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# The *Elim Evangel*

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

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FOURPENCE

OCTOBER 12th, 1957

## **THE EPIC OF THE NEW ELIM CHURCH GLOUCESTER**

*The photograph below is of the new church and the large crowd outside awaiting the opening ceremony  
(report on page 646).*



# "BROOKS AND BARRELS"

W. Ronald Jones, F.R.G.S (Minister, Elim Church, Bristol)

"*The brooks dried up . . .*" (1 Kings 17: 7).

WE ARE all in God's hands; but it is one thing to be in God's hands and another to *know* that we are. Everyone is dependent upon God, but everyone does not feel his dependence, and it is to be feared that none of us is as conscious of our dependence as we ought to be. It is easy to lose this sense of dependence. We attribute so much to our own wit, our own skill and cleverness, and because the Divine mark does not stand on the face of things we seem to think they are of our own creation, and in pride we are tempted to say, "My own arm hath brought me salvation."

## A Drying Brook

Things are not always as above-mentioned, for there are times when we seem to have exhausted our resources, when we have reached the end of our tether; times when we seem to have gone into a blind alley and there is apparently nothing before us but a blank wall. Every avenue is closed and every door locked. That was how Elijah found himself. There was no dew or rain, and Elijah—like all the others—was face to face with famine. Only those who have experienced it can know anything of the agony of such a moment. If we have not touched the bottom of such an experience I suppose most of us have touched its surface. It was *then* that the word of the Lord came to Elijah, saying, "Get thee hence to the brook Cherith, and thou shalt drink of the brook, and I have commanded the ravens to feed thee." *When all seemed hopeless the Lord led him to the brook.* Across the famine-stricken land came the voice of the Lord telling the prophet where the water and bread were to be found. That voice has come to thousands of straitened souls, and the music of it is such that only those who have heard it know anything of it. It has covered the desert with corn-fields and made the wilderness to blossom like the rose. "The word of the Lord came unto him."

Every door was locked, before him a blank wall, when suddenly a hand appeared and the blank wall became an open door, and the voice said, "Come hither," and so he stepped from the land of famine to the side of a singing brook.

Now that is not an uncommon experience for God's people. It is just the story of God's love and

care. How many times have we sat down by the singing brook and our glad hearts have sung, "My God shall supply all my need according to His riches in glory"?

But that is only one chapter of the story. There is another chapter which makes hard reading. "And the brook dried up"—the brook to which God Himself had sent him. Had it been a little brook of his own manufacturing one would not be surprised; but it was a brook that God had made and one to which God had sent him, *and that brook dried up.*

## Lessons in Hard Places

Now when God sent Elijah to the brook He knew that it would dry up. He meant it to dry up. The drying up of the brook was part of the process through which Elijah's soul was to develop. When Elijah first sat by the brook and listened to its music and drank of its refreshing waters he must have said, "All is well now; here is a supply that can be depended upon," but presently he saw the brook *beginning to shrink.* Its music ceased, one by one the stones appeared above the water, until at last there was nothing left but a dry, parched strip that looked as if no water had ever been there. What dried up the brook? God's love and care and providence. It was His providence that sent the sparkling water streaming down it. It was His providence also that dried it up. The love that gives is also the love that withholds. We are so very slow in recognising this. Sometimes we say, "How very providential." When do we say that? Generally when a manifest deliverance has come. Providence has no meaning to some people except when it attends upon them with abundance of bread and water. On the other hand, when our hopes are disappointed, our plans upset, our purposes crushed into dust, we are tempted to speak hot, harsh words, forgetting that the providence which is kind in giving is just as kind when it takes away. "The Lord gave . . . blessed be the name of the Lord"—everyone can say that, but oh to be able to say with full assurance: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1: 21).

A desperate struggle may prove to be an untold blessing. A great sorrow may yield a rich harvest.

God often has to show us that many things are finite in order that we may learn to depend upon Him as the only Infinite One. It is so easy for us to trust in the gift rather than in the Giver. It was easy for Elijah to trust to the brook and forget the God who gave the brook. And God will not be satisfied with anything less than an *unreserved and absolute trust* in Himself. A soul that leans on the gifts, though they be God's grandest gifts, will not become full size. That can only be done by *leaning entirely* upon God. And so the brook dried up.

### Our Faithful God

Many things that God gave us have dried up. Many a plan, many a purpose, many a comfort in the home has dried up. Yes, it was hard at the time, but we have the assurance that "all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28). God dried up those brooks that we might learn to depend absolutely upon Him. Elijah looked upon the drying stream; he looked at it when it was dry and then he looked up into the face of God and his heart said, "All my fountains are in Thee" (Psalm 87:7, Young's Literal Translation). His dependence upon earthly things finished and he threw himself entirely upon God. *Then* the word of the Lord came unto him, saying, "Get thee to Zarepath" (Sarepta, Luke 4:26)—to the barrel of meal that will not waste, and the cruse of oil that will not fail. The brook dried up that Elijah *might learn not to depend on brooks*. And the moment he learned the lesson, the moment he put his whole trust in God, then was he led to the barrel of meal that would know no waste and the cruse of oil that would know no failure.

We need tomorrow to explain today. You need heaven to explain earth. The drying up of Cherith was understood only in Sarepta. The unfailing barrel alone explained the dried brook.

Cherith is not our destination, it is only a halting-place on the way to Sarepta. The dried brook is not our home, it is only a stopping-place on the way to the barrel of meal that will not waste and the cruse of oil that will not fail. God may lead His people to hard places, but He never leaves them there. He leads us to hard, dry places that we may cling to Him as our only support, and then He carries us to the land that knows no want and the region that knows no failure.

Are there any brooks drying up with us? Maybe there are. Let us not despair. Let us look up to the face of God, let us rest in the Lord and wait patiently for Him, and then for us, too, the doors of Sarepta, with its unfailing supply, will open wide.



## Children's Strip

Conducted by PAUL SERVICE

Famous people of all ages

3. ROBERT RAIKES  
(Bobby Wild Goose)

Hello Boys and Girls,

Have you ever heard of Bobby Wild Goose? It is a queer name to call anyone by, isn't it, and yet you know that was the name people used to call Robert Raikes, the first man to start Sunday schools. You see, Mr. Raikes used to gather together all the poor ragged street urchins he could find and take them along to Sunday school, but when the people saw him doing this they said he had gone mad and gave him this nickname. They laughed and sneered at him and said he was on a "wild goose chase" trying to get these children to Sunday school. This all happened 177 years ago, when boys and girls worked all week in the factories and then on Sunday ran wild in the streets, getting up to so much mischief that even the grown-ups were afraid of them. Mr. Raikes felt so sorry for these children that he determined to do something for them. Those early Sunday schools were very different from our schools of today. They started at ten in the morning and went on to 5.30, with one hour off for dinner. Mr. Raikes paid a lady one and sixpence a Sunday to teach the children. They learnt to read and memorise verses of Scripture, and listened to stories from the Bible. In the afternoon Mr. Raikes took the boys and girls to church. It was very slow and hard work for all those who helped, but gradually Mr. Raikes won the respect and obedience of his Sunday school scholars. Lots of people who did not like boys and girls tried to stop this work, but nothing they said or did could make Robert Raikes give up. Soon his efforts were rewarded and he had the joy of seeing Sunday schools started all over the country.

One more thing about him before I say goodbye. He knew that when he died it would be a wonder-

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# Editorial

## Jesus and possessions

THERE are many who believe that any form of private ownership is contrary to the teaching of Jesus and the principles of Christianity. The question arising here is: Did Jesus believe that it was wrong to own anything? Quite a number of the radical school of social and economic reformers of past years denied the right of private ownership in land and property. Naumann said: "When Jesus says 'Lay not up for yourselves treasure upon earth.' He shows Himself on ethical grounds a radical opponent of all accumulation of wealth." Nitti stated: "It is certain that the early Christians practised communism or community of goods. . . . The first Christians did not seek to acquire wealth; like Christ they sought to annihilate it." Professor Heron wrote: "Apostolic Christianity took seriously the facts of the spiritual life. Men understood that in becoming Jesus' disciples it was incumbent upon them to surrender private interests." Renan declared: "The account in the Acts (when some disciples brought their possessions to the apostles) is in perfect accord with what we know of the other ascetic religions—Buddhism, for example—which always begin with cenobitic (or communistic) life, the first adepts being a host of mendicant monks."

If this is true, then capitalists, farmers owning land, people with small savings in the bank and those who own their houses are doing what Jesus strongly condemned! In support of this theory incidents are referred to such as the rich young ruler being told by Jesus to sell all and give to the poor, and the all-things-common fund policy of the disciples at Jerusalem, who brought their possessions to the apostles, some bringing the money they realised on selling their property. In the case of the young ruler, Jesus appealed to him only on the ground of moral choice to forgo his wealth, which, unfortunately, he trusted in, before becoming His disciple. He did not question the ruler's right of ownership, for He asked him to sell his property, and he could only do this because it was legitimately and legally his. In asking him to part with his possessions, Jesus was not denying the ruler's right of ownership, nor was He in this case setting a precedent for the establishment of an economic law to be made binding upon all men, especially those who became His disciples.

If Jesus had intended it to be so, why did He not rebuke the rich Zacchaeus, who became His disciple and invited Him to his home, for only offering to restore part of his possessions, some of which he amassed unjustly, prior to his becoming Christ's disciple? He offered to restore fourfold to those he had charged excess tax, and to give half his goods to the poor, but that did not constitute forfeiting his right to own what was left. Jesus did not insist that he must give up all before he could become His disciple. Again, why did He commend the faith of a wealthy centurion who owned his house, and had one servant at least, and not demand of him the surrender of his private ownership? Why did He not support the criticism of Judas regarding the costly ointment, used by Mary to anoint His head, instead of selling it and giving the money to the poor, as Judas suggested she should have done? Why did He give the parable of the rich owner dividing his goods among his servants to use for his benefit while he was away from home, and condemning the servant who did not trade for him, as illustrative of how his own disciples ought to use their gifts and possessions for the extension of God's kingdom?

There is also His parable of a man who owned a vineyard and paid his workmen a full day's wages although all did not work the same number of hours. When those who worked longest complained about it, he replied that he had the right and was free to do as he liked with his own money. Jesus did not dispute that right, but recognised it as legal and correct, for He quoted the owner as saying: "Is it not lawful for me to do what I will with mine own money? Is thine eye evil, because I am good?" In quite a number of parables Jesus referred to the right and wrong uses of possessions, but did not condemn people for merely having such. To a man who petitioned Him to speak to his brother to share his inheritance with him, Jesus replied that He was not acting as a judge over such a matter.

According to Jesus, men, especially Christian men, are not condemned for having property and possessions, but are instructed to give to the poor, and to do it humbly and not as conferring a favour upon them. In particular, Christian masters and owners should keep in mind that they are stewards and trustees of God, to whom they will have to give account. Only in that sense can it be stated that no man can

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# PERSONALITY SPOTLIGHT



Miss N. Kennedy, whose lucid testimony below you will enjoy reading, has been in the Elim ministry since 1921. During this period she has rendered to the cause of Christ and Elim devoted and excellent service. Although Miss Kennedy retired recently from full-time ministry she is still very active in the Lord's work. We wish her God's richest blessing for the future.  
—Ed.

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). This verse was the bridge that carried me over out of sin and pleasure into life and satisfaction in the Lord. I was brought up to believe the Bible is the Word of God. At Sunday school I committed many chapters to memory and knew the Gospel story at an early age. Thank God for a praying mother and godly Sunday school teachers whose example in Christian living impressed me. I ought to have been saved when I was about ten years of age, for I had deep longings then to know the Saviour's love. A few years later I saw pictures of the first-born slain where there was no blood sprinkled as God passed over Egypt. It made a deep impression on my soul.

Later I went to Canada with worldly companions. I was having a good time. I was attending church services, but experiencing less conviction. One night I casually attended a special rally in a theatre. A young man sang a solo. The chorus gripped me. These are the words:

"In that white city, that pearly white city,  
I have a mansion, a robe and a crown.  
And I am waiting, watching and longing  
For that white city John saw coming down."

I knew I had none of these things, and although a large number of people, old and young, went out for salvation, including my sister, I would not go out. The faithfulness of a young army officer helped me to make the great decision when I returned to my room that night. I knew the Saviour's suffering was for me. I wept my way to the Cross. As I knelt at His feet I will never forget the vision of the Saviour lifted up for me.

In a worldly church where there was no spiritual help the Word of God became precious. I saw water baptism was a command. With a number of other believers I was baptised at a Pentecostal mission. This meant separation from worldly pursuits. Knowing nothing about the baptism in the Holy Ghost, I was invited to attend a Pentecostal convention. A deep longing for something more possessed me and in the third meeting the fire fell. The Lord graciously met me, my tongue was loosed and I spoke in a new tongue. Great joy filled my life; full satisfaction in Him; a love for the souls around me at home and abroad. I found that this was but the preparation; there was more to follow. The second coming of the Lord was a revelation too wonderful to describe.

Six months later I was taken ill with scarlet fever. I knew nothing about Divine healing. The lady who took me to the Pentecostal mission had testified to healing, so I requested to be prayed for. Two days and nights the fever had raged in my body, but when prayed for I was healed immediately, speaking clearly (for my throat was septic) and desiring food. The full Gospel was then clear to me. I was praising the Lord for deliverance and the fulfilment of His precious Word in my life.

The joy of winning souls became more wonderful, and I had the urge to spend hours in prayer before going out to the open-air meetings. I became a member of the Calvary Temple in Winnipeg under A. H. Argue as minister. Then I began to be exercised about the ministry and when I was willing to step out and trust God, leaving a good situation with good prospects, God healed me of anaemia at a Breaking of Bread service. I then promised Him that

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# *The Epic of the new Elim Church, Gloucester*

IN 1940 a Nazi airman released a bomb over an obscure little side street in Gloucester and destroyed a building next to the railway shunting yards. "That is the end of Elim" said local opinion. However, under its courageous and vigorous minister, Pastor L. C. Quest, the loyal congregation patched together a rough shelter with such materials as war conditions allowed. A few campaign forms and gas lighting had to do for the time being.

In 1946 Pastor George Canty found his way down the street to gaze upon the squat, odd-shaped little edifice which sat in the middle of a large piece of overrun ground in a corner between a factory and railway yards. This was his new charge. Efforts were made to alter and brighten up the premises, but an unattractive cobbled-together little hut situated in an unattractive side-street welcomed so few strangers that a visitor was almost a sensation. The church had other problems, and of course one of them was finance.

In 1949, with careful saving, a large sectional building was acquired and with many improvements a pleasant and comfortable hall was opened in 1950, after one year's work by men of the church giving their time freely. When the congregation walked across from the old hut to the new hall built on the same ground, it took an effort of imagination to think of it ever being full. But despite many a dis-

couragement, and with many ups and a lot of downs, attendances came at last to the point where steps had to be taken to increase the accommodation, and for the past couple of years or more the church has been full Sunday by Sunday and often overcrowded.

It has been obvious for a long time that the church deserved a better site and buildings. Many searches, many prayers, many applications produced nothing. Offers for bare sites as high as £5,500 were turned down. In a small congested town there seemed nowhere else to look, and Pastor Canty said that as he could do nothing further he would leave the city in 1957.

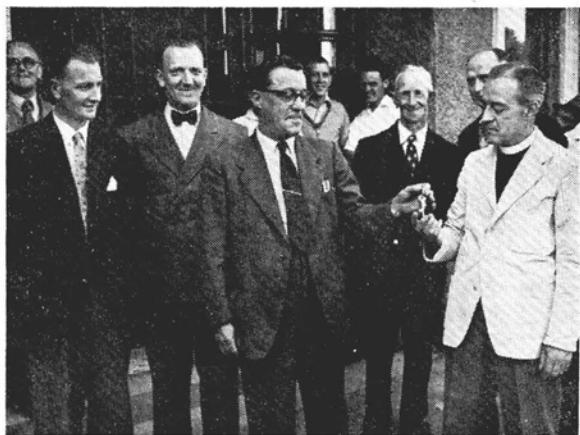
Then in May a quite definite burden was laid upon the prayer meetings and faith seemed to rise, against all signs. Suddenly one of the five local cinemas announced that it would be closing, and not till then did it become obvious to all concerned that here were a position and premises eminently suited for Elim's work. Within three days agreements had been entered into regarding buying it, and though a very difficult period followed, during which we tried to find the purchase money, at last it was settled and in June the keys were ours.

For nearly eleven weeks the men of the church, for the third time in seventeen years, toiled to create a church. During this period work which would have cost about £2,000 in labour costs was carried out entirely voluntarily. Working from our own scaffolding, the cinema was washed to remove layers of nicotine and dirt from ceiling, walls and floors, and 450 upholstered tip-up seats were renovated and cleaned with gallons of upholstery shampoo.

Great windows were cut through the thick walls and light flooded the once dusty darkness. A splendid four-tier choir platform was built, arched with a twenty feet high illuminated proscenium. Some thirty or forty gallons of paint transformed both outside and inside. The central heating pipes and units were finished in gold. Contemporary curtains, lino, heavy and underfelted carpets added rich colour under the improved lighting system. Sixteen tons of rubbish were cleared from the car park. The foyer was enlarged and improved, and on the last day of August stood invitingly with its gleaming black and white tiled floor as yet untrodden by worshippers. That evening a great crowd blocked the road, and after a senior member of the church, Mr. William Smith,



*The platform being erected by Pastor Canty and church member.*



Mr. Webb, cinema manager, hands the key to Pastor George Carty.

had turned the keys, hundreds of people flooded in, occupied every seat, and all extra seating that could be found, finally jammed the aisles and left others with no alternative but to return home.

After a typical Gloucester Elim musical programme, Pastor R. B. Chapman ministered the Word. He had graciously fitted in quickly at a few hours' notice when sudden illness had incapacitated Pastor John Dyke. In the first Gospel appeal ever made under that roof we had the unique satisfaction of seeing several decide for Christ. The wonderful testimony of the actor Mr. John French brought another nine decisions for Christ the following evening, when once again extra seats were needed to accommodate the crowd.

The purchase of this building called for real faith on the part of all, for the immediate financial burden is very great indeed. As a "fleece-token" Pastor Carty said he believed £100 would be given in offerings in the first two days, and the amount proved to be £103.

At the moment the advance of Elim in Gloucester is the talk of everybody, and we have many plans for future advances which the present realisation of the hand of God being upon the work gives us courage to believe will succeed.

At the right time God has opened a wonderful door of opportunity, for which we find ourselves better fitted than ever before. We have two men's choirs, a dozen musicians, a modern organ and other electronic aids of every type, outstanding singers, and a complete evangelistic team who have helped Pastor Carty in successful campaigns in different parts of the country, but best of all a sanctified and enthusiastic company of people of real pentecostal fervour. This gives us hope that soon the new church will be as thronged as the two previous churches became.

## Music and Radio Review

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



### MUSIC FOR CHILDREN

During the past few years the recorder has become more and more popular as a serious musical instrument. Not only is it eminently suitable for home playing, either by adults or children, but it is now widely used in our day schools and is an excellent means of self-expression and musical education for children. So far this idea has found little progress among our young people's activities, which is to be regretted. We know of one Elim school which most successfully commenced such a recorder band, and with satisfying results. It is a splendid means of interesting young people and provides them with an intelligent and useful service within Christian influence and expression. The book *New Recorder Tutor* is probably the best book published on learning to play this instrument. Alongside the actual fingering and blowing, it teaches, in stages, the notes of the treble clef, time of notes, etc., so that the technique and notation are combined. With the aid of this book, anyone could learn, without previous musical knowledge, to play the recorder (which is an inexpensive instrument), or teach it to others. The book is published by Mills Music Ltd., 20 Denmark Street, London, W.C.2, price 2s., postage extra. Youth leaders, why not consider this avenue of service and interest for some of your children? Day schools everywhere find the value of such an endeavour. Try it during the coming months. You'll find it worth while and a ministry all will appreciate.

### CHRISTMAS IS COMING . . .

Choirs and gospel singers never have a more blessed season for heralding the Good News than during the Advent season. In so many ways the Christmas message is proclaimed. Careful preparation, however, is necessary and each year inquiries reach us for suitable Christmas music. Well, first of all, most people like the well-known and much-loved carols. Among the many books available we recommend *Christmas Carols New and Old*, published by

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# SPIR

*In the latter part of the century the belief that the dead could communicate with the living became the cult called Spiritualism. This rapidly spread throughout the world, and it teaches that the spirit world can be maintained through persons endowed with psychic gifts.—E.*

THE belief in, and practice of, Spiritism has been known to humanity from very ancient times. If we turn to the Bible we find an instance of it in the case of the witch of Endor, who in response to the request of King Saul to bring up Samuel put her life in jeopardy, for she knew right well that the penalty for such an offence was death.

I know it is a matter of controversy whether on this occasion it was Samuel himself who appeared or a spectre in his likeness. One thing is certain: we are not left in any doubt as to how God regarded the matter. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord; therefore He slew him, and turned the kingdom unto David the son of Jesse" (1 Chron. 10:13, 14).

The term "a familiar spirit" is another expression for "a spirit guide" or "control." It simply means a spirit from the other world with which someone has become familiar and works with in co-operation. In Leviticus 19:31; 20:6, 27, we are not left in any doubt as to how God regards people who have a familiar spirit, or who seek unto one who has. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God. . . . And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people. . . . A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Again we read in Deuteronomy 18:10-12: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord . . ."

God says: "I am the Lord, I change not." If this

was His attitude towards Spiritism then, it is certainly His attitude now. We know that today those who seek unto someone who has a familiar spirit are not suddenly cut off by the Lord. Why? "Because He hath appointed a day, in which He will judge the world in righteousness." Therefore it is only on rare occasions that the sword of judgment falls in this life. Nevertheless, He has expressed His mind on this matter in no uncertain terms. In Isaiah 8:19, 20, R.V., we read: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony: if they speak not according to this word, surely there is no morning for them." Alas! No morning for them, only one long dark night. In Galatians 5:20 we are told that this evil debars from the kingdom of God.

In the Bible we are given examples of men who have sought unto this vile practice, and also of those who have taken a strong stand against it. We find that only wicked men like Manasseh indulged in this evil thing. "He made his son to pass through the fire, and practised augury, and used enchantments, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of the Lord, to provoke Him to anger. . . . Because Manasseh king of Judah hath done these abominations . . . Behold, I bring such evil upon Jerusalem

Joseph

(Superintendent of Schools)



# FISM

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and Judah, that whosoever heareth of it, both his ears shall tingle" (2 Kings 21 : 6, 11, 12. R.V.). Concerning Josiah, his grandson, we read: "He did that which was right in the sight of the Lord. . . . Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away. . . . And like unto him was there no king before him, that turned to the Lord with all his heart" (2 Kings 22:2; 23:24, 25).

Jesus Christ said after his resurrection and ascension: "I have the keys of Hades and of death." Seeing that Jesus Christ has the keys of Hades and of death, will He be a party to that which is "an abomination" to His Father, and use those keys to allow a single soul to return to earth through the mediumship of one who has "a familiar spirit?" Job said: "When a few years are come, then I shall go the way whence I shall not return" (Job 16:22). David said concerning his child when it died: "Can I bring him back again? I shall go to him, but he shall not return to me" (2 Samuel 12:23). When the rich man in hell greatly desired that Lazarus should be sent back to earth to warn his five brethren he received a firm denial.

I know there are some who believe that the messages received by these spirits from the other world are to be relied on. I have before me right now a copy of the *Psychic News*, with the heading: "The Spiritualist Newspaper with the World's Largest

Circulation." The date of this copy is October 8th, 1938. On the front page in large letters are the words: "ENGLAND WILL NOT BE INVOLVED IN WAR! THE GUIDES PROPHESY." I will now quote you from this paper some of the spirit messages. "There is no fear of England being involved in war for a number of years, if at all," was the contribution made by Moon Trail through Horace Hambling. On the same page I read: "What those guides said, you can read above. It was true on September 17th. It is still true. Now, had the guides been wrong, even the evidence for survival might have been shaken. Spirit communication would have been considered valueless. Our whole case was at stake. Yet *Psychic News* rested its confidence, its entire future, on guides who knew more than anyone on earth." On page three of this same magazine I read the following: "Red Cloud speaking on Saturday through his medium, Estelle Roberts, was very frank. 'It was not my duty,' he said. 'to speak through a woman's body to tell your world that there would be no war. That should have been done by your archbishops on the wireless. The spirit of truth speaks outside your churches because it cannot speak inside them! . . . Czechoslovakia will emerge better than she was in 1918,' he said. 'The persecution of the Jews will cease' was another prophecy. White Hawk: 'I do not think there will be (any more major wars on earth)' (September 3rd, 1938). Moon Trail: 'There is no fear of England being involved in war for a number of years, if at all' (August 13th, 1938). Red Cloud: 'There will be no war involving England' (September 18th, 1938). Silver Birch: 'Have no fear. England will not be involved in war. It will be touch and go, but you need have no fear' (September 17th, 1938). . . . Silver Birch was asked whether in making this prophecy he took into account the factor of spirit influence as well as other considerations and based his decision upon the expected result. This was his reply: 'When it comes to a major issue, and we say this thing will or will not happen, then we have consulted all those in our world who have the ability to see what you call the future.' On page four of this magazine I

read: "One sitter declared that he would not have been so sure of peace if it had not been for the prophecies of Silver Birch and of several other guides. 'The Great Spirit cannot fail; the power of the Great Spirit cannot fail,' answered the guide. 'I have told you—and I say it again—the new world is born. It is here in your midst. . . . There is no situation that can ever arise about which you need have any fear. You are the Great Spirit. Repeat that always to yourself. You are the Great Spirit, the great creative force that brought all life into being and holds all life in its embrace. Come what storms there may, stand still and know that you are deathless, eternal, infinite, immortal. Realise that you can call on an infinite reservoir to sustain you.' " This is blasphemy; it is crazy nonsense. Here on evidence submitted by themselves modern Spiritism has condemned itself as a deceptive, lying, blasphemous organisation.

In a book entitled *Heresies Exposed*, by Wm. C. Irvine, he says: "In a standard work entitled *Spirit Teaching*, by an Oxford M.A., the personality of the Lord Jesus is denied (p. 250), the Bible account of the Fall of Man is 'a legend and misleading' (p. 158), 'future bliss' is not by faith in 'notions of atonement and vicarious sacrifice' (p. 91) but by 'merit that man lays up for himself by slow and laborious process' (p. 159). Spiritism denies resurrection, judgment to come, and man's eternal destiny!"

At a Spiritist conference held at Providence, Rhode Island, U.S.A., at which eighteen states were represented, the following pernicious resolutions were passed: 1. To abandon all Christian ordinances and worship; 2. To discontinue all Sunday schools; 3. To denounce sexual tyranny; 4. To affirm that animal food should not be used.

Let 1 Timothy 4:1-3 be compared with the above last two clauses, and they will be seen as erroneous and evil statements, so also the following statement by Sir A. Conan Doyle: "The whole doctrine of original sin, the Fall, the vicarious Atonement, the placation of the Almighty by blood—all this is abhorrent to me. The spirit-guides do not insist upon these aspects of religion."

Dr. A. T. Schofield, the famous Harley Street physician, says: "Professional mediums suffer terribly in body, mind and morals, and the vast majority are victims to vice or drink. All Spiritist leaders have given warning of these dangers . . . To say that such obscene and bestial devils, as possess their victims as truly today as by the Sea of Galilee, are in any sense human, is an intolerable libel on humanity. Indeed their existence proves the falseness

of Spiritism and the fact of evil spirits in the other world.

"With regard to attempts at necromancy, there is as yet no scientific proof of any communications with the dead, in spite of the most determined efforts. Before Mr. F. W. H. Myers, the distinguished author of *St. Paul*, died, he resolved to make necromancy an undoubted fact, and before he passed away wrote a long communication in a sealed envelope, and gave it to Sir Oliver Lodge, saying that after his death he would reveal the contents of the envelope, which could then be opened. Mrs. Verrall, the medium, after his death, received this communication as she thought from Mr. Myers, and it was sent to Sir Oliver Lodge, who then on December 13th, 1904, sent a circular letter to the Council of the Society of Psychical Research, and in their presence, and in their rooms, the communication was read. Then the letter was opened, and its contents were found to be absolutely different, and the experiment proved a total failure. Not only so, but in 1910 the President of the S.P.R. declared that no message from Mr. Myers had as yet been proved authentic. Moreover, Myers himself had forgotten he ever was a member of the S.P.R. . . . The supposed messages from the dead are delusions and the whole is steeped in injustice and fraud."

In his book entitled *Modern Spiritism* Dr. A. T. Schofield says: "The special evils of necromancy are pointed out in *The Times* of July 9th, 1908. It says: 'After every effort [to the contrary] theory came round to the ancient explanation that the baffling personality is a spirit, some sort of demon. When we die are we then to join the worldly rabble, whose jargon does not seem as a rule like revelations of the secrets of the prison-house, but rather more like gibberings from a lunatic asylum, peopled by inmates of vulgar behaviour, and of the lowest morals; creatures that lie and cheat, give false names and unverifiable addresses?' and, I may add, make the most nauseous and vilest puns. Some of these, I regret to say, greatly disfigure Sir Oliver Lodge's book *Raymond*." Dr. Schofield goes on to say: "I have been astonished at the candour and earnestness with which these men of high integrity write about the dangers that beset the very study they are advocating. Professor Flournoy says that his opposition to Spiritism is due 'to its harmful effects—moral, mental, and physical.' "

On page 183 of the above-named book, he says: "Dr. Thornton's daughter, using the planchette, got responses from a spirit which had not given its name. She said, 'If you can't write your name, make a cross.' Then the planchette seemed seized with a

fury, and swept away from the hands upon it. Miss Thornton put it back, and she again said 'Make a cross.' It wrote on the paper, in letters six inches long, 'No, No, No!' 'Make a cross or go,' she replied. Then it wrote, 'Curse you,' and left."

The spirits will sometimes advise the uninitiated to pray and to read the Bible. The purpose is to gain the person's confidence and, once having gained it, to mislead them. A professing Christian was persuaded to attend a Spiritist meeting, and there was advised to read the Bible and pray. This caused her to believe that the spirit of a Christian was speaking to her. When the seducing spirits had gained her confidence they led her to question certain portions of the Bible. The result was that she became an absolute unbeliever, and went to the bad both spiritually and morally. Because some Spiritist meetings commence with prayer and the singing of hymns, there are those who think it must be right. This reminds one of the pirates on the Cornish coast who used to have prayer for a good wreck, and then go out and lure a vessel to its destruction by means of false lights.

A certain minister of religion took up automatic writing. At first the communications were pure and expressed in beautiful language. After a time they became mixed with obscene language. Then he heard voices, and things so preyed on his mind that he became insane and died in three months raving mad.

How cruel is the great arch-enemy of mankind. When the heart is torn by the loss of a loved one, and there is a longing desire to break the great silence by hearing just a little message from the one who has passed over, then it is that the deceived emissaries of Satan get busy, and advise the sorrowing one to come along to a seance, telling her how she will be comforted by hearing from her loved one. The evil spirits, who are past-masters at deception, and know well even the most secret things in the life of the one who has passed on, and in the life of the inquirer, can very easily, by impersonating the departed one, mislead and deceive the sincere inquirer. But, you ask, why does God allow a sincere inquirer to be deceived by evil intelligence? God has put up on that ground a notice in large letters: "TRESPASSERS PROSECUTED. BEWARE. KEEP OUT" (read Deuteronomy 18:10-12).

#### Personality Spotlight (*continued*)

where He would lead me I would follow whatever the cost, little dreaming what it would cost.

Now after thirty-six years in the Elim Ministry I can say it will be worth it all when we see Jesus.



## Women's Column

By  
**Gladys Gorton**

### TRANSFORMED

RETURNING home from speaking at a convention we called to see a lifelong friend. She was busy having a change round in her house, something we all do at times. Our men—poor souls—are at the mercy of our whims and fancies when it comes to having a change round in the house!

Well, she was throwing out a few odds and ends. I went out with her to the back where she had put them for the dustmen to collect. "This old rug is terribly dirty and badly stained. It's no good, so the dustman can have it," she said, lifting it up for me to see. It was one of those Belgian chenille rugs, and indeed it looked as if it had seen its day. "It could be washed and scrubbed," I said. "Could I have it and see if I can make anything of it?" "Oh yes, but I don't think you will make much of it. You'll be throwing it out too." So we brought it back with us.

A couple of days later, when I had finished my washing, I emptied the soapy water into a big bath, and put the rug in, soaked it well, and then left it in there for about three days in the back garden. Then one morning we tipped it from the bath out on to the concrete and scrubbed it with a long-handled hard broom. With clean water running over it through a hose, which we attached to the kitchen tap, we scrubbed and rinsed it well, and then lifted it over two lines so that it was well stretched horizontally, and left it to dry. It was quite satisfying to see that the stains had gone and the pattern was showing, cream background with flowers and butterflies.

When it was eventually dry I brushed up the chenille with a small brush and we put it in the study. Really it looks quite nice and fresh. What a transformation! What a lesson was shown me. Anything worth while costs something. It cost God His best when Jesus came and died for our sins on the Cross.

(Continued on next page)



# THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. Lavender  
(Minister of Elim Church, Loughborough)

Sunday, October 13th. 1 Samuel 2 : 1-17.

"My heart rejoiceth in the Lord" (v. 1).

How Hannah praised the Lord as she considered His faithfulness and goodness! How we should praise the Lord as we remember His gracious acts and loving kindness to us and to all men. As the first day of the week is the day of resurrection we should especially praise Him for the work of redemption and rejoice in the Son of God who loved us and gave Himself for us.

Monday, October 14th. 1 Samuel 2 : 18-26.

"The loan which is lent to the Lord" (v. 20).

Hannah fulfilled her vow and gave her son Samuel to the Lord, and proved that God is no man's debtor. We must never give to the Lord with a grudging spirit, for He bestows His gifts with a lavish hand. Let us give to Him with an honest and cheerful heart, knowing that He will supply all our needs according to His riches in glory by Christ Jesus.

Tuesday, October 15th. 1 Samuel 2 : 27-36.

"A man of God" (v. 27).

Probably he was not popular, for his message would not endear him to Eli! But he had the testimony borne him that he was a man of God. We can also be men and women of God if we honour Him with our whole life. Popularity with men will be of no consequence when we stand before Him; to bear the title "man of God" will be of supreme importance.

Wednesday, October 16th. 1 Samuel 3 : 1-21.

"I will perform . . . all things which I have spoken" (v. 12).

In a changing, unstable world God remains reliable—we can put complete confidence in His word. He is faithful to save those who call upon Him in sincerity, and to answer the prayers of His people; He is faithful, also, to visit judgment upon those who wilfully harden their hearts against Him. Let us, therefore, worship Him who is the only true God. Faithful are all His ways.

Thursday, October 17th. 1 Samuel 4 : 1-18.

"Israel was smitten" (v. 10).

The fact that Israel were the chosen people of God, and the presence of the ark, could not save Israel; their great sin must be punished. We must not presume that God will treat it as a small thing if Christians sin. Those who name the Name of Christ must depart from iniquity, sin is not to rule over them. If we sin wilfully we shall be weakened, and fall in the day of battle.

Friday, October 18th. 1 Samuel 5 : 1-12.

"Dagon was fallen upon his face" (v. 3).

The false god could not stand before the Ark, symbol of the presence of the true God. Even so it is the purpose of God that none in heaven or earth or under the earth shall be able to stand before the Name of His Son, the Lord Jesus Christ. In the coming day of His glory every knee shall bow before Him whom the Father has exalted.

Saturday, October 19th. 1 Samuel 6 : 1-21.

"Give glory unto the God of Israel" (v. 5).

The Philistines discovered that Israel's God is a God of judgment to those who dishonour Him. Israel herself was in

deep distress because God was judging her sin. The whole world will be commanded to glorify God in the coming hour of judgment (Rev. 14 : 6-7). Why does the Christian glorify God? Because he knows his sin was judged in Christ on Calvary, and there is now no condemnation!

## Children's Strip (continued)

ful occasion for him, for he would be with Jesus for ever, and so instead of people being sad about his death he wanted them to be happy, especially the children, so what do you think he did? He said that every child who attended his funeral should be given a shilling and a plum cake!

When you next go to Sunday school I hope you will think of this kind, brave man who did so much for the boys and girls of Great Britain.

Goodbye,

PAUL.

## Women's Column (continued)

Ah! There is something more than testifying that one is saved. It is the yielded, surrendered life that God desires. "I will make you to become . . ." What? God wants to do something with our life. He needs our co-operation. We must will to do the will of God. God always takes the long-term policy. He works for eternity and not for time alone. Like my rug, we must be cleansed, pressed, worked upon until the pattern of His likeness is stamped upon our character.

"Transformed by grace Divine.

The glory shall be Thine.

To Thy most holy will, O Lord.

I now my all resign."

THOUGHT. It is not *doing* something but *being* something that matters.

## Music and Radio (continued)

the Salvationist Publishing & Supplies Ltd., Judd Street, W.C.1, and *University Carol Books*. Each of the latter books contains a blend of familiar and less familiar Christmas carols, and they are published by E. H. Freeman.

Make this year's carol time your best endeavour.

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

Editor: Rev. Samuel Gorman.

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We are  
Crusading  
for Christ

# Elim Youth Page

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

We "Fight  
the good  
fight."

## WINTERTIME IS COMING, BUT DON'T BE A PEST AND HIBERNATE!

WELL, that's what insects do in wintertime. As far as the pests are concerned, it's as well they hibernate and give us some respite. Pests usually flourish in a conducive climate, but when the cold winds blow, and icicles form, these little fellows scurry away into thin air. When the going's hard and difficulties appear, people as well as pests hibernate—at least some people. What about you? "It's cold, windy and wet tonight. I've had a hard day. Think I'll watch that interesting television programme tonight there's nothing wrong with the programme mark you! And the cosy fire is so inviting." This is hibernitis in embryo. Beware!

Then there is the fellow who is never present when you want him. If you succeed in cornering him, he eases himself out of the corner by intelligent ignorance. Ever heard of intelligent ignorance? I've been reading about the fellow who claims to have invented this method. It is based on the premise that a man cannot be expected to do something when he doesn't know how to do it. The result is that the willing always have the jobs left for them to do.

Anyhow, returning to this "inventor"—the intellectual ignoramus. He was invited by his wife to do some carpet beating one day. Did he plainly refuse? Not he. That would never do. He merely confessed to being incapable of doing the job. "It's a factory trained job," said our expert dodger. "It requires a perfectly timed snap of the wrist, something I find impossible to acquire. And what's more, you can do yourself untold harm if you don't know just how it should be done." His newly-wed wife seemed to be impressed, and our hero sat himself in the easy chair with an ultra-smug smile on his face. But his day of reckoning was just around the corner.

A little later the telephone bell rang. Unfortunately for our hero, his wife reached the telephone ahead of him. He arrived in time to hear her say. "Goodbye." "Who was that dear?" he inquired. "Just one of the boys from the church," she replied. "And what did he want?" asked the curious hus-

band, noticing a somewhat mischievous glint in his wife's eyes. "He wanted you to join a foursome for tennis this evening. But I told him you just couldn't accept, because you haven't got that perfectly timed snap of the wrist so essential for a good game of tennis."

Have you read the sixth chapter of Romans recently? Take another look at verses 5 and 8. Now look at verse 17 of chapter eight. And did you read on into verse 18? I know these verses mainly refer to the blessings which are to come, if we are faithful now, but this truth applies to the present as well as the future. You will never be a happy Christian unless you are a whole-hearted Christian. You will not know the joys of Christian experience unless you endure the hardships.

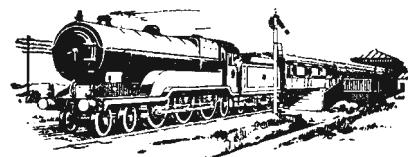
Let us take a look at autumn's opportunities. First of all, the mid-week youth meetings Crusaders. Cadets. Sunshine Corner. Darker evenings are already sweeping in upon us, and the change is almost sudden. Thousands of young people are compelled to readjust their habits within a matter of days from the outdoor activities of summer to the indoor. For a short while many are left suspended in the middle of several invitations, and others flounder around not knowing where to turn for something interesting to occupy their attention. *This is our opportunity.* This month of October was not chosen at random by the members of the Elim Youth Committee as the ideal month for our annual Youth Week. It was chosen with this thought in mind: it is the month of opportunity for our youth and youth leaders to attract other youth into our week-night meetings.

Have you given thought to your place in an autumn expansion programme? This is not the time to hibernate; this is the time to operate. Of course, I am well aware of the difficulties of this time of the year; and also of the temptations to take an easier course. But here is a challenge—a worthwhile challenge. Will you accept it?

J.H.D.

**District Youth Commissioner John Lancaster invites you aboard the**

# **SATURDAY NIGHT SPECIAL**



If you were to fall in behind the Guards as they marched back to their Chelsea barracks from Buckingham Palace along Buckingham Palace Road and then, just before you reached Victoria Coach Station, did a subtle right wheel (always hoping the R.S.M. didn't catch you!) into Eccleston Street you would find yourself very near Bridewell Hall.

There is no need, however, to don a busby and red tunic to reach this new centre for a new Elim Youth venture. In the heart of Victoria, this hall is also a splendid centre on which to converge. If you're coming in from the Continent the *Golden Arrow* will bring you right into Victoria Station, only a few minutes' walk away, so will scores of suburban trains as well as a host of London bus routes. Victoria Coach Station is itself the centre from which coaches reach out to all parts; and if you really want to do it in style, Airways Terminal is just across the road from the coach station. One more possibility: join the Underground movement on either the District or Circle Line (making sure you go the right way round!) and this will also lead you to Victoria. You just can't miss it; all roads lead to Bridewell Hall.

All this summer this great transport organisation has been taking thousands of holiday-makers to the coast; perhaps you were among them. But what of the winter? Fog . . . dreary, rain-swept streets . . . dark nights . . . grey days . . . cold winds! Is that your

prospect? Then cheer up; here's good news. All this great transport system will be available to bring you once again to Victoria on an excursion into light and life and happiness.

Every fourth Saturday from November to February "Saturday Night Special" will get under way at 7 p.m. Here at Bridewell Hall you will find something different: informal fellowship, appealing music, unusual features and an attractive presentation of the Gospel to which you can introduce your unsaved friends with confidence. These meetings are the outcome of the prayerful planning of a small committee which has aimed at providing you with somewhere to go on Saturday nights, someone to meet you when you get there and something worth while to take home with you.

Pastor Wm. Plowright and I will be your hosts at these "get-togethers," and we want to enlist your enthusiastic help now. First, book the dates: November 23rd, December 28th, January 25th and February 22nd. Have you done this? Right, now start praying every day for this venture that God will make Bridewell Hall a real centre of pentecostal blessing and evangelism. What next? Watch the ELIM EVANGEL Youth Page for further announcements. And after that? Get round to thinking of the likely folk to bring with you, and ask them, or rather persuade them, to come. You can look forward to the winter with confidence; get a "season ticket" for our "SATURDAY NIGHT SPECIAL"!

## **IBRA RADIO**

**Radio Africa, Tangier**

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

**SHORT WAVE : 20.2, 26.5, 30.3 metres**

**WEDNESDAY (October 16th)**  
9.15 to 9.45 p.m.

**Speaker : J. Craig Kennedy (President)**  
**Subject : "The Parable of the Wedding Feast"**

The programme also includes:

The London Crusader Choir, Pierre van Woerden (organist) and  
Alfred Garr (soloist)  
featuring :

"O love that will not let me go," "Jesu joy of man's desiring"  
(Bach), "Somebody sang a wonderful song," "Christ for me,"  
"Room at the Cross" and "When the roll is called up yonder."

**These broadcasts from the Elim Radio Studio, London, and produced by Douglas B. Gray (announcer).**

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial support. Send your gifts and address all correspondence to : Elim Radio Department, 20 Clarence Avenue, London, S.W.4.

**321 metres : MEDIUM WAVE**

**THURSDAY (October 17th)**  
9.30 to 9.45 p.m.

**Speaker : W. R. Jones (Bristol)**  
**Subject : "God wants a word with you"**  
The programme also includes:  
The London Crusader Choir with Ronald Cooper at the organ.  
featuring:  
"More abundantly" and "Rend your hearts."

# COMING EVENTS

**BANBURY.** Oct. 19-21. Elim Church, Newlands. Annual Convention. Sat. 7, Sun. 11 and 6.30, Mon. 7.30. Speakers: R. Hunston (Dowlais), J. C. Smith (London). Singing items from Oxford on Mon. Convener: David Thomas.

**BARNESLEY.** Oct. 19-21. Sisterhood Week-end. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 7. Speakers: Mrs. Levitt and Miss Hallam.

**Oct. 26-30.** Evangelistic Campaign by A. Brooks (Manchester). Sundays 11 and 6.30, week-nights 7.

**BELFAST.** Irish Youth Rallies. Sat., Nov. 2. Ulster Temple, Ravenhill Road. 3 p.m. Sunday School Demonstration. 7.30 Youth Rally. Speakers: Sunny Blundell and T. W. Walker (National Youth Committee). Items by children and Crusaders.

**BELFAST.** Nov. 2-22. Ulster Temple, Ravenhill Road. Annual Youth Week. Sundays 7, week-nights 8. Special speaker: T. W. Walker (National Youth Committee). Programme by Ulster Temple Crusaders each night.

**BELFAST.** Oct. 12-31. Alexandra Park Avenue. Revival and Divine Healing Campaign conducted by W. R. Jones (Bristol) and Neville West. Week-nights 8, Sundays 7 p.m. Special Divine Healing Service Wed. 3.15. After-church Rally in the N. Belfast Orange Hall, Alexandra Park Avenue, Sun., Oct. 20. 8.30. Musical items by Ulster Temple Quintette, Choir, and a variety of soloists.

**BRIXTON HILL.** Elim Church, Milstead Street, off Blenheim Gardens. Four special Bible Studies on Eastern life, illustrated by coloured film-strips, at 7.30 on Tues. Oct. 1, The Farmer; Oct. 15, The Fisherman; Oct. 29, Home Life; Nov. 5, The Shepherd.

**BOURNEMOUTH (Winton).** Oct. 19-20 Elim Church, Hawthorn Road. Church 21st Anniversary services. Sat. 7, Sun. 11 and 6.30. Speaker: S. Homer (Southport). Convener: S. Penney.

**Oct. 27—Nov 10.** Evangelistic Campaign led by Don Summers, the International Evangelist. Week-nights 7.30 (except Sats.), Sun. 11 and 6.30.

**CAMBERWELL.** Oct. 17. Elim Church, Benhill Road. Sisterhood Rally 3.30. Speaker: Mrs. Gorman. Soloist: Mrs. King. All sisters welcome. Tea provided.

**CROYDON.** Oct. 26. Elim Church, Stanley Road. Special Thanksgiving Services in connection with the opening of Minor Hall extension. Sat. 3 and 6.30 (cups of tea provided). Speakers: J. Craig Kennedy (President), J. L. Timbrell (Wimbledon).

**COULSDON.** Elim Church, Chipstead Valley Rd. Monthly United Pentecostal Rally. Pastor Fred Squire (I.B.T.I.) and the International Quartet, including Mr. Jean-Jacques Zbinden (Swiss tenor). 7 p.m.

**GRIMSBY.** Nov. 2-7. Elim Church, Tunnard Street. Visit of W. George (Romsey). Sat. 7.30, Sun. 10.45 and 6.30, week-nights 7.30.

**INGATESTONE.** Oct. 19-20. Elim Pentecostal Church, High Street. Evening in Congregational Church. Convention, 3.30 and 7. Singing by Chelmsford choir. Speakers: H. Leith (Peniel Chapel) and J. T. Bradley (Elim H.Q.). Tea provided. Sun. 11 and 6.30; J. T. Bradley.

**LOUGHBOROUGH.** Oct. 22-31. Elim Church, True Lovers Walk, Brown's Lane. Bible Teaching Crusade conducted by W. H. Urch (Dundee). Subject: The Miraculous Gifts of the Holy Spirit in the Church Today. Questions will be invited, and time provided for those seeking the baptism in the Spirit and Divine healing. Sun. 10.45 and 6.30, week-nights 7.30.

**SWANSEA.** Oct. 20-27. Elim Church, New Orchard Street (near High Street station). Annual Youth Week. Sundays 11 and 6.30, week-nights 7.15. Special visit of Eldin Corsie. Evangelistic services supported by Male Voice Gospel Choir.

**VAZON, Guernsey.** Oct. 13-20. Elim Church, Vazon. Evangelistic Campaign conducted by V. J. Walker (Worthing). Sundays 10.45 and 6, week-nights 7.45 (except Sat.).

**WORTHING.** Oct. 19-20. Visit of President, J. Craig Kennedy. Sat. 7.30, Sun. 11 and 6.30.

## LONDON CRUSADER CHOIR

**London.** Oct. 14. Friends Meeting House, Euston Road. I.B.T.I. Rally conducted by Fred Squire and party. Singing by London Crusader Choir, 7 p.m. Ealing. Oct. 19-20. Elim Church, Northfield Avenue. Special week-end services conducted by D. B. Gray (Director of Music) and London Crusader Choir.

## SUNNY BLUNDELL TOUR

Oct. 14-20. Portadown. 21-27. Ballymena. Oct. 28—Nov. 3, Ulster Temple. 4-10, Ballymoney. 11-17, Melbourne Street, Belfast. 18-24, Saunders Street, Belfast. Nov. 25—Dec. 1, Alexandra Park Avenue, Belfast. 2-8, Lurgan.

## MISSIONARY TOURS

Mrs. W. N. Hawley (Elim missionary on furlough from South Africa) will visit the following churches: Oct. 23, Greenock (Sisterhood Rally); 24, Alloa; 25, Dunfermline; 26-27, Dundee.

Pastor W. H. Francis, Elim missionary on furlough from the Transvaal, will visit the following churches: Oct. 12, Grimsby; 13, Hull (Mason Street); 14, Hull (City Temple); 15, Bishop Auckland; 16, Sunderland; 17, Scarborough; 18, Driffield; 19, York; 20, Harrogate; 21, Ripon.

## EVANGELIST EDDIE SMITH'S TENT TOUR

Oct. 12—Nov. 6. Bishop Auckland. Nov. 9—Dec. 1, Shotts. Jan. 4, U.C.Y. Rally, Reading. Jan. 5, Reading.

## ELIM CHURCH GOLDEN HILLOCK ROAD SPARKBROOK, BIRMINGHAM 11

Annual Choir Week-end  
October 19th to 21st

Special speakers:  
**REV. AND MRS. T. E. FRANCIS** (Wigan).  
Guest choir, Saturday only:  
Sparkhill Salvation Army Songsters.  
Saturday 7. Sunday 11 and 6.30. Monday 7.30.

## Editorial (continued)

claim absolute ownership, as he is under obligation to use his wealth for the service of God and humanity. The mistake of the rich property owner of one of the parables of Jesus was that he did not use his possessions for the glory of God and the good of his fellow men. He was so self-centred, and so utterly selfish, that he said: "Soul, thou hast much goods laid up for many years, eat, drink and be merry." In other words, he was more concerned about property and possessions than people. There are many like him today, who enrich and indulge themselves and live indifferent to the needs of those around them. Those with great possessions, consequently having more than they need, should consider themselves in duty bound to God to use them for the benefit of their fellows and the good of society.

# CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive MONDAY morning 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.

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