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The

Elim Evangel

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

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FOURPENCE

AUGUST 3rd, 1957.



MUSIC - MAKING

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

Music-making continues world wide with undiminished momentum. By means of radio and television we can scarcely escape its penetration and intrusion into our daily lives, even if we so desired. At arm's length, by the amenities of vision and sound, we may with the slightest effort select music and melody of every type and character. This can be either good or bad. Correctly used, we say it is good. These facilities are with us. They are here to stay,

and we must re-examine and explore the highest possibilities within our reach for making our contribution not only musical, but a means of appeal and spiritual challenge.

Martin Luther said: "I have always loved music. I would not be without my little musical knowledge for any price. It drives away the spirit of melancholy. By its aid a man forgets his anger and pride, and
(Continued on page 487)



The London Crusader Choir, with their conductor, D. B. Gray, F.R.S.A., in the Concert Hall at Broadcasting House, for one of their B.B.C. Broadcasts.

TOWARDS - - - THE EVANGELISTIC CHURCH

By CHARLES J. E. KINGSTON (Member of the Evangelistic Committee)

I.—OUR TASK

THE CHRISTIAN'S TASK—our task—is, in short, to win souls to Christ; to win as many in as short a time as possible. Our Lord said: "The night cometh when no man can work,"¹ and all over the world the black curtain of night is descending and one by one the lights are going out. We have to win men in as many ways as possible or we shall lose them. They will not attend the church to hear our well prepared expositions of Scripture; we must, like Ezekiel, sit where they sit that the word of the Lord may be given them.²

We are not placed in this world to get through it as easily as we can. Some Christians need to be saved, like that fashionable Manchester girl convert of Gipsy Smith's who said: "I cannot say I have been saved from the gutter, for I was never in the gutter; but I can say infinitely more in that I have been saved from an easy arm-chair." Our job is to turn as many to righteousness as we can. God says, "They that turn many to righteousness (shall shine) as the stars for ever and ever"³, and "He that winneth souls is wise"⁴. So from the Divine standpoint the wisest and grandest thing to do with our life is to devote it to soul-winning.

Every Christian in the Early Church was a soul-winner. Driven out of their homes because they were Christians they "went everywhere preaching the Word."⁵ No sooner saved themselves than they "sounded out the Word of the Lord . . . so that (writes Paul) we need not speak anything."⁶ The historian tells us that the Early Church had no room for an idle and selfish believer and Gibbon says: "It became the most sacred duty of a new convert to diffuse among his friends and relatives the great blessing he had received." No wonder early Christianity spread like wildfire! Nowadays Christians are so reserved about speaking to anyone of their faith that one is reminded of the (no doubt apocryphal) story of the two shipwrecked Englishmen in

mid-Atlantic. After they had been swimming steadily for half an hour one turned to the other and said: "Excuse my speaking to you, sir, without an introduction, but could you kindly direct me to Southampton." Introduction or none, our task is to direct men and women to Christ.

It is evident that, nationally, we are becoming more and more paganised. Recently, a sixteen year old girl was brought before the Southend Court as being in need of care. She declined to take the oath, saying: "I don't believe in God. I have no religion. I am an atheist."⁷ If we accept the figure of 10 per cent usually given as representing the proportion of our population which shows some outward interest in organised Christianity then some forty-five millions in Great Britain need evangelising. This, quite apart from the 1,500 millions or more needing Christ in the rest of the world, is the immensity of our task.

It is well, however, to have an objective within our reach. We shall never be able to reach and convert 45 millions (though Moody was reputed to have depopulated hell by a million souls), but we **could** win the man or woman next door. Recently, I heard the testimony of a woman whose husband had died some years before, leaving her penniless and homeless with two young daughters to bring up. A kindly property owner allowed her to occupy empty houses until they were sold and until she was able to get a place to live. Lonely, she started drinking in the local "pub" until one day a neighbour invited her to attend her church. She went, but it all seemed so strange and she was unmoved. Invited to go by coach to Wembley to hear Billy Graham she went for company. As she entered the Stadium she saw the text, "I am the Way, the Truth and the Life", and "it came to me that this was what I had been longing for," she testified. That night she and her daughter were converted and her other daughter came later. Suppose that Christian

(Continued on opposite page)

1. John 9:4. 2. Ezek. 3:15, 16. 3. Dan. 12:3. 4. Proverbs 11:30. 5. Acts 8:4. 6. 1 Thess. 1:8. 7. "Evening Standard", 27.6.1957.

World Religious Digest

By F. A. HODGE



reverse the settlement with serious repercussions in many quarters. The recognition would strengthen the Pope's claim to be "the Father of Princes and Kings and Rulers of the World." It would also vastly increase the political power of the Roman Catholic bishops in England.

—*Christian Action.*

Missionaries Will Be Welcome in Ghana.

Christian missionaries will continue to be welcome in the new nation of Ghana, according to Prime Minister Kwame Nkrumah. "We owe a lot to missionaries," he told a press conference. Most of the members of Ghana's cabinet attended mission schools. Today eighty per cent of the children in these schools are registered as Christian.

—*Pentecostal Evangel.*

British Government and the Vatican.

Mr. Selwyn Lloyd, British Foreign Secretary, visited the Pope last January to "Talk things over." The Rome correspondent of the London *Daily Telegraph* reported, "The British Government will shortly re-examine, I understand, the question of inviting the Holy See to establish a diplomatic mission in London."

Britons say the original Reformation settlement by the Crown and the Established Church determined that "the Bishop of Rome hath no jurisdiction in this Realm of England." Great Britain's recognition of the Papal delegate as a full ambassador would

Communism is Losing Ground in Europe.

Communism in Western Europe has suffered "serious setbacks and has lost its influence as a dynamic movement," the executive vice-president of the American Jewish Committee told 1,000 civic leaders in New York City. For the first time since World War II, he said every country in Western Europe is free "from the internal Communist threat of control or seizure."

—*Pentecostal Evangel.*

Assemblies of God, U.S.A., Announce Membership Survey.

Noel Perkin, Foreign Missions Secretary of the Assemblies of God, has announced the result of a new membership survey made by the denomination's 730 foreign missionaries. It shows that the churches founded and supervised by these missionaries now have 575,811 members, as compared with a membership of 470,361 in the churches in the U.S., making a total over-all membership of 1,046,172 for the Assemblies of God denomination.

—*Church of God Evangel.*

TOWARDS THE EVANGELISTIC CHURCH—

(Continued).

had never spoken to her—three more souls might have gone to hell without a warning. Will you ask God to guide you to some soul He wants saved? Philip was guided to speak to the Ethiopian Eunuch; Peter was led to preach the Gospel to Cornelius; you and I may just as surely be led to some soul that needs Christ today. I heard a preacher say: "You cannot catch fish in the kitchen sink!" Which is no doubt true, but you could catch two or more real good "fish" in every house down your street if you would go after them with the right bait and tackle.

Faced with the immensity of the task Paul asked: "Who is sufficient for these things?"⁸, to be told by our Lord, "My grace is sufficient for thee"⁹. Alan Redpath stated recently in my hearing that he had spent the first nine years of his Christian life struggling to live it, but then he learned two lessons. First, that God expected nothing from Alan Redpath but faith and, second, that He had given the Holy Spirit

that Alan Redpath might not fail God. Christ promised "ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me"¹⁰.

Do you wonder why you do not experience as much of the power of the Holy Ghost as you used? May it not possibly be because you have not been using that power for the sole purpose God gave it you—to witness for Christ? A young preacher set himself to prayer to discover why he had so little of God's power, and at the end of three weeks God spoke to him and said, "Use the power I **have** given thee." Doubtless those are God's words to you who hesitate to win a soul for fear of failure or fear of man. "Use the power God **has** given you."

8. 2 Cor. 2:16. 9. 2 Cor. 12:9. 10. Acts 1:8.

Life is the supreme riddle of the ages . . . we all have to "give it up!" But, while we sooner or later must give up this physical life, we will never have to give up "the life that is in Christ Jesus,"—that eternal life which begins at Calvary!

EDITORIAL

Society's First Necessity

In His life and ministry the Lord Jesus made clear that the first and greatest need of human society was His salvation. That was the chief reason why He mingled with men and women of every walk of life. This was His recognised field of service, for to Him society was the sphere in which to find, help and save humanity. He went among people for their own sake, for their spiritual, moral and social well-being. He stated at the commencement of His ministry that He had come to seek and save the lost. The salvation and transformation of society was the great passion of His heart and soul. He emphatically taught that the whole man needed to be re-created in spiritual majesty—he needed a re-birth. He made clear to Nicodemus that Christianity is essentially and supremely a divine life communicated, and is conferred by the power of God.

Some critics object that Jesus spoke too much to the individual about salvation and ignored the public duties and virtues of society as a whole. The answer to this is that He knew that it was only by the redemption of the individual that society could be reclaimed and transformed. One thing is certain: He would today declare the same message, speak in the same forthright and fearless way as He did then, for His message is based on eternal principles. It is strange and inconsistent to erect a barrier between the individual and the social aspects of the Gospel Jesus proclaimed. Surely if His message was to have any effect upon, and redeem society as a whole, it could only do so by redeeming the individuals and units of that society.

There are those, and among them a number of biologists and sociologists, who have asserted that only by the practice of eugenics can a better and superior society be produced. Sir Francis Galton is recognised as the founder of the science of eugenics, which is a study of race improvement, the science of being well born, but some authorities contend that there is a sense in which he was not the first to consider it in this connection, as Sparta practised it and later Plato and others wrote about it. It can be said with a certain degree of accuracy that eugenics is a combination of the biological and sociological sciences, the more used and applied of the two being biology. The general and most convenient method used in eugenics is to divide it into two parts termed positive and negative eugenics, the former dealing with the mating of the fittest to produce the best descendants, the latter relating to the prevention, or at least limitation, of the production of weak descendants by sterilisation and segregation. If this

was agreed to throughout the world it would only improve the physical and, perhaps, the intellectual qualities of the race, but would not make provision for the spiritual and moral welfare of society. Whilst every effort should be made for the improvement of society, it must be kept in mind that something more than a physical and intellectual type of man, living in more congenial surroundings, is needed for the production of a nobler kind of society. As already pointed out, men and women need a re-birth; they need the saving and transforming power of Christ in their lives. This is not derived from flesh and blood, but from the Spirit of God. In telling Nicodemus that he must be born again, the Saviour emphasised that to become a disciple, a citizen of the kingdom of God, one must become a recipient of a new life in Him.

In view of all this there lies upon those who believe in Jesus, a responsibility to be true to the principles He taught and, with all the power and means they possess, endeavour to bring them to bear upon every aspect of the life of the society of which they constitute a part. Particularly must every effort be made to bring people into saving contact with the Saviour, the salvation of their souls being of first and imperative importance. When on trial for his life, Socrates declared: "I think that no better piece of fortune has ever befallen you in Athens than my service to God. For I spend my whole life in going about and persuading you all to give your first and chiefest care to the perfection of your souls, and not until you have done that to think of your bodies, or your wealth; and telling you that virtue does not come from wealth, but that wealth, and every other good thing that men have, whether in public or in private, comes from virtue." Like his Lord and Master, Socrates put first things first. So must Christian men and women everywhere do likewise.

THE ELIM EVANGEL

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CHURCH NEWS FLASH

ELIM CHURCH, WORTHING.

Four sisters, having gladly received the "Word of God" were baptised (Acts 2 : 41) on Sunday evening, July 7th, 1957. Each sister gave a short testimony to the new birth, and one also testified to Divine healing. All four were radiant after passing through the waters, and full of determination in accordance with Acts 2 : 41, to continue steadfastly in the apostle's doctrine and fellowship and in breaking of bread and in prayers.

The Sunday School Anniversary was held on June 30th and was an outstanding success due to two features: An "Illustrated Dialogue" and The "Witness" of five children saved on the previous Sunday. The colourful object to illustrate the Dialogue, said in parts by the children, was designed and made on a large scale by Mr. Clark, one of the deacons. It portrayed "A broad road" that led to destruction and "A narrow door" that led unto Life. The parts recited by the children, both boys and girls, suggested the many ways by which sinners attempt to unlock the narrow door that leads unto Life. Large labels denoting these ways were attached to keys but the children's efforts to open the "Narrow door" with these keys proved hopeless. A large label with the words "The blood of the Lamb" was attached to the only key that could unlock the "Narrow door", and to the only way that leads unto life.

The testimony of the five girls of one class, all saved the previous Sunday at the same time in the Sunday school proved a thrilling and moving witness as they stood together on the platform.

The visiting speaker for the Anniversary was Mr. Lumis from Chichester who illustrated his talk by flannelgraph and held the interest of both scholars and adults as he sought to show how the Cross of Jesus has blotted out the "I" in SIN.

This happy occasion was brought to a close by the distribution of prizes and certificates won by many boys and girls who had done exceedingly well in the Scripture Examination. Several had passed with "distinction."

—C. M. Button.

ELIM CHURCH, SALISBURY

Sunday School Anniversary

On Sunday afternoon and evening the Sunday School Anniversary services were held at Elim Church, Salisbury. The preacher was the Rev. A. V. Gorton, of Reading. The superintendent, Mr. Francis Jeffreys, was in charge of the proceedings, assisted by the Rev. W. J. Patterson.

Mr. L. Cave (Bemerton Heath superintendent) opened the afternoon session with prayer. The church was well filled with scholars and parents from three city schools.

The primary section, under their teacher (Mrs. N. Coles), presented an interesting programme, consisting of chorus singing to orchestral accompaniment. Then followed a solo by Mrs. L. Coles, assisted by Mr. Patterson. Mrs. T. Wakeman's six to seven group gave recitations and songs which were illustrated by illuminated candles.

The Sunday School Scripture Examination Certificates were presented by Rev. A. V. Gorton.

The superintendent expressed his pleasure that all the candidates had passed with a high percentage of marks.

After a number of lively action choruses, Mr. Gorton addressed the children.

The evening session saw the presentation of an Action Building entitled "The Wondrous Cross," by over forty scholars of the three Sunday schools.

Mr. Gorton then introduced his subject with the novel use of anvil and hammers.

Mr. Jeffreys thanked all who had helped. This concluded a happy day spent with the children

The Whitsun Convention services were well supported and those who took part were the Rev. W. J. Patterson (pastor), the Rev. D. W. Anthony (Chelmsford), the Rev. R. J. Morrison (Kingstanding, Birmingham), Mr. Marshall Annetts (solos) and the Keel Sisters (duets).

At the gift service held recently in Elim Church, £124 10s. was given by members and friends of the Church; this was additional to the usual offerings, and is to be used for the general restoration of the church.

—*The Salisbury Journal.*

Sunny Hour Rally. Recently the first Sunny Hour Rally was held at Salisbury, presided over by Mrs. Patterson and representatives from other churches. Mrs. Polden of Bath was guest speaker. This meeting was wonderfully blessed of God.

CAERPHILLY CHURCH.

How good it was to be back again in our own newly decorated church. During renovations we held



CAERPHILLY ELIM MALE VOICE CHOIR

Front row includes resident minister, L. Reeves, Miss Joan Ridout (pianist), and Mr. Alan Brewster (Guest speaker).

our meetings at the Welsh Methodist Church. We were looking forward to a "Male Voice Song of Praise" service, and we were not disappointed. The presence and blessing of God was felt right at the commencement of the service when Pastor Reeves dedicated the baby son of Mr. and Mrs. Les. Williams. Our hearts were stirred as we listened to the choir sing their lovely hymns, and recitations and solos brought us much blessing. Jack Spencer, our Crusader leader, led the congregation in some good Welsh singing. Our guest speaker was Mr. Alan Brewster, son of Pastor P. S. Brewster, City Temple, Cardiff. His earnest forthright preaching (like that of his father whom God has used mightily) on the signs of the times, made us realise the near return of our Lord Jesus Christ.

More blessing followed: the church was packed for our Baptismal Service, when eighteen converts went through the waters of baptism. To God be all the glory.

—Miss N. Williams.

Footnote.—Six people were baptised in the Holy Ghost and a man was healed of a spinal deformity, and he removed his strait jacket. God is certainly blessing here.

—L. Reeves (Minister).

**Giltbrook Sunday School
Anniversary.**

Report appeared in July 20th issue.
(page 454).

MUSIC-MAKING—Continued.

repels temptation and evil thoughts. The Devil cannot abide good music; he hates it. Music is a great disciplinarian; it makes people tractable and kindly disposed. Music is a lovely gift of God; it awakes me and moves me, so that I preach with pleasure . . ."

Yes, the glory of music is almost ageless. The Bible records so much of its use. The sound of trumpets outside the walls of Jericho proclaimed the victory of God over the forces of evil. In Daniel the sound of **all kinds** of music brought a call to worship. By David's harp the tortured mind of King Saul was soothed (probably the first recorded instance of the effect of music on mental illness).

The angels' praises in Bethlehem's skies proclaimed the news of a Saviour; whilst freedom and salvation were the keynote of the songs which Paul and Silas sang in prison. What of the trumpeters and singers? "When they lifted up their voice with the trumpets and cymbals and instruments of music and praised the Lord . . . the glory of the Lord . . . filled the house of God" (2 Chron. 5 : 13, 14).

This is precisely the ministry and the motive of the London Crusader Choir in its unique evangelism of presenting music with a message. Singing forth messages of victory, salvation, and freedom, and calling hearers to worship. We strive to put over that message clearly and constantly, so that of each it may be said "from you sounded out the word of the Lord" (1 Thess. 1 : 8).



1. The Pattern of His Loneliness.

These two utterances of David, king of Israel, and of Isaiah the prophet, respectively, were not purely personal; that is to say, they do not in their fullest sense represent the experience of either speaker, but were prophetic. They antedated the bitter experience of the Holy One who later would come upon this mortal scene, the Lord Jesus, the Christ and Son of God, who for the purpose of man's redemption became the Son of Man.

The Lord Jesus Christ was the loneliest person who ever lived. Nor was it merely physical loneliness, but also that more soul-chilling desolate thing, mental and emotional loneliness. From the cradle to the Cross He was lonely. Much of His loneliness was inevitable, but a great deal of it was not, and arose out of those twin sources of evil, human selfishness and human blindness, which are largely responsible for man's inhumanity to man. As we have said, much of Christ's loneliness was inevitable. His mission to a large degree made it so. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9). His riches in the past eternity stood not only in things material. His was the richness of precious, continuous association with the Father; His was the perpetual fellowship of angels, those kindred spirits that surround the heavenly throne. But for our sakes He exchanged the riches of Divine and celestial companionship for the poverty of human loneliness, beginning in Bethlehem of Judæa.

Ordinarily, the birth of a royal infant does not take place in solitude, with mother and offspring isolated from their fellow-creatures. On the contrary, usually the event is almost a semi-public affair, with medical practitioners and ministers of the realm, servants and members of the royal Court in attendance in varying degrees. Contrast this with the circumstances of Christ's birth, He the Prince of the House of David. No royal courtiers dashed hither and thither to prepare for His advent, or to proclaim His arrival. No assemblage, no feasting celebrated His coming. His was a lonely birth.

Now, much veiled reproach has been heaped upon the head of that unnamed innkeeper among whose cattle stalls the Christ of God first saw the light of day; but have we stopped to reflect upon the fact that Christ's voluntary impoverishment for our sakes entailed this lonely and lowly birth? Remember, Moses was reared in an Egyptian palace, but it was not as a prince of Egypt that he led Israel out of captivity, but as a lowly peasant, one like unto his brethren the Hebrews. So Christ's fulfilment of the

★ The Lonel

By EVELYN E. GREEN

"I am full of heaviness: and I looked for some to take pi

"I have trodden the winepress **alone**; and of

Father's will, namely, the redemption of sinful man, involved the lonely, obscure birth in Bethlehem.

Later, at twelve years of age, we see Him with the crowds that were gathered in Jerusalem for the Feast of the Passover. The days pass, the feast is over, and the group from Nazareth start out on their homeward journey. Beneath the Roman administration their lot is a hard one, taxed exorbitantly as they are, and oppressed by innumerable alien rules and regulations; but the Passover has recalled a happier past, and has revived hopes for the future, and in this spirit the celebrants set off for home, the children catching something of their elders' lighter mood. But Jesus is not one of this band of carefree, rollicking youngsters. Already the great purpose of the Father is dominating His heart and life, marking, as a pointing finger, the path His feet must tread. When his mother, after much searching, finding Him in the Temple, chides her Son for His seeming desertion of them, He answers, "Wist ye not that I must be about My Father's business?" And they understood not the saying. Coming events are even now casting their shadows before them. Already there has begun that inevitable rift between Him and His kinsfolk. Can we suppose for one moment that Jesus would not have loved to be one of that jolly crowd of children making their way home? But—"My Father's business" . . .

The years passed. The Child grew to manhood. He increased in wisdom and stature, and in favour with God and man. Then, when He was about thirty years of age, His cousin John appeared on the bank of the river Jordan and made this dramatic announcement: "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). The religious authorities who knew themselves included in that all-embracing phrase "the world" did not like the sound

ness of Christ

lim Pentecostal Church, Southend-on-Sea).

ut there was **none** ; and for comforters, but I found none”
(Psalm 69 : 20).

people there was **none** with me” (Isa. 63 : 3).

of that. Encased in a monumental self-righteousness, they hotly resented the implication that they needed Him as a sin-bearer. And they hated Jesus. Thus the fulfilling of His heavenly mission automatically cut Him off from companionship with those with whom, in ordinary circumstances, He would have had most in common. The priests, the scribes and doctors of the Law of God were the recognised spiritual leaders of the people, but quite apart from their very active hostility towards Jesus, any fellowship on any level, intellectual, emotional, or spiritual, between Himself and them, was absolutely impossible, as is shown by Luke’s illuminating statement: “And all the people that heard Him (Jesus), and the publicans, justified God, being baptised . . . but the Pharisees and lawyers **rejected the counsel of God against themselves, being not baptised of Him**” (Luke 7 : 29, 30).

Intellectual loneliness, the lack of communion with kindred minds is a hard thing to bear, especially when, as it was in Christ’s case, that lack is accentuated by daily contact with cloddish minds, with intellects scarcely higher than those of the brute beasts.

Furthermore, bear in mind that loneliness is not necessarily total solitude (who of us has not sometimes felt acutely lonely in the midst of an uncaring multitude?) but the absence of elements congenial to ourselves. Remembering this we may perceive over and over again throughout the Gospel story, how Christ’s devotion to the will of His Father made inevitable much of His loneliness. For example, many doors which would have been opened were closed to Him, much social intercourse was denied Him, because “This Man receiveth sinners, and eateth with them” (Luke 15 : 2). Remember how outraged were the people, who saw Him go into the house of Zacchæus, because He had “gone to be

guest with a man that was a sinner” (Luke 19 : 7).

Much of Christ’s loneliness was not inevitable, but arose out of human selfishness and thoughtlessness. Greater and more devastating than mental or physical loneliness was that sense of emotional isolation, which like a bleak and biting wind swept over the sensitive soul of the Son of Man, and which was occasioned by the granite-like hardness, the icy coldness of heart, that total lack of comprehension in **the members of His own family**. We can hear the sneer in their voices as one day they say to Him, “Depart hence, and go into Jerusalem, that Thy disciples may see the works that Thou doest. If Thou do these things, show Thyself to the world.” The evangelist adds the terse, poignant footnote, “For neither did His brethren believe in Him” (John 7 : 3-5).

“Of the people there was none with Me !” What ! could this be true of one with numerous kinsfolk ? Certainly ! It was indeed true. It is extraordinary that so winsome and lovable a personality should have met with such absolute coldness and lack of response in the very persons whom one would ordinarily expect to be His closest comrades and most ardent devotees. Even though they could not understand His high calling and the numerous and varied demands made upon Him, would you not have thought that ordinary natural affection, or even common decency, would have caused them to range themselves at His side, particularly when danger threatened Him ? But no, they were conspicuously absent in the hour of His greatest need of human companionship and understanding. And it is most significant, so little could He depend upon His kinsfolk, that in dying He entrusted His beloved mother, not to the care of one of His numerous relatives, but unto the tender mercies of John His disciple.

“Of the people there was none with Me.” Had Jesus voiced this, how strenuously would Peter have denied it. “Why, Master, how can You say such a thing ? Are not we with Thee by day and by night ? Do not we share Thy life in every respect ?” he would have asked. That was so, they were. But not one of them was “with Him” in the fullest sense of the word, as was demonstrated by their reactions when He explained to them how that He must go to Jerusalem, there to die. Peter straightway began to rebuke Him : “Be it far from Thee, Lord : this shall not be unto Thee” (Matt. 16 : 22). You see they were hoping for a bloodless, peaceable establishment of His kingdom ; a process wrought by the force of His amazing doctrines and mighty miracles. The flesh would ever prefer it this way. They could not face the Cross (neither do we, easily). No, though surrounded by His chosen disciples, Jesus was lonely,

for none of them really perceived His true character and destiny.

And His cry on the cross, "My God, my God, why hast THOU forsaken Me?" was the awful culminating point of His thirty-three years of unspeakable loneliness.

2. The Purpose of His Loneliness.

When He came upon this mortal scene in order to purchase our redemption He knew that this was part of the price He must pay. And it operates on two levels. He suffered this terrible loneliness, firstly, that He might be able to do that for which He came, "bind up the broken-hearted." He knew that the handling of broken hearts is a very delicate matter ; it could be undertaken only by One whose own heart had been broken. Ever since sin in Eden estranged man from God his Father, man has dwelt in a frightful isolation that from time to time has been expressed in utterances such as David's in Psalm 63 : 1, and in Philip's words, "Lord, show us the Father and it sufficeth us" (John 14 : 8). Christ, blessed be His adorable Name, plumbed the utmost depths of that bleak loneliness, that "He might bring us to God" (1 Pet. 3 : 18). Secondly, that He might be capable of comprehending fully all the needs and limitations of those whom His sacrifice had raised to Divine sonship, and understanding fully should be a faithful High Priest for ever unto them, touched by their griefs, pitiful of their many limitations, and patient while the work of sovereign grace perfected in them the Divine likeness.

3. The Products of His Loneliness.

What has it produced? A multitude of freed captives ! (Psa. 68 : 18; Eph. 4 : 8), and many sons for the Father (Heb. 2 : 10), justified and glorified on the way to glory (Rom. 8 : 30); many brethren for Himself, and He the firstborn with special authority to endow with gifts sublime His beloved younger ones.

A "spiritual house"—a fit habitation for God to dwell in (1 Pet. 2 : 5); a "royal priesthood"—able to offer spiritual sacrifices (v. 9); "a people for a possession"—that which God had not had ever since Satan in Eden defrauded Him of His son Adam and the as yet unborn sons of his seed.

" . . . Hereunto were ye called . . . Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Pet. 2 : 20, 21). Mark this, **not in His steps**, for none are called to, nor indeed could they "follow in His steps." The path He trod was His exclusively. But we are called to follow the **route** which His footsteps have marked out upon the landscape of life.

Now, do let us have a sense of proportion. We are not to go through our earthly pilgrimage wearing an expression of noble resignation ; self-appointed twentieth-century martyrs. Nor has the loneliness which some suffer, any connection whatever with that endured by the Saviour ; it is the outcome either of their own spiritual waywardness, or because they are such awkward customers to get along with. For such the consolations of Christ do not avail.

But if we have aught of Divine reality in us, if we truly mean business with God, we will enter into the "fellowship of His sufferings" (Phil. 3 : 10). If, in order to rescue us, it was necessary for Him to share our experiences, how much more imperative is it that we, if we are to continue His work, should partake of the experiences of lonely, bruised humanity. We never will help and lift them unless we do this. It is costly ; oh yes. But then, our redemption was frightfully costly to Jesus. And when we stand at the Judgment Seat of Christ we shall not be asked how many church services we attended, what amount of hymn-singing we have done, nor how many fine sermons we have listened to, or preached, or published. Nay, He will say unto us, "HOW MUCH DID YOU FOLLOW MY STEPS?"

ELIM RADIO BROADCASTS

IBRA, Radio Africa, Tangier

SHORT WAVE: 19.9, 26.5, 30.3 metres

August 6th, 1957

TUESDAY

10.30—10.45 p.m.

Programme: "Men and their Message."

Preceded by a programme of Gospel music

SHORT WAVE: 19.9, 26.5, 30.3 metres

August 7th, 1957

WEDNESDAY

10.15—10.45 p.m.

Programme: "This is Life."

Speaker: **J. Osman** (Selly Oak)

Subject: "Ye must be born again."

Musical items are by the—
Ulster Temple Quintet and
The London Crusader Choir.

MEDIUM WAVE: 321 metres

August 8th, 1957

THURSDAY

10.30—10.45 p.m.

Programme: "This is Life."

Speaker: **W. M. E. Plowright**
(Camberwell)

Subject: "Conviction."

Broadcasts from the Elim Radio Studio, London.
Programmes produced by Douglas B. Gray.



Women's Column

By
Gladys Gorton

SENTIMENT AND SACRIFICE

MISS SHARMAN DOUGLAS, daughter of the one-time American Ambassador to Great Britain, went to the East-End of London to distribute toys which the Americans had sent for children who had been orphaned through the blitz on London. A doll was handed to her. Before she gave it to a very small girl she read out what was written on a label attached to it: "This is my best doll, and I love her." In this act there was a blending of sentiment and sacrifice. A little American girl had responded to the need of orphaned children, and had sacrificed in giving her best doll.

The dictionary tells me that sentiment means: "Thought prompted by feeling or emotion. Sacrifice means: The giving up of some desirable object for the sake of a higher object. Offering of anything to God."

From those who have responded to the "Old Gold

and Silver" article of June 1st, sentiment and sacrifice have worked splendidly together. It has amazed me. "This watch belonged to my father, and is over a hundred years old." "This was my mother's gold watch." "This ring belonged to my sister." "These silver thimbles remind me of happy family days, but I willingly give them for the Lord's work." One sweet soul wrote, "I need not wear these now Jesus is coming soon, so I send them"—(they were ear-rings). Such are some of the comments that have been written. As I looked at these I thought of their sentimental value to the givers and the sacrifice which some must have made. Above all, Jesus has seen, and it has been recorded in heaven. Did He not notice the little widow who cast two mites into the treasury. Nobody else knew but He that she had cast in **all** that she had (Mark 12: 41-44).

Most of the senders have been anonymous. There have only been about a dozen, but the grand amount of £10 has been realised, so it shows you **what can be done**. I therefore make an urgent appeal that you look through your drawers and see what can be found. Every little bit mounts up!

There are precious souls to be won for Him—jewels—in Britain and abroad. Invest in such treasures. God pays good dividends. Do please read Exodus 35: 22, and you will see that it was the willing-hearted who gave and worked for the making of the Tabernacle. Are you willing-hearted? Wouldn't it be grand if we could reach three figures from the collecting of small pieces of gold and silver!

HERE IT IS!



TOWN HALL BOURNEMOUTH

The venue for this year's Elim Annual Conference—
where the following will speak
at the public meetings:

REV. J. CRAIG KENNEDY
REV. P. S. BREWSTER
REV. KEN. MATTHEW
REV. JOHN WOODHEAD

and

ELIM
PIONEER MISSIONARIES

SEPT. 30 – OCT. 3

7.30 nightly—music 7

Wednesday Conference Session open
to public



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Kenneth Smith.
(Minister of Elim Church, Pontardulais).

SUNDAY, August 4th. Luke 4: 16-30.

"Is not this Joseph's son?" (v. 22).

Notice that the conquest of Satan did not diminish His spiritual strength, for angels ministered unto Him, according to Mark's account. Study the six-fold ministry of Christ (vv. 18, 19). Prophecy became historical fact in the person and ministry of the Saviour. Note the magnetism of His personality (v. 20), and their scepticism in verse 22. Christ was tolerated until He mentioned the blessing of God on Gentiles, then how they hated Him! Note Satan's attempt at a cross-less death for Christ (v. 29).

Today's topic: Is it my custom to attend the house of God?

Prayer theme: Remember your minister in prayer, that this day's ministry might bring encouragement to him.

MONDAY, August 5th. Luke 4: 31-44.

"Other cities also" (v. 43).

Notice the following factors in this reading, continual reference to His fame, the witness of hell to the One from heaven. His authority and power in demonstrating the Gospel in healing the sick, and His evangelical zeal in verse 43. His ministry was not to be limited to the confines of Capernaum; it was for the whole world. Compare the rejection at Nazareth and the reception at Capernaum. At the setting of the natural sun, the "Sun of righteousness" had risen with "healing in His wings" (v. 40).

Today's topic: Christ's authority and power is ours. Have we faith enough to exercise our privileges? (John 14: 12).

Prayer theme: Pray that holidays will be holy days.

TUESDAY, August 6th. Luke 5: 1-16.

"From henceforth thou shalt catch men" (v. 10).

What a wonderful prediction, and how wonderfully it was fulfilled, after Peter learned that it was not in his own strength but in the power of the Spirit it would be achieved. Peter is full of confessions (v. 8). How many more can you think of? Separation was essential to their service (v. 11). The leper realised that God's power is conditioned by His Will (v. 12). Public power came from private prayer (v. 16).

Today's theme: "I never question His power, but often His willingness to heal." Is that true of me?

Prayer theme: Pray that the healing power of Christ, so obvious in the Gospels, might be more in evidence today.

WEDNESDAY, August 7th. Luke 5: 17-26.

"We have seen strange things today" (v. 26).

Enter the opposition party with their quibbles and questions. Necessity is the mother of invention (vv. 18, 19). "Their faith" not "his faith" is recorded. Co-operation in faith can work wonders. So often sin and sickness are linked together, even with reference to the believer (James 5: 14-16). Don't put the cart before the horse—sins first, then He can deal with sickness. Notice the effect of the miracle on the people (v. 26).

Today's topic: Salvation and healing ought not to be "strange things" to my experience as a pentecostal believer.

Prayer theme: The work of evangelism abroad needs your earnest intercession continually.

THURSDAY, August 8th. Luke 5: 27-39.

"The old is better" (v. 39).

How simply the call of Christ is recorded (v. 27) and Levi's

response (v. 28). Why not throw a party, invite your friends and tell them of Christ, and expect results! Listen to the murmuring murderers. Why? Who? Why? all the time. Christ's mention of repentance reminded them of John's disciples. Now we should be fasting, for soon we shall be feasting with Him!

Today's topic: Do I witness enough for Christ amongst my friends?

Prayer theme: Remember the Sunday schools and their staff in the endeavour to win youth for Christ.

FRIDAY, August 9th. Luke 6: 1-19.

"All night in prayer to God" (v. 12).

How Christ cut across tradition and exposed the hollow Sabbatarianism, for their holiness lacked humanity. The path of Christ's life in the flesh was circumscribed by the conventional criticisms of religious Jewry. Continually Christ was able to discern their thoughts and moved skilfully in His handling of every encounter. The calling of the apostles called for much prayer (v. 12). Notice that many of the twelve do not receive prominence in later years.

Today's topic: Do others observe hollowness or holiness in my observance of spiritual ordinances?

Prayer theme: Remember all who mourn, that they shall find in Him a Friend and Saviour.

SATURDAY, August 10th. Luke 6: 20-38.

"Love your enemies" (v. 27).

Read this passage in conjunction with the Sermon on the Mount. Look at the "Blesseds" and "Woes", and notice the blessings of benevolence (v. 38). The passage throughout is the teaching that good works should flow from a good heart. How so much like Paul's advice to the Romans in Romans 12: 13. The theme of the Christ-life is GIVE, not GET, sacrifice, not self.

Today's topic: Am I "working out" in my life that which Christ has "worked in"?

Prayer theme: Pray for the Elim Youth Camps.

THE "FAMILY" BIBLE

A few years before the war, a humble villager in eastern Poland received a Bible from a colporteur who visited his small hamlet. He read it, was converted, and passed the book on to others. Through that one Bible two hundred more became believers. When the colporteur, Michael Billester, revisited the town in the summer of 1940, the group gathered to worship and listen to his preaching. Billester suggested that, instead of giving the customary testimonies, they all recite verses of Scripture. Thereupon a man arose and asked, "Perhaps we have misunderstood. Did you mean verses or chapters?" "Do you mean to say there are people here who can recite chapters of the Bible?" asked Mr. Billester in astonishment. That was precisely the case. Those villagers had memorised, not only chapters, but whole books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed all the Psalms to memory. Together, the two hundred knew virtually the entire Bible. Passed around from family to family and brought to the gatherings on Sundays, the old Book had become so worn with use that its pages were hardly legible.

—"The Sunday School Times."

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

IS THE BIBLE RELIABLE ?

We have no need to ask that question: we know that the Bible is reliable. However, doubt is introduced in many secular school lessons, Churches where it is reputed that God is worshipped, conversations of nominal Christians. In the midst of this we were pleased to read of the clear-cut stand which the faculty of an American theological college has taken, and which was printed in "The Sunday School Times" in June of this year. The statement was prepared by sixteen faculty members of the Wheaton College. (A point of interest: the teenage College Choir of the Wheaton Academy toured this country last year and visited some Elim Churches. Our Director of Music was chairman of the Committee which arranged the tour.)

The Wheaton College Position on Inspiration (with Editorial notes by the Editor "The Sunday School Times.")

THROUGHOUT the nineteenth century the doctrine of verbal inspiration was the battleground for a mighty theological conflict waged continuously in lecture hall and divinity school, pulpit and press. In many areas the battle ended by default; for conservative forces with a few exceptions simply withdrew from the field. Consequently Christian institutions throughout the world were soon overrun by heterodoxy and unbelief. In many instances the overthrow of orthodox Christianity was complete. For most scholars, verbal inspiration became the badge of hopeless theological obscurantism.

In the last decade, however, the problem of inspiration has again come into prominence. Modernism, instead of ushering in its promised millennium, has been forced by the logic of history to a more realistic view of man as a sinner and, accordingly to a new appreciation of the Bible. And the rise of militant Neo-orthodoxy, calling itself the theology of the Word of God, has radically changed the theological climate of Western Christendom and re-directed attention to the Scriptures

Confused Battle Lines

As a result of this new crisis in contemporary theology, an atmosphere of uncertainty and indecision has been created within the ranks of evangelical Christians. Battle lines have become exceedingly confused. Foggy and misleading generalisations, rather than precise definitions, are the fashion

of our day. Theological discussion is often carried on under conditions of exceedingly low intellectual and spiritual visibility.

As teachers in the Bible and Philosophy Department of Wheaton College, therefore, we conceive it to be our duty to set sharply in the foreground of this discussion the broad and clear principles of orthodox faith, particularly as they relate to the crucial areas of the inspiration and authority of Holy Scripture.

A true and living orthodoxy, we believe, must never become static. No true orthodoxy lives on the orthodoxy of the past. If we are to remain loyal to the faith of our fathers, we dare not merely repeat their answers to opponents of a generation ago. We must rethink the doctrines of revelation and inspiration for our own generation and must fight on the battle lines as they are drawn today. This, we believe, demands an honest search into the truth of God in humble dependence upon the illumination of the Holy Spirit.*

This does not mean, however, that in rethinking the doctrines of revelation and inspiration, we are swerving from our orthodox commitments. We desire to make it unmistakably clear that we are not like rudderless ships floating aimlessly, driven and

* This paragraph does not mean that the revelation God has given us in the Bible is not settled, but that since the opponents of inspiration have found what they believe to be new arguments against it, they must be answered in new terms, and not necessarily in the same words used by our forefathers.—Editor (with Dr. Kantzer's approval).

tossed by every wind of doctrine. We are steering our thought by the clear light of Holy Scripture. As faculty members of Wheaton College we gladly sign each year a "Statement of Faith" which includes the words: "We believe in the Scriptures of the Old and the New Testaments as verbally inspired by God and inerrant in the original writing, and that they are of supreme and final authority in faith and life."

On the other hand, however, adherence to the doctrine of the divine authority of Scripture by no means restricts our freedom to think realistically, constructively, and honestly in the light of all the facts. Rather we hold this doctrine to be the only possible foundation for clear and effective thinking about God and man's relationship to God.

We believe that when God gave the Bible, He did so in order to give men correct ideas about Himself and their relationship to Him. Since it is manifestly impossible to convey ideas in a book except by employing the written words of some language, the divine inspiration extended to the written words or symbols of Scripture. Verbal inspiration guarantees, accordingly, that the written words of Scripture convey the thoughts which God wished to communicate and that the thoughts symbolised by these words are all true.

Although God sometimes revealed truth by dictation, inspiration was not by any mechanical means. Rather, the Spirit of God employed the attention, the investigation, the memory, the imagination, the logic, in a word, all the faculties of the human

authors of the Bible. God's guidance worked through the free exercise of the author's historical and theological capabilities. So far from being automata or stenographers, the Biblical writers made their own choice of words, expressed themselves in their own style, and revealed in their writings their own particular personalities. The message which the Biblical writers proclaimed was decidedly their own. God, however, prepared them, illuminated them, and divinely energised them, so that their prophetic message would be at the same time His divine message to men.

This view of the verbal inspiration of the Bible, of course, does not preclude the use of figurative, allegoric, and symbolic language. It does not guarantee that Scripture gives us technical, specific data in current scientific vocabulary. Scripture speaks rather in the language of the common man of two or more millenia ago; but what it speaks, it speaks truthfully whether it employs figurative language or literal, whether it deals with ethics or with the natural world of science. Inspiration does mean, finally, that the words of Scripture, although truly human words, are, none the less also the very words by which God communicates His thought to men. The words of the writers of Scripture, therefore, properly interpreted in their total context and in their natural sense according to the usage of their day, teach the truth without any error.

The concluding part of this statement, entitled "Conclusive Evidence" will be printed next week.

YOU CAN RESERVE YOUR SEAT WITHOUT COST

That is, if you bring **thirty or more** with you! This applies to the great day for Elim Youth throughout the British Isles—

SATURDAY, 28th SEPTEMBER

Already we have received requests for seat reservations—one party numbers as many as seventy!

Write immediately to the National Youth Secretary, Elim Youth Movement, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Of course, you will know this refers to the EYM

NATIONAL YOUTH RALLY DAY

The evening rally at 6.30 will take place at King's Weigh House Church, Duke Street, London, W.1. (1 min. from Selfridge's Store, Oxford Street).

Guest Speaker: Rev. Ken Matthew (Elim Evangelist and member of Elim Youth Committee).

Continental Visitor: Pierre Van Woerden with his own Hammond Organ. Converted in a Dutch prison as a member of the Dutch Underground Movement during the last war.

Visiting Choir: Sparkbrook Elim Choir.

Hyde Park Open Air Rally at 3 p.m. will be conducted by Rev. H. W. Greenway.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM (Yardley). Aug. 15, 17, 18. Elim Church, Broadstone Road. Thurs. 7.45. Sat. 7.30. Sun. 11 and 6.30. Visit of W. Millington, Dean of I.B.T.I. All welcome.

BRIDLINGTON. Aug. 5. Congregational Church, Promenade. Presbytery Youth Rally, 3 and 6.30. Speaker: David Ayling (Longton). Supporting items from the churches.

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

GUILDFORD. Aug. 4. Elim Church, Martyr Road. Visiting Minister: W. George. 11 and 6.30.

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

HEREFORD. Aug. 3-5. Tent Convention. Tent located in meadow. Old Worcester Road, three miles from City. Sat. 7.30. Sun. 11 and 6.30. Mon. 11, 3 and 6. Speakers: L. Harding, W. Maybin, John Davies. (Refreshments provided Aug. Mon.). Convention continued in church. Clive Street, Aug. 6-7.

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

MERTHYR. Aug. 24-26. Elim Church, Court Street. Minister's First Anniversary. Sat. and Mon. 7. Sun. 6. Speakers: P. S. Brewster (Cardiff). R. Hunstan (Dowlais). H. Ogier (Newport). Convener: John Coleman.

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

PONTYPRIDD. Aug. 3-11. Elim Church, Thurston Road. Annual Convention. Speakers: 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 Pennel Chapel, Town Centre (kindly loaned). Convention Chairman: T. W. Walker.

ROMSEY. Aug. 3-6. Elim Church, Middlebridge Street. Annual Convention. Sat. 7. Sun. 11 and 6.30. Mon. (in Baptist Church) 3 and 6.30 (Tea provided between meetings). Tues. 7.30. Speakers: F. S. Bristow and Kingsley Faulkner, B.A. Convener: D. W. Cartwright.

SOUTHEND-ON-SEA. Aug. 4-5. Elim Church, Seaview August Bank Holiday Convention. Sat. 7.30. Sun. 10.45 Road. August Bank Holiday week-end. Special meetings, Sun. 11, 3 and 6.30. Mon. 3 and 6.30 (cups of tea provided). Speakers: A. J. Chuter (Scunthorpe) and G. H. Boffey (Gravesend).

SOUTHPORT. Aug. 3-6. Elim Church, Manchester Road. and 6.30. Speakers: 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: S. Homer.

WESTCLIFF-ON-SEA. Sundays throughout August. Elim Church, Westborough Road (near Chalkwell Park). Special speakers: Aug. 4, A. Chuter. Aug. 11, L. Collier. Aug. 18, S. Rawlings. Aug. 25, G. Backhouse. Services 11 and 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: J. McBurney and F. F. L. Frost. Special Choir and Musical items. Convener: V. J. Walker.

SUNNY BLUNDELL TOUR

August 3-8. Exeter. 10-15, St. Helens. 17-22, Wigan. 24-29, Canning Town.

EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

August 10-25, Camborne. 31 Aug.-15 Sept., Falmouth. 21 Sept.-6 Oct., Penzance.

MISSIONARY TOUR

J. Williams, Elim missionary on furlough from Southern Rhodesia, will visit the following churches:

August 17-19, Portsmouth. 20, Ryde. 21, Gosport. 22, Portsmouth, 24-25, Southampton. 26, Canada. 27, Eastleigh. 28, Romsey.

ELIM CHURCH, THURSTON RD., PONTYPRIDD ANNUAL CONVENTION AUGUST 3rd-11th (incl.)

Speakers: **Revs. H. Burton Haynes, I. Wynne Lewis and J. J. Way**
Sat. 7.15; Suns. 11, 2.30, 6 and 7.45; Tues. 3 and 6.30; Wed. 7.15; Thurs. 2.30 and 7.15.

August Monday 11 a.m. in Elim Church 3 and 6.30 in Pennel Chapel, Town Centre Great Day of Re-Union and Fellowship

Convener: **Rev. T. W. Walker**
WE CORDIALLY WELCOME YOU!

THE MINISTERS (W. Ronald Jones and J. T. Bradley) AND MEMBERS

THE CITY TEMPLE Jamaica Street (Stokes Croft end) BRISTOL 2

Take this opportunity of inviting **YOU** to the **GREAT ANNUAL**

WEST OF ENGLAND CONVENTION

Commencing **Wednesday, July 31st at 7.30 p.m.**
 Continuing **Thursday, Friday, Saturday 7.30 p.m.**
Sunday 11 a.m. and 6.30 p.m.

AUGUST MONDAY
11 a.m. (Communion Service), 3 and 6.30 p.m.
 (Cups of tea provided between services)

DON'T MISS THIS FEAST OF GOOD THINGS!

Guest Preachers:

Rev. JOHN DYKE
Rev. EDWARD JARVIS
Rev. JOHN WOODHEAD

ELIM WOODLANDS OPEN TO VISITORS

July, August and September

Apply to—

Mrs. J. T. Bradley
 30, Clarence Avenue,
 Clapham Park,
 London, S.W.4.

CLASSIFIED ADVERTISEMENTS

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

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

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

BOARD-RESIDENCE, ETC.

Bournemouth.—"Ebenezer" 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," Isea 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

Hampshire.—Pastor W. N. Brambleby can offer his house for holiday party; 5 bedrooms, 2 lounges, 1 double, 6 single beds available. Everything provided, but keep yourselves. Close to Portsmouth, Southsea, Alverstoke Bay, Stokes Bay, etc. Local Elim Church. All enquiries answered. For address, see Year Book.

Scarborough. Board-residence and bed and breakfast; 3 minutes from Elim Church; situation central; vacancies August 20th and all September. 1, Belgrave Terrace. C.564

HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

Young man, willing to live as one of a family, seeks moderate accommodation within easy access of London for an indefinite period not exceeding eighteen months. Box 40, ELIM EVANGEL Office. C.568

MISCELLANEOUS

Sale, as new, Newberry Bible. The Four Gospels, by Streeter. Dictionary of Christ and The Gospels by Hastings, two vols. £8. Box 39, ELIM EVANGEL Office. C.566

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: £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

Pentecostal S.R.N. required immediately, willing to take charge in Matron's absence. Assistant nurses and domestic staff also required. Colwyn Nursing Home, Wylds Lane, Worcester. Telephone 4960 C.567

BIRTHS

Eastwood.—On June 4th, to Mr. and Mrs. F. A. Eastwood, of Scunthorpe; God's gracious gift of twin sons, Philip and Andrew.

MARRIAGES

Kibby; Cox.—On July 6th, at Elim Church, Yeovil, Brian Silvester Kibby to Gloria Amy Cox (Elim Crusader). Officiating minister: I. R. Moore.

Rock; Mason.—On June 29th at Elim Church, Blackheath, Denis Rock to Shirley Mason (both Elim Crusaders). Officiating ministers: L. P. Cowdery and P. Triffin.

WITH CHRIST

Darby.—On July 10th, Samuel Darby, aged 58, member and Trustee of Elim Church, Blackheath. Funeral conducted by the resident Minister, L. P. Cowdery, and F. Byatt (Minister of Elim Church, Erdington).

Rooks.—On June 25th, Mrs. Clara Rooks, aged 81, faithful and beloved member of Elim Church, Yeovil, from its beginning. Funeral conducted by the resident minister, I. R. Moore. "She being dead, yet speaketh."

Willetts.—On July 16th, Albert Willetts, husband of Mrs. Willetts, member of Elim Church, Blackheath. Funeral conducted by the resident minister, L. P. Cowdery.

Announcing a New Series:—

"POPPY BOOK" SERIES

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