gave the charge to the church and minister.

# THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

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

**Editor:** Pastor W. G. Hathaway.

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## EDITORIAL

### The Editor interviews Tommy Hicks

In the last issue we reported that Tommy Hicks, the man whom God used in the overwhelming Campaign in Argentina, when as many as 400,000 gathered in one meeting to hear the message, would be in London's Central Hall, Westminster.

Having heard reports of his work, and then news that he had been imprisoned, we were pleased of this opportunity of seeing and hearing him.

By the time the service started the building was crowded to its utmost capacity. Donald Gee led the meeting as representative of the British Pentecostal Fellowship, and very soon there was a wonderful atmosphere of praise and worship. After hymn and prayer the meeting was handed over to the Evangelist, who soon had everybody free in raising their hands and praising the Lord. The chief part of the meeting was taken up with the showing of his film of the Argentina Campaign; wonderful shots of the vast crowds, listening, deciding for Christ, waving their handkerchiefs to indicate their decision, and then the healing line, showing some walking without their sticks. His message prior to the film was an appeal to Pentecostal folk to believe God and to launch out in a determined effort to bring deliverance to the multitudes of needy folk on every hand.

After the meeting was over, we went over to speak to the Evangelist. After a few words of fellowship and greeting, we said: "Is it true that you were imprisoned, and if so, where, and by whom?" "Well," said Tommy Hicks, "I was, and I wasn't in prison. The fact is the police came to the hotel where I was staying and kept me there so that I could not go out to conduct any more meetings. For two, or possibly three, weeks I was unable to go out. But after that they allowed me to go and I conducted meetings in many places in Argentina." "But why did they keep you in your hotel," we asked. "Oh," he said, "to kind of protect me from harm." "What we in Britain would call 'protective custody.' Is that so?" "Yes," he answered. "After I was allowed to go free I saw President Peron and said to him, 'I thought you were my friend.'

'I am,' he said, 'But why did you arrest me?' 'I didn't,' he said, 'The police kept you in your hotel because of the danger that you were in.'" "So they only looked after you to prevent any harm coming to you. Is that so?" we asked. "Yes," he said, "That is quite true." We thanked him for elucidating the mystery of his supposed imprisonment about which so many of his friends were sincerely troubled.

Now, the Evangelist is on his way to Asia, and Russia. That is the goal he has set for himself and we understand his papers are all in order for his entry into the country. He will meet difficulties there certainly, not only from those who are opposed to the Gospel of Christ, but probably from those of the Greek Orthodox Church who may feel they have a monopoly of religion in Russia.

The Roman Catholics violently opposed Tommy Hicks in Argentina, and it may be that the Greek Orthodox may resist him in Russia. We sincerely hope not, but that they will welcome him as a prophet sent from God. Our prayers will follow him as he goes forward with his plans in Jesus' name for the salvation of Russia's millions.

### Free Distribution Fund

Through the gifts of interested friends to this Fund, we have been able in the past to send free copies of the ELIM EVANGEL to missionaries on foreign service, and to distribute free literature in needy cases.

Those who are interested in the spread of the message through the printed page are invited to send their gifts for this Fund. Such gifts should be addressed to: Free Distribution Fund, 20, Clarence Avenue, Clapham, London, S.W.4.

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### PUBLICATION DELAYED

We regret that owing to the Rail Strike delivery of the EVANGEL for June 11th and 18th was made impossible. The end of the Strike and the relaxation of restrictions now make it possible to dispatch this week's issue as usual.

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### REPENTANCE

If there is no repentance, there can be no pardon. Some years ago a murderer was sentenced to death in the United States. The murderer's brother, to whom the State was deeply indebted for former services, besought the governor of the State for his brother's pardon. The pardon was granted, and the man visited his brother with the pardon in his pocket. "What would you do," he said to him, "if you received a pardon?" "The first thing I would do," he answered, "is to track down the judge who sentenced me, and murder him; and the next thing I would do is to track down the chief witness, and murder him." The brother rose, and left the prison with the pardon in his pocket.

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### LATE NEWS

The Campaign conducted by Pastor Alex. Tee in Liverpool opened with over one hundred decisions. Since then many more decisions have been registered. Pray on for this special effort in this needy City.

Latest news just come in.—Over 400 signed decision cards in first two weeks of Liverpool Campaign.

# OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. Thomas (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .

## *Witch Doctor Finds Christ*

Miss W. Loosemore

(Southern Rhodesia).

Miss W. Loosemore, working with the Drs. C. and M. Brien on their station at Inyanga North, writes of natives turning from their idols and witchcraft to serve the living God. We return thanks to God for answered prayer and restoring our sister to health following a serious attack of malaria. Miss Loosemore writes: "It is now twelve months since the little hospital on the Mission Station was completed and we praise God for His blessing upon this work during the past year. Many people have come from the surrounding villages and some from their homes twenty-five miles away. This year so far we have been quite busy, especially after the malaria which has been very bad after the heavy rainy season. Last month eight hundred patients were treated at the hospital, some staying for several days and even weeks. Many of these people had not heard the Gospel, but through coming for medicine they have heard about the Saviour who died for them. We praise God for those who have heard the Word, repented of their sin and accepted the Lord Jesus as their Saviour. Among the number was a very old man, almost blind, on whom an operation had been performed for bladder trouble. It is very hard for an old person, having lived all his life in sin and old heathen customs to repent, but praise God, his spiritual eyes have been opened to see the Lord Jesus crucified for him. He has been with us many weeks now and daily is hearing the Word of God. His three wives have also repented here.

"Before the Drs. Brien came to this Reserve, many of the women suffered terribly in childbirth and many died. Now, some are coming to the hospital for antenatal care and for the birth of their children.

"A short time ago a young witchdoctor arrived with his wife expecting her first child. On examination we found that her condition was abnormal and had this been in a civilized area a Cæsarean operation would have been performed, but was not possible here. The child was born with great difficulty and did not survive. The witch-doctor was told that had his wife remained at home she might have died too. The outcome of this is that both have been wonderfully saved. One day the witch-doctor came into the dispensary and said: 'I want Jesus, I want the white doctor who is like Jesus. I will leave my witchcraft and come to Jesus.' This man has walked thirteen miles on a

Sunday morning for the service here, and already has prayed and testified in the meetings, also witnessing for the Lord Jesus in the village.

"Easter Sunday morning saw 450 people, including some of the school children, gathering for the service and the Lord really blessed as we thought of His wonderful Resurrection Day so long ago. We pray that the risen Saviour may take up His abode in the hearts of many of these people and His power be manifested in their lives."

### INDIA

Miss E. Wriglesworth (Mirzapur Dist.).

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. lxii. 10). To the missionary working in an idolatrous country, these stones can be likened to ignorance, illiteracy, idolatry and darkness. Since my return to India I have, by God's grace, been helping to cast up the highway for the Lord to work. Hundreds of portions of God's Word have been sold and passed into the hands of these people. The entrance of God's Word gives light.

As we preach the Gospel, sell the Scriptures and enter idolatrous homes and openly attack the citadels of Satanic power, we are conscious of the need to put on the whole armour of God and the covering of the precious Blood. I was called to a midwifery case in one such home where they worshipped demon power. After twelve hours in a home like this one is physically exhausted, but we praise God that even at such times, our lives are hid with Christ in God and He pours in His life-giving Spirit and we are strengthened and sustained.

It has rejoiced my heart to hear from dear ones at home that God has placed a burden of prayer upon them for us in the work out here. God bless you each one! We praise God for the safe arrival of Pastor and Mrs. Lewis and their little girl, Gwyneth, and now that the Mission jeep has been reconditioned we are able to visit the more outlying villages and bazaars. We had the joy last week of preaching the Gospel in another bazaar and sold 113 books, which was exceedingly good for an illiterate district. The Lord has also healed sick bodies in answer to prayer.

May I take this opportunity to thank all the friends at home for their loving support, their prayers and interest in this work.



**T**O DEFEND THE WORD OF GOD and the scriptural doctrines for which the Pentecostal Movement stands against the attacks of modernists and liberal thinkers is no new thing. Indeed it is what one expects to have to do. To find oneself, however, compelled to defend these truths from the attacks of those who profess to be fundamentalists and who enjoy a reputation as sound Bible expositors is most surprising.

The "Brethren" magazine *Precious Seed*, in a recent issue contained an attack upon the doctrine of Divine Healing and the practice of laying on of hands and of praying for the sick. It is the substance of an address entitled "Healing—What saith the Scriptures," given by J. M. Davies of India, at a recent meeting in Johannesburg. We presume it was given because of the tremendous interest recently shown in the visit of Oral Roberts to that city, when over one hundred thousand persons attended the meetings and in one week upwards of 12,000 decisions for Christ were registered and many remarkable healings took place. The Editor of *Precious Seed*, in a preface to the article, states that it was submitted to him for publication by one who had been twenty years associated with the Pentecostal Movement, ten of which he served as a pastor, but who some time ago abandoned his Pentecostal beliefs, being convinced of their unscriptural character. This preface, and a footnote from the brother referred to, are intended to add weight to the article and serve to persuade other Pentecostals to follow his lead.

I do not propose to answer here the explanations given by J. M. Davies of the various scriptures upon which our teaching of Divine Healing is based. Suffice it to say for the present that we have a clear answer in the Word of God itself, to his explanations. My purpose here is to examine the foundation upon which his explanations and beliefs rest. If we can show that to be unsound, then the rest is an easy matter to deal with.

Mr. Davies, in common with many other fundamentalists, believes in the "Dispensational Theory," which states that all miraculous manifestations ceased within thirty years of the death of Christ, after the second rejection of the Lord Jesus Christ, by the Nation of Israel. These miraculous gifts and powers are now reserved for "the age to come," that is, the millennial reign of Christ and the establishment of His earthly kingdom. Consequently, Mr. Davies can only explain the miracles in the Pentecostal Movement as a deception of the adversary. Let me quote his words: "It would almost seem as though the stage is being set by the great adversary for the manifestation of the man of Sin (II. Thess. ii. 9), "Whose coming will be after the working of Satan, with all power and signs, and lying wonders! Is it possible that . . . the healing campaigns with all their fanfare and their tremendous claims, by would-be faith healers, represent the softening-up process before the final assault of the enemy on Christendom?"

The Dispensational theory rests upon the interpretation of two passages of Scripture, Acts iii. 20 and 21, from the address of Peter to the multitudes gathered in Solomon's Porch after the healing of the cripple at the Beautiful Gate,

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# "IN DEFENCE OF HIS WORD"

By Gerald L. W. LADLOW

(Elim Church, Vazon, Guernsey)

*"Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."*—Acts iii. 20 and 21.

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and Acts xxviii. 25 to 28 from the address of Paul to the Jewish Elders in Rome.

Rev. J. Sidlow Baxter, who also teaches this theory, explains it as follows: "Our Lord's message was rejected and the King Himself was crucified. Yet on the cross our Lord uttered a deeply significant word: "Father forgive them, for they know not what they do"; and in consequence of this, the nation Israel was given a renewed opportunity to accept its Messiah-King and the kingdom of Heaven. This renewed opportunity was given during the period covered by the Book of the Acts of the Apostles. The thirty years or so covered by the Book of Acts were a suspense period. Had the nation repented and responded, the Lord Jesus would thereupon have returned (Acts iii. 20). The Miraculous "signs" of those Pentecostal days were the God-given evidences that the Kingdom was indeed being offered again to the nation. But the nation again refused, and the miracle signs were correspondingly withdrawn."

In this article I will examine the passage, Acts iii., verses 19 to 21, and in my next article I will deal with the second passage used by those who accept this theory. In these verses, Peter, speaking to the Jews assembled in the

Temple in Solomon's Porch, makes a threefold promise to those who will repent. Firstly: "Your sins will be blotted out," secondly: "times of refreshing shall come from the presence of the Lord," and thirdly: "he shall send Jesus Christ which was before preached unto you." The question we must now ask is, did this promise mean that if Israel repented Jesus would immediately return? Now let us read again verse 21 and here we are told "the heaven must receive Jesus Christ until the times of the restitution of all things, which God hath spoken by the mouth of His holy prophets." If we are to believe that the promise in verse 20 meant the immediate return of Christ, then we must also believe that if Israel repented there would have been an immediate "restitution of all things," and the plan of God for the world would have then been completed.

The impossibility of such a happening is clearly seen if one reads the prophetic scriptures of the Old Testament or the prophetic utterances of the Lord Jesus Christ. Look, for example, at the twenty-fourth chapter of Matthew. Here, in answer to the disciples' threefold request in verse 3, Christ foretells the signs of the approaching destruction of Jerusalem, the events preceding His Second Advent and the events preceding the end of the age. The utter impossibility of all these events taking place at that time or within the short space of thirty years must be evident to any intelligent reader. For example, he said, "and this Gospel of the Kingdom shall be preached in all the world for a witness to all nations and THEN SHALL THE END COME" (verse 14). The Church has been nearly two thousand years seeking to preach the Gospel in all the world and even now the task is not fully accomplished. Furthermore, the Lord Jesus Christ did not give His disciples any grounds for the expectation of His immediate return to Israel, instead He told how His Coming would be silently as a thief in the night to take away from the earth His watching people. "Two shall be in the field, the one shall be taken and the other left," etc. (vv. 40, 41). The same truth is taught in the kingdom parables in the following chapter. Once again those parables emphasize that His coming is to be for individuals prepared to meet Him and not to an earthly nation and that His coming is to be "at such an hour as ye think not."

The very last question put to our Lord by the disciples before the Ascension was "wilt Thou at this time restore again the Kingdom to Israel?" (Acts i. 6). A matter in which they had always shown a keen interest, having shared in the general expectancy that their Messiah would establish an earthly kingdom. The reply of the Lord is very significant in view of this "dispensational theory," He said unto them: "It is **not for you** to know the times and the seasons which the Father hath put in His own power" (Acts i. 7). Now if those who teach the dispensational theory are correct, in less than one month from the utterance of these words by the Lord, the apostle Peter is telling the people of Israel that an immediate restoration of the kingdom can be expected, if they repent. Thus it would appear that Peter is claiming to know the "times and

seasons" of which Christ had said "it is **not** for you to know"!

I think that I have written sufficient to show that whatever Peter's words may mean, they could not possibly have meant the immediate return of Christ to Israel. I am inclined to agree with Matthew Henry who points out that the words of verse 21 "whom the heavens must receive until the times of restitution of all things" were intended to qualify the statement of verse 20 and discourage any from the expectation of a personal presence of Christ in the world until the end of time. He says that the promise means: "He shall be sent to all that repent and are converted. You shall have His spiritual presence. He that is sent into the world shall be sent to you." Every Christian believer, both Jew and Gentile has known the truth of those wonderful words, and has found that He who said to His disciples "Lo, I am with you always even unto the end of the world," came to them at the moment of conversion and has remained with them all through their Christian experience.

What a dangerous practice it is to build a doctrine on isolated passages of scripture, and what a tragedy to think that fundamentalists should seek by such a practice to condemn the glorious doctrine of Divine Healing of which there is such an abundance of scriptural evidence. Oh! for true men of God who will, like the great Apostle Paul, "renounce the hidden things of dishonesty and of handling the Word of God deceitfully" (II. Cor. iv. 2).

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## Welsh Women's Rally

Under the auspices of the South Wales Presbytery a Women's Rally is held once a year in various towns throughout Wales.

This year the Rally was taken to a small town hidden away in the mountains, **ABERTYSSWG**, where many years ago a revival came under the leadership of Mrs. R. Jones. Mrs. Jones is in charge of the Elim Church there and has faithfully stood by the converts to the present day.

Over 600 women gathered for two meetings and the wife of the Secretary-General, Mrs. Molly Phillips, was the speaker at both meetings, and members from fourteen churches took part. Mrs. R. Jones was the convener and Mrs. Brewster also took part with a word of welcome. Tea was provided for 400.

## The Good Ship "Discovery"

A demonstration by the young folks from Sunshine Corner at **LANGLEY** (Birmingham) in place of the usual Gospel service proved a time of great blessing. With recitations, songs and the use of models, the good ship *Discovery* sailed in search of treasure. The treasure, of course, being the priceless gift of eternal life.

The whole demonstration was a novel and effective way of presenting the Gospel, and was greatly enjoyed by everyone.

## ***Planted in a Prison – Watered in a Cafe***

By J. J. Way, Leyton.

**A** YOUNG MAN gave his heart to the Lord in the Gospel Service. I was told that I could see this young man in a café owned by Christian friends.

Accordingly I called to have a word with him and help him in his new stand. As I passed by a table, I was asked the whereabouts of a certain furniture firm; the voice had a strong Scotch accent. We did our best to direct, but I was more concerned about another direction—to “furnish” the enquirer’s soul with Truth.



Pastor J. J. Way.

So I parried for an opening. “What part of Scotland do you come from?” “I’ve just driven my van from Edinburgh,” he replied. “I was listening to someone from Glasgow last evening,” I continued. He broke in “From Kelvin Hall, Billy Graham? I’m a native of Glasgow.” Then came my turn. “I was in Glasgow last January, as a matter of fact. I’m a minister of the Gospel and I was holding New Year Services in Greenock.”

“Greenock,” he exclaimed, “I know the Church on the corner, way up from Cathcart Road Station.” “That’s it,” I replied, “Elim.” “Yes, Elim”; our Scotch friend’s face lit up. “There’s something different about Elim churches

and ministers, so free and happy. Do you know where I first met Elim? Why in prison. Two years ago I was in Gloucester Prison, not for a criminal offence, but for a driving offence. £10 or a month—I was broke, so it meant a month. An Elim Minister came with some singers and he played an instrument—they were so different, so nice and real and friendly.” It was now my turn to get down to the reasons for his appreciation of our churches and ministry. I got “down” to him and his friend, who had been listening. I told him that God in His love and mercy had arranged this meeting, that he should take the great step and give his heart to Jesus. Simple scriptures calling for a definite decision were given and soon time was pressing for him to be on his way again.

To me it revived the Scripture, “I have planted, Apollos watered” (I. Cor. iii. 6)—now please Lord keep us faithful in these things. Maybe we will not see the results, but remember our text concludes “but God gave the increase.”

Let me close with this play on the letter “G.” We may—  
Sow in Gloucester  
Water in Greenock  
The increase in Glasgow,  
but above all, let’s keep

**GOING FOR GOD.**

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## ***Christ and the Jewish Law***

By E. Adams

References to “the law” are very frequent in the New Testament. All its writers, with the probable exception of Luke, were Jews by birth. Paul was trained as a Jewish rabbi, and his mind naturally moved within the thought and phraseology of the law of his fathers. Our Lord and His apostles spoke primarily to the people of their own day, and the Jews of the first century were passionately devoted to their law.

We should be careful, even if the Jews were not, to distinguish two parts in the Jewish law: first, the Divine revelation of the Old Testament as a whole, but especially the enactments which God gave to Israel through Moses, and which are recorded in the Pentateuch; and, secondly, the mass of explanations and additions outside the Bible, made by Jewish religious teachers all down the centuries and finally gathered up in the Talmud. Our Lord rebuked the Jews for making the Word of God of none effect by these human traditions.

Then again, it is useful to divide the God-given law into three parts: the civil law, the ceremonial law, and the moral law—bearing in mind, however, that as originally given and recorded in the Pentateuch, the three parts were bound up together.

The CIVIL LAW was intended to govern the national life of the Hebrews, and gradually died out, especially as they were from time to time and for more or less lengthy periods subject to foreign rulers.

The CEREMONIAL LAW found in Leviticus and elsewhere in the Pentateuch contained very elaborate instructions relating to worship and sacrifice. We are told in the New Testament that these things served as pictures and sign-posts pointing on to Christ the Lamb of God; so that when He appeared there was no longer any use for them.

As regards the MORAL LAW our Lord did not cancel it; He “fulfilled” it by developing it (see Matt. v. 17). His “I say unto you” set aside certain details of the old Jewish law, as in divorce. But the new teaching did not oppose but surpassed the old. Christ took the moral law of the Old Testament, lifted it out of its historical setting of ancient Hebrew national life, and expanded it so as to embrace the thoughts and motives of the heart. He summed up the Decalogue in two commandments: love to God and man. The germ of His teaching is in the teaching of Moses and the prophets. He expressed the great principles that lay at the heart of the Divine instructions of the Old Testament.

Christianity was planted in the soil of the Jewish religion. The old prepared the way for the new, which was better than the old. When the butterfly of Christianity emerged from the chrysalis of Judaism, it left behind but a dead, empty shell. What was PERMANENT in the religion of the Hebrews was taken over into Christianity; what was TEMPORARY passed away.

We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

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

## Our Youth Page Assortment

"Sunday School Prizes," said the Rye Park Sunday School Secretary, "become more of a problem each year." Some years ago this task involved half-an-hour's selection, but today, he told us, it entailed a whole Saturday morning, scrutinizing the stocks of a Christian Publishing House.

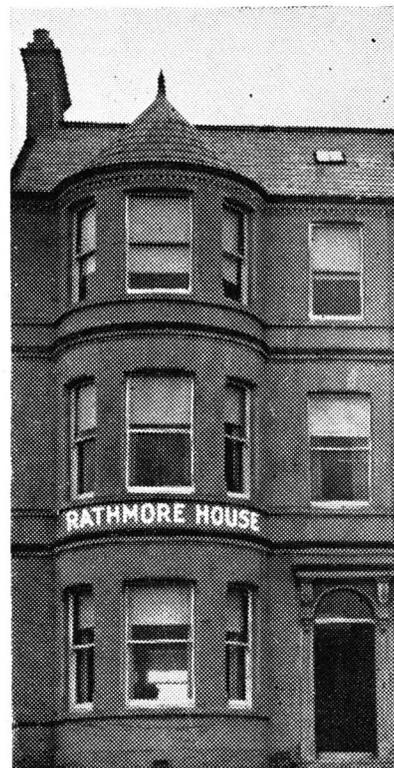
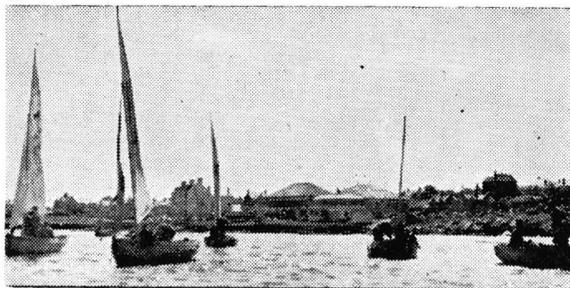
The Treasurer of one of our Sunday Schools told me that this year's prize distribution cost the School (one of our largest schools) over £70. **But are you aware** that our Publishing Company are sponsors of a special **Sunday School Award Scheme**, which means that any Elim Sunday School may obtain certain grants. Our Motherwell Church recently wrote to Mr. F. B. Phillips, "I have been asked by the staffs of our three Sunday Schools in Motherwell to extend to you our thanks and gratitude for the very generous gift which the Victory Press made to us in the Sunday School Award Scheme. It has been very much appreciated.—David J. Ayling."

**E.Y.M. Filmstrip Library**—open now for your church. Our hire charge is 2/- per filmstrip to Elim youth meetings, and the whole series of John Bunyan's works, and Gospel Carton Filmstrips are now available. You may make bookings for next winter by writing now.

**The E.Y.M. in Ireland** will be concentrated during the month of July at Bangor where the Crusader House Party and Bangor Convention will be visited by members of the Elim Youth Committee. On this page you will see pictures of Rathmore House where the House Party will meet, and also the Bay of Bangor where the Crusaders will enjoy some healthy fun. Present for the whole week will be Pastor H. W. Greenway (Vice-President). Two Youth highlights will be the presentation of the National Diploma to the Bangor Sunday School on July 13th by Pastor H. W. Greenway and the Northern Ireland Youth Rally on Friday, 15th July with Pastor P. S. Brewster as the speaker and Pastor J. Hywel Davies as the Song-Leader. Ulster Crusaders will render items.

A full programme of the services will be made in the announcement columns.

**E.Y.M. Blazer Badges** are increasing in popularity. It is inspiring to see large numbers of young people with the colourful and prominent E.Y.M. symbol on their blazers. A third consignment of the silk embroidered badge (5/11 each) is expected for supply in July. The printed badge, same size and colours, at 1/- each is available for immediate delivery.



"**The Elim Sunday School Teachers' Handbook**" is published quarterly at 1/6 per copy. It has been frequently suggested that Crusaders would find the Senior lessons suitable for private study, as these lessons are designed for teenagers. You may obtain these Handbooks through your Sunday School Superintendent or by writing direct to our Youth office. Teachers will be interested to note that as from the first quarter in 1956, the Handbook will incorporate a quarterly supplement containing illustrations, diagrams, lesson helps, teaching technique, etc., not only relevant to the quarter's lessons but of permanent value. These supplements will be designed to be detached at the end of each quarter, to provide a Teachers' Text Booklet at the end of the year.

At the Whit Saturday Youth Conference in Ballymena one of the Sunday School Teachers present testified of the great value the Handbook had proved to be to herself, in addition to the lesson help. She added, "I am sure that if the teacher has been blessed in the study of the lesson, she will find no difficulty in holding the attention of her scholars."

**And two encouraging reports to complete our contents**  
**—Cardiff (City Temple)**—Brenys Thomas, Cardiff's enterprising and untiring Crusader Secretary writes, "The Crusader work in Cardiff is making steady progress and we have experienced much blessing in recent meetings. Last night it was a joy to see over 100 young people on their knees consecrating themselves for service after four particularly challenging messages from fellow Crusaders."

(May I add—This is excellent news: just what we like to read. If our Crusader Services do not lead to this end, they fall short of the ideal.—N.Y.S.).



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
 and prayer

Scripture Union Portions. Notes by Pastor Gordon Wright, A.N.E.A.

**SUNDAY, June 26th.** Philippians ii. 19-30.

"For all seek their own, not the things which are Jesus Christ's" (v. 21).

Paul met with difficulty in finding a suitable messenger to send to Philippi. The journey meant hazard and sacrifice, and none of Paul's associates was prepared for it but Timothy. This was a great grief to the Apostle who had so willingly and courageously faced danger and death for the sake of the Gospel, but what a greater grief to the Saviour who had endured the cross and despised the shame for them. We can drift into this attitude imperceptibly, and not until a spiritual friend registers surprise at a decision we make are we awakened to our true state. O God, who knowest the weakness of the flesh, and the subtlety of the Devil, help me not to put earthly comfort before my heavenly calling, assist me in guarding against an unconscious drift.

**MONDAY, June 27th.** Philippians iii. 1-16.

"Finally, my brethren, rejoice in the Lord" (v. 1).

The note of victory rings in that exhortation. Paul had many sorrows and distresses, yet the word "rejoice" was often on his lips. When the surface of his life was stormy, down in the depths there was a great calm. So it can be with all of us. Paul's exhortation does not require us to laugh in the midst of distress, it is not his purpose to make our reactions to trouble appear ludicrous, but he is showing us how to ride out the storm. Storms are inevitable in this earthly state, but God is the Master of the storm. Rejoice in the Lord! Rejoice in His reality! Rejoice in His ingenious ways of turning "what seems to harm into everlasting gain!" Rejoice in His promises of deliverance! Rejoice in His love, His mercy, His grace, His righteousness!

**TUESDAY, June 28th.** Philippians iii. 17-21.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (v. 20).

We live in expectation of our Lord's return. We know that He ascended to heaven, and was seated at God's right hand—the place of authority. That did not complete God's programme of redemption: He is to return, and reign over this earth. We await with eagerness the blast of the trump of God, and the voice of the archangel. Our expectation has been stimulated in recent years by the re-establishment and recognition of Israel as a kingdom, by the division of the world into two opposing camps, and by the probability of unprecedented destruction with even the possibility of the annihilation of the human race.

**WEDNESDAY, June 29th.** Philippians iv. 1-9.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (v. 6).

This does not mean that we should neglect preparation for the

**West Bromwich**—You will soon see a photograph on this page of one of the three newly-formed Sunday Schools at West Bromwich. This splendid progress is due to the vision of Pastor H. Fisher. He has captured the enthusiasm of his members, and from a Sunday School of thirty-five scholars in 1953, he led his Sunday School to an increase of over 200 within twelve months, taking the school's attendance over 250. Now the Sunday Schools have passed the 300 mark, and Pastor Fisher's only complaint is that he lacks sufficient helpers.

**The ELIM YOUTH MOVEMENT is certainly ON THE MOVE.**

future, nor that we should develop an irresponsible attitude towards the duties of life: but that we should commit these things to God, that we might have no anxiety because of them. Anxiety can be lessened, and even eradicated by prayer. We must not think of prayer as a means of informing God, but as a means whereby we unburden ourselves. If our requests are accompanied with thanksgiving, deliverance from anxiety should be hastened. For thanksgiving is dependent on reflection which recalls former answers to prayer: deliverance from trials, sustaining grace, assistance in time of need. Such reflection, reminding us of the faithfulness of God, strengthens our faith. So prayer offered in faith smooths the furrows from our brows.

**THURSDAY, June 30th.** Philippians iv. 10-23.

"I can do all things through Christ which strengtheneth me" (v. 13).

Many, unfortunately, have missed the meaning of this text by tearing it from its context. In this way it has been used—unintentionally—to negative other passages of Holy Scripture. People without a gift of ministry have been urged to speak in public by the means of this text; in good faith many have attempted tasks for which they were not fitted either by temperament or talent, believing that they could do all things through Christ. Yet this text does not refer to service, but to reaction to circumstances. Paul says that he had been content in all the varying conditions of his life because he had been enabled by Christ. When left in its appointed position it acts as a signpost pointing the way to victory over uncongenial circumstances.

**FRIDAY, July 1st.** Psalm cxxvii. 1-5.

"Except the Lord build the house, they labour in vain that build it" (v. 1).

Whatever our undertaking we need God's blessing. Yet it is not uncommon for us to enter into service without the Lord's direction, and to serve in the energy of the flesh. Jesus said, "Without Me ye can do nothing." Many have learnt that by experience. They have built hastily and with energy, but their materials have been wood, hay and stubble, and their foundation sand. They have beheld with regret their futile efforts. It is not enough to do a good work, we must do it in the power of the Holy Spirit. O God, save me from self-sufficiency. Help me not to run until I have been sent. Enable me to be silent until I have been commissioned to speak. Teach me to differentiate between human desire and Divine calling, between fleshly ambition and a heavenly vision.

**SATURDAY, July 2nd.** Psalm cxxviii. 1-6.

"Blessed is every one that feareth the Lord; that walketh in His ways" (v. 1).

This psalm lists many blessings which follow a holy life, blessing which we all desire. The way of holiness and reverential trust is the way of happiness. All that lies near to our heart is blessed when we are faithful to God. What greater encouragement could be given us to walk in obedience before God. The ways of God by-pass Sodom and Gomorrah, and lead to the uplands. They may be narrow by human measurement, but they lead into a large place. The ways of God may run through deep waters, may lead through the fire, may wander through the wilderness, may compass Mount Moriah, yet blessed is the man who walks in them for they lead to the city whose builder and maker is God.

What we win by prayer, we must wear with praise.

# COMING EVENTS

## PRESIDENTIAL ITINERARY

The President, Pastor John Dyke, will visit the following churches:  
June 29, Malvern.

July 7, Dagenham. 9, 11, Yeovil. 10, Merriot. 12, Wimborne. 13, Christchurch. 14, Bournemouth (Springbourne). 15, 16, Salisbury. 17, Winton. 20, Andover. 21, Bath. 22, Wells. 23, 24, Gloucester. 25, Cheltenham.

**BARKING.** July 2nd. Elim Church, Ripple Road. Special visit of Pastor Fred H. Squire and team of Students from I.B.T.I. 3 and 6.30. Tea provided between meetings.

**BIRMINGHAM.** July 2. Botanical Gardens, Egbaston. Annual Elim Garden Rally. Speakers include Pastor H. W. Greenway (Vice-President). Meetings in the Garden Hall at 3 and 6.30. Admittance by ticket from Birmingham Ministers.

**CLAPHAM.** June 25th at 3.15. Foundation stone-laying of New Elim Church, and opening of New Church Hall in Clapham Crescent, by Pastors J. J. Morgan and F. A. Hodge. Also Sat. 7. Sun. 11 and 6.30.

**EAST HAM.** June 25-27. Elim Church, Central Park Road. East London Revival Rally. Speakers: Pastors N. Young and M. Christie. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.30.

**HADLEIGH.** June 25, 26. Elim Church, Oak Road, Hadleigh. Visit of Pastor J. Hywel Davies (National Youth Secretary). Ramble Saturday afternoon. Youth Rally 7.30. Sun. 11, 3 and 6.30. Southend area youth welcome at Ramble and Youth Rally.

**ILFORD.** July 2nd. Elim Church, Scrafton Road. 7.30. Monthly Rally. East Ham Crusaders and Pastor. "Prayer Changes Things."

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

**NUNEATON.** June 4-30. Elim Full Gospel Church, Queen's Road. Evangelistic and Divine Healing Campaign by Pastor A. Rowland Smith. Every night at 7.30 (Fri. excepted). Sun. 11 and 6. Thurs. 3. Divine Healing Service. The Sick will be prayed for at every service.

**OXFORD.** May 28-June 28. In the Canvas Cathedral, Oxpen's Road, Oxford's 1955 Crusade, conducted by Pastors E. Scrivens, A. Biddle and other evangelists. Sun. 11, 3 and 6.30. Week-nights (except Fridays), 7.15.

**SCUNTHORPE.** From June 11. In the Tent, Doncaster Road. "This is the Life" Crusade. Conducted by Pastor A. J. Chuter and Party. Opening meetings, June 11 and 12. Speaker: Pastor H. W. Greenway. Sun. 6 and 8. Week-nights (except Fri.) 7.

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

**WIMBORNE.** Commencing June 13. Elim Church, Leigh Road. Salvation-Healing Tent Campaign. Nightly at 7.30. Sun. at 6 and 8. Conducted by Pastors Paul Dyson and Mervyn Thomas.

**YARDLEY.** June 25, 26. Elim Church, Broadstone Road. Sat. 3 and 6.30. Sun. 7.30. Pastor and Mrs. W. Millington (I.B.T.I.).

### Elim Year of Continuous Prayer, 1955.

#### "POWER FOR THE HOUR"

June 25th, Midnight to July 2nd, Midnight.

Camborne, Dunfermline, Aberdeen, Kirkintilloch, Edinburgh, Ayr, Larne, Brecon, Guildford, Bristol, Bridgwater.

**LIVERPOOL:** Revival and Divine Healing campaign conducted by Pastor Alexander Tee and Party, commenced **Sunday June 5th, 6.30 and 8.15** in the **Picton Hall**, then every night (except Sat.), 6.30 Divine Healing service, 7.30 Revival meetings.

Please pray for this city-wide campaign.

## CLASSIFIED ADVERTISEMENTS—Continued.

### DEDICATION

**Mossman.**—On Sunday, June 5th, at Elim Church, Silverhill, Hastings, by Pastor W. N. Brambleby; Glenn, son of Mr. and Mrs. P. Mossman. C.263

### BIRTH

**Mussared.**—To Ron and Margaret Mussared, at 84, Oakley Road, Shepshed, Leics., God's precious gift of a son, Andrew; a brother for Ruth. C.258

**Watson.**—On April 22nd, to Pastor and Mrs. P. Watson, of Jersey, God's gracious gift of a daughter, Hazel Ann.

### MARRIAGE

**Hodgins: Thornton.**—On April 9th at Elim Church, King-standing, by Pastor R. J. Morrison; George Hodgins to Kathleen Thornton.

**Kinder: McDiarmid.**—On June 3rd, at Elim Church, Greenock, by Pastor W. J. Hilliard; Charles Thomas Kinder to Isabel McDiarmid.

**Legg: Page.**—On June 4th, at Elim Church, Portsmouth, by Pastor James McAvoy; David William Legg to Pamela Dorothy Page.

### WITH CHRIST

**Ashton.**—On May 23rd, suddenly, Albert Ashton, aged 61, beloved member of Elim Church, Barking. Funeral conducted by Pastor G. Hillman.

**Douras.**—On May 22nd, Miss Elsie Douras, faithful member of Elim Church, Weoley Castle, passed into the presence of her Lord. Funeral conducted by Mr. H. F. Mackenzie. "Severed only till He come."

**Griffiths.**—On May 6th, Abel Griffiths, aged 73, member of the City Temple, Hull. Funeral conducted by Pastor L. W. Green. "Till the day dawn and the shadows flee away."

**Pepper.**—On June 1st, Eliza Jane Pepper, aged 83, faithful member of Elim Church, Barking from its commencement. Funeral conducted by Pastor G. Hillman.

**Sherringham.**—On May 19th, Florence Maud Sherringham, aged 80, member of Elim Church, Southend-on-Sea. Funeral conducted by Pastor J. A. Wright.

### Forthcoming

#### ELIM BROADCASTS

The following Elim broadcasts are planned for the near future. Readers are reminded of these and are requested to let our members and friends know of these radio programmes:

**From OSLO (Norway).** July 1st, 6 to 6.20 p.m. The London Crusader Choir. Medium wave, 228 metres.

**From I B R A (Africa).** On Sundays, 3rd, 10th and 17th July, from 8.15 to 8.30 p.m. Elim THIS IS LIFE programmes will be broadcast, on the short wave, 31 and 41 metre bands and beamed direct to Great Britain. These broadcasts come from the new Pentecostal Broadcasting Station in Tangier, operated by the Swedish Pentecostal Churches.

These are three new programmes. Pastor H. W. Greenway is the preacher. The announcer and producer is Pastor Douglas B. Gray. Those taking part include: Massed Male Voice Choirs; The Woodlands Trio; London Crusader Choir; Alfred Garr (soloist) and massed Elim Crusader Choirs and congregations from the London Elim Churches.

**From STOCKHOLM (Sweden).** The London Crusader Choir will broadcast over the Swedish State Radio at a date to be announced shortly.

**From B.B.C., LONDON.** August 14th in the Home Service. From Elim Church, Croydon, at 7.45 p.m. The speaker is Pastor H. W. Greenway. Music by the London Crusader Choir and Croydon Elim Choir conducted by Pastor D. B. Gray. Further details later.

## Classified Advertisements

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

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

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

### BOARD-RESIDENCE, ETC.

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

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

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

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

**Exmouth**, Devonshire.—"The gateway to the English Riviera." Warm and delightful for early holidays, midst of famous beauty spots; ideal for all ages; spacious grounds, tennis, putting; excellent food; 5 minutes sea and lovely sand. A personal interest taken in arranging your holiday programme and spiritual refreshing. Croylands Christian Holiday Centre, Isca Road. C.233

**Felixstowe**.—"Bethany" Christian Guest House, centrally situated, 3 minutes sea, shops, station; good food, spring interior beds; moderate terms; personal attention. Proprietors: Mr. and Mrs. A. G. Thwaites, 19, Leopold Road; 'Phone 1229. C.211

**Harrogate**.—The Haven, Esplanade, overlooking Stray; central for gardens and town; homely board-residence, or apartments; good food; moderate terms; also a few vacancies for holiday flat. Mrs. Wilson. 'Phone 6565. C.257

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

**Pagham**, near Bognor, 4/5 berth Caravan; some vacancies June-July 23rd; terms reasonable. Lcc, 134, Headcorn Road, Thornton Heath, Surrey. C.262

**Stoke Gabriel**, on River Dart, near Paignton. Bed and breakfast 3 guineas; Christian fellowship. Westacott, Stoke Gabriel, Totnes, South Devon. C.260

**Sunny South Coast**.—4-berth Berkeley Courier at Bracklesham Bay; 1 minute sea and shops; private site (4 caravans); Calor gas; highly recommended. Crawley, 213, Limpsfield Road. Sanderstead, Surrey. C.212

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

**Worthing**.—63, Ham Road. Homely board-residence, two minutes sea and bus; good food; Slumberland beds; S.A.E. Mrs. Furze (Elim member). C.203

### HOUSES, FLATS, ETC.,

#### FOR SALE, TO LET AND WANTED

**London**.—Can anyone help two retired Christian sisters living under very distressing circumstances and annoyances? Require two unfurnished rooms and kitchenette. S.W. or S.E. district. Box 7, "Elim Evangel" Office. C.247

### MISCELLANEOUS

**Pentecostal**, with typewriter, seeks spare-time work at home. Replies to Box 8, "Elim Evangel" Office. C.259

### PROFESSIONAL

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

### SITUATIONS VACANT

**Shorthand or Copy Typist** required for Elim Headquarters. Apply in own handwriting, stating age and office experience to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Waitress**, general, required from end of June to end of September; live in; good wages. E. Prentice, 76, Lord Street, Blackpool, N.S. C.261

(Continued on page 287)

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

A CHRISTIAN NOVEL

# The Things Temporal

by MAVIS ARETA WINDER

This is a most attractively produced book, just the thing for a present. It is really good value.

It is a story that will grip your attention and carry your interest right through to the last page. But it is a story with a message to tell. Just the thing to give to an unconverted friend, knowing that it will make clear to them the way of salvation.

Buy your copy now from your Church bookstall

Price 9/6 net