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The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

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FOURPENCE

SEPTEMBER 14th, 1957.

Towards the Evangelistic Church

By C. J. E. KINGSTON (Member of the Evangelistic Committee) 6.—OUR SERMONS

IT IS WITH SOME TREPIDATION that I venture a few words on the subject of our sermons; when one starts pointing, one is by the same act, pointing at oneself. The important part of a church service, to most people, is the sermon; all that has gone before is but the "preliminaries"; the sermon is the climax. In the sermon we expect God's voice to speak to us through His Word. Yet how often the sermon becomes an oratorical occasion for the display of human ability rather than the avenue of God's voice to the soul.

We are agreed we need "good preaching." The cause of Christ demands the best advocates we can find to plead before the court of public opinion. But what we are not so agreed upon is—what constitutes good preaching? Is it to have the introduction arresting; the body of the sermon clear and logical; the conclusion moving and persuasive? This is surely necessary, but one may have all this in orderly array like the graves in a cemetery and as deathly too.

It is said of William Clowes, one of the early pioneers of Primitive Methodism, that he found leading a service was not so much a matter of talking to the people as "getting into faith and bringing down the cloud of God's glory."¹ And it is that "bringing down the cloud of God's glory" which makes a good preacher. When some opposed the entry of a young man into the ministry owing to his scholastic deficiency he was defended in these words: "What he is as a preacher I do not know; but he is famous at praying and soul-saving and these are the chief things in a man entering our ministry!"²

The Bible talks about ministering the Spirit³; that is, to preach so that the message imparts a spiritual blessing. Such preaching makes us "able ministers

... not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life."⁴ A preacher, whose well polished pulpit efforts lacked this ministry of the Spirit, found a note on his pulpit desk one day: "Sirs, we would see Jesus!" Convicted of the failure of his preaching he humbly sought the Lord and began to preach with new vision and unction, finding one Sunday another slip of paper saying: "Then were the disciples glad when they saw the Lord." A well-known professor of homiletics went to hear Moody preach. Afterwards he told his class that Moody violated every law of homiletics. Perhaps he did but he won souls while the professor didn't. We are in the ministry to save souls and build up Christ's Church. To do this we must address the people so as to reach at once their heads and their hearts.

At a convention some while ago the first speaker delighted his audience by a masterpiece of pulpit oratory; the second man was not nearly as able a speaker, but his appeal afterwards filled the communion rail with seekers after God and some were converted and others healed. It is our job as preachers to get our hearers through to God; if we do that we are good preachers.

The preacher's office is prophetic; he is in the direct lineage of the Old Testament prophet. The Bible says "let us prophesy according to the proportion of our faith."⁵ The word preached, if mixed with faith, will prove dynamic. God has given great power to preachers of His Word for it "pleased God by the foolishness of preaching to save them that believe."⁶ Let us then magnify our office and humbly expect God to honour our message.

The preacher's theme centres around "Christ crucified",⁷ and if we are to have the evangelical

¹ "Romance of Primitive Methodism", p. 49. ² Idem, p. 119. ³ Gal. 3: 5. ⁴ 2 Cor. 3: 6. ⁵ Rom. 12: 6, R.V. ⁶ 1 Cor. 1: 21.

⁷ 1 Cor. 1: 23. ⁸ 2 Tim. 4: 5.

church we must preach evangelistically. The pastor should "do the work of an evangelist."⁸ The Sunday night sermon should be simple and the basic facts of man's sin, judgment, the atonement, faith and the appeal must all be there. We are not out to please Christians but to make them. It seems clear that we should concentrate on the Sunday night service as our weekly evangelistic meeting, yet in how many churches is the discouraged pastor on Sunday night forced to preach to Christians because no unconverted are present to hear his impassioned appeal. If there are no unsaved in the service let the minister blame himself; there is a need for something to be done and he is the man to do it. New contacts must be attracted somehow. Why not start a church visitation campaign with the young people of the church going from door to door with a personal letter of invitation from the minister to attend a special service; or have handbills announcing a special subject for the next Sunday night and giving a map showing the location of your church; or send a letter of sympathy to those announcing a death in the "death column" of your local weekly and offer to visit them if they would kindly let you know when it would be convenient (in many cases they will have no church affiliation at all and yours may be the only sympathetic hand outstretched to them in their sorrow); or arrange special Sunday night programmes at least once a month such as Sunday School Night, Ladies' Night, Men's Night (have all the men in the congregation come out to the front to sing together), Deacons' Night, etc.; or occasionally make a special effort in evangelisation by hiring an outside hall and billing an attractive programme with yourself as the preacher (it will cost money but God honours faith); or advertise in the church column of your local paper your Sunday night subject (a short "write up" will usually be printed free in the same issue if this be written in an interesting way); or get the name and address of any newcomer to the church and then visit the home during the following week (one Elim minister does this effectively by offering a memento free by post to anyone visiting his church for the first time); or use your Sunday school children to attract their own parents by giving one or two children some little part in a Sunday evening programme (for instance, they could assist in taking up the offering, reading the Scriptures, saying a short recitation or singing a solo); or visit all converts during the week following their decision (in this way the whole family may be contacted and won); above all encourage your members to advertise the Gospel service by inviting their contacts to it. Did I write "or . . . or . . . or"?

Many of these suggestions may be put into operation together for they are not mutually exclusive.

And when the sermon is done let us not put up the shutters, turn out the lights and send the people home as if it were a sin to have a few minutes' conversation with another member of the spiritual family in our Father's house. Have a prayer meeting, interspaced with brief testimonies and singing. I have found that often the power of God comes down in a mightier way when preaching is done and practising begun; to talk about faith is good but to put it into use is better. Another time get the young people around the piano singing choruses together; or lead them, and the older members who can stay, in learning some new hymns. Make Christianity an attractive, joyful matter, and you will discover others will be attracted to our presentation of Christ. The church should be the centre of life, not just a place to spend a dreary hour for duty's sake once a week.

LATE NEWS

Encouraging Commencement at Newcastle

As we go to Press the following report has just been received from Rev. P. S. Brewster:—

The great day for Newcastle was almost upon us. I journeyed the 350 miles from Cardiff to Newcastle alone. The car was heavily loaded and creaking under the heavy weight of campaign equipment. We had to have hymn sheets, baskets, literature, convert cards, loud speaking amplifiers, etc. As I toured through the back lanes and across the moors to avoid the congested main road holiday traffic I sang and praised the Lord. The day I had prayed, worked and longed for was almost here. In a few hours hundreds of lives were going to be changed by the Gospel of Jesus Christ, and many sick and crippled Tynesiders were going to feel the resurrection life of the Lord Jesus passing through their stricken bodies, and were going to give testimony to the faithful healing power of the Lord. It was not without apprehension that I journeyed along, and the vision of that huge hall with 2,500 seats came constantly to my mind, also the heavy commitments that had to be met. Then God began to speak to me and brought to my mind the scripture: "Be not dismayed, I am with you, I will help you and uphold you" (Isa. 41). Thus was my heart encouraged by the Word of the Lord. It was getting dusk and I pulled into a small village inn and stayed the night.

The first night of the campaign resulted in 1,300 people being present, and then to our utter delight 350 men and women responded to the appeal and publicly surrendered themselves to Christ. Tears began to flow down the cheeks of the party as we saw the old and the young walking down to the front anxious to make their peace with God. The battle is not over, but the first phase of the campaign has begun. We ask all our friends to continue in prayer, and sincerely thank all who felt the Divine urge to send a gift towards this evangelistic effort.

—P. S. Brewster.



Children's Strip

Conducted by **PAUL SERVICE**

DO YOU TELL OTHERS ABOUT JESUS?

Hello Boys and Girls,

What is your answer to the question at the top of our Strip this week? Do you tell the people you know about Jesus, or do you say I am too shy? Well, I have been reading about a little girl called Maria, and of how she spread the Gospel, and I felt how grand it would be if we followed her example. I mean the big folks as well as boys and girls.

Maria was only ten years old when her mother took her to a meeting to listen to the great preacher George Whitfield. Neither Maria nor her mother loved Jesus, but after hearing Mr. Whitfield preach about Him they both felt they wanted to love and serve Him, so there and then they asked Jesus to forgive them their sins and to come and live in their hearts. Maria was so happy after she had done this, that one day she said to her mother, "Oh I do wish that everybody in the world knew about Jesus; I feel I want to tell everyone about Him. I am sure Jesus wants me to tell all our neighbours; please may I go and tell the shoemaker?" Her mother replied, "Maria dear, I don't think he would understand; he would just laugh at you." However, Maria was so anxious to go to the shoemaker, her mother gave her consent and off she went. She found him busy in his shop repairing shoes, but she started right away and told him how Jesus had forgiven her sins and how He would forgive his too if he asked Him. The shoemaker was so surprised, but he listened to all Maria had to say and before she had finished the tears were rolling down his cheeks. He put his work away, and then he and little Maria knelt down and prayed that God would forgive him for his sins. They both got up from their knees so happy, for of course Jesus heard their prayer and the shoemaker was saved. That was only the beginning of Maria's work for Jesus. She continued to go from house to

(Continued at foot of next column)

BOOK REVIEW

FIRE IN MY BONES, by Raymond H. Belton.

(Victory Press, 9/6, by post 10/2).

Another stirring book has been written by Raymond H. Belton. To my mind this book is outstanding, and as a Christian novel could easily be used to lead people to Christ, and open the eyes of all students to the ministry. It could also lay a good foundation concerning the true value of money in relation to earthly happiness and future stewardship. You will not put this book down easily. The author shows deep understanding of the struggles of the human life, and a keen insight into the tragedies and triumphs of the ministry. A young theological student, Trevor, is faced with the unusual challenge of receiving a huge fortune from his uncle's estate on renouncing the ministry. He was given much advice from onlookers. Although the young man successfully eluded the subtle temptation of money, eventually he fell into many sad mistakes and sins. He was ensnared into two very unfortunate courtships with attractive girls, and suffered much pain as a result. It was surely dramatic and sad when this young minister could not lead a dying woman to the Saviour. A Christian nurse helped him out, and he was converted, and had the first glimpse of his future wife. So many chance incidents took place that the worldly would say it was luck. It all turned out to be the good hand of God. Trevor's induction service to his first church by a modernistic minister was revealing, and later his public confession to the whole church that he was a backslider. This makes unusual but realistic reading. The story ends with the young minister having "Fire in his bones", and marrying a beautiful Christian girl. It could have closed quite easily with Trevor being baptised with the Holy ghost and with fire. I recommend this book to all our youth, and as a gift book to friends and sick people.

—P. S. Brewster.

house telling the people of how Jesus loved them and had died to save them. The whole neighbourhood was stirred, and within a few months fifty people had given their hearts to Jesus.

This is a story of what one little girl did; will you start from now and tell others about Jesus?

Goodbye and God bless you,

PAUL.



MISSIONARY ENTERPRISE

Our Elim Churches are to be praised and encouraged because of their missionary enterprise of recent years. This is an evidence in itself that they possess a true conception of certain biblical and fundamental truths. For instance, such a manifestation of missionary-mindedness involves a true conception of God. If He is the only true, real and wise God, then it is incumbent upon those who know Him to declare Him to others, especially to those whose religious instinct inspires them to worship other gods. God is true and real, therefore every effort should be made by His people to make Him known to the peoples of the world. Paul's message to the Athenians, who had built an altar to the Unknown God, was: "Him declare I unto you." So long as there are unsaved and unreached men and women in the world the business of the Christian Church is to endeavour in every possible way to bring them to God. The Church is God's medium or instrument in this gigantic task of making Him known among the nations of the earth. In view of this, it is not difficult to think of God in terms which necessitate and involve the missionary idea. That our Elim Churches are showing more missionary enterprise is indicative of the fact that they are seeing something of the world's need from the Divine viewpoint, especially of the people of the earth who are in gross darkness.

Such a spirit of missionary enterprise evidences a correct understanding of the mission and ministry of our Lord Jesus. When on earth the Master made two simple, significant and profound statements. He said: "He that hath seen Me hath seen the Father," and "No man cometh unto the Father but by Me." These are not arbitrary statutes, but rather are they simple and explicit statements of fact. These verses teach that if the people of the world are to know God and the riches of His saving and sustaining grace, they must come to know His Son as their Saviour and Lord, for He is the only full and perfect revelation of God the Father. It is, therefore, obligatory upon all who have received this revelation, this saving knowledge of God through His Son, to declare Him to

others, and this involves, among many other things, sending missionaries to the heathen. Our personal valuation of our Lord and the salvation He has purchased and procured for mankind will accordingly influence and direct our missionary zeal and duty.

A proper diagnosis of the need of humanity will inspire missionary enterprise. No thinking person will deny that the need of mankind is both deep and desperate. Any person even giving casual consideration to the awful state of things in the world today will admit that the world is in a really bad way. Sin is increasing with a rapidity and deadliness that constitutes a serious challenge to the Christian Church. The world needs Jesus Christ today in as great a sense as it ever needed Him. The salvation of souls, and this involves missionary work, is pre-eminently God's enterprise, and as such has behind it the authority of God and the power of the Holy Ghost.

Reader, you may not feel called to be a missionary, but you can give of your substance, and you can pray for those who have responded to the call of God to take the Gospel to the heathen.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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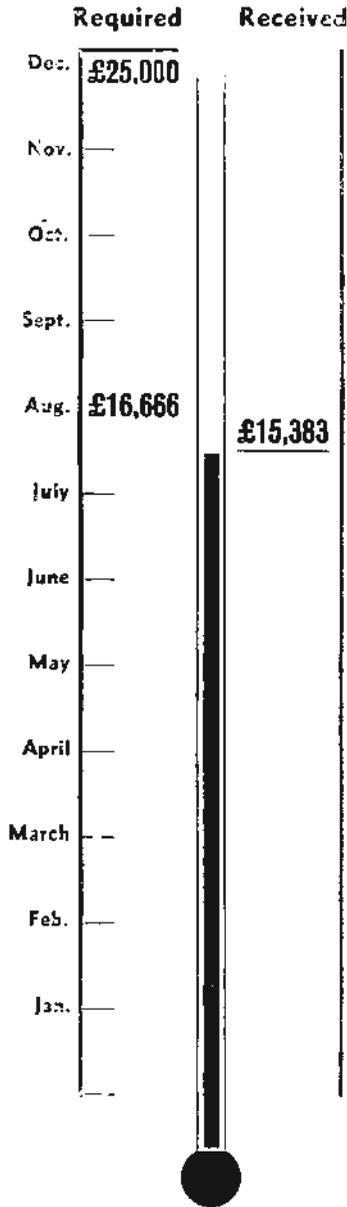
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N.B.—Will readers kindly note that gifts for the General Fund or any department of the Elim Work should be addressed to:

Elim Headquarters, 20, Clarence Avenue, Clapham, S.W.4.



HOW TO RAISE FUNDS

I saw an advert the other day in one of our large daily papers offering ideas for the raising of money for various funds. I was not tempted to purchase a copy of the brochure. It would give all sorts of ideas for raising money acceptable to the world.

When it comes to raising money for the support of the work of God, **there is only one way**, the Bible way, the scriptural way, the spiritual way, that of **giving**; to give hoping for nothing in return, save the abundant blessing of God.

When the work of God was in need in the days of Moses, the people gave lavishly in order that the Tabernacle should be erected. Exodus 36 tells us that the people had to be restrained from giving because **they brought too much**.

In the days of King David, the Tabernacle was old and wearing away. David desired to build a more permanent house for God, and made the necessary provision for same. In 1 Chronicles 22 we have the account of David's preparation, and one word describes it well, the word "**abundant**." It runs all through the chapter. "So David prepared abundantly before his death."

In Apostolic days the same procedure was adopted. Christians gave and gave gladly of their substance to the work and worship of God. The public worship of God has flourished down through the ages through the gifts of the people of God. And we in our day must do our utmost to maintain the work and worship of God.

To fulfil our plan for this year we need the sum of £25,000 for Home and Foreign Missions. We have just reached the end of our eighth month, and our total to date is £15,383. Will you help us to reach our target? Our real aim is the winning of souls for Christ by means of this money.

Yes, there is only one way of raising money for the work of God. Will you be a giver? Giving creates interest and prayer. We need your interest and prayers.

—J. J. MORGAN.

Please send your gift to:—

Rev. J. J. Morgan, 20, Clarence Avenue,
Clapham Park, London, S.W.4.

ELIM EVENTIDE HOME EASTBOURNE

There are vacancies for residents at Elim's first Eventide Home.

Gifts are needed for completing the furnishing of the house. Will YOU help?

Please write to the Secretary, Elim Eventide Home, 20, Clarence Avenue, London, S.W.4.

. . . For a late holiday

the place is—

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ELIM GUEST HOUSE
Illustrated brochure from Miss D. Phillips,
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CHURCH NEWS FLASH

SOUTHPORT—August Bank Holiday Convention.

If I were to write in detail all that took place at the Evangel Temple, Southport, August Bank Holiday Convention, I would take up far too much of your valuable space; so I will be content to sum it up in one word—**marvellous**: the preaching, the singing, the playing of organ, piano, guitar, the solos, duets, quartets, choirs, etc. Hundreds of people came from all over Lancashire, even Stafford, and some from Scotland. Every seat of our large church was filled with expectant people. Many friends from other Southport churches who received such a blessing last year came for more.

Pastor Homer convened all the meetings which commenced on the Saturday and continued until Tuesday officially, but Wednesday by popular request.

The preaching of both Pastor Brookes (Salford), and Pastor Mulvagh (Accrington) will be long remembered. The theme of it was—Be Sincere, Be Earnest; Don't be a Hypocrite, etc. Unity, Surrender. Such messages straight from God Himself could not fail to move us. Every church represented will feel the benefit of them. The Holy Spirit giving what was needed.

Some friends from Cranshaw Booth Mission, who came to us last year, and were so blessed they took a tape recording of all the convention, have been playing it back to their own congregation, and souls have been won as a result, were present again, and this year also took a similar recording of our services.

The Evangel Temple Choir sang the "Hallelujah Chorus" beautifully, and "I will praise Thee, O God!" Four of our young men who sing and play the guitar, not forgetting two soloists from Wigan, Mr. Crook, who brought us such blessing last year, and Miss Doreen Sloan, ministered with blessing.

—Miss E. Evans.

ANNUAL CONVENTION AT ELIM CHURCH, PONTYPRIDD.

August 3rd was the commencement of our annual convention services. The opening rally was well attended and the ministry of the visiting ministers was greatly enjoyed. Pastor Burton Haynes (Croydon), Pastor Wynne Lewis (Bridgend) ministered over

the week-end and were joined by Pastor J. Way (Hove) on the Monday.

As in the past the services on the bank holiday Monday were held in the Penuel chapel in the centre of the town. Good numbers were present, and a time of blessing was felt during the day. The Pontypridd Elim choir sang an anthem during the evening service, entitled "Great is thy Redeemer, O Israel." We were also blessed by the ministry in song of Pastor and Mrs. Burton Haynes at these services, and during the week. A good number of the ministers and members of the surrounding Elim churches attended and each minister took part during the day in testimony.

Pastor T. W. Walker convened the services during the convention, and the congregational singing was especially blessed during the services at Penuel. The day closed with the singing of the lovely hymn "Great God of wonders" to the Welsh tune Rhyd-Y-Groes.

The services continued during the week in the local Elim Church. Thursday brought the final messages from Pastors Burton Haynes and W. Lewis. All appreciated the ministry of the Word from these brethren.

Pastor Way continued with us over the final convention week-end. During the Gospel service we had the ministry in song and testimony from friends



Top—T. Walker (convening), H. Burton Haynes and J. J. Way.
Bottom—Tea-time. I. W. Lewis (left) and T. Walker (right).

from Eastbourne. The final rally was held after the Gospel service when Pastor Way gave "Highlights of my ministry." During his message he gave an encouraging testimony of how after years of praying and waiting, he was able to see the conversion of his own mother.

We give God all the glory for the blessing again during our convention. —Vera Barnes.

BANBURY ELIM CHURCH REPORT

On Thursday, 18th April this year, Pastor David Thomas was inducted by Pastor A. V. Gorton, the District Superintendent, as the new minister of Banbury Elim Church, when forty members and friends were present at the service. We give thanks to God that in the past few months the work has progressed steadily. Nine people have been accepted into membership, and God's blessing is evident. In the past month three adult decisions have been made, and answers to prayer have been encouraging. At the famous Banbury Cross our open air witness has been continued where we have proclaimed the power of Calvary's cross.

The Crusader branch has gone forward strongly, and times of blessing have been experienced, particularly in tract distribution and open air meetings.

We have recently enjoyed grand Christian fellowship at Oxford, High Wycombe and Romsey in united special meetings. We are looking forward to a good programme which has been arranged for the coming winter months. By popular request the Saturday night fellowship meetings have been continued through the summer months and are very well

attended. We praise God for the progress which is being made in this assembly, and we believe that great things are in store for the future. Praise the Lord!
—J. M. and R. C. H.

ELIM CHURCH, BURTON-ON-TRENT—Sunday School Anniversary.

The second Sunday School Anniversary was recently held at Burton-on-Trent on Sunday and Monday evening. A good crowd of members and friends gathered at the services, and we also rejoiced to see many parents of the children present. The speaker for the week-end was Pastor L. Tranter of Barnsley, who thrilled all present, both children and adults, with his stirring messages illustrated with pictures and objects, which clearly pointed out the way of salvation.

Pastor A. R. Boston convened the meetings in his inimitable style, and thanked the superintendent and teachers for all their sacrificial efforts week by week.

The children sang choruses and hymns with great enthusiasm, also giving recitations, and an action piece entitled "God is Love." The tiny-tots also gave of their very best. The most exciting part of the Monday evening to the children was when the Press photographer arrived and told them to "smile please." This they did with great gusto.

Great blessing has been experienced during the past twelve months in the Sunday school, and an increase in the number of children was reported.



Burton-on-Trent Sunday
school children.
Pastor L. Tranter
front row.



THE THESSALONIANS have set us a noble example. Paul wrote of them: "Ye turned from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:10). This patient waiting for the Second Advent of Christ should characterise every Christian.

It is clear from this that we are to wait for Christ's return—but **how** are we to wait? The above quotation gives us a most arresting answer.

1. WE ARE TO WAIT FOR JESUS AS FOR A FRIEND—"even Jesus."

The mention of the earthly name of the Saviour, "Jesus", unrolls a panorama of the earthly scenes of His ministry which encourages us in the daily round of life. Mere acquaintance with the Gospel narratives is sufficient to convince us that the Lord Jesus was the friend of man. The deeper and closer our study of His life, the stronger this conviction grows. Christ proved Himself a friend to man in all his varied and perplexing circumstances: He was a friend in bereavement (John 11); He was a friend in storm (Mark 4:37-41); He was a friend in time of need (Luke 9:12-17); He was a friend in failure (John 21:1-14); He was a friend in distress (Luke 9:37-42). And He is still the same.

Solomon said: "There is a friend that sticketh closer than a brother" (Prov. 18:24). Our own observations confirm that. More help is sometimes given to a needy person by a friend than by a brother. Do you think there is the possibility that Solomon had Jonathan, his father's great friend, in mind? One thing is certain: many of us cannot read those words without thinking of the Lord Jesus.

There need be no hesitancy on our part when thinking of Christ in using a much stronger expression than Solomon's. We can say "There is a Friend who sticketh closer than a **mother**." A mother's love is more enduring than a brother's, yet it is written: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yes, they may forget, yet will I not forget thee" (Isa. 49:15). Again, David said: "When my father and my mother forsake me, then the Lord will

take me up" (Psa. 27:10). The friendship of Christ is superior to all earthly relationships. One of our hymns expresses it so beautifully:

"A friend when other friendships cease,
A friend when others fail;
A friend who gives me joy and peace,
A friend who will prevail.

A friend when life's rough voyage is o'er,
A friend when death is past;
A friend to greet on heaven's shore,
A friend when home at last."

By using the human name "Jesus," we are encouraged to wait for Christ as for a friend, so we wait for Him with **pleasure**. The degree of our pleasure will depend on the strength of our attachment to Christ. Our attachment can be measured by the eagerness with which we attend God's house; by our

Waiting FOR Jesus

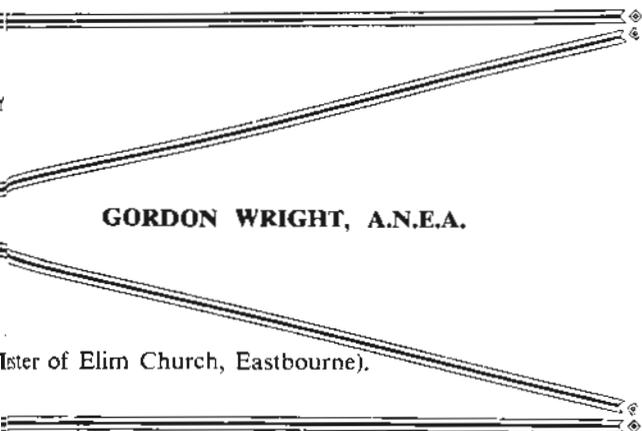
love for the Word of God; by our willingness to give Him the pre-eminence; by our surrender to His will; by our efforts to please Him; by our earnest desire for His coming.

2. WE ARE TO WAIT FOR JESUS AS FOR A VICTOR—"from Heaven."

The Thessalonians were waiting for the Lord Jesus to **come from heaven**. Why did He go to heaven? The answer is obvious: because heaven is His rightful place. Of course, but there is a deeper significance to His going to heaven than that. Paul argues that because He humbled Himself even to the death of the cross, God highly exalted Him (Phil. 2:6-11). Was He exalted to the throne of God because He showed us how to react to suffering, or that we should die for our principles? Never! True, He did these things, but they were only incidental. He

ascended to heaven, and was exalted to the throne because He had overthrown Satanic power: "And the hostile princes and rulers He shook off from Himself, and boldly displayed them as His conquests, when by the cross He triumphed over them" (Col. 2:15, Weymouth). On His return to heaven He was hailed as the conqueror. Thus in the book of Revelation He is represented as riding on a white horse (Rev. 19:11).

So we wait for the coming of Christ as for a victor—with **admiration**. On the cross He overthrew him who had the power of death. That was the decisive battle between good and evil. Though the enemy fights on, his defeat is obvious. He has had his Waterloo, and his complete subjugation is only a matter of time. New heavens and the new earth are not mere possibilities, but certainties. The power



GORDON WRIGHT, A.N.E.A.

Pastor of Elim Church, Eastbourne).

that has degraded human life for centuries has been broken. Now there is a way of access for expelled man. The head of the lying Serpent that deceived him has been crushed. The kingdom of God has been established, and, ultimately, all hostile elements in the world will be subdued, and Christ shall reign as King of kings, and Lord of lords.

3. WE WAIT FOR JESUS AS FOR A BENEFACTOR —"which delivered us from the wrath to come."

He suffered upon the cross not for His own sins, but for ours. So now we wait for Him who "delivered us from the wrath to come." Nothing that we can do could alter the law of God: "The soul that sinneth it shall die." God must judge sin. Who would have it otherwise? None of us would vote for the abolition of the law courts and prisons. Such a course of

action would make life unbearable. Justice must be upheld. But by upholding justice, God must condemn the sinner.

Now look at our dilemma! We have sinned, and by our own standards we must be condemned, yet we can do nothing to save ourselves. If we grasp these implications we shall certainly say with Paul: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). However, Paul did not finish there. That is where the sinner stops, but the Christian continues and strikes a triumphant note: "I thank God through Jesus Christ our Lord" (Rom. 7:25). Christ came as our deliverer. He snatched the prey from the lion's mouth.

So we wait for Jesus with **gratitude**. Suppose that when you were young your life had been in danger and somebody had risked his life to save you, and escaped with serious burns, then you hear that he is in your vicinity and has intimated that he intends visiting you. Would you say, "Oh, bother that man!" Of course not, you would commence immediately to prepare a royal welcome for him. Though you had thanked him by letter, you would be glad of the opportunity to thank him in person. Christ endured the cross, despised the shame, to pluck as brands from the burning. We have often thanked Him in prayer, but now we are waiting for Him that we might thank Him in person.

4. WE WAIT FOR HIM AS FOR ROYALTY —"His Son."

Having turned from our old manner of life to serve the living God, like the Thessalonians, we are waiting for "His Son"—Christ the Son of God, the Prince of Peace. The angel who informed Mary that she would be the mother of our Lord declared: "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke 1:32, 33). The Wise Men from the East enquired: "Where is He that is born King of the Jews?" (Matt. 2:2). Having meditated on the mercy of God bestowed upon Him, Paul said: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1:17). Later, in the same epistle he wrote:

"In His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6 : 15). John said that when the Lord Jesus returns this title of supremacy will be written on His vesture (Rev. 19 : 16).

So we wait for Him with **respect**. At the time of a royal visit the subjects crowd the royal route, not only out of curiosity, but out of respect.

When Princess Margaret visited Eastbourne several years ago, as the royal car was nearing the spot where I was standing I straightened my tie. I suppose it was my sense of the fitness of things that made me do this. Out of respect to the royal visitor I wanted to look my smartest. Noticing this, my wife remarked : "You needn't bother about that, she won't be looking at you." Of course not ! She would diffuse her gaze so as to look at everybody, but not at me in particular. However, when the Lord returns, He will single me out from the crowd for He is not only my King, but my friend.

5. WE WAIT FOR HIM "WHOM HE RAISED FROM THE DEAD"

Here no comparison can be made for the Lord Jesus is unique in this respect. The resurrection has set Him apart. When we behold Him as a Babe in Bethlehem's manger, when we see Him toiling in Joseph's workshop, or watch Him sleeping in Peter's boat, or sitting wearily on Jacob's Well, and when we see Him walking through the corn fields, we feel an affinity with Him, but when we behold Him in His resurrection glory we realise that He infinitely transcends us all, for by the resurrection He was "declared to be the Son of God with power" (Rom. 1 : 4). True, others have been raised from the dead, **but He alone in the power of an endless life**. His resurrection has set Him apart from all mankind—He is **incomparable!** "Who in heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?" (Psa. 89 : 6).

So we wait for Him with **wonder!**

Like the Thessalonians we have turned from our old sinful life to wait for the return of the Lord Jesus. We wait with pleasure as for a friend, we wait with admiration as for a victor, we wait with gratitude as for a benefactor, we wait with respect as for royalty, and we wait for Him, the Incomparable, with wonder.

PRAYER REQUESTS

Please pray for a sister on the verge of a nervous breakdown, also for a brother who is suffering from an incurable disease.



Women's Column

By
Gladys Gorton

POWER

YOU WILL ENJOY and appreciate this article which is written by Mrs. Mansel of Reading.

What a wonderful age we housewives are living in. Have you ever thought what power lies hidden within the walls of your house? When you have been out all day what is the first thing you do on arriving home? You just put out your hand and switch on the light. Do you stop to think where that light comes from? No, of course not. What next? Perhaps you have a gas-fire. Just a turn of a tap and you have warmth again by putting out your hand and taking it.

Into the kitchen. Another tap is turned, and on goes the kettle to boil. No old-fashioned lamps to light. The power is **there** for the taking. Think for a moment of the power that Christ can bring into your lives. Eternal light, warmth, nourishment and refreshment. Come around the house and see what else we can find. That pile of clothes waiting to be ironed. No flat irons to heat but just a touch of a switch and the electric iron is ready to smooth away the creases. God says, "I will make the crooked places straight and the rough places plain."

Have you got a refrigerator? If so, you know you can't leave anything in it with the current switched off. There's no keeping power. But switch on, and day and night it will work silently. "Behold He that **keepeth thee** will neither slumber nor sleep."

Perhaps your husband has an electric razor? Plugged in it has power to beautify. There's a beautifying power in our lives as Christians. "Oh, what a change in my life has been wrought, since Jesus came into my heart."

There may be a 'phone in your hall. One touch of your fingers and you can "call up" your friends many miles away. The greatest power of all is prayer. "Call upon Me in the day of trouble and I will answer." To enjoy all these boons, and others, you must put out your hand and take them or they will lie useless. Have you taken Christ as your Saviour? He wants to bring power into your life.

“ *the FASCINATION of BOURNEMOUTH* ”

the explanation given for this delightful town's ability to attract more holidaymakers each year

BUT

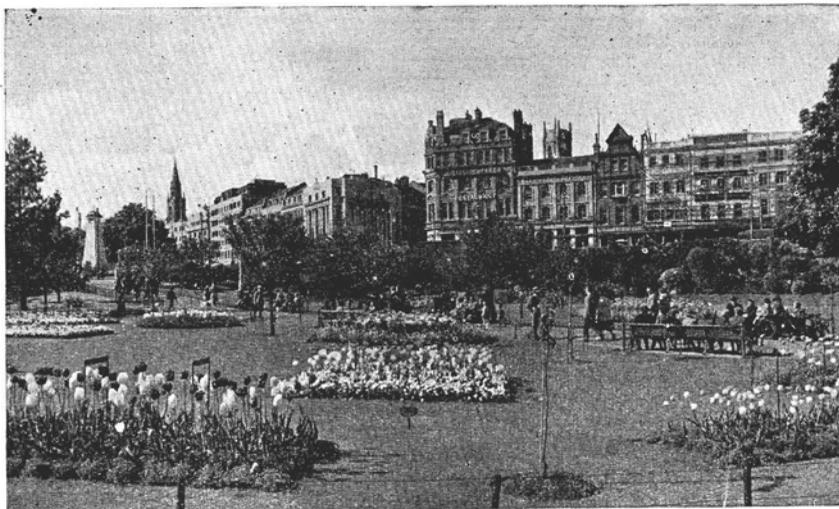
THIS YEAR

you are invited to enjoy more than the usual programme of Bournemouth's amenities . . . the Elim Conference public meetings are arranged as your rendezvous—free from the irritating “holiday-rush-weeks,” yet surrounded by a host of Elim members and friends

View of Bournemouth Central Gardens

THE PROGRAMME

- ★ Induction of 1957 8 President conducted by Rev. Joseph Smith.
New President:
Rev. J. Craig Kennedy
—MONDAY, 7.30 p.m.
- ★ Ordination of Elim Ministers
—MONDAY, 7.30 p.m.
- ★ Two stirring evangelistic meetings conducted by Rev. P. S. Brewster (who will come to Bournemouth from Newcastle pioneer campaign).
Speakers:
Rev. Ken Matthew
—TUESDAY, 7.30 p.m.
Rev. John Woodhead
—WEDNESDAY, 7.30 p.m.
- ★ Elim Missionary Rally
—THURSDAY, 7.30 p.m.



Musical Programmes at 7 each evening
Also featured during the public meetings—

- ★ Elim Conference Choral Group
- ★ Elim Ministers' Octet Party
- ★ Bournemouth Elim Mixed Choirs

- ★ The Wednesday morning Communion Service at 9.30 a.m., followed by the discussion entitled “Evangelism and the Local Church,” will be open to the public.

Conference dates
for public meetings
SEPT. 30 to OCT. 3

Conference Hall
for public meetings
TOWN HALL, St. Stephen's Road entrance



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

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

SUNDAY, September 15th. Luke 18: 1-17.

"God be merciful to me a sinner" (v. 13).

If an unjust judge would avenge an importunate widow how much more will our Heavenly Father respond to prevailing prayer. Ponder the remark of the Saviour concerning His Second Advent in verse 8. How Christ hated self-righteousness and exposed its folly. The Pharisee fasted on market days! (v. 12). Fasting can either be a force or a farce! We must be childlike, not childish.

Today's topic: Am I trusting in my righteousness or His?

Prayer theme: Remember all unable to attend God's House that they know His presence with them.

MONDAY, September 16th. Luke 18: 18-30.

"Yet thou lackest one thing" (v. 22).

Religious observance had failed to satisfy this man in his quest for spiritual life. There is a ring of sincerity in his desire, but it was based on "good works"; he failed to realise that to receive an inheritance entails the death of another. What an inheritance of life we have in our Lord's sacrificial death! The man failed in the one test of his willingness to follow Christ in obedience. Even the disciples supposed riches brought spiritual blessing (v. 26). We never really sacrifice anything (v. 30).

Today's topic: Have I grasped the significance of verse 27?

Prayer theme: Many heard the Gospel yesterday; pray that it may bring forth fruit today.

TUESDAY, September 17th. Luke 18: 31-43.

"What wilt thou that I shall do unto thee?" (v. 41).

It is amazing that they did not understand His intimations concerning the Cross. Note the first mention of the Gentiles (v. 32). Look at the Messianic title used by the blind beggar (v. 38). His blindness was not spiritual. He knew what he wanted, asked for and received his healing (v. 41). Be direct in your petitions (1 John 5: 13, 14).

Today's topic: He is able to meet your need if you ask Him.

Prayer theme: Pray for the Conference and all its members.

WEDNESDAY, September 18th. Luke 19: 1-10.

"The Son of Man is come to seek and to save" (v. 10).

Here is a man who proved his salvation, for restitution followed repentance (v. 8). Here is instantaneous conversion indeed! The outcast welcomed back into the fold (v. 10). See how many individual interviews of Christ you can remember. Nicodemus, etc.

Today's topic: Restitution includes character as well as currency.

Prayer theme: Your minister is in continual need of your prayers.

THURSDAY, September 19th. Luke 19: 11-27.

"Occupy till I come" (v. 13).

Messianic expectations were running high when Christ told this parable (v. 11). This is not to be confused with the parable of the Talents in Matthew 25, although faithfulness and service are the principles of both. The parable of Matthew 25 illustrates the truth of equal faithfulness with differing degrees of advantage, whilst this illustrates the opposite idea, that of equal opportunities with differing results, according to abilities.

Today's topic: Am I faithful in my service for Him?

Prayer theme: Pray for a mighty revival before His Second Advent.

FRIDAY, September 20th. Luke 19: 28-40.

"The Lord hath need of him" (v. 31).

This is sufficient reason for the consecration of any man's possessions to His service, however mean or insignificant. Thank God that popular emotion did not divert Him from Calvary's cross. He is not a local deliverer, but the universal Lord. He who left heaven's hosannas was not to value the world's too lightly.

Today's topic: Is He really King of my life?

Prayer theme: Remember the aged members of your church fellowship.

SATURDAY, September 21st. Luke 19: 41-48.

"Thou knewest not the time of thy visitation" (v. 44).

How tragic, yet how true are these words, and what a compassionate Saviour is ours (see Hebrews 4: 15). His heart was heavy and His eyes full when on the pinnacle of worldly success. Even Divine Love could not save a nation which rejected its Messiah. Notice His high regard for God's House. "Holiness becometh Thine house" wrote the Psalmist, and here is the New Testament commentary of this verse.

Today's topic: Are we able to detect our day of Divine opportunity?

Prayer theme: Remember your Sunday school staff in prayer.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life" Programmes presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.5, 30.3 metres

321 metres: MEDIUM WAVE

WEDNESDAY (September 18th)
10.15 to 10.45 p.m.

Speaker: **J. Smith** (Belfast)
Subject: "Which religion is right?"

The programme also includes:

Eldad Elim Choir, Guernsey, with Ronald Le Tissier at the organ, and Alfred Garr (soloist)

featuring

"The Omnipotent God," "No name on earth," "Praise the Lord," "His eye is on the sparrow," "If with all your hearts," "Teach me to pray."

THURSDAY (September 19th)
10.30 to 10.45 p.m.

Speaker: **J. J. Morgan** (Sparkbrook)
Subject: "God's Remedy for Man's Sin"

The programme also includes:
Elim Ministers' Vocal Party

featuring

"Sweetest Song," "You ought to know Him."

These programmes broadcast from the Elim Radio Studio, London, and produced by Douglas B. Gray (Announcer)

Friends wishing to join the IBRA Listener's 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)

TO BE OR NOT TO BE

By JOHN LANCASTER (North London Youth Commissioner)

The last words that rang through the tense silence in the Hall of Audience at Caesarea expressed the final uncompromising challenge of the Christian faith. To the startled notables gathered round the Roman Governor and his distinguished visitors, King Agrippa and Bernice, the words of Paul were as sharp and penetrating as a sword-thrust. This was his answer to the inconclusive evasion of Agrippa. "Almost," the king had observed, "thou persuadest me to be a Christian." And the devastating retort of the apostle was: "I would to God, that not only thou, but all that hear me this day, were both **ALMOST** and **ALTOGETHER** such as I am, except these bonds" (Acts 26 : 28-29). This was the apostolic demand—altogether or not at all.

Paul's references to Agrippa in his defence give us some idea of the spiritual background of the king's life. He was fully conversant with the customs and traditions of Jewish religion (Acts 26 : 3); he was informed about the historical facts of the Christian Faith (verse 26); further, he possessed a belief in the writings of the Old Testament prophets (verse 27). But these things did not constitute the whole truth about him. In spite of all he knew and professed to believe, his life was an utter contradiction. A great-grandson of the Herod who sought to destroy the infant Christ, Agrippa had maintained the family reputation for dissolute living. The elegant woman who sat next to him in the auditorium was his own sister with whom he lived in illicit union, and the whole of his life was spent in the pursuit of self-gratification.

These facts explain why Agrippa never crossed the frontiers of Christian Faith. His "almost" was the admission of his spiritual bankruptcy; it was the utterance of a man who could not dispute the validity of the Gospel intellectually but who would not dare accept its claims upon his personal life. To be "alto-

gether" meant to abandon his profligate ways, to renounce his sinful relationship with Bernice, to put right a thousand wrongs and to surrender his pompous arrogance in humble submission to Jesus of Nazareth. Power, prestige and popularity were all at stake and the cost of Christian discipleship was therefore too high.

It is characteristic of the early heralds of the Cross that they never lowered the demands of Christ for complete submission to His sovereignty. Never for one moment did Paul think of accommodating this proud monarch by some diplomatic compromise. He had no wish to add even a king's name to the list of his converts unless that man was prepared to come solely on Christ's terms. With a moral grandeur that towered above Agrippa's shifty insincerity he made his final unyielding appeal: "I would . . . that thou . . . were . . . altogether such as I am."

Paul was "altogether" a follower of Christ, and to discover what that involved one need only look again at his defence before Agrippa. It meant a vision of the Risen Christ—"I saw . . ." (verse 13); it meant surrender to the claims of Christ—"I was not disobedient . . ." (verse 19); it meant consistent faith and service—"I continue . . ." (verse 22). Christianity for Paul meant more than assent to certain doctrines; it meant the surrender of the whole life to the claims of Jesus Christ—it meant saying "Lord, what wilt thou have me to do?" He spoke of the Christian life in terms of obedience, of witnessing to Christ, of living by the power of God. It was more than preaching; it was living a consecrated life in a pagan world, where righteousness was trodden under foot of men. Paul's conception of Christian discipleship was one which demanded a clear-cut, uncompromising stand for Christ. It was all or nothing.

In J. N. Darby's translation, verse 29 is given a striking rendering: "And Paul said, I would to God,

both in little and in much, that not only thou, but all who have heard me say this day, should become as I also am . . ." Therein lies one of Paul's great secrets—"in little and in much." In every aspect of his life, great or small, he was Christ's man. Not only in the great soul-stirring vision of his pioneer evangelism, but in the insignificant details of everyday life; not only in his eloquent sermons, but also in the ordinary topics of private conversation; not only in his pulpit department, but in his personal conduct in the home, in the street, in his work as a tent-maker and in his leisure hours. While all things were lawful to him, he was prepared to sacrifice his freedom for the sake of others. The ethical basis of his whole life was: I will do or say nothing that will run counter to Christ's will for me, that might harm my spiritual life, my testimony as a Christian or the spiritual well-being of anyone else.

The uncompromising challenge which rang so disturbingly through the worldly, easy-going audience that filled Caesar's splendid public hall still contains the essence of Christ's demands for this twentieth century. Living as we do in a world that is morally indulgent and spiritually blind we need to face afresh the claims of the Faith. We cannot afford to compromise with an easy-going world any more than a mountaineer on a precipitous Alpine path dare deviate for one moment from the track. Below us yawns a moral crevasse of abysmal depth. Today,

as ever, the demand of Christ is—all or nothing. The standards of the world are not good enough for the Christian.

If we are going to call ourselves Christians then we must live as Christ's men, even though that way of life is unpopular, even though it brings ridicule, even though it means the voluntary sacrifice of things which are doubtful. Even the world expects to see a difference between the Christian and itself, and it is time that we who profess the Name of Christ saw to it that our testimony in every aspect of our lives is distinct. If we are going to be Christians then let us be **ALTOGETHER**—in little and in much—Christ's men. At work, in the home, amongst friends and in the recreation we choose, in our choice of dress, of music and of reading, in our general behaviour, the world ought to be able to recognise us immediately as different. It is time that some so-called Crusaders raised themselves from the low standards of life on which they exist and stepped on to the higher, purer levels which are God's standard for His people. If we are not prepared to be all-out for God it would be better for the honour of Christ's Name and better for the world that we ceased professing a lie. Let us be one thing or the other, let us be honest with ourselves, and God, let us be Christians altogether or not at all. This is the challenge which we Twentieth Century Crusaders must face. "To be or not to be, that is the question!"

National Youth Rally Day

SATURDAY, 28th SEPTEMBER

3 p.m. GREAT OPEN AIR RALLY

—HYDE PARK (SPEAKERS' CORNER)

6.30 p.m. NATIONAL YOUTH RALLY

—ELIM CHURCH, BENHILL ROAD, CAMBERWELL

GUEST SPEAKER: REV. KEN. MATTHEW

CONTINENTAL VISITOR: PIERRE VAN WOERDEN
with his Hammond Organ

Special Visit of the President, Rev. J. Smith

also

Sparkbrook Elim Choir, Rev. H. W. Greenway, Rev. J. Hywel Davies

At the Organ: Geoff Cooper

and

Janet Penney at the Piano

COMING EVENTS

(Please pray for these services)

BALLYMONEY, N.I. Sept. 21-29. Elim Tabernacle, Edward Street. Revival and Divine Healing Campaign conducted by Jack Nelson (Portadown). Week-nights (except Thurs.) 8 p.m. After Church Rallies, Suns. 7.45 in Y.M.C.A., Church Street.

BANBURY. Sept. 22. Harvest Thanksgiving. 6.30, Speaker: Mr. P. Stormont (Weoley Castle). Convener: David Thomas.

BIRMINGHAM (Yardley). Sept. 14-16. Elim Church, Broadstone Road. Church Anniversary Services: Sat., 7.30; Sun. 11 and 6.30; Mon. 7.45. Guest Speaker: E. H. Cole, Swansea. Supported by Kidderminster Choir on Sat. Presbytery support welcome. 15a bus from city passes road. Convener: B. H. Hartwell.

BRITON FERRY. Sept. 14-18. Elim Church, Old Road. Annual Convention. Sun. 11 and 6.15. Week-nights 7. Speakers: W. J. Allen (Warrington), Idris Davies (Ammanford) and Raymond Rees (Cwmtwrch). Items by Neath Elim Choir. Convener: A. Whittall.

CAMBERWELL. Sept. 8-20. Elim Church, Benhill Road. Camberwell. Special visit of E. C. W. Boulton. Sun. 11.0 and 6.30. Fri. 7.30.

CANVEY ISLAND. Commencing Sept. 14. Elim Church, Rainbow Road (off Larup Avenue). Evangelistic Crusade conducted by Malcolm Smith and Party. Week-nights 7.30. Sun. 6.30. Children's Rally. Sun. 3.0.

CHICHESTER. Sept. 12-22. The Assembly Rooms, North Street. Revival and Divine Healing Campaign conducted by V. J. Walker (Worthing) and Party. Supported by Ministers of the Sussex Presbytery and J. McBurney (London).

CLAPHAM. Sept. 15. Elim Central Church, Clapham Crescent, S.W.4. Farewell Service of F. A. Hodge, 6.30. Special speaker: C. J. E. Kingston (Dist. Supt.). Convener: J. Hywel Davies.

Sept. 19. Induction of New Minister. J. Craig-Kennedy (President-Elect), 7.30 Service conducted by C. J. E. Kingston, assisted by other London ministers

COLERAINE, N.I. Sept. 26. Elim Church, Killowen St. Special visit of Jack Nelson (Portadown). 8 p.m.

DUMFRIES. Aug. 31-Sept. 17. Elim Church, Queen Street. Bible Campaign: "The Creation." Suns. 11 and 6.30. Week-nights, 7.30 (except Mon. and Fri.). Speaker: W. George

DUDLEY. Sept. 14-16. Elim Church, North Street. Special speaker: I. Moore (Yeovil). Convener: G. Jones (resident Minister). Mon. 7.30, "The Life Divine" sacred cantata, rendered by "The Gospel Singers."

Sept. 21-23. Harvest Thanksgiving Services. Sat. and Sun., Speaker: G. Jones. Mon. 7.30, Speaker: J. Frame (Smethwick).

EALING. Sept. 14-21. Elim Church, Northfield Avenue. Special Evangelistic Youth Week. Sats. 7. Mon-Thurs. 7.30. Special speaker: I. Wynne Lewis. Each evening supported by a varied team of young people.

EASTLEIGH. Sept. 15. Elim Church, Nutbeam Road. Harvest Festival. 11 and 6.30. Special Preacher: W. N. Brambleby.

GREENOCK. Sept. 21. Elim Church, Belville Street. Two Scottish Presbytery Rallies, 3.30 and 7. Speakers: A. J. K. Magee and Richard Lighton. Refreshments provided between the services.

HENDON. Sept. 22. Elim Tabernacle, Ravenshurst Avenue. Harvest Festival, 3 and 6.30. Special Speaker: G. H. Thomas (Missionary Secretary). Convener: P. J. Guppy.

HULL. Sept. 14-19. City Temple, Hessele Road. Annual Convention. Sun. 10.45 and 6.30. Week-nights 7.30. Speakers: L. E. Lambert and W. J. Maybin. Convener: H. Palliser

LEYTON. Sept. 21-23. Elim Church, Vicarage Road. (From Tube Station buses 699,697.) East London Revival Rally. Sat. 3. and 6.30 (Tea provided). Sun. 11.0 and 6.30. Mon. 7.30. Speaker: David Ayling.

LEIGH-ON-SEA. Sept. 22. Elim Church, Glendale Gardens. Harvest Thanksgiving. 11.0 and 6.30. C. D. Stockdale's (India); 3.0 Arthur Tate (Tanganyika).

Sept. 28. Missionary Valedictory Meeting to Pastor and Mrs. C. D. Stockdale, Elim missionaries returning to India. 7 p.m. Speakers: C. D. and J. C. Stockdale, G. Stormont, G. H. Thomas and Miss G. M. Garton.

Oct. 5-6. 7th Anniversary of Church Re-opening. Sat. 3.30 and 7.0. Song Service 6.30 (Tea provided.) Sund. 11.0 and 6.30. Speakers: R. Quy (Radio I.B.R.A.), D. Anthony (Chelmsford). Musical ministry on Saturday by Chelmsford Elim Choir and the Elliott Quartet.

LONDON. Sept. 14. Bloomsbury Central Baptist Church, Shaftesbury Avenue, W.C.2. Area 23 of the British Pentecostal Fellowship United Rally. 3.30 and 6.30. Those taking part will include J. Atkinson (Egham), W. T. H. Richards (Slough), Marie Hamilton (mezzo-soprano), and John French (converted West End actor).

MOUNTAIN ASH. Sept. 21-26. Elim Church, Knight Street. Annual Convention Services. Sat. 7. Sun. 11, 6 and 7.30. Mon. to Thurs. 7.15. Speakers: Ron Jones (Bristol), R. D. Bradley (Neath). Convener: William J. Maybin.

NOTTINGHAM. Sept. 21-26. City Temple, Halifax Place. Annual Convention. Sat. 7. Sun. 10.45 and 6.30. Week-nights 7.30. Speakers: Wm. George and J. A. Wright (Southend-on-Sea).

SALFORD (Manchester). Sept. 14-16; 21-23. Elim Church, Nursery Street, Pendleton. Annual Convention Services. Sat. 7. Sun 11 and 6.30. Mon. 16, Missionary Rally, 7.30. Mon. 23, Water Baptismal Service, 7.30. Speakers: S. Beresford (Blackburn), L. P. Cowdery (B'm'm), J. Williams (S. Rhodesia, S. Africa). Supported by Presbytery Churches. Convener: A. Brooks.

ST. PETER PORT, Guernsey. Sept. 14-19. Eldad Elim Church, Union Street, "Coming-of-Age" Celebrations. Sat. 7.30. Sun. 11 and 6.30. Mon. to Wed. 7.30. Guest speaker: Samuel Gorman. Convener: James F. Hardman.

WELLS, Somerset. Sept. 29. Harvest Festival Services. Special speaker: W. N. Brambleby.

WESTCLIFF-ON-SEA. Sept. 22-25. Elim Church, Westborough Road. Special Visit of Maud Backhouse, Welsh woman preacher. Sun. 11.0 and 6.30. Mon. 7.30. Tues., United Sisterhood Rally 3.0 and 6.30. Wed. 7.30.

WOOD GREEN. Sept. 15. Elim Church, Russell Road (off Bowes Road), Palmers Green, N.13. Special visit of London Crusader Choir., 6.30. Speaker: D. B. Gray.

SUNNY BLUNDELL TOUR

Sept. 14-19, Bath. 21-29, Oxford.

EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

Sept. 15, Falmouth. 21 Sept.-6 Oct., Penzance.

MISSIONARY TOUR

Mrs. W. N. Hawley, Elim missionary on furlough from South Africa, will visit the following churches:

Sept. 14, Winson Green. 15, Graham Street. 17, Erdington. 18, Dudley. 19, Tamworth. 21-22, Sparkbrook. 24, Yardley. 25, Great Barr. 26, Old Hill. 28-29, Kingstanding.

FESTIVAL NIGHT

in the

KINGSWAY HALL (Kingsway), LONDON,
Saturday, 21st September, 1957

at 7 p.m.

The London Crusader Choir will present
A SYMPHONY OF PRAISE
directed by Douglas B. Gray, F.R.S.A.

Other features include—
Songs of the Nations
and
Memories of the Masters

Rev. H. W. Greenway (Chairman)

Rev. J. Craig Kennedy (President-Elect) will speak

Reserved seats 2/6 (reduced rates for parties)
obtainable from Headquarters. No tickets are
required for the unreserved section.

SHARE FESTIVAL NIGHT WITH US

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

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SITUATION VACANT

Assistant required for the Elim Eventide Home at Eastbourne. Applications to Miss M. Green, 12, College Road, Eastbourne, Sussex.

BIRTH

Russell.—An August 5th, to Mr. and Mrs. Norman Russell, of Elim Church, Larne; God's gift of a daughter, Angelia.

MARRIAGE

Watkins:Roberts.—On August 16th, at Elim Church, Hendon; Evan Albert Watkins to Elizabeth Ruth Roberts (Elim Crusader). Officiating minister: P. J. Guppy.

WITH CHRIST

Goddard.—On August 25th, Ellen Maud Goddard, member of Elim Church, Portsmouth (formerly of Elim Church, Plymouth). Asleep in Jesus. Funeral conducted by James McAvoy, resident minister.

Lonsdale.—On August 23rd, Mrs. Florence Lonsdale, of Elim Church, Accrington. Funeral conducted by J. C. Mulvagh, resident minister.

Hesketh.—On August 24th, Sarah Ann Hesketh, aged 58, beloved sister and faithful organist of Elim Church, St. Helens. For her life was Christ and to die was gain. Funeral conducted by Brian Barnett, resident minister, and Pastor E. Gibbs. C.586

TRAINING COURSE IN FOUR LESSONS

on

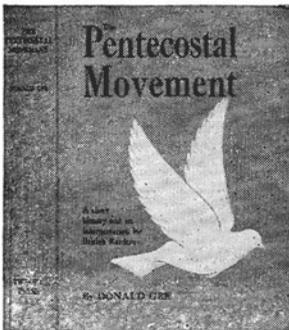
PERSONAL EVANGELISM

By Charles J. E. Kingston

Sept. 16, 23,	Elim Church,	Thornton Heath,	7.30 p.m.
" 17, 24,	"	Wimbledon	"
" 18, 25,	"	Coulsdon	"
" 19, 26,	"	Clapham	"
" 20, 27,	"	Kingston	"

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