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Elim Evangel

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

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FOURPENCE

JULY 20th, 1957.

The Gift of Giving

By WAYNE McAFEE

THE GIFTS OF THE SPIRIT cannot be limited to nine. A careful study of the Gospels and Acts, which give vivid examples of the spiritual gifts in action, quickly relays the idea that the Spirit has never had any intention of limiting His fields of action to any particular number. Even Paul, the author of the classical, basic passage on spiritual gifts (1 Cor. 12-14), gave subsequent listings of the gifts and spiritual offices (Rom. 12 : 6-8; Eph. 4 : 11), inferring that his Corinthian list was not by any means exhaustive.*

Paul has, however, in his Corinthian discussion of spiritual gifts set up relative values for them, whether they be those he lists in any of his writings or even if they be extra-Biblical, that is, not found in any listing, but evident in the life of the Church. His instruction is that we are to "desire spiritual gifts," and to "forbid not" their exercise in our midst. He carefully, yet emphatically, tells us to "covet earnestly the best gifts." Having thus established the fact that there are "good, better and best," he explains what the "best" gifts are: ". . . as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church." In Paul's listing of spiritual gifts in Romans, there is one that by all criteria is a "best gift," but it has been sorely neg-

lected because of its humility. That gift is the **gift of giving**.

There are several convincing reasons why we should strive to excel in this unfamiliar gift. Paramount among them is that it is a gift exercised by God Himself and His Son Jesus Christ. "Thanks be unto God for His unspeakable gift" (2 Cor. 9 : 15). "For God so loved the world that He gave His . . . Son" (John 3 : 16). "For ye know the grace† of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor" (2 Cor. 8 : 9); and ". . . who (Christ Jesus) . . . gave Himself a ransom for all . . ." (1 Tim 2 : 6).

A secondary reason, yet important to the Spirit-filled church, is that, although we can happily apply to ourselves Paul's compliment to the church at Corinth: "I thank my God . . . that in every thing ye are enriched by Him, in all utterance (the gift of tongues, interpretation and prophecy) and in all knowledge" (1 Corinthians 1 : 5), unhappily we must also accept Paul's exhortation to the same gift-rich church in a later letter: "Therefore, as ye abound in every thing, in faith, and utterance, and know-

(Continued next page)

* It is interesting to note that this viewpoint has a wide range of supporters which includes Modernists, non-Pentecostal Fundamentalists, as well as Pentecostals, who have studied the gift passages with critical, apathetic or sympathetic attitudes. Millar Burrows, Yale Biblical Theology professor, who holds modernistic views, so states in his "Outline of Biblical Theology" (p. 260). Abraham Kuyper in his classical "The Work of the Holy Spirit" agrees by feeling free to include the Scriptures from Romans in his discussion of the gift passage of 1 Corinthians 12-14 (p. 187). His book is published by W. Eerdmans, which is definitely

fundamental. R. M. Riggs, present general superintendent of the Assemblies of God, plainly connects the two passages in "The Spirit Himself" (p. 115), while Frank M. Boyd, a fellow Assembly of God Bible teacher and prominent Pentecostal author explains in detail why we must connect them in "Spiritual Gifts."

—"Pentecostæ! Evangel" (Dec. 10th, 1949, p. 5).

† The word translated in our English Bible here as "grace" is the same word that is used throughout 1 Corinthians 12 : 14 where the translation has been consistently "gift."

ledge, and in all diligence . . . see that ye abound in this grace (the gift of giving) also" (2 Cor. 8 : 7). Since God has set gifts in the Church (cp. 1 Cor. 12 : 28), no true Pentecostal congregation will want to come behind. "And God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9 : 8).

Another reason of great importance is that it is only through the exercise of this spiritual gift that Christ's commandments are completed or His programme advanced. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. 9 : 13, 14). Luke also records that this was an ordinance of the Lord, stating that He Himself said, ". . . For the labourer is worthy of his hire."

A final reason is a bit on the selfish side. Yet it is as true as God's laws are, ". . . He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9 : 6), and "He who supplies seed to the sower . . . will supply and multiply your resources . . ." (2 Cor. 9, 10, R.S.V.). "Give and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6 : 38). How many, many times have we seen that he who exercises the gift of giving, as the saints at Philippi did, can confide in the very face of adversity on the promise : "But my God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. 4 : 19). He, who has not been so liberal as they, can also take heed and remember that it is he that sows who reaps.

The more spectacular gifts are needed and are highly beneficial to our churches. It is true that, when there are messages in tongues that are duly interpreted or prophecies in our services, unbelievers will fall upon their faces and worship God, reporting that God is in us of a truth. It is also true that if we do not practice the less public gift of giving that our pastors will go unfed, our churches will be unkempt, our missionaries will return defeated from their far-flung posts of duty, and our presses will stop their healthful flow of Pentecostal literature to combat the forces of the enemy. "See that ye abound in this grace also."

Fortunately we have an example of a Pentecostal congregation that excelled in this gift in the Philip-

pian church. It is evident from Philippians 1 : 5 and 4 : 10-19 that they were frequent supporters of Paul's missionary ministry as he testifies in 2 Corinthians 11 : 9. So far advanced in this gift were they, not only in their obligations to Paul, but also to the needy brethren in Jerusalem, that Paul used them as an example to the Corinthian church. And well might they serve as an example to us. Observe them in 2 Corinthians 8.

They gave "in a great trial of affliction." Perhaps, for this reason, Paul calls it the "grace of God bestowed upon them," for it is by the influence of the Spirit that one can give in spite of personal and congregational trials of affliction. They gave in "deep poverty." There is, then, no excuse for not practicing this gift in the Church. They gave in "an abundance of joy." "God loveth a cheerful giver." It is certainly a prerequisite that any giving that can be considered giving through the Spirit of God will be done cheerfully, without reluctance or grudgingly. They gave "beyond their means, of their own free will" (R.S.V.). He who gives according to his means is only fulfilling his obligation or doing what his brother is also doing ; but the man who gives beyond his means, because the burden of the furtherance of the Gospel lies heavily upon his heart, is exercising the gift of giving. They "first gave their own selves to the Lord." Although it is by the Spirit of Christ that we may cry out, "Lord, Lord," it is by our place in the Church that we are privileged to exercise any of the Spirit's gifts. This is why the sinner's philanthropy and social aid is not to be compared to the giver through the Spirit, for he has given himself first to the Lord. It is after such a beautiful example of the use of this gift that Paul appeals to the Corinthian church : "See that ye abound in this grace also." Cannot we also give as they?

It is necessary to make an intentional digression here. If the gift of giving receives a more prominent place in the Church, the recipients must also carefully practice the "gift of receiving." It is Peter who gives us a word of admonition in this respect : "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre . . ." (1 Pet. 5 : 2). No true shepherd takes care of the flock for the money he can get out of it. Those that do are hirelings who, when offered a better salary elsewhere, will leave the sheep at the mercies of the wolves for he "careth not for the sheep" (John 10 : 13). The true shepherd will stay with his flock through thick and thin receiving his pay as from the Lord from whom it actually comes, for, if it is given through the gift of giving, it is through the direction of His Spirit.

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Women's Column

By
Gladys Gorton

A MOVING SIGHT

IT WAS VISITING DAY at the hospital. The patients had rested after their dinner, tidied themselves, and were eagerly awaiting loved ones and friends. Through the windows we could see them queuing outside. We looked at the clock—almost time—and then we heard the sound of many moving feet, and people were thronging into the ward. If you have been in hospital you will recall all this.

Mrs. G—— in the bed almost opposite to mine was expecting her husband. Up to this time she had been in hospital for fifteen weeks crippled with arthritis. I should imagine that she would be a woman in her late sixties. Her husband was her only visitor that afternoon and he too was in very poor health. As they chatted together he began to weep. He fumbled for his handkerchief in his pocket but could not find it, so she brought a large one out from under her pillow, unfolded it and dried his eyes, wiping the tears from his cheeks. It was a moving sight, and those who saw it felt the tears readily spring to their own eyes. Thus she consoled him. Then the time came when the porter stood at the entrance of the ward and called, "Time please." When the footsteps of the last visitor to leave the ward had faded out she had a good cry herself.

The other day I went back into that same ward to visit a patient, and Mrs. G—— was still there. "I have been in here now for six months, and am waiting for a bed in B—— hospital for final treatment," she told me when I went to have a chat with her.

I have written this because you may be one of the "Shut-in ones." How long the waiting time seems. Try and remember that the Lord is mindful of you, and that He is with you all the way through.

If you enjoy good health, perhaps you will whisper a prayer for these suffering ones. What about visiting them? There are opportunities galore in this way for Christian women.

"If the shut-ins all united
In one voice of common prayer,
What a ceaseless shower of blessing
Should be falling everywhere!
Though so weak and oftentimes helpless,
They can wield a mighty power,
Lifting up their soul's petition
To the Saviour hour by hour.
They can importune the Father
From the "secret place" and then
In the quiet and the stillness
They can hear Him speak to them.
Never a soldier in fierce conflict
Could a higher honour bring
Than the shut-in who's performing
'Secret Service' for the King."

THE GIFT OF GIVING—Continued.

The results of the operation of the gift of giving are apparently contradictory and ironic, especially when one of the results is persecution and the other is joy. Yet it is only that the second is the outcome of the first. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa, which also they did. . . . Now about that time Herod . . . stretched forth his hands to vex certain of the Church" (Acts 11 : 29, 30; 12 : 1). Since our adversary, the Devil, does not care to see the gifts in action in the Church, it is only natural that he tries to hinder. Let this not dampen our determination to excel, however ; on the contrary, let it spur us to an intensified zeal. It is the Lord who tells us what our attitude toward persecution should be. "Blessed are ye, when men . . . persecute you . . . Rejoice, and be exceeding glad" (Matt. 5 : 11, 12). This frank confession of this result of the exercise of the gift of giving, or any other of the Spirit's gifts should not defeat the purpose of this exhortation, for persecution brings joy along with results in the Christian ministry. Solomon Ginsburg, a converted Jew, was an early missionary to Brazil (1890-1927) who welcomed persecution to his ministry. When he entered a new section and there was no persecution, he closed his meetings in disappointment, for he knew that persecution would aid the cause.

Another of the results is worthy of mention : the unlimited backing of the Spirit because we have obeyed Him in giving. "But my God shall supply all your need according to His riches in glory" (Phil. 4 : 19). If we give all we have "to feed the poor," in support of His Gospel, as the Philippians certainly did, He will not let us down. His promises are true.

Therefore, brethren, "having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith . . . he that giveth, let him do it with simplicity . . . serving the Lord" (Rom. 12 : 6-11).



Editorial

"It was faith in the Lord that brought me out."

This was part of a statement made the other day by David A. Steeves, a young Air Force pilot, to news correspondents in New York. On May 9th his plane caught fire over the High Sierras. In baling out he had both his ankles badly damaged, and had to crawl instead of walk in eight feet of ice and snow, clad only in his thin summer uniform and flight jacket. At night he wrapped himself in his parachute but felt cold all the time. He stated, "It was a miracle I didn't get frost-bite." In fifteen days, without anything to eat, he had crawled and hobbled for a distance of twelve miles before coming to a forest rangers emergency log cabin where he found food, wood and matches. He remained there for two weeks, slowly regaining his lost strength. At the end of fifty-four days, from the time he parachuted from his plane, he found his way to safety, during which period he was presumed dead, and a death certificate was made out to that effect. He now has this as a souvenir of his terrible ordeal, and as a vivid reminder of a wonderful escape from death. Narrating his experience David Steeves said: "I wasn't religious when I went in there, but it was faith in the Lord that brought me out." It is to be hoped, if he has not done so already, that he will exercise saving faith in the Lord Jesus, thus finding a way out of his sins into the salvation and peace of God.

Millions of people throughout the world can bear ready and convincing testimony to the fact that as sinners they found a way out of their sins through faith in the Saviour, and since then as Christians, by the exercise of faith in Him, have also found a way out of their perplexities, difficulties and seemingly insoluble problems. Faith when rightly placed in the Lord Jesus, and exercised through the inspiration and enabling of the Holy Spirit, is invincible in its character and quality. It was so in the experience

of the Saviour when here upon earth. The life of victory the Master lived, in spite of stern opposition and stupendous difficulties, showed that He possessed an all-conquering faith. His was a faith that throughout His earthly life surmounted every hill of difficulty, especially during His public ministry for God. If He had given way to doubt and depression He never could have undertaken what He did, and would never have faced the awful death of the Cross; but energised by an invincible faith He went all the way, setting His face as a flint, and in the end gloriously triumphed.

In these day of fear, uncertainty and insecurity, men and women everywhere, particularly Christians, must realise that true faith in God delivers from paralysing pessimism. Take, for instance, the Lord Jesus as an example of this. He was no pessimist. His faith in God was so great that in a world of sin, turmoil and persecution, He lived a life of perfect trust and calm composure. When His disciples misunderstood and failed Him, He manifested no irritation toward them. He knew that Judas would treacherously betray Him, yet He was always pleasant, loving and kind to him. He knew that He would suffer many things at the hands of the Jews and be crucified, yet it never worried Him. He not only lived a life of implicit confidence in God, but also rebuked the people for taking a pessimistic view of life, reminding them of the loving thought and bounteous acts of God toward them, and of His infinite resources. He said to them, "Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet your body, what ye shall put on" (Matt. 6 : 25, R.V.).

Let us rest in the thought that in all the varied circumstances surrounding our lives, God will, through faith in Him and the marvellous and mysterious outworking of His purpose for us, bring everything to pass for our ultimate good and eternal benefit.

THE ELIM EVANGEL

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CHURCH NEWS FLASH



SWINDON.

The Sisterhood had prayed and worked for their rally week-end to be held on May 25th to 27th. Great blessing was obvious when the doors were opened for the Saturday evening meeting, and what a meeting! People of all denominations were present, and continued to come to all the meetings of that week-end.

Our guest speaker was Miss F. Munday of Gosport whose wonderful testimony of healing stands so real after thirty years. We all enjoyed her ministry and many were blessed with a touch of healing.

—E. Walker.

GILTBROOK ELIM CHURCH.

Everything was conducted in perfect unison at Giltbrook's Sunday School Anniversary. The church was crowded, not a spare seat anywhere. Many who came said how thrilling and most enjoyable this "Children's Day" had been. Rev. W. Brentnal, of Nottingham, held the whole congregation in suspense by his inimitable approach to the Gospel. First a purse —with holes, then a camera—without film, and a pencil —without lead were displayed with great effect to reveal the importance of having the Spirit of Christ within. In the evening he illustrated his talk by use of his artistic abilities. Drawing the Ark, he spoke on three points, and after the children had expressed their invited opinion as to where the window should be placed, he said that God's ARK was Jesus. The letter "A" represented the fact that "All are Invited" to come; "R" inferred that everyone was "Really Welcome" and "K" meant that on entering God's Ark all are "Kept Secure."

At the conclusion, three young men made decisions for Christ and a time of blessing was experienced by all present.

—D. Weston.

ABERDARE'S 21st YEAR.

Twenty-one years ago a large tent was erected in Aberdare, South Wales. The tent itself attracted attention but it was the preaching of the Gospel by the evangelist, Pastor P. S. Brewster, that drew hundreds of people night after night for over a month. The tent was taken down, but an indelible

mark to the glory of God had been made upon Aberdare.

After a march of witness at the end of the campaign, the new converts claimed their place of worship in Canon Street, and a virile assembly was formed. Sometime later the folk used a building in Dean Street, then finally, in 1942, the present beautiful little chapel in Monk Street was acquired.

Since 1936, the Elim work in Aberdare has encountered not a few difficulties, but it can be sung. "And are we yet alive, and see each other's face? Glory and praise to Jesus give . . ."

The 21st Anniversary Convention held in the last week of May was a time of rejoicing when fellowship with Elim friends from Caerphilly, Mountain Ash, Porth, Cardiff, Merthyr, Abercynon, Treharris, Pontypridd, and Treleaw was enriched by the ministry of the Word from Raymond Rees, and Pastors J. Cooper, W. J. Maybin, L. Reeves, and P. S. Brewster.

—F. W. Newey (Pastor).

MERTHYR TYDFIL.

The annual Whitsun Convention was one that will long be remembered by all who attended the services. Pastor F. J. Slemming was the principal speaker and he brought great blessing to the people with his sanctified humour and pleasing presentation of the great truths of the Word. Our brother was ably supported by Mr. Leslie Nicholls, of the Assemblies of God (Sirhowy) on the Saturday.

On Whit-Monday we had the privilege of the ministry of the Rev. Brian Russell Jones, B.D., who is the Baptist minister at Penrhiwceiber. His Christ-glorifying messages thrilled the congregations in the afternoon and evening.

Pastor W. J. Maybin (Mountain Ash), was the supporting preacher at the two services on Tuesday, and we were all benefited by his anointed and enriching ministry. We were sorry when Wednesday evening came and Pastor Slemming delivered his last message of the Convention.

It was a joy to see so many attend these special meetings. In fact the attendances were the best for several years.

—John Coleman.

(Continued next page)



Children's Strip

THE ECHO

Conducted by PAUL SERVICE

Hello Boys and Girls,

I read such a jolly little tale the other day and felt sure you would like to read it too.

It's about a little American boy called Don. He lived close to some woods in which he spent all his spare time. He loved to fish in the mountain streams or lie on his back in the ferns watching the birds, and sometimes he climbed the tall fir trees. One day as he was fishing he began to whistle. When he stopped he heard someone else finishing off the same tune. "Hi there," he called, and the voice answered back, "Hi there." "Who are you?" shouted Don. "Who are you?" mimicked back the voice. Don continued to call and the voice just went on answering back whatever he said.

When Don got home for his lunch, he said to his mother, "Mother, there is a bad boy in the woods. He keeps mocking me. Everything I say he says after me. I said 'Hello', and he said 'Hello.' I said, 'Who are you?' and he said 'Who are you?'" I called out, "What's your name?" and he shouted "What's your name?" He made me so mad mocking me like that, I just yelled out, 'I'll come and punch your head', and he yelled back 'I'll come and punch your head'."

Don's mother listened to all he had to say and then she said, "Don, I want you to go back into the woods and tell that boy you love him, and then see what happens." Don ran out of the back door and was soon in the woods again. In a few moments he was back. "Mother," he cried excitedly, "I did what you said, and when I called out to that boy 'I love you', he called back 'I love you.' Then Don's mother explained it all to him. "Don," she said, "there isn't (Continued opposite column)

CHURCH NEWS FLASH—Continued. CAMBERWELL.

Recently we held our Annual Fellowship supper, and business meeting, and a very good number attended. We found much for which to praise God, as we heard encouraging reports from each section of the church. Progress and blessing were revealed in the addition of new members, and a financial statement described as the best yet. Building fund receipts were considerably higher and the Missionary boxes yielded an increase of £37 over the figure for the previous year. The newly organised Pathfinders are also making a splendid contribution to missionary finance.

We have now just celebrated our Whitsun Convention, being the eighth anniversary of the opening of what was then a badly bomb-scarred building, as an Elim Church. Many rivers have had to be crossed and mountains tunnelled through during those years, but the God who specialises in things thought impossible has helped us to accomplish much in our endeavour to witness for Him in this needy area.

The convention speakers this year were Pastors T. E. Francis and T. H. Stevenson, and our souls were truly fed upon the finest of the wheat as they unfolded God's Word. We greatly rejoiced to see one young man come to Christ. The services were convened by Pastor W. Plowright who has been with us for these eight years, and under whose ministry we have received much blessing from the Lord.

Again we step out into the future, strong in the knowledge that God is for us— then who can be against us.

—J. G. Evans.

CHILDREN'S STRIP—Continued.

any other boy in the woods. The voice you thought you heard was the echo of your own voice. I sent you back into the woods to call out the words 'I love you,' because it will help you to learn a lesson from your experience. I want you to remember always, Don, that all through your life you will hear an echo. If you speak kindly to others they will speak kindly to you. If you say angry words, angry words will be spoken back to you. Be kind to others and people will be kind to you. Be bright and friendly to everyone you meet and you will never be without friends. Your life will be an echo of whatever you are yourself, so it rests with you to make your life what you would like it to be."

Well bye-bye boys and girls.

God bless you,
PAUL.

IN THE GOSPEL BY JOHN we have many recorded discourses given by our Lord. The first of these is that of Nicodemus, the Pharisee, a ruler of the Jews, with the Miracle-Worker from Galilee, who was then exceedingly popular with the crowds everywhere, including Jerusalem, because of His wonder-working and healing ministry.

Nicodemus, who came by night, said to Jesus, "Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with him." A very fine tribute, a glowing testimony indeed from this eminent doctor, this teacher of repute, about the strangely unknown and unlettered Man from Nazareth.

Jesus did not commit Himself to the thronging superficial masses, whose faith was dependent upon signs which they gazed upon without entering into their deeper meaning, "because He knew all men, And needed not that any should testify of man: for He knew what was in man" (John 2:24, 25). But to this inquiring, unsatisfied mind, to this well-known Master of Israel, who had previously received of the best that the religious world could give, Jesus Christ did commit Himself. To this hungry, truth-seeking, God-thirsting soul, Jesus opened His heart and mind. Our Lord could read the heart of a sincere man who was anxious to hear **something from God**. Christ said in response to his many questions, "If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things."

What did the Carpenter teach the doctor? He taught him about **men**; He taught him about **God** and He taught him about **Himself**. Three great major truths.

ABOUT MEN.

The message of this provincial Tradesman to the distinguished doctor was that "men loved darkness rather than light because their deeds were evil." To this agree the words of Jeremiah: "The heart is deceitful above all things and desperately wicked: who can know it? I the Lord search the heart, I try the reins." It was because that "every imagination of the

thoughts of his heart was only evil continually" that God in His righteous anger sent the Flood of judgment upon a sin-loving and a godless generation, and although thousands of years had passed, men still loved darkness. That was why a sharp three-fold refrain poured from the Saviour's lips about **being born again**: "Except a man be born again, he cannot see the kingdom of God." There must be, not only a birth, a new birth, but a change of birth, namely, a **birth from above**, for "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It was not another re-incarnation, but a Divine regeneration, a change of nature that men and nations needed, and still need today.

In effect it was as if Jesus said to Nicodemus, men

TWO TEACHERS

By JAMES McAVOY (Minister)
"We know that Thou art a teacher"
"Art thou a master of Israel and"

in their natural state loved darkness, and the reason was because their deeds were evil. There is a bias, a one-sided inclination towards wickedness; there is a bad streak in all men. In general, it is always easier to do wrong than to do right, or, in the graphic words of Jeremiah, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil" (Jer. 13:23). That is why the Saviour was so emphatic and so definite about this supernatural change. Not only do men love darkness but they hate the light, neither cometh to the light, lest their deeds should be reprov'd, or, to use the words of another enlightened Pharisee "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them, because they are spiritually discern'd" (1 Cor. 2:14).

Yes, man must be changed, converted, regenerated by Him who came to give life and that more abundantly.

Furthermore, this Divine Carpenter taught the inquiring doctor—

ABOUT GOD.

About the extent of God's love—"For God so loved the world." Not a selected few, not a chosen race alone, but every tribe and nation; no class or colour are excluded for they are the objects of His unmeasurable, unfathomable love.

"Jesus loves the whosoever,
Of whatever land they be:
And He gently calls them to Him,
To Salvation full and free."

Yes, "God commendeth (gives proof—Weymouth translation) His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5 : 8).

Or What a Carpenter Taught a Doctor

of Elim Church, Portsmouth)
"Come from God" (John 3 : 2).
"I have said these things" (John 3 : 10).

His love is well recommended, advertised, in the person of His Beloved Son. "Herein is love, not that we loved God, but that He loved us." Later, the disciple who leaned upon the Saviour's breast wrote, "We love Him because He first loved us." His love is the first, the chiefest and the best. God is not a hard taskmaster, a cruel dictator, an oppressing tyrant. One who delights in crushing sinful and broken humanity under His heel. No—a thousand times NO! "God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3 : 17). Not the earth, nor the firmament, nor the starry hosts of heaven, but you who were created for His glory and to enjoy His communion are the objects of His holy affections and ardent compassion. Well may we, as the Psalmist did, cry aloud "What is man that Thou art mindful of him, or the son of man that Thou visitest him", and much more so since the final revelation of God came in the person of His

Son. "God is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

God loved Nicodemus, and He loves every individual in His great creation. He is no respecter of persons but in every nation he that feareth Him and worketh righteousness is accepted with Him.

Again, the Carpenter taught the doctor—

ABOUT HIMSELF.

He draws a lesson from an incident in the life of Moses and the nation Israel. "As Moses lifted up the serpent in the wilderness, **even so must the Son of Man be lifted up!**" This ruler had expert and detailed knowledge of the historical event to which Jesus referred in the life of the courageous and self-denying leader of Israel, and the ungrateful, thankless people who had been Divinely punished by an invasion of fiery serpents whose poisonous bites resulted in many painful deaths. When the nation repented, and Moses interceded for this unmindful generation, the Lord said to Moses, "Make thee a fiery serpent and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live" (Num. 21 : 8). What that brazen serpent was to the agonising, dying Israelites, Jesus Christ is to our **sin-poisoned, depraved race.**

Christ had many **musts** in His earthly life, but here was a unique one. "Even so **must** the Son of Man be lifted up." This speaks of His self-sacrifice, His atoning death, His coming Cross work. Calvary was no mistake, no huge blunder; it was God-planned before the tragic events in the garden of Eden. This "lifting up" signified by what death He should die. When the languid, glassy eyes of the expiring serpent-poisoned Israelites beheld the serpent of brass they were healed: a fresh surge of life and vigour flowed into them. So the Lord Jesus said that when sin-poisoned and dying humanity simply look to the Lamb of God sacrificed for sinners upon Mount Calvary, and accept Him gratefully as their sin-offering and Saviour, they receive **life, the very life of God**—an eternal resurrection in their souls.

(Continued on next page)

OPEN LETTER



to ALL the ELIM family

A few days ago I made a journey of almost 800 miles to Newcastle, Cambridge, London, and back to Cardiff.

In Newcastle, a large northern industrial city of almost half a million people, I realised with great dismay that amongst this teeming mass of people there is no Elim witness for God. The urge came upon me and my heart leapt with joy as I scouted the city for a hall in which to conduct a campaign. After hours and hours of searching I realised there was no hall available to us in the whole of the great area except the City Hall which seats 2,500 people and would cost almost £30 a night. This would run into about £700 or £800 for the hire of the hall alone. We nearly gave up, as the cost was almost prohibitive, and then somehow we felt we ought to accept the challenge, and so we approached the Town Clerk to see if the hall was vacant. It was vacant for the whole of the month of September, but every other day of the year was booked and not available to us. There and then on the spot we made our decision and ventured out on God. In bold faith we went on with our plans.

God also had been moving behind the scenes and we have had offered to us a beautiful church, seating 350, and placed entirely at our disposal to re-open as an Elim Church.

I am positive that our great Elim family will be behind us in prayer and support in this soul-saving venture, and maybe hundreds or even thousands will find the Saviour. Only last week I met a young lad of twenty-one, in the Welsh Valley of Aberdare, and he told me how his mother had carried him to one of my very early campaigns in Aberdare. He told me how, as a babe in arms, he was subject to fits, all the time. His mother then told me the story that after I had laid hands on this child he never had one more fit from that day to this. Let us pray that the Newcastle campaign will be a great healing campaign and that hundreds of sick people might find strength in answer to prayer in the Name of the Lord Jesus.

There is also great news of Cambridge, and a campaign is going to be launched there soon. I wonder how many readers would also accept the challenge

of Newcastle, and begin to act as intercessors in prayer, and also take some of the financial worries off our shoulders and leave us free to preach the Gospel. If God lays this upon your heart please send your donation to the Evangelistic Secretary, c/o 20, Clarence Avenue, Clapham Park, London, S.W.4 and mark it **Newcastle Campaign.** —P. S. Brewster.

TWO TEACHERS—Continued.

"The serpent 'lifted up' could life and healing give
So Jesus on the Cross bids me to look and live:
For 'Whosoever will believe shall everlasting life receive!'"

So wrote Dr. A. T. Pierson, and millions of others since have sung all over the world their glowing testimony to the truth of these words.

Charles H. Spurgeon when a sin-conscious lad was prevented from going to the place he had determined to attend because of a snow storm. He was obliged to stop on the road, and he remarked later, "It was a blessed stop to me! I found rather an obscure street and turned down a court, and there was a little chapel." It was a Primitive Methodist's Chapel. He sat down, the service went on, but no minister came. At last a very thin looking man came into the pulpit and opened his Bible and read the words, "Look unto Me and be ye saved, all the ends of the earth." Setting his eyes upon young Spurgeon, he said, "Young man, you are in trouble; you will never get out of it unless you look to Christ." Then lifting up his hands, he cried out, "Look! Look! Look! It is only LOOK." "I saw at once," said Spurgeon. "the way of Salvation. Oh, how I did leap for joy at that moment: I was possessed with that one thought. Like as when the brazen serpent was lifted up they only looked and were healed. I had been waiting to do fifty things, but when I heard this word 'LOOK' what a charming word it seemed to me."

That morning the future "Prince of Preachers" simply looked to the Lord Jesus Christ and left the service a new creature in Christ Jesus. All his sins were forgiven and the gift of eternal life became his through **looking** to the crucified Son of God upon Mount Calvary.

"There is life for a look at the Crucified One.
There is life at this moment for thee,
Then look, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree."

Friend, let this Teacher who has come from God, teach you of the sinful condemned state of your unregenerate heart, and receive from Him the wondrous knowledge of God's love and LOOK in simple faith to Him who was nailed to the Cross for you.



Music and Radio Review



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

ELIM RADIO PROGRAMMES

We invite our musical fraternity to co-operate with us in providing suitable material for inclusion in our radio programmes. We need constantly new song and music items, and we know there are those amongst our members throughout the country who could render service in this way.

Many churches (and members) are now procuring their own tape-recorders and thus facilities are increasing locally for such recordings to be made. Please send to the music and radio department your contribution. We welcome solos, duets, and choir numbers, also instrumental features. These recordings will be tested in our studio and if the recording is not suitable it will be returned. If it is of value to our programmes we shall gladly use same. Don't delay this matter. Do something about it NOW and many thanks.

GRAMOPHONE RECORDS

New recordings have been made by the London Crusader Choir on "Evangelical Recordings." These recordings are well up to standard and include the fine pieces "How great Thou art," "Jesus saves," etc. Record enthusiasts will surely want these latest releases. Write today for full details.

MUSIC AT ELIM CONFERENCE

During the annual Conference at Bournemouth beginning September 30th, musical ministry will include a Ministers' Octet party as well as Conference group singing. Local Elim Choirs also will be taking part in addition to soloists. Facilities will be available for any to make personal recordings. The radio department will have first-class equipment on the spot for your use. If you are interested in personal recording why not write the music department early and let us know your wishes. We can transfer your tape recording to disc if desired.

TAPE-RECORDERS

We would advise prospective purchasers of tape-recorders carefully to consider every point before
(Continued in opposite column)

Jack Newman, Minister of Elim Church,
Coventry, reports on the—

ANNUAL GARDEN RALLY OF ELIM CHURCHES IN BIRMINGHAM

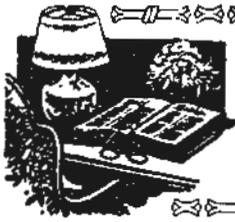
The annual Elim Garden Rally at the Botanical Gardens, Birmingham, was held on Sat., June 22nd. Although the day saw a reverse in the weather, and the sun forgot to shine, the crowds assembled were sunburnt by heavenly sunshine. The Lord's hand was so mightily upon the rally that we knew the One who loved and cared for us was undertaking, and that no one would leave without having felt the touch of God.

Pastors John Dyke and J. J. Morgan were inspired and inspiring as they led the services. The Blackheath Male Voice Party and Miss Mary Byatt were under His control, for their melody and message revealed the Christ and the music of His name.

Our beloved President, Pastor Joseph Smith, gave unsparingly of his anointed ministry. The word of the afternoon was emphatic and powerful and indeed with understanding of the people's need. It was from Luke 6:8, "Liberality was a condition of blessing." The tide of blessing rose even higher in the evening when the Holy Spirit guided into profound depths and through united brokenness. Through the Gifts of the Spirit the hundreds of people were brought to the foot of the old rugged cross to yield their all to the Saviour. We then discovered through the message for the evening, from Romans 8:35, that we are more than conquerors. Because Jesus conquered we are more than conquerors. Jesus conquered sin, Satan, sickness, death and Hades. Jesus is triumphant now and we are more than conquerors in and through Him.

Incidentally, the numbers were the highest yet, and among those who decided for Christ was the coach-driver of the Coventry party. Surely (as the chorus says, "Isn't Jesus our Lord, wonderful?") He is wonderful. And the nett results of the Rally? We are more than conquerors.

MUSIC AND RADIO REVIEW—Continued, finally launching on a purchase. There are now so many and varying makes on the market. Before such expenditure consider well the one best suited for your particular job. If we can be of assistance don't hesitate to write to us and we will give advice to the best of our experience and ability.



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Pastor Kenneth Smith.

SUNDAY, July 21st. Proverbs 11: 17-31.

"He that winneth souls is wise" (v. 30).

A series of contrasts and comparisons. So often in the Proverbs the principle of "cause and effect" is given a spiritual application. Look at v. 17 for an example. The secret of receiving blessing is to be a blessing (v. 25).

Today's topic: Do I seek blessing for myself, or to be a channel of blessing to others?

Prayer theme: Remember the Crusader choirs in your prayers.

MONDAY, July 22nd. Proverbs 15: 1-12.

"The prayer of the upright is His delight" (v. 8).

Notice again the various contrasts and comparisons, how the Word of God can say a lot in a little! Again the power of the tongue is stressed, with its potentialities for good or evil. Our sacrifice is valueless until we have appropriated His sacrifice (v. 8). Ponder over verse 11, and grasp its significance.

Today's topic: Do my prayers give Him pleasure?

Prayer theme: Pray for the Staff at Elim Headquarters.

TUESDAY, July 23rd. Proverbs 15: 13-26.

"A man of wisdom walketh uprightly" (v. 21).

Are you a miserable Christian? Read verse 13 over again, and seek the joy of the Lord. A merry heart—a cheerful countenance—the very words are a tonic to read. "Be glad in the Lord and rejoice." Poverty and piety are better than riches and ruin (v. 16). Notice the source of continual joy is within (v. 15) the merry heart! The way to avoid hell is to make sure of heaven (v. 24).

Today's topic: The joy of the Holy Ghost is a precious possession; am I enjoying its fulness?

Prayer theme: Pray for those in the eventide of life, and who need a friend.

WEDNESDAY, July 24th. Proverbs 15: 27-33.

"Before honour is humility" (v. 33).

What a contrast to this world of glittering show and vain pomp is the observation of Solomon who knew much of the splendour of worldly honour. Honour is a fine garment, but humility is of eternal value. Honour looks well, humility wears well, as our characters supersede our reputations.

Today's topic: Which is my greater concern—what man sees, or what God sees?

Prayer theme: Probationary ministers need your special prayers, and encouragement.

THURSDAY, July 25th. Luke 1: 1-20.

"To make ready a people prepared for the Lord" (v. 17).

Notice the purpose of Luke's account of the life of Christ (vv. 1-4), and his qualifications (v. 3). What a task before this child (vv. 16-17), and the task of every evangelical preacher—to make ready a prepared people for His Second Advent! Read Isaiah 40: 1-12. What a wonderful promise to the godly old priest, that through his faithfulness the messenger came.

Today's topic: Is the ministry of the Word preparing me to meet Him?

Prayer theme: Remember your own particular needs in prayer.

FRIDAY, July 26th. Luke 1: 21-38.

"With God nothing shall be impossible" (v. 37).

The complete answer to those who quibble at the Incarnation and the Virgin Birth—the omnipotence of God Himself. Notice the submission of Mary to the will of God (v. 38), an the exalted references to the coming Child (vv. 32, 33-35). Mary may be emulated but not worshipped. We must worship her Son. She was the channel. He was the result of her obedience.

Today's topic: Are we in submission to the will of God?

Prayer theme: Pray for the Elim Bible College, its Dean and faculty and incoming students in September.

SATURDAY, July 27th. Luke 1: 39-58.

"My soul doth magnify the Lord" (v. 46).

Here is recorded the Magnificat, when Mary must have fully realised the significance of the angelic message. Verse 47 disproves the Romish teaching of the Immaculate Conception. Notice her emphasis on power and mercy of Jehovah.

Today's topic: Have I known the heights of spiritual exaltation?

Prayer theme: The Youth Camps will value your prayers.

ELIM RADIO BROADCASTS

IBRA, Radio Africa, Tangier

SHORT WAVE: 19.9, 26.5, 30.3 metres

SHORT WAVE: 19.9, 26.5, 30.3 metres

MEDIUM WAVE: 321 metres

July 23rd, 1957

July 24th, 1957

July 25th, 1957

TUESDAY

WEDNESDAY

THURSDAY

10.30—10.45 p.m.

10.15—10.45 p.m.

10.30—10.45 p.m.

Programme: "This is Life."

Speaker: **Pastor H. W. Greenway.**

Subject: "Sowing and Reaping."

Programme: "This is Life."

Programme: "Men and their Message."

Musical items include the Tyneside Male Voice group, a piano solo by Evelyn McNicol, and vocal solos by Pastor J. Leslie Timbrell and Marie Hamilton.

Speaker: **Pastor J. F. Hardman**
(St. Peter Port)

Preceded by a programme of Gospel music

Subject: "Does death end all?"

Broadcasts from the Elim Radio Studio, London.

Programmes produced by Pastor Douglas B. Gray.

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial support. Send your gifts and address all correspondence to:

Elim Radio Department, 20, Clarence Avenue, Clapham Park, London, S.W.4.

We are
Crusading
for Christ

Elim Youth Page

We "fight
the good
fight"

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

TONGUES IN CHURCH HISTORY

By CARL BRUMBACK

(Author of "What Meaneth This?")

"And they . . . began to speak with other tongues" (Acts 2:4).

DO YOUR NON-PENTECOSTAL FRIENDS lift a sceptical eyebrow when you testify that the speaking in tongues which began on the Day of Pentecost is a part of your Christian experience? Is there a long look of incredulity when you explain that practically every person in Pentecostal churches has spoken in tongues?

There is no need for you to be hurt or to blaze out in righteous indignation against these fellow-Christians who apparently doubt your testimony. The real need is to understand just why it is that they accept your testimony about being born again but not your testimony about speaking with tongues.

Most non-Pentecostals have been taught that God willed the cessation of tongues to coincide with the close of the Apostolic Age. This view is based on a faulty interpretation of I Corinthians 13:8: "Whether there be tongues, they shall cease." The truly fair-minded Bible teachers among them have been forced to discard this teaching, because the context clearly teaches that Paul was referring to a cessation of tongues, not in the present church era, but at the second coming of Christ. Moreover, they admit that the theory for the discontinuance of tongues is not supported by a single positive scripture.

Nevertheless, a great deal of significance is attached to the supposed disappearance of tongues after the first century. Why, they ask, should this phenomenon, after a lapse of 1900 years, suddenly blossom forth on a world-wide scale? The claim of Pentecostal believers seems ridiculous to them in the light of the "divine removal of the gift" so many years ago. What are the facts? Have tongues ever completely disappeared from the Church? Let us look at the record:

Second and Third Centuries. Doctor Phillip Schaff, the famed historian, observed: "The speaking with tongues, however, was not confined to the day of Pentecost. . . . We find traces of it still in the second and third centuries." Irenæus (A.D. 115-202), a pupil of Polycarp, who was a disciple of the Apostle John, wrote: "In like manner do we hear of many brethren in the Church who possess prophetic gifts, and who through the Spirit speak all kinds of languages."

Fourth Century. According to A. Butler in his book, *Lives of the Saints*, Pachomius (A.D. 292-348), after special seasons of prayer, was able under the power of the Spirit to speak the Greek and Latin languages which he had never learned.

Fifth to Fifteenth Century. Alexander Mackie, in his work, *The Gift of Tongues*, wrote: "Because the ages preceding the Reformation were deficient in a scriptural vocabulary, we fail to find these phenomena described and classified as related to the gift of tongues." But even in that dark millennium the phenomenon appeared among the persecuted revivalists, including the Waldenses and Albigenses. The *Encyclopaedia Britannica* states that the *glossolalia* ("gift of tongues") was exercised "among the mendicant friars of the thirteenth century." Schaff records of Vincent Ferrer (d. 1419): "Spondamus and many others say this saint was honoured with the gift of tongues."

Sixteenth to Twentieth Century. Frances Xavier d. 1552) is reported by Schaff to have had a remarkable exercise of the gift. The *Encyclopaedia Britannica* tells of tongues "among the Jensenists and early Quakers, the converts of Wesley and Whitefield, the persecuted Protestants of the Cevennes and the Irvingites." The saintly F. B. Meyer wrote to the

London Christian during the nineteenth century in regard of a revival in Esthonia: "The gift of tongues is heard quite often in the meetings."

This brief sketch reveals that the assertion that tongues totally disappeared from the Church rests upon an ignorance of the facts. A sweeping refutation of this theory is the statement by the *Encyclopaedia Britannica*: The gift of tongues "recurs in Christian revivals of every age."

But we still have not explained to our non-Pentecostal friends why this miracle of utterance, which was not widely distributed in the Church for 1,900 years, should suddenly become so prevalent. A part of the answer lies in the loss and recovery of New Testament truths and experiences.

The failure of the post-apostolic church to be guided strictly by the Scriptures plunged Christendom into the night of papalism. Few rays of light were able to penetrate the gross darkness. Then came the Reformation with its burning and shining lights—Luther, Zwingli, Calvin, and Knox. The Church was directed back to the Bible and began to cast off the shackles of perverted religionism.

However, it took time for the Church to re-discover that in addition to justification by faith, there were other great truths in the long-neglected Bible which should be embraced by all believers—sanctification, divine healing, the Second Coming, the fullness of

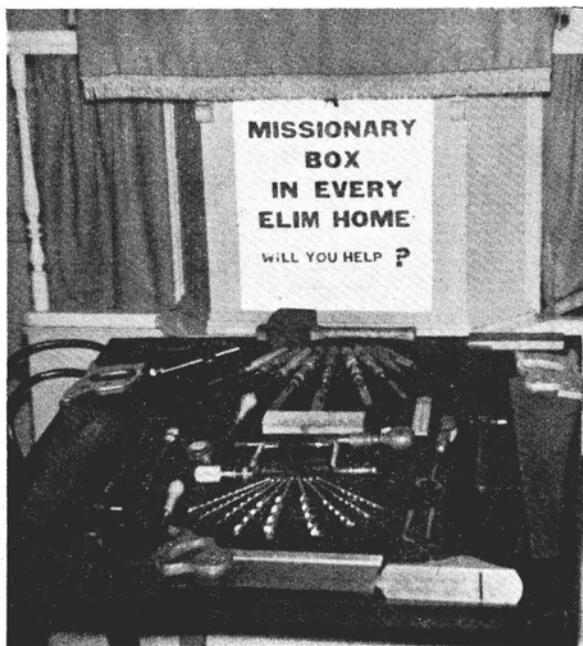
the Spirit. It was not until the dawn of the twentieth century that it became apparent to devout Christians that God intended them to be filled with the Holy Spirit in the same manner as the first-century disciples, i.e., with the same immediate, outward manifestation of speaking with tongues.

It was in answer to their fervent prayers that God poured out His Spirit as on the 120 "at the beginning," and it was their preaching that "the promise is unto . . . as many as the Lord our God shall call" which has caused millions of earnest Christians to ask for and receive this Pentecostal blessing. This is in line with the observation of Alexander Mackie: "The attention which the Reformation drew to the Scriptures is the reason for the re-appearance of the gift. Men do not usually have the gift of tongues unless they know there is a gift of tongues."

Then, too, as miracles were multiplied at times of great crisis in Bible days (the deliverance of Israel from Egypt until the possession of Canaan, the ministries of Elijah and Elisha awakening the nation from its idolatry, the vindication of the claims of the Lord Jesus to be the Messiah, and the establishing of the Church), even so today speaking in tongues and other miraculous gifts are needed by the Church in her final decisive struggle with the powers of darkness. This is a vital reason for the resurgence of the supernatural in your day and mine.

*This book is obtainable from the Elim Publishing Co. Ltd., 8/- post free.

TOOLS *for* TANGANYIKA!



Promised in faith in October, fulfilled in fact in May, when Pastor A. Tate was presented with over £20's worth of carpenter's tools from the Rochester Sunday school. Pastor Tate had expressed the need for these during a previous visit. The Superintendent, in spite of the school being small, felt led to promise them, and this presentation was the culmination of weeks of enthusiastic collecting by the children. In expressing his gratitude, Pastor Tate told how the tools would be used when he returned to the mission field, and we were happy to feel that we had been able to help in some small way in the wonderful work which he and his colleagues have done and are doing in Tanganyika.

Pastor Tate addressed the scholars in the afternoon, teaching them a chorus in the native tongue. As he passed on the message in the evening our hearts were burdened for the people of Tanganyika, but we rejoiced to hear what has been done and is being done there.

Our prayer is that the Lord will continue to bless the work in Tanganyika and meet the needs of His servants there.

—Jean Wilkinson.

COMING EVENTS

(Please pray for these services)

BARKING. July 20-22. Elim Church, Ripple Road. East London Revival Rally. Sat. 3 and 6.30 (tea provided). Sun. 11 and 6.30. Mon. 7.45 p.m. Speaker: Pastor J. Osman.

BIRMINGHAM. July 20-21. Sat. 7.30. Sun. 11 and 6.30. Visit of Pastor F. Coleman.

BIRMINGHAM (Kingstanding). July 20-21. Warren Rd. Sat. 7.30. Sun. 11 and 3. Sun. night 6.30 in Dulwich Rd. School. Special week-end visit of well-known evangelist Don Summers.

CARLISLE. Aug 10-27. Elim Tabernacle, West Walls. Bible Campaign. "The Creation." Pastor Wm. George. Sun. 11 and 6.30. Week-nights, 7.30. (Except Mons. and Fri.).

COLCHESTER. July 20. Opening of New Church Building, Stanwell Street. Sat. 3 and 6.30. Speakers: Pastors C. J. E. Kingston and G. Stormont. Convener: Pastor A. Greaves. (Cups of tea provided between services.).

COULSDON. July 20. Elim Church, Chipstead Valley Rd. Monthly United Pentecostal Rally. Speaker: Sunny Blundell (Elim). Leader: Pastor R. W. Down (A.o.G.). Testimonies and Singing items by friends from Purley Pentecostal Church, 7 p.m.

HASTINGS. Aug 3-6. Elim Church, Central Hall, Station Road. Aug Convention. Guest speakers: Pastor and Mrs. A Gorton. Sat. 7. Sun 11, 6.30. After-church Rally, 8. Mon. 3 and 7. Tues. 7.30. Convener: Pastor Frank Shadlock.

ILFORD. Aug. 1-25. Elim Church, Sraffton Road. Sun. 11 and 6.30. Thurs. 7.30. Preacher: Pastor E. C. W. Boulton. Aug. 3. Monthly Rally, 7.30 Members' and Friends' night.

MOTHERWELL. Aug. 3-11. Church campaign conducted by Pastor Chas Kingston, for "The Deepening of Spiritual Life." Every night (except Fri.). 7.30 in the Y.M.C.A.

PONTARDULAIS. July 13-27. Beulah Hall, Alltiago Fields. Forty years of Pentecostal witness. Annual Church Anniversary Convention. Sat. 3 and 6.30. Sun. 11, 2.30 and 6. Week-nights 7.15. Speaker: Pastor L. W. Green (Bradford). Presbytery support welcomed. Convener: Pastor Ken Smith. (Refreshments between Sat. services).

PONTYPRIDD. Aug. 3-11. Elim Church, Thurston Road. Annual Convention. Speakers: Pastors H. Burton Haynes. I. Wynne Lewis and John J. Way. Sats. 7.15. Suns. 11, 2.30, 6 and 7.45. Tues. 3 and 6.30. Wed. 7.15. Thurs. 2.30 and 7.15. Aug Mon. 11 a.m. in Elim Church; 3 and 6.30 in Penuel Chapel, Town Centre (kindly loaned). Convention Chairman: Pastor T. W. Walker.

SOUTHEND-ON-SEA. Aug. 4-5. Elim Church, Seaview Road. August Bank Holiday week-end. Special meetings, Sun. 11, 3 and 6.30. Mon. 3 and 6.30 (cups of tea provided). Speakers: Pastors A. J. Chuter (Scunthorpe) and G. H. Boffey (Gravesend).

SOUTHPORT. Aug. 3-6. Elim Church, Manchester Road. August Bank Holiday Convention. Sat. 7.30. Sun. 10.45 and 6.30. Speakers: Pastors Arnold Brooks (Salford); and J. Cecil Mulvagh (Accrington). Rally of the Ministers and Churches of the Lancashire Presbytery on Aug. Mon. 5th, 3 and 6.30. Musical items by a Male Trio from Alloa, Soloists from Wigan and the Salford Crusader Choir. (Cups of tea provided between the services.) Tues 7.30, Meeting of praise and testimony. Convener: Pastor S. Homer.

WESTCLIFF-ON-SEA. Sundays throughout August. Elim Church, Westborough Road (near Chalkwell Park). Special speakers: Aug. 4, Pastor A. Chuter. Aug. 11, Pastor L. Collier. Aug. 18, Pastor S. Rawlings. Aug. 25, Pastor G. Backhouse. Services 11 and 6.30.

WHITEHAVEN. July 20-21. Y.W.C.A., Lowther Street. Special Visit of Pastor H. W. Greenway. Sat. 7.30. Sun. 10.45 and 6.30. Convener: Pastor R. Clarke.

WIMBLEDON. July 21. Elim Church, Southey Road. Special visit of Mr. John French, converted actor, 6.30.

WORTHING. Aug. 3-7. Elim Church, Grosvenor Road. August Bank Holiday Convention. Sat. 7. Sun. 11 and 6.30. Mon. 3 and 7 (cups of tea provided), Tues. and Wed. 7.30. Special speakers include: Pastors J. McBurney and F. F. L. Frost. Special Choir and Musical items. Convener: Pastor V. J. Walker.

SUNNY BLUNDELL TOUR
July 20-25, Coulsdon. 27 July-Aug.1, Glasgow.
Aug. 3-8. Exeter. 10-15, St. Helens. 17-22, Wigan. 24-29. Canning Town.

EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

July 20-Aug.4. Truro. Aug. 10-25, Camborne. 31 Aug.-15 Sept., Falmouth. 21 Sept-6 Oct., Penzance.

XX

"RAIN" ON MANCHESTER—Continued.
me of the wrapper on "Five Boys" chocolate, "Expectation, Acclamation, Realisation." "Thine be the glory" was the opening hymn, and we sensed His presence in the praise. Old choruses, "Trust in the Lord and don't despair," and "Rolled away," rang out as fresh as ever.

About twenty ministers gave "telegram" testimonies. It reminded me of a notice I saw in a Roman Catholic shop window where images were displayed. "A great variety of saints kept here."

One said, "I don't remember the date, but I know I'm alive."

Another, "I was converted in a place called Eden."

Another, "I was converted on a 'bus under the ministry of the Spirit of God."

Another, "Saved thirty-five years ago, I was there when it happened so I ought to know."

Another, "I have letters after my name, viz., B.A., M.A., D.D. B.A., Born Again; M.A. Marvellously Altered; D.D., Devil Disturber."

Talented musical interludes brought great blessing into the services. When sinners become Gospel singers, one realises that the soul of all real music is the music of the soul. John T. Thiessen spoke on "The Second Mile", and Ken Matthew challenged the vast congregation with his Spirit-anointed ministry, as he preached in simplicity and power on the text, "Thou art not far from the Kingdom of God." Heaven and earth came very near together as men and women streamed to the front to take their stand for Christ. Our emotions were stirred to the depths as we beheld a sight to make heaven rejoice, earth glad, and hell mad.

It was indeed a Saturday of sunshine in the city, but we witnessed a spiritual cloud-burst as the "Latter Rain" fell in a soul-refreshing deluge on Manchester that day.

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.—Crosbie Hall Christian Hotel offers good food, happy fellowship; interior sprung beds, hot/cold, gas fires, all rooms; very near sea. Brown, 21, Florence Road, Boscombe. 'Phone 34714. C.474

Bournemouth.—"Ebenezer" 2, Arnewood Road. 'Phone Southbourne 45122. Christian fellowship; good food; every comfort; near sea, shops, buses. S.A.E. to Misses H. Broomfield and L. Howarth. C.562

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.468

"Croylands" invites you to warm Devon sunshine; five minutes to golden sands; spacious garden, tennis court, and table tennis; excellent menus; all modern appointments; real Christian fellowship; reasonable charges. "Croylands," Isca Road, Exmouth. C.532

Devon.—Court House, Cullompton. Large Georgian house with secluded gardens; two minutes bus or train; bed and breakfast with evening meal from 4½ guineas. 1957 model self-drive cars available. 'Phone 3258. C.554

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

Exmouth.—A Devon holiday at "Haldon Court," the Christian holiday centre with a full Gospel witness. Fully equipped for comfort, pleasure, and grand fellowship; near sands; views over Torbay; excellent food; organised games, tours, cruises, fishing, rambles, for youth and Christians of all ages. Full-time Christian workers accepted in June at £3 10s. 0d. "Haldon Court," Douglas Avenue. C.533

DEDICATION

Johnson.—On May 21st to Edna and Patrick Johnson, God's precious gift of a daughter, Rebekah Mary; a sister for Teresa. Dedicated on June 9th by Pastor George Magill, at Toe H. Hall, Woking. C.563

MARRIAGES

Buzzard: Evans.—On July 6th, in Elim Church, Loughborough, by Pastor F. Lavender; Peter Alan Buzzard to Dorothy Eileen Evans.

Channon: Tucker.—On June 29th, at Elim Church, Springbourne, Bournemouth, by Pastor R. B. Chapman; Percival Beer Channon to Alice Lottie Tucker.

Nicholls: Ball.—On July 6th, at Elim Church, Bath, by Pastors J. Kennedy and A. D. Hathaway, B.A.; Gordon Clifford Nicholls to Jenn Rose Ball.

WITH CHRIST

Griffiths. On June 29th, Mrs. E. F. Griffiths (recently converted at Worcester). Funeral conducted by Pastor Ken Matthew.

Matthews.—On June 12th, Mr. Matthews, of Elim Church, Eath. Funeral conducted by Pastor A. D. Hathaway, B.A.

Burden.—On June 26th, Mabel Burden, faithful member for many years of Elim Church, Bath. Funeral conducted by Pastor A. D. Hathaway, B.A.

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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: £260 first year, £270 second year, £285 third year. Charge for board and lodging £199 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, mentioning this paper. C.561

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