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The

# Elim Evangel

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

Vol. XXXVI. No. 35.

THREEPENCE

SEPTEMBER 10TH, 1955.



**Elim on the  
Home Service  
of the B.B.C.**

Part of the congregation in the Elim Church, Croydon, at the broadcast service on Sunday, August 14th.

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

# ELIM on the AIR

Sunday evening broadcast  
from Croydon.

The choirs which participated  
in the service, under the direc-  
tion of Pastor D. B. Gray.



The broadcast from the Elim Church, Croydon on Sunday, 14th August, was an occasion that will long be remembered. It brought together the largest congregation of Elim members and friends from the homeland and overseas ever to join in one service. It also reached multitudes of others.

Much prayer had prevailed and to all who interceded we render our grateful thanks. Some Elim members passed on broadcast sheets to relatives and friends and persuaded them to tune in.

The scene in the Croydon Church before the broadcast was one of joyful anticipation. B.B.C. technicians with their equipment, "mikes," and "lights" all gave an atmosphere of pending business. Church workers were busy preparing for additional seating. Members of the Croydon Choir with the London Crusader Choir were there for final rehearsals, and preliminaries were soon completed.

A short service was held prior to the broadcast, and at seven o'clock both choirs and congregation and all who were taking part were set for final balance tests.

It was a pleasure to welcome Rev. J. A. Fisher from the B.B.C. His helpful talk and spiritual emphasis was an encouragement to all present.

As "zero hour" approached, a relaxed calmness spread over the crowded congregation. Choirs were ready. The team taking part appeared "quite at home" on the job, and now waited for the final moments before the twinkling of "red" lights, and then—"There is a Name I love to hear, I love to sing its worth . . ." sung by the united choirs, and Elim was on the air.

Pastor H. W. Greenway, President-Elect, led the congregation in "a typical Elim service," as our Falmouth friends told us. The congregational singing as well as choir numbers were conducted by Pastor Douglas Gray, whose further task was to keep the service within minutes and seconds.

The London Crusader Choir sang "Jesus is all the world to me," and people wrote to say: "The Choir excelled

itself," "The item rendered was beautiful," and from Belfast they wrote "We thought the Choir number really fine."

Pastor H. Burton Haynes, the resident minister, read the Word of God, and then came the most important feature of this broadcast service—the preaching of the Gospel. Once again Pastor Greenway, now well-known for his broadcasts over Radio Monte Carlo, presented a message that was positive, and perhaps to some even provocative. His aim was to proclaim the Gospel of the Lord Jesus Christ. One listener in the West of England wrote, "I sat praising God for a faithful shepherd of the flock."

The message ended and the appeal was given. Pastor J. Woodhead had a radio in the tent for the final service of his campaign at Manchester. He wrote "When you closed your message, I switched off, and we had eight souls decide for Christ." Praise the Lord! About 550 people listened in the Alloa campaign tent. A sister recently moved into London telephoned for the address of the nearest Elim Church.

Another person in London wrote "When I happened to hear your broadcast service on Sunday evening I wondered what differentiates the Elim churches in belief and practice from the ordinary chapels. Whatever your motivation may be, your singing was unusually sincere and alive. Though my interest and work—science research and health—are possibly not on your lines, I feel that you all deserve appreciation for what you conveyed through your Sunday service."

The forty minutes quickly sped, but the seed of eternal life implanted in someone's heart because of this Elim broadcast will last and live on for ever.

We appreciated very much the services of Audrey Pollard (accompanist at Croydon Church) together with Ronald Cooper and Laurence Prentice. May we also express our gratitude to ministers and members who made it possible for congregations in our churches to share together this occasion. And finally, may we thank all those who have written us to say how much they enjoyed this radio service.

# Worcester feels the Breath of Revival

Yet another city has been invaded by the forces of the Kingdom of God. Pastor Ken. Matthew and his Revival Party opened their campaign in this needy centre of population with a big faith and confidence in God. The opening meeting saw Worcester's largest public hall packed to capacity with folks standing at the rear and others sitting on window-sills in the gallery.



Hundreds of Worcester folk came to hear these inveterate Campaigners in this noble venture, and none went away disappointed. When the appeal was made at the close of Pastor Matthew's address scores raised their hands for decision for Christ. Many of these people had waited an hour for the doors to open.

Advertising plays a prominent part, and three shops next to Woolworth's have been taken as advertising centres. Windows of the two outer shops display huge posters and the centre window is dressed for advertising and displaying literature.

Already interest is mounting and many converts are coming in. God is witnessing to His own precious Word and signs are following the preaching of the Word. Following is a report from the local press:

## Public Hall Packed for Revival Crusade Meeting

"Great scenes of religious revival were witnessed in the Public Hall, Worcester, for the meeting of Rev. Ken Matthews' city-wide Revival and Divine Healing campaign.

Some, unable to find seats, had to stand at the rear of the hall. The service started at 8 p.m. when Mr. Matthew came out to lead the first hymn. After the Rev. J. Osman had prayed, Mr. Matthew introduced the team, the Revs. R. Lighton, song-leader from Leicester, and E. R. Corsie, pianist from Newquay. A special feature of these meetings is the rousing chorus singing, led on this occasion by the bright vivacious song-leader.

"After a short Gospel address, Mr. Matthew called upon members of the congregation to make a decision for Christ, after which a crowd went forward to the foot of the platform.

"Then came the moving sight of the sick coming forward in the healing line for prayer, and quietly Mr. Matthew laid his hands upon each and prayed for God to heal. These services continue nightly at 7.30."

Pray on for Worcester, and if you want a share in the great blessing of the Campaign, send your gift for this noble work to The Secretary, Elim Alliance, 20, Clarence Avenue, London, S.W.4, marking your gift for the Evangelistic Fund.

## LATE NEWS

The following telegram has been received:

**Over 200 converts first 5 days. Healed woman removes plaster cast during service. Atheist converted. Worcester's biggest hall packed first service. Largest afternoon congregation ever.** (Signed) MATTHEW.

(Converts now over 500.—Ed.)

## THE OUTSIDE WITNESS

By Leonard G. Fisher (Bristol)

"Go ye into all the world and preach the Gospel"

—Mark xvi. 15.

Now that the weather for open air work is at its best, a word to the wise would perhaps not be out of place.

II. Timothy ii. 15 tells us that we ought to be thorough in our work and witness, therefore if the best is to be obtained it is essential that there is a time of preparation. To go to an open air service unprepared is like a soldier who goes to the battlefield without a weapon. He would be neither efficient or effective.

The open air service is a most important part of the Christian's experience. It is the front line of the battlefield. The open air service is a frontal attack by the sons of God (John i. 12) against the stronghold of Satan. It requires **Prayer**, it requires **Planning**, and it requires **Power**. It requires prayer before you start, in order that you may know where to go, and when to go (Acts xvi. 6-10) and that God would prepare both your own heart and that of the hearers. It requires planning in order to capture and keep the interest of the passer by. It requires power, the power of the Spirit of God (Zech. iv. 6) to drive home the word deep into the hearts of the hearers.

Mark xvi. 15 tells us to preach the Gospel—the Good News of God—salvation through the death of Jesus Christ. We have no authority to preach anything else. If you are asked to pray, make it a short prayer. The unbeliever is not usually interested and all you want is God's benediction. You have not gathered to pray but to proclaim, although there is nothing to stop one from silently praying for those around as the speaker gives a short word.

The secret of an effective open air service is to choose well-known hymns that everyone knows, hymns that bring back memories, that rekindle hope, so that when they hear the tune of the hymn they remember its message. Between each hymn or verses of a hymn, a short reading, or word (five minutes is plenty), or testimony or solo, or duet. If you follow this pattern you will find your open air service will be arresting, challenging, and effective.

To those who are asked to give their testimony, don't give a list of sins you once did. People do not want to hear how bad you have been but how good God has been, so tell how He saved you and keeps you, of the joy and peace He gives and the blessings He bestows.

Finally, in your testifying, as in all open air speaking, be brief, be bright, and God will bless.

# 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.

**Terms:** 17/- for one year or 8/6 for 6 months, post free to any address.

**Quantities:** 10 copies, 2/6; 20, 4/6; 30, 6/9; and so on, post free, monthly payments. Odd copies charged full price.

**Remittances** should be addressed to Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

**Manuscripts:** Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

**Printed and Published every Saturday** by Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

**Telephone Nos.:** Publishing Dept., Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227, Elim Woodlands: Tulse Hill 3860.

**Telegrams:** Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London."

**Cables:** "Elimchurch London."

**Headquarters Offices:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

## EDITORIAL

### Elim on the Air

Sunday, August 14th, was a memorable one for the Elim Churches when the first Elim Broadcast from the Home Service in London came from the Elim Church, Stanley Road, Croydon, full report of which appears in our columns this week.

This broadcast linked together Elim members and friends all over the world, even on the mission stations, and the clear witness of the Gospel of Christ was heralded forth as the President-Elect of the Elim Churches, Pastor H. W. Greenway gave his challenging and yet inspiring message.

The privilege accorded to Elim on this occasion was long overdue. Too long has religious opinion in this country regarded the Elim message as unorthodox, but we are glad that this misconception of the character of the Elim preaching has disappeared and Elim is now recognized as stemming from the main branch of Christianity in this country.

May there be many more such broadcasts.

### Special Series

In order to give full report to the broadcast from Croydon this week and to allow publication of an address by Pastor Leonard Steiner at the World Conference in Stockholm, prior to our special Forty Years' Number on September 24th, the New Series of articles by senior ministers will begin in our issue of October 1st. The first will be by Pastor P. S. Brewster entitled "Revival in our time."

### Week of Prayer

The week of prayer and fasting recommended by the World Conference in Stockholm, will be held in Elim Churches in conjunction with Pentecostal Churches throughout the world, from September 19th to 26th inclusive.

**Pastor and Mrs. Felix Smith**, who have been taking meetings during their stay in this country, sailed for Canada on Thursday, Aug. 18th. We wish them Godspeed. In a letter to Pastor E. J. Phillips he writes:

"I thought I would pen you a few lines of thanks to you and Mr. Greenway for all the kind arrangements made for

Do not miss this great event—

*Unique opportunity for  
Elim Churches in the North of England—*

**ELIM CONFERENCE 1955**

in the

**ROYAL HALL, HARROGATE**

**Three Public Meetings**

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

(Musical programme from 7 p.m.)

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

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

us to tour Elim while we have been home. We have had some very happy times and it has been grand to renew our fellowship with the friends of yesteryear. We are very grateful to you and I would be very pleased if you will convey my greetings and thanks to Mr. Greenway also.

"We are in the final stages of the Motherwell Tent Campaign. We finish tonight (Monday) although the tent will go on under Alex Tee and David Ayling until next Sunday. We have had good numbers, about 400 each night, more Sunday nights. Last Saturday I would say about 550, and to date there have been forty-two decisions for Christ, several good healings and a number of backsliders restored. Among the converts are some splendid young people. All we rejoice over this, but give God the glory.

"We proceed tomorrow to Greenock where we hold two final services, then we sail Thursday next on what I might term our Third Missionary Journey. It was not pleasant to say goodbye the second time to our loved ones, but having now made the break we look forward with expectancy to the fulfilment of the call that God has given us for some years to go to Canada. We have the promises and God has the abundant power to back them up.

"We trust we will meet again in the not far distant future, certainly at the next World Conference."

**Pastor A. Nicholson** arrived home on furlough from Senegal on Monday, August 15th, and was in time to be present at the farewell of the McKeowns.

**Pastor and Mrs. McKeown**, Elim missionaries to Southern Rhodesia, farewelled at Camberwell on Monday, Aug. 15th, and sailed for their South African field on Wednesday, the 17th.

**Miss Topping** arrived home on furlough from Tanganyika on Monday, August 22nd.

**Our prayers** will follow these young people as they set out adventuring for Christ, and those who have just arrived from the field will value our prayers as they rest awhile before commencing their itineraries of the churches at home.

# SPIRITUAL GIFTS

By FRANK M. BOYD

**WE** LEARN THAT THE GREEK WORD translated "gifts" (in I. Corinthians xii. 9 and other passages referring to "spiritual gifts") is **charismata**. The Greek word means "Endowments or enablements originating from the divine grace, upon or to the Church Militant." Let us now examine the whole catalogue of spiritual endowments by classification and definition.

The group in I. Corinthians xii. may be classified as **Gifts of Revelation** (the word of wisdom, the word of knowledge, and the discerning of spirits); **Gifts of Power** (faith, miracles and healings); **Gifts of Utterance** (prophecy, tongues and interpretation of tongues).

## GIFTS OF REVELATION

### The Word of Wisdom

Note that this bestowment is not a gift of wisdom in the abstract sense but of the "word" of wisdom. As to its importance it is logically first in this triad, in the very fact that wisdom presupposes knowledge and is the ability to apply knowledge discreetly to profitable and beneficent ends. Further, discerning of spirits "is but one section of the vast realm of knowledge, and is therefore less than the gift of the word of knowledge."

True wisdom is possessed by God and is resident in Him in infinite, limitless measure. It is also said of Christ that in Him "are hid all the treasures of wisdom and knowledge" (Col. ii. 3). In Proverbs viii. 22-30 there is a beautiful personification of wisdom, which devout Bible students believe is directly applicable to Christ in whom wisdom is embodied and corporeally revealed.

The word of wisdom, then, is a portion of that infinite wisdom of God, which He chooses to reveal through one of His Spirit-filled children. It may take a number of forms. For example:

1. It is beautifully illustrated in I. Corinthians, chapters ii. and iii. Clear distinction is made there between "the wisdom of men" and "the wisdom of God." Paul emphasizes that he had set aside "persuasive words of man's wisdom" (ii. 4) that he might be a channel for the revelation of the wisdom of God (ii. 6-10).

Paul clearly shows that it is "the word of wisdom" which is in view here, not merely wisdom in the abstract, for he says: "We **speak** wisdom, the wisdom of God" (ii. 6-7) and "we **speak**, not in words which man's wisdom teacheth, but words which the Holy Ghost teacheth" (ii. 13).

"The use of the gift in these foregoing passages is for the opening up of truth concerning the preaching of the Cross, and the things which God hath prepared for them that love Him; and we have no hesitation in affirming that here we have one of the highest and truest uses of the gift revealed. . . . The gift of the word of wisdom when thus used brought to the heart a revelation of the truth that was intuitive, and yet convincing."—Donald Gee.

2. It is exemplified in its use as the Holy Spirit's defence against gainsayers and opposers of the truth of God. Our

Lord promised His disciples this endowment when He said, "I will give you a **mouth** (words) and **wisdom**, which all your adversaries shall not be able to gainsay nor resist" (Luke xxi. 15). "When they bring you into the synagogues and unto magistrates, and powers, take ye no thought how or what thing we shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke xii. 11-12). This is the Holy Spirit's "gift" of the word of wisdom.

Two occasions are recorded in our Lord's own ministry when this type of manifestation of divine wisdom found expression. First, there was His question to the chief priests concerning the baptism of John (Matt. xxi. 25), "which was such a perfect answer to His opponents that it sent them away utterly nonplussed and ashamed." Second, when the chief priests craftily tried to trap our Lord into an unwise or compromising statement, they asked Him: "Is it lawful to pay tribute to Cæsar?" His answer was so wise that it has been the marvel of the ages since—"They marvelled at His answer, and held their peace" (Luke xx. 20-26).

### Men of the Bible So Endowed

God not only endowed Joseph with wisdom and prudence to rule (Gen. xli. 38-40), but that endowment was actively displayed in the instructions ("word of wisdom") to Pharaoh in the crisis of famine which was facing Egypt. (Gen. xli. 33-36). Solomon gave utterance to the word of wisdom in the delicate situation of the two women and their babes (I. Kings iii. 16-28). Daniel was repeatedly given the word of wisdom and revelation. Stephen in the New Testament exemplifies this endowment (Acts vi. 10).

## THE WORD OF KNOWLEDGE

Knowledge is a prerequisite of wisdom, as we have seen, for wisdom is the application of knowledge to the realization of specific ends. Knowledge in the abstract sense is that accumulation of facts either directly imparted by God or acquired through the application of the intellect. Note that this "gift" is of "the **word** of knowledge." A word is the outward audible expression of the invisible thought, just as Christ is the "Word" of God in the sense that He is the objective, corporeal expression of God Himself.

One might well wonder if there is not a very definite relationship, in the total picture of spiritual enablements, between this designation of Spirit-inspired utterance (I. Cor. xii.) and the "charisma" of teaching in Romans xii. 7. It is not to be understood from the designation of this "gift" as "the **word** of knowledge" that in exercise it is just an isolated **bit** of knowledge revealed for some specific crisis in the life of the assembly. It could take this form, but are we not to take "word" in its broader and generic sense as a revelation of the knowledge which God possesses and which He chooses to reveal through the Spirit-filled

(Continued on page 416)



# PILATE'S F

Sermon preached by Pastor H. W. Greenway  
Croydon, on the occasion of the Home Ser

*"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it."*  
—Matthew xxvii. 24.

**I** WANT YOU TO TRY AND IMAGINE what would happen in this country if a British judge passed sentence of death on a prisoner after hearing the foreman of the jury give a verdict of "Not guilty." There can be no doubt that the whole country would rise in indignation against such a monstrous iniquity.

Yet that's exactly what happened at the trial of Jesus Christ. The Roman judge declared on three occasions that he could find no fault in Jesus Christ, yet he sent Him to a most painful death. It seems obvious from the New Testament that the Jewish leaders had made a previous arrangement with Pilate to issue an order for the death of Jesus of Nazareth after a formal hearing of the charge brought against Him. But when the ruthless Pilate came face to face with Jesus Christ he hesitated, and it is this hesitation that makes the story so intriguing.

Just think of that hesitation against the background of Pilate's former history. He wasn't the type of man to give way to sentiment. He was cruel and impetuous. The New Testament tells us that he once mingled the blood of certain Galileans with their sacrifices.

Surely there must have been some cause for this sudden change of mood. There was. Something in this prisoner challenged the judge. He was not just an ordinary man. He had authority in His words and bearing. And then there was that message from Pilate's wife: "Have thou

nothing to do with that just man, for I have suffered many things this day in a dream because of Him." Pilate became anxious to release Jesus Christ. But this was dangerous: the accusing priests were unscrupulous and ready to denounce him to the Emperor. The mob was restive. His own soldiers would not understand weakness on his part.

Driven to make a definite decision, to side with Jesus Christ or with those seeking His death, Pilate struggled with a deep conviction. Four times he tried to shift the responsibility from his shoulders. He told the priests to judge Christ themselves, he sent Him to Herod, he offered to release Him and execute Barabbas. But every time the problem came back—what will you do with Jesus?

Finally he took a bowl of water and washed his hands before the crowd: "I am innocent of the blood of this just person," he said, "see ye to it." Pilate's course was clear: he must now liberate the prisoner. He had washed his hands—he must now prove his innocence.

But this is where Pilate made his great mistake, for we read that "when he had scourged Jesus, he delivered Him to be crucified."

Can you see the dark tragedy behind this decision? Three times the Roman judge declared the prisoner to be not guilty, yet he sent Him to his death. He washed his hands, but his heart was defiled with greed.

There's a sign over a travel office in the Far East, "Your baggage taken and delivered in all directions." Wasn't that the trouble with Pilate? He was delivering his emotions in too many directions. He wanted to please the priests, the mob, Cæsar, his wife, his conscience. But the battle inside was really a simple one—it was a struggle between Christ and self.

It might be argued, of course, that Pilate could hardly be expected to throw in his lot with the leader of a despised sect, who belonged to a nation held in contempt by the Romans. Yet it is this very fact, and that of Pilate's hesitation which underlines the strong impression Jesus must have made.

That's the significant fact about Jesus Christ. You can't just dismiss Him as an interesting prophet or martyr—His presence challenges us to a life of nobility and righteousness. He came from God: He came to reveal God: He came to meet the needs of men. He was no ordinary prophet—He had power: power to search the hearts of men, as indeed, he was searching the heart of Pilate at this time, power to lift them, power to change their lives. He changed the grasping Matthew into a disciple, the

# GESTURE

(of the Elim Churches) at the Elim Church,  
on Sunday evening, 14th August, 1955.

persecuting Saul into the great Apostle Paul. The coming of Jesus Christ was not a biological accident in the changing fortunes of the human race. He came in the pre-determined plan of God: He came to save us from our sins, and in order to do this He died upon the Cross. Peter describes Christ as the Lamb, foreordained before the foundation of the world, but manifest in these last times for us. Just note that: "Manifest in these last times for us." He is revealed to us as our Saviour. We are able to choose Him or reject Him. We cannot be indifferent to Christ, for what we do about Him is going to make all the difference to our future destiny.

He said we must accept Him or be lost. Here are His words: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." That's not difficult to understand, is it? It's a direct acceptance or a direct refusal: He that believeth—he that believeth not. And that belief is not merely a nodding assent to the historical fact of Christ. A drunk will do that in his sentimental intoxication: he'll sing "Abide with me," and then go home and create hell. Jesus said that even demons believe and tremble.

No, it's got to be a belief that's full of trust, that stakes everything on the power and authority of Christ. Blondin, the famous tight-rope walker was once billed to walk across the Niagara rapids on a rope pushing a wheelbarrow before him. Turning to a friend he asked whether he believed that he could push a man across in the barrow. "Of course I do," replied the friend, "I've seen you do it before." "Well, jump in," said Blondin. "Not me! Wild horses wouldn't get me into that barrow," answered the friend. You see, he believed, but he hadn't the belief that trusts.

When you come face to face with the challenge of Jesus Christ you discover that life will only work His way. The world in which we live is evidence of this. Here we are after 1900 years of Christianity, still living in a state of tension and fear, with the threat that some trigger-happy leader may suddenly blow our world into a desolation of radio-active rubble. Is it not because we have rejected the way of Christ? What the world does with Jesus will determine its survival or destruction. The way of Christ is that of love, sacrifice, forgiveness, and peace. If we refuse it we are left with the gloomy prospect of universal ruin.

We have heard a lot in recent years about self-determination among nations, which seems to be the right of one

country to ignore the claims of others; but history points to the futility of national selfishness, for it is the way to national catastrophe. And in the individual it is the way to personal loss, even the loss of the soul.

Christ calls us from our occupation with the temporal to live for the eternal, and from the ambitions which conflict with His purposes. A friend recently told us of a lad who had been to his first children's service. The leader had taught the tiny tots some bright choruses, but this little fellow was quite glum on his way home. His father asked what was the matter with him. "Well," he said, "Jesus wants me for a sunbeam, and I wanted to be a bus conductor!" That funny little story has within it the essence of reality. Our desires pull in one direction and the call of Christ in another. He wants us to lose our selfishness in a life of service: to exchange the fancies that offer fleeting delight for adventure that satisfies.

It's not enough to patronize Jesus Christ with pleasant words, we've to let Him come in to cleanse us from sin—we must accept His Lordship. Paul made this the test of our allegiance. He said: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved."

Somehow we don't like making difficult decisions, we try to evade them as Pilate did. He was afraid he would lose face with his boss, his job, his control of men. Perhaps the problem is similar for us.

Jesus tells us to repent to receive His life. He wants to be Lord. But so often we fear the ridicule of friends, the loss of material things. Don't attempt to push responsibility away, and in the end reject the claims of Christ. Make the right decision.

You know, that doesn't mean restriction and gloom. The history of the New Testament and the Church is a denial of such a libel. Wherever He went He brought joy—He healed the sick, lifted the fallen and comforted the sad. Christ came to make life worth living. And the Bible tells us He is still the same today. He is still healing sick bodies by His miraculous power—He is still lifting the fallen.

There is one last thought. Pilate tried to save himself and his material possessions—he lost them all. Soon after he had sent the innocent Christ to the Cross he was recalled to Rome, banished into lonely exile, and finally died a self-murderer. He lost what he had enjoyed in this world: he lost all he might have had in the next. Jesus once said: "What shall it profit a man if he shall gain the whole world and lose his own soul." The loss of our possessions is a passing and temporary embarrassment—the loss of the soul is eternal and irreparable.

Let us think of that for a moment as we bow together in prayer. We face Jesus Christ tonight. There is a decision to make. What will **you** do with Jesus? As the choir sings the chorus: "Just as I am without one plea, but that Thy blood was shed for me; and that Thou bidst me come to Thee, O Lamb of God I come," offer up a simple prayer. You can ask Him to cleanse away your sin: you can ask Him to come into your life and take control, to become Lord and Saviour. That is the way to peace, joy, and eternal satisfaction.

## SPIRITUAL GIFTS—continued

believer that "word of knowledge" which will edify, encourage, or fortify the Church.

Donald Gee suggests that the office of teacher has a distinct relation to this spiritual bestowment. He says: "The gift of the word of knowledge lies at the root of the office of the teacher. It is the spiritual gift above all others which the true teacher possesses and exercises in the Assemblies. Note particularly, however, that it is a Divine gift, and most emphatically does not consist merely in natural powers of analysis, logic and exposition. It manifests the Holy Spirit operating through the teacher, and the intellectual powers at work are receiving their knowledge by a process of Divine illumination." In other words, the "word" of knowledge is an expression of knowledge gained not through a process of reasoning, but intuitively—a revelation of fact through the Divine Spirit.

Is there not also a functioning of this "gift" in the impartation of knowledge of God Himself and of Christ for which Paul himself yearned and which he prayed that the Church might have. Note Ephesians i. 17-19; iii. 18-19; Colossians i. 10; Philippians iii. 10; II. Peter iii. 18.

This enablement may also be displayed in the direction of knowledge which God may impart of what is going on, happenings which are necessary for His people to know for their own enlightenment and protection. Could not "the word of knowledge" function sometimes through the ministry of prophecy, since these so-called "gifts" are not separate and distinct bestowments upon individuals to be used by them, but are manifested by the Holy Spirit Himself through the inspired believer? See Acts xi. 27-30; xxi. 10-11.

The following instances of knowledge of persons and

happenings would seem to illustrate "the word of knowledge":

Jesus' knowledge of Nathanael under the fig tree before He had even met him (John i. 48).

Jesus' knowledge of Lazarus' death before being told of it (John xi. 14).

Jesus' knowledge of the life of the Samaritan woman (John iv. 18).

The knowledge by Elisha of the location of the Syrian army (II. Kings vi. 8-12) and his knowledge of Gehazi's perfidy (II. Kings v. 26).

Samuel's knowledge of Saul's coming, that his father's asses had been found, and that Saul had hidden "among the stuff" (I. Sam. ix. 15-16; x. 2; x. 21-22).

## DISCERNING OF SPIRITS

This "gift" is not in display when people claim to know what is wrong with other folk's motives and proceed to expose them under the guise of discerning of spirits. It is not displayed in keen insight into human nature, which a psychiatrist may possess. It has to do with discerning of **spirits**, "not of men in their purely natural courses of action."

The unseen world of "spirits" is divided into two realms: that presided over by God, and that under the authority of Satan. Archangels, angels, cherubim, and seraphim do the bidding of God, while evil angels and demons carry out Satan's designs (see Eph. vi. 11-12). These two realms are in conflict. "God the Holy Spirit is the active Commander-in-Chief of God's army. He personally indwells and energizes Spirit-filled believers. A valuable weapon both of defence and offence for them is the gift of the discerning of spirits."—R. M. Riggs.

### The Nature of This Gift

The word "discerning" (Greek—"diakrisis") means "a judging through." The essential thought is "to make a distinction, to discriminate, a piercing **through** of that which is outward and seeing right **through**, to the end that a correct judgment may be based on that insight."

Discernment is an attribute of God by which He possesses absolute knowledge of all things, the perfect power of "judging through" (see I. Chron. xxviii. 9; Psa. cxxxix; Jer. xvii. 10, etc.). By this power He is qualified to be the "Judge of all the earth."

—Pentecostal Evangel.

The Hebrew word translated "rib" in Genesis ii. 21, is used forty-two times in the Old Testament and rendered "rib" in only this place. It is usually given as "sides" or "chambers." The word for "rib" is entirely different (see Dan. vii. 5). Harper renders Genesis ii. 21 as follows: "**He took one from his sides and closed the flesh instead of it.**" Another scholar says the word means "flank"—woman was taken from the flank of man. In any case it should be noted that she was declared to be "**flesh of his flesh**" as well as "**bone of his bones.**"



HE MUST SECURE WATER FROM THE NEARBY FOUNTAIN OF LIFE

We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

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

## Is he Wandering Around your Town?

We were visiting Sheffield for their well presented Sunday School anniversary services. As guests of Pastor and Mrs. Penney this interesting story came into my possession.

Some time ago Pastor Penney visited a dying man. He lived with two brothers not far from Sheffield. After ministering the Word of God and prayer, Pastor Penney prepared to leave but was confronted by the two brothers. "If the Sheffield Elim Church does nothing else," they said, "it has already vindicated its existence in this city. Did you know . . .?" And as they continued this story was unfolded. Some years ago the dying man, their brother, was happily married and very much in love with his charming wife. Then came tragedy. She died. From living a good upright life, holding a responsible position in business, their brother degenerated to a drunken wretch. It was the bitter loss which damaged his life, and soon after he was constantly before the magistrates in the Police Court answering the summons of the police. In time the magistrates tired of punishing the man, and the police grew weary of arresting him. They attempted to persuade the brothers to commit him to a home for alcoholic incurables. Although the brothers delayed so drastic an act, they were compelled through damage to their business, and the internal conditions of their home, to ask him to leave their home. Their brother did not remonstrate but acknowledged their right, and dejectedly, as a man beyond



all hope, left their home.

Into the streets he went knowing not where to go. No home, no hope, no strength to live right. With nothing in mind he made his way into the heart of the City of Sheffield and wandered the streets. It was then it happened. . . . It was a Sunday evening and a Sheffield Crusader was on duty—fishing. This unknown Crusader approached the man with an invitation to the gospel service, which he accepted. That night he raised his hand when the pastor made the appeal. He was converted to Christ's way, and

in that instant his heart was miraculously changed.

He returned to his brother's home after the service and when they opened the door and discovered him there, they asked for the reason of his return. "There's been a change," he said. "I have given my life to Christ." From that moment onwards, the brothers informed Pastor Penney, he was truly a changed man—to the consternation of both the police and the magistrates. And we may add, changed as a witness to the power of God.

Going fishing next Sunday night, Crusader? God bless you.

**Inspiring Footnote No. 1.**—A group of Campers from the Hastings Elim Youth Camp not only supported the Hastings Elim Church Sunday service, but fished in some outsiders. Three of the "fishes" were truly caught—they raised their hands during the appeal.

**And No. 2.**—Mr. Jack Glass in charge of the Elim Church, Chorlton, is proud of his six-year-old son, John. During a recent campaign young John "fished in" three passers-by with his handbills, and all three raised their hands during the appeal. Who would blame John, for being proud of his night's work. Crusaders, take a leaf out of young John's notebook—he'll not mind.



A keen band of East Ham Crusaders set out to evangelize their neighbourhood—here is zeal in evidence.



**EXTRA LATE SPECIAL!**

We have just booked the  
**FORSETH TRIO**

Three Canadian Pentecostal young men — talented musicians and close harmony singers—with their electric Hawaiian guitars—

for our

**NATIONAL  
YOUTH RALLY**

Saturday, October 8th  
6.30 p.m.

**ELIM CHURCH,  
BENHILL RD., CAMBERWELL**

**Barnsley Crusaders  
wear their sashes  
and remind us  
of the days  
of yore.**



**The Family Altar  
and  
Elim Prayer Circle**

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor W. J. Maybin.

**SUNDAY, September 11th.** Exodus vi. 1-13.

“... My Name Jehovah ...” (v. 3).  
God revealed Himself to Abraham, Isaac and Jacob as “God Almighty” or “El Shaddai”; as the One able to fulfil His promises. To Moses and Israel generally He vouchsafes Himself as Jehovah, the “Self-Existent One.” Twice over, within the compass of three verses (6-8), He says, “I am the Lord.” This is followed with a promise of perfect and complete deliverance: seven “I wills” of victory. What He can do for us is bound up in His eternal and essential Being—“I AM,” therefore “I will.”

**MONDAY, September 12th.** Exodus vii. 1-13.

“And the Egyptians shall know that I am the Lord, when I stretch out My hand ...” (v. 5).  
The previous verse speaks of “great judgments.” If Pharaoh and his people are not to be made to know through God’s graciousness, then it must be through judgment. They must know that there is only One Existing God—Jehovah. Egypt was the greatest monarchy in the world and most famous of existing polytheisms. To discredit Egypt at this point was to discredit polytheism generally, and exalt the name of the Lord above all the deities of the nations. God will one day prove to the world that “Jesus Christ is Lord.” He shall reign supreme.

**TUESDAY, September 13th.** Exodus vii. 14-25.

“... the waters ... shall be turned into blood” (v. 17).  
This was the first plague God directed towards the Egyptians, a universal judgment, as far as Egypt was concerned. As a sign perhaps it symbolized the changing of Egyptian peace and prosperity into calamity and bloodshed. How differently Jesus acted when He turned the water into wine, something not loathsome to drink, but pleasant. Therein lies the difference between grace and judgment. In Revelation xvi. 3, 4, the third vial is outpoured upon this Christ-rejecting world and all water is again turned to blood. Happy are those who will be sheltering in the blood of the Lamb.

**WEDNESDAY, September 14th.** Exodus viii. 1-15.

“And the river shall bring forth frogs abundantly ... and the frogs died ...” (vv. 3 and 13).  
This was the second plague. The first one affected the river Nile and thus affronted the Nile-god, Hapi, the chief Egyptian deity. This second plague struck another blow at their idolatry, in that frogs were sacred to the Egyptians. They associated them in their procreative power with the goddess Hika. A further attempt to smash Egyptian polytheism. God who knew the insincerity of Pharaoh over this plague, didn’t cause them to go back to the rivers, He only caused them to die, and cause the land to stink. Judgment is God’s strange work.

**THURSDAY, September 15th.** Exodus viii. 16-32

“And the Lord said unto Moses . . . smite the dust of the land that it may become lice . . .” (v. 1).  
This third plague (16-19), came without warning. It was God’s judgment on Pharaoh for breaking his promise (v. 15), so he was not given the option of avoiding it by submission to God’s will. The fourth plague, of flies (20-24), like the third, would affect the Egyptians in person, but this is the first time their property was affected. As a result Pharaoh called for Moses and said they could sacrifice in the land (v. 25), or, at least, not far away (v. 28). But Moses would have no compromise, “three days’ journey.” In other words, worship on resurrection ground.

**FRIDAY, September 16th.** Exodus ix. 1-12.

“And the Lord hardened the heart of Pharaoh . . .” (v. 12).  
The fifth and sixth plagues now follow in quick succession and here God hardens the monarch’s heart. “The judicial punitive hardening of Pharaoh’s heart by God now began. As with the heathen in later times, ‘because they did not like to retain God in their knowledge, God gave them over to a reprobate mind (Rom. i. 28), so now with Pharaoh: because he had twice hardened himself, God hardened him.’ (Ellicott). It is a dangerous thing to constantly refuse the overtures of God’s mercy. The sun that melts the wax, hardens the clay.

**SATURDAY, September 17th.** Exodus ix. 13-26.

“For I will at this time send all My plagues upon thine heart . . .” (v. 14).  
The heart of the Egyptian ruler was naturally obdurate and by his own voluntary action he hardened it more, until, in penal action, God hardened it yet more. But that heart was eventually to be softened under severity until at last he would let God’s people go. Then comes the seventh plague, hail, thunder, rain and fire. These were rare phenomena in Egypt and it is not surprising that the pride of Pharaoh’s heart is brought down and for the moment consents to the unconditional departure of the Israelites (v. 28). Pharaoh must be made to acknowledge God and because of his rebellious heart it must be the hard way

# COMING EVENTS

## PRESIDENT'S ITINERARY

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

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

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

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

**BERMONDSEY.** Sept. 11. Elim Church, Dunton Road. Harvest Thanksgiving Service 6.30. Special speaker: Pastor E. C. W. Boulton.

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

**HALIFAX.** Oct. 1-6. Elim Church, Hopwood Lane. Annual Convention. Guest speakers include: Pastors V. J. Walker and George Backhouse. Sat 3.30 and 7 (cups of tea provided). Sun. 10.30 and 6.30. Mon.-Thurs. 7.30. Convener: Pastor John Gardiner.

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

**HOLLOWAY.** Sept. 18. H.M. Prison. Pastor D. B. Gray and London Crusader Choir. 2.30. (Chadwell Heath, 6.30.)

**ILFORD.** Sept. 12. Elim Church, Scrafton Road. Film Repeat "Venture into Faith" 7.30.

**KENLEY.** Commencing Sept. 10. In the Tent by Kenley Railway Station. Evangelistic Campaign conducted by Pastor C. J. E. Kingston and Party. Sundays at 8. Week-days 7.30 (Fri. excepted). Sat. 17th at 7. United Pentecostal Rally. (Transferred from the Coulsdon Church). Speaker: Pastor J. Dyke (President).

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

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

**LONDON, Holland Park.** Sept. 10-13. West London Christian Fellowship, Penzance Street, W.11. Annual Convention. Speaker: Pastor J. Gardiner. Sun. 6.30. London Crusader Choir. Week-nights 7.30.

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

**MAIDSTONE.** Oct. 2. H.M. Prison. Pastor D. B. Gray and London Crusader Choir (2, 5.30 and 7.45).

**MERTHYR TYDFIL.** Continuing until Sept. 18. Jerusalem Chapel, Court Street. Special services conducted by Pastor W. George

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

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

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

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

**SUNDERLAND.** Sept. 10-13. Elim Church, 8. Toward Road. Missionary Exhibition. Week-nights 7.15. Sun. 6.30. Missionary Meeting. Speakers: Pastors C. Støckdale (India), L. Wigglesworth (Africa), and G. H. Thomas (Missionary Secretary).

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

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

**WATFORD.** Sept. 10, 11. Elim Church, Hill Rise Avenue. Anniversary Services. Preacher: Pastor W. Dearnley (Wakefield). 385 Bus Junction Station—Alight Tudor Avenue.

**WORMWOOD SCRUBS.** Sept. 25. H.M. Prison. Pastor D. B. Gray and London Crusader Choir, 2.30. (Lewisham, 6.30.)

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

## Elim Year of Continuous Prayer, 1955.

### "POWER FOR THE HOUR"

September 10th, midnight, to September 17th, midnight.  
Eastbourne, Bradford, Canning Town, Yeovil, Bath, Letchworth, Glasgow, Aberystwith, Abertyswg, Headquarters.

## FORTHCOMING BROADCASTS by the LONDON CRUSADER CHOIR

Two broadcasts by the London Crusader Choir (Conductor, Douglas B. Gray), will be made as follows:—

**RADIOTJANST (the Swedish National Broadcasting System), from Stockholm, on FRIDAY, SEPTEMBER 9, from 1.25 to 1.45 p.m. Wavelengths are Medium Band 254.7 and 306.1 metres. (For programme, see last week's "Elim Evangel.")**

**I.B.R.A. (the Swedish Pentecostal radio station operating from Radio Africa), on THURSDAY, SEPTEMBER 22 from 8.15 to 8.30 p.m. Short wave band on 25.64 metres. Programme will contain the following numbers:—**

Hymn:	Thine be the Glory (Handel)
Hymn:	Creation (Haydn)
Song:	Rejoice, be Glad and Sing
Song:	Jesus is all the World to me
Hymn:	Amazing Grace
Song:	Farther along

### "The Lord hath Need"

Peter lent a boat,  
To save Him from the press;  
Martha lent her home  
With genuine kindness.  
One man lent a colt,  
Another lent a room;  
Some threw down their clothes,  
And Joseph lent a tomb.  
Simon lent his strength  
The cruel cross to bear;  
Mary spices brought  
His body to prepare.  
What have I to lend?  
No boat! No house! No lands!  
Yet, Lord, I gladly send  
The labour of heart and hands.

### I.B.R.A. Broadcasts.

Will readers please note that all broadcasts from the Pentecostal radio station at Tangier are now on 25.64 metres instead of 19.7 metres.

## 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.

**Bridlington.**—For happy fellowship, home comforts, good food, come to Shalome Christian Guest House, on sea front. Good situation for young and old. Special terms for pensioners from September 10th Barraclough & Riley, 21, Albion Terrace. 'Phone: 5276. C.241

**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.

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

### PROFESSIONAL

**Oldchurch Hospital, Romford, Essex.**—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.277

### MISCELLANEOUS

**Wilde.**—On September 18th, 1955, Mrs. Wilde, of 54, Station Rd., Rolleston, Burton-on-Trent, will reach the age of 90 years. C.281

### MARRIAGE

**Dummitt : Marshalsea.**—On August 20th, at Jerusalem Chapel, Merthyr Tydfil, by Pastor David Thomas (A.O.G.) assisted by Pastor William George; Alexandria Dummitt to Brenda Marshalsea.

### WITH CHRIST

**Edwards.**—On July 24th, Mrs. Edwards, beloved wife of Mr. Edwards, and member of Elim Church, Swansea. Funeral conducted by Pastor Arnold Brooks.

**Mitcheson.**—On Aug. 12th, suddenly, Ernest Mitcheson, aged 57, beloved husband of Molly. Funeral conducted by Pastor John Dyke.

### IN MEMORIAM

**Boulton.**—In loving memory of a dear wife and mother, Mrs. E. C. W. Boulton, who entered into rest September 23rd, 1954, aged 67. Veiled from our sight, Dwelling in Eternal Light. C.283

## Christian Fiction



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Crown 8vo., 304 pages, glazed linson boards 9/6 net

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