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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 19th, 1957

The Ministry of Suffering

By C. W. Lynn

WHY DO THE righteous suffer? It is a problem that has puzzled all generations. Job's comforters were certain that the righteous did not suffer; and since Job was suffering they concluded he wasn't righteous. "Remember, I pray thee," said one of them, "who ever perished, being innocent? or where were the righteous cut off?" (Job 4:7).

David was perplexed as he mused on the prosperity of the wicked. "There are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. . . . Verily I have cleansed my heart in vain, and washed my hands in innocence. For all the day long have I been plagued and chastened every morning" (Psalm 73:4-14).

If we could order our lives we would omit all suffering, both physical pain or hardship, and the soul distress of uncongenial company, the grief of loss, and the thorns of persecution. But since God is ordering our lives, and since we observe that "many are the afflictions of the righteous," we conclude there are benefits to be gained through suffering.

In the book of Job we are given a glimpse beyond the veil and we see a Divine reason for the afflictions that came upon this upright man. Job was accused of serving God for selfish motives, and God was slandered by the sneering charge of Satan. In Job's steadfast endurance, God was glorified and Job was justified.

This problem was in the minds of the disciples as

they said to Jesus, "Who hath sinned . . . that this man was born blind?" Jesus declared that the affliction was not directly the result of sin, but came that the "works of God might be manifest in him." And truly God was glorified in His Son through the giving of sight to this blind man, and the miracle was chosen by John under inspiration of the Holy Spirit as one of the proofs of the deity of Christ. God is glorified in the manifestation of His healing power.

We think of Christ the only begotten Son of God. "Though He were a Son, yet learned He obedience by the things which He suffered" (Heb. 5:8).

To accept the will of another when that may be inconvenient or painful is not easy. I think of Joseph the pampered son of Jacob, destined by God to be a ruler. An indulgent father's tent may not have been the best place to train a Prime Minister. In any case, God sent him to Egypt for a special course. There he learned obedience under trying circumstances. Through experience he found out what it was like to be thrown into prison. All of this was very needful in the training of one who was to have authority to "bind [Pharaoh's] princes at his pleasure," and issue orders for the whole empire to obey. God made Joseph a good ruler, but suffering was a part of the process.

In the making of a merciful and faithful High Priest, suffering had its place. ". . . in that He Himself hath suffered being tempted, He is able to suc-

cour them that are tempted" (Heb. 2:17, 18). Compassion, sympathy and understanding are fruits of suffering. These are very necessary qualities for a priestly ministry.

We are the children of God, and God loves His children too well to let them grow to weeds. "He chastens every son whom He receiveth" that they might become partakers of His holiness and the peaceable fruits of righteousness. There are valuable qualities to be cultivated in the lives of God's children. The Devil is not to be thought responsible for all grievous things that come to us. God chastens His children. We wouldn't have too much respect for the father that sent his children to an enemy for discipline.

The children of God are in the process of being made "kings and priests unto God." If the Captain of our salvation was made perfect through suffering, how much more likely are we to need it in preparation for the day when we shall reign with Christ. It may be very good for a child of God to learn to take orders from a grumpy employer; he would learn how not to give orders! "If we suffer with Him we shall also reign with Him." Destined to be a "royal priesthood," our path may be one that will teach us compassion and feeling for those in distress. Through suffering are we made faithful priests unto God.

"Tribulation worketh patience." By the word "patience" we understand the idea of endurance and steadfastness. These qualities make for strength of character, but it takes tribulation to develop them.

The Apostle Peter wrote of ". . . manifold temptations: that the trial of your faith being much more precious than gold that perisheth . . . might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:6, 7). Faith is strengthened by its testings. Trials purify faith of the alloy of presumption and purge it of every vestige of doubt, so that in the estimation of the Great Refiner it is of more value than gold, even though that gold be purified with fire.

One day I dropped in at a camp meeting and was deeply impressed with the unusual mellowness in the ministry of one of the speakers. I said to an acquaintance, "I would like to know what has gone into the making of the man as we see him." He replied in one word, "Suffering." Some time later I learned a little of the tragedies and griefs that had come upon the one whose ministry I had so admired, and in part I understood. If even here we can detect something different in the lives of those who have not been strangers to pain, how much more will it be so in the eternal world when spiritual perception is keener. "As one star differs from another star in

glory, so shall it also be in the resurrection." The Apostle Paul wrote, "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen . . ." Paul was well acquainted with hardships, but believed that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Peter would have ruled suffering out of the life of his Master—"Be it far from thee Lord . . ."—but Jesus heard in his words the voice of the tempter and rebuked the suggestion. "Christ also suffered for us, leaving an example, that (we) should follow in His steps. . . . Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (1 Peter 2:21; 4:19), knowing that holiness, the peaceable fruit of righteousness, patient endurance, sympathy and precious faith may all come to us as the results of suffering. And we see not yet what glories are brought to God by sufferings bravely borne, nor the beauties they shall stamp upon the sufferer's eternal character as revealed in that day.

God grant us the patience to bear the things we cannot change, the faith to change the things we can, and the wisdom to know the difference between the two.

—*The Pentecostal Testimony.*

Do you find time to read?

"I HAVEN'T the time for reading!" How often that excuse is made and heard! Amos R. Wells, a great reader and a fine writer, used to say that ten minutes a day will read any book. It is better to spend five or ten minutes in profitable reading while waiting for another person to keep an appointment than to fret over his delay.

John Wesley read a great many things on horseback which greatly enriched his ministry. Perhaps the mind will be better prepared for the day's task if the ride to work is not squandered on crime reports in the daily paper or on empty magazine articles. It would be better to read some of the great Christian biographies.

Before complaining of lack of time, we should make sure we are well using what we have. There is much to learn about "redeeming the time."

—*Selected.*



WORLD RELIGIOUS DIGEST

By F. A. Hodge

Epworth Rectory Dedicated Shrine of World Methodism

London (R.N.S.)—The Epworth Old Rectory in Lincolnshire county, where John and Charles Wesley lived in childhood, was dedicated as a shrine of world Methodism.

The building had been purchased from the Church of England by British Methodists and restored by United States Methodists. The shrine will be maintained under the auspices of the World Methodist Council.

John Wesley was the founder of Methodism, and his brother, Charles, wrote thousands of hymns.

—*Advocate.*

Plan for all-Africa Church Conference

Plans for an all-Africa church conference in Ibadan, Nigeria, to be held January 10th-18th, 1958, were made at a meeting convened by the Nigerian Christian Council. Sir Francis Ibiam, president of the Christian Council, presided. Among those present was Dr. George W. Carpenter, of New York, Africa secretary to the International Missionary Council.

—*Alliance Weekly.*

Alcohol caused six out of every ten arrests in the U.S.A. during the past year. F.B.I. "Uniform Crime Reports" collected from police departments in 2,475 cities with a population of 2,500 or more reveal that 1,231,578 arrests resulted directly from alcoholic beverages.

—*Action.*

Protestants Experience Rapid Growth in South Korea

According to an official of the National Council of Churches, Protestants in South Korea are experiencing rapid numerical growth. He reported that the total Protestant constituency in South Korea has

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THE CHALLENGE of 1957

JESUS SAID : "Ye shall be witnesses."

ALL SINCERE CHRISTIANS WANT TO WITNESS
YOU MAY NOT HAVE THE PEN OF A READY WRITER OR THE
FLUENT ORATORY OF A BRILLIANT PREACHER BUT YOU CAN
SHARE THIS WITNESS

**YOU CAN GIVE TO THE EVANGELISTIC
CAMPAIGNS FUND**

The Annual Thankoffering is to be taken up in Elim Churches

October 13th—27th

Your contributions should be placed in the envelopes provided in the local Elim Church, or sent to the Secretary, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.



JESUS AND POVERTY

MANY OF THE seemingly insoluble problems of society are the results of maladjustment and, perhaps, the greatest is poverty. Jesus knew and experienced the full extent of poverty. He was a member of a poor family, worked as a carpenter, and in later years during His preaching and teaching ministry He had little money of His own, and even experienced homelessness. From the age of twelve until thirty-three He lived a life of strenuous toil. As the main support of His widowed mother and family for a number of years, He fought most gallantly against the difficulties resultant from poverty. His was the struggle of a strong youth against poverty. He was not an effeminate, backward, palefaced Galilean as many have supposed. He was a virile young man who faced squarely and fairly the difficulties and problems of life, manifesting a steadfastness and tenacity of purpose that took Him through. When He was crucified He left no "real estate," apart from His seamless robe, for which the soldiers cast lots to determine which one of them should possess it.

It is not surprising, therefore, that in a unique way He proved Himself an understanding and sympathetic friend of the poor. His association with them brought forth a sneer from some of the "high-ups" in the land, and also because a few of their number had come under His influence to some extent. He always ministered to the poor in some way or another, made room for them in His kingdom, even granted some of them positions of power and authority, and rebuked those who oppressed them. He not only recognized the right of private ownership as a trust to be administered righteously and judiciously for the benefit of humanity, He also acknowledged that the poor had at least a right to the necessities of life. He gave a parable of an owner of a vineyard who went looking for workmen, and he engaged some in the morning and at the middle of the day. Almost at the end of the working day, significantly referred to by Jesus as the eleventh hour,

he contacted some "out-of-works" whom he questioned regarding their idleness, and heard them lament that they were unemployed "because no man had hired them." The owner engaged them to commence work immediately in his vineyard, which they did willingly. These men were not in common terminology "loafers"; they wanted work but had none to go to. During past years many people have suffered in this way through no fault of their own, and many others may suffer in the future unless something of a radical and revolutionary character is done by those in authority. At the end of the working day all the men received the same wage for the work done. Those employed earlier objected to this inequality and, from their viewpoint, unfairness, to which their employer had subjected them. He replied to their criticism: "It is my will to give unto this last as much as unto thee." He paid those engaged near the end of the day a full day's pay, because he recognized that they and their dependants had to subsist as well as the others, and that they had been unemployed for the greater part of the day because they were the victims of unfortunate circumstances beyond their control.

In this parable Jesus advocated a wise, fair and just distribution to all men of the essential and necessary things of life. In other words, one section of society should not be overfed and made to feel secure at the expense of another part which suffers from malnutrition through lack of the ordinary comforts of life. Of course, it must be admitted that in recent years the working population has been better fed and housed on the whole, but there is much room for improvement. This is essential in order to remove the underlying, if not open, hostility of the classes of society.

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THE ELIM EVANGEL

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OVERSEAS MISSIONS

By G. H. Thomas (Missionary Secretary)



TANGANYIKA

Pastor and Mrs. A. E. Bull

Africans, Europeans and Asians decide for Christ

I thought you would be interested in hearing of the results of a campaign we are taking part in.

A young American evangelist, Bob Hoskins, who has been preaching since he was seven years of age, has for the past week been preaching in Dar-es-Salaam. My husband has been interpreting into Kiswahili, and I have supplied the musical items. Although we had only a few days for advertising the meetings, the first night brought an attendance of 1,000 people, and we were delighted to note how many different nationalities were represented, the biggest majority, of course, being Africans. A considerable number of Indians and Scythalloise and a fair number of Europeans and Chinese regularly attend.

I was thrilled to find that a vast number of Mohammedans and Catholics joined our ranks night after night—this in spite of the fact that the priests had warned Africans and Europeans alike that they must not on any account attend our services. I was even more overwhelmed to see so many of the Roman Catholics fearlessly step forward for salvation, some also receiving instantaneous healing of their bodies.

Some of the younger Africans, who had obviously come with the intention of making fun of everything, gradually quietened and began to listen attentively as the evangelist expounded the logic of proving God.

So many people came forward for salvation, some of the now subdued and repentant scoffers among them, that we had difficulty in taking down names and addresses, and explaining further the Gospel to make sure every point had been understood thoroughly. We had to appeal to Christians to assist in this heartening task. Excitement has increased as night after night people have seen God working before their very eyes.

One dear mother (of Scythalloise nationality I believe; I have not asked her nationality as we had far more interesting things to talk about) stepped

forward, her face radiant, to tell of the wonderful thing that had happened to her. Obviously a quiet, sincere personality, this young woman seemed compelled to witness in spite of shyness. She told us that for nine years she had suffered headaches and had worn spectacles because of short-sighted vision; then as Evangelist Hoskins prayed for the sick she suddenly became aware that she could see clearly her friends, recognising them from some distance. Hitherto with her spectacles off they had looked no more than an unfamiliar blur. "Don't give up," she exhorted others; "determine to get your healing. God is working miracles even today, right here in our midst!" Others stepped forward, some nearly dancing for joy, others weeping with relief and gratitude, for they too found God honoured their faith.

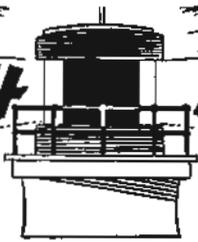
Space will not permit a complete description of the amazing things we heard and saw; but the following will give some idea of the type of healings still, we are glad to say, being experienced by others night after night.

One young man, who had been involved in a nasty car accident a year ago, had an injury to his arm which the doctors informed him would require an operation and necessitate his arm being immobile for six months afterwards. This did not appeal at all to the patient, so he refused the operation. From then onward, in addition to pain, he found that every time he raised his arm the bone dislocated. He was immediately healed following prayer, but waited three days testing the results before testifying. Finally he happily stood beside us jerking his arm forcibly into the air and waving it round to show how complete was his healing.

Another pathetic little boy, crippled as the result of polio, and dragging both legs with considerable effort, is now obviously improving every day. He can walk faster and one leg no longer drags, the other only very slightly. His parents are astonished and grateful, and are ready to tell anyone of what God has done.

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CHURCH NEWS FLASH



ELIM CHURCH, HENDON

Despite the fact that some of our members were away on holiday, and some others unfortunately away sick, there was an excellent turn-out for our Harvest Festival thanksgiving services. God's people gave liberally to help make this occasion a success, and our hearts were filled with praise to the Lord for His wonderful goodness throughout another year. Truly we could say with David, "Forget not *all His benefits.*" Our guest speaker in the afternoon and evening services was our esteemed brother Pastor G. H. Thomas, Missionary Secretary. He held the children's attention all through his interesting talk, and then taught them the Spanish version of "Yes, Jesus loves me." In the evening God blessed our brother's ministry as he spoke on Psalm 126:6, stressing the need for faithful service. He assured us we would certainly reap, but we must be careful of what we sow. A duet was beautifully rendered by Miss Candler and Miss Houston.

Pastor P. J. Guppy.

NEWS FROM KINGSTON

A baptismal service was held on Wednesday, September 4th, at the Walton-on-Thames Baptist Church, kindly loaned to us for the evening by the deacons and minister.

Pastor C. Measby convened the service and Pastor F. J. Slemming rendered the message, "I know whom I have believed."

Four Crusaders were baptised, and each testified to the saving and keeping power of the Lord.

The service was well supported by the members of the Walton Baptist and Kingston Elim churches, and proved to be of great blessing.

ELIM CHURCH, GLASGOW

We do praise God for His blessing on our work here.

The Sunday services are a source of spiritual uplift, and the prayer meeting, which is well attended, is a time of deep intercession and blessing. The num-

bers attending the Bible study have been increasing as we gather around God's Word for the deepening of the spiritual life. Also we have had several visiting speakers recently, who have contributed to the blessing in a very real way, one of them being Miss Sunny Blundell. Miss Blundell, well known to many in Glasgow for her work here, holds a warm place in the hearts of the Elim friends and it was a real joy to welcome her back. Her visit was a time of pleasure and profit.

As we looked on the beautiful films showing something of her work during her American—South African tour, also many places throughout our own land, we praised God for His blessing on her work. The able ministry through the flannelgraphs was also deeply interesting and large numbers attended the meetings.

Then we had the pleasure of a visit from Pastor George Porter, who on a recent Sunday evening ministered God's Word in a most acceptable way. Another of our special speakers was Mr. William Cunningham, formerly secretary of the church here but now of London. Mr. Cunningham gave a message which was much appreciated. Mrs. Cunningham sang a lovely solo, and with her daughter Anne rendered a duet.

On Tuesday we had a visit from a missionary, Pastor A. E. Tate, of Tanganyika, East Africa, who gave a most impressive account of his work there, illustrated by some beautiful films showing the people, the country and the conditions in which the work is being carried out. We do praise God for what has been accomplished for Christ's cause in so short a time. May He continue to bless even more.

Our young people's work is going on well. The Sunday school, closing only for one month this year, had open Sundays for the other two months, this keeping the children together. The Bible class is going on very well and the numbers are increasing. Recently we had the "Bible Class Tea." This was a really happy occasion. We had quite a large number present, including Sunday school teachers, parents and friends. The Pastor gave a very suitable message. Pastor Kelly's sister and a friend took part.

Other musical and singing items were given by the Bible class.

The choir is also going on very well, and sings the Gospel at other places. The Crusader meeting continues to be a time of blessing to our young people.

Helen Hilliard.



Conducted by PAUL SERVICE

Famous People of all Ages

4. ADMIRAL LORD HORATIO NELSON

Do you want to be a sailor ?

Hello Boys and Girls.

I think this week's Strip will interest the boys in particular, for it is about England's greatest sailor. Of course, you all know that Monday, October 21st, is Trafalgar Day. On this day 152 years ago Admiral Nelson fought at Trafalgar, where with only twenty-six ships against thirty-three of the enemy he succeeded in capturing nineteen of the enemy's fleet, sinking one, and taking captive 12,000 prisoners. On that historic day Lord Nelson was killed, and in his diary were found these words which he had written in full view of the enemy shortly before he was killed.

The Call to National Prayer

"May the great God whom I worship grant to my country for the benefit of Europe in general a great and glorious victory: and may no misconduct in anyone tarnish it: and may humanity after victory be the predominant feature in the British Fleet! For myself individually I commit my life to Him that made me! and may His blessing alight on my endeavours for serving my country faithfully. To Him I resign myself and this just cause which is entrusted to me to defend. Amen, Amen, Amen."

I have just copied these words out of my friend's diary. Two or three weeks ago we were wandering about the crypt in St. Paul's Cathedral when we suddenly came to the place where Lord Nelson is buried. We stopped to admire his lovely marble tomb and then discovered these words from his diary carved on it, which my friend copied out.

Perhaps one day, if you are a boy, you will be a sailor, or maybe a soldier or an airman. In any case,

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WORLD RELIGIOUS DIGEST (continued)

doubled in the past three and a half years and now has reached 1,324,000. There are approximately 250,000 Catholics in that country.

As an example of Protestant growth in South Korea, the official pointed out the city of Taegu, where there were only seven Presbyterian churches in 1940. Today the city has 170 churches, the majority of which are Presbyterian. South Korea is "one country in Asia that could become a Christian nation in the foreseeable future," he said. "Buddhism and Shamanism are no longer very strong" in that land.

—Pentecostal Evangel.

Colombia Promises to Restore Religious Liberty

In Colombia the new government has stated that to restore religious liberty it will first study the decrees issued by the former Rojas government with the purpose of framing "a communication that annuls the former edicts and establishes the rights of evangelical minorities in accord with the constitution and laws." This promise was made by the Ministers of Education, Government and Foreign Relations. They asked that the evangelicals be "patient" and "prudent" while the government makes the study.

—Alliance Weekly.

Jewish Youths' "Deep Interest" in Religion

An article on religion in the newly released 559-page *Jewish Year Book* reports that "evidence continues to mount of a widespread and deep interest throughout the United States, particularly among young people."

Known as *The American Jewish Year Book*, it covers a broad range of articles on Jewish population data, civic and political status, communal affairs, religion, and Jewish affairs in countries throughout the world.

The book estimates the world's Jewish population at 11,900,000—a slight increase over last year. About 6,000,000 live in North and South America; more than 3,000,000 live in Europe, while Asia has more than 1,750,000. About 600,000 are in Africa and 58,000 in Australia and New Zealand. The Jewish population of the United States was put at 5,200,000.

—Church of God Evangel.

IN THE BIBLE man is portrayed as a fallen creature, and, apart from God's grace, very sinful. His condition is such that the question arises, how can man be delivered from this terrible malady? According to Jesus Christ man can be delivered from the dominion of sin in his life. During His ministry among men on earth He continually emphasised the redemption of man as an established fact. He made it unmistakably clear that He had come into the world to make that redemption possible by His death on the Cross. From the commencement of His ministry Jesus emphasised that the great culmination of it would be His death. Dr. F. B. Meyer said: "He spoke of His flesh as given for the life of the world (John 6:51), He broke the full horror of His death to the inner circle of His adherents on the eve of His transfiguration, exciting their vigorous remonstrance (Matt. 16:21); He set His face to go to Jerusalem, knowing full well that the predicted hour had nearly struck (Luke 9:51); He described the good shepherd as giving His life for the sheep (John 10:11)." The death of Jesus then is the great fundamental factor in the redemption of man, and was the main purpose of His coming. Referring to the hour of His death for man's redemption, Jesus said: "For this cause came I to this hour" (John 12:27); and in Mark 10:45: "The Son of Man came to give His life a ransom for many." The metaphor concerning the ransom was clearly understood by the Jew of Christ's day, for the paying of ransoms was practically an everyday custom and occurrence. It was what was given in exchange for the life of the firstborn. It was the price which every man paid for his life. This idea of ransom was the underlying thought of the Mosaic and prophetic writings. Here are a few examples: Leviticus 25:25; Numbers 18:15; Psalm 49:7; Isaiah 35:10. When the Lord Jesus spoke of giving Himself a ransom for many, He conveyed the thought that, through the shedding of His blood, man's redemption from the guilt and power of sin was to be made possible. Sin is not to render to God His due, and sinful man is bound to pay back to God the honour of which he has robbed Him. It is a debt man is obliged to pay, and failing to do it he must pay the penalty of death and separation from God. Sin is debt, and as man cannot pay the debt, and cannot redeem himself, Jesus died on the Cross as the sinner's ransom, thus securing the honour of God and the salvation of sinners. It was necessary for Jesus to come to redeem man because of the claims of Divine holiness and justice, and also to meet the need of lost man. In order effectively to deal with this great redemption, spoken of and finally purchased by the Saviour on man's behalf, we

will turn in thought to our Lord's death on Calvary. We will particularly note two important facts concerning His death relative to the redemption and salvation of man.

(1) Calvary the place of God's covenant with man.

(2) Calvary the place of Christ's coronation in the life of man.

The importance of considering the death of Jesus is obvious, for the atonement coupled with the resurrection of Christ is Christianity in epitome. Professor Dyson Hague has said: "The atonement is the heart of Christianity; it is the distinguishing mark of the Christian religion, for Christianity is more than a revelation; it is more than an ethic. Christianity is uniquely a religion of redemption."

(1) *Calvary the place of God's covenant with man.*

As a result of the Fall man became not only sinful, but lost and estranged from God. Jehovah, through Christ's death upon the Cross, made and entered into a covenant with man. Scripture says concerning that covenant: "Ye are come . . . to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24). It is called the new covenant to distinguish it from the old one given at Sinai. The old covenant was based on the principles of law, but the new is based on the power of Christ's blood and God's grace. What a contrast between these two covenants! The old was given at Sinai as the mountain burned with fire, accompanied by the sound of a great trumpet and great and terrible noises, insomuch that the people were afraid and trembled in the presence of Jehovah's majesty. On the Cross of Calvary the Saviour died practically in silence. There, not the terrors of the law revealed, but the overwhelm-

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By Samu

ing manifestation of God's love for sinful and lost man. At Sinai the greatness of Jehovah was revealed, but at Calvary His marvellous grace.

Through the Saviour's death man can be saved because it is a covering covenant. It is essential if man is to be saved that he realises that God is a judge whose law he has broken, and that the penalty of that law is death. Recognition of that fact, coupled with sincere repentance toward God and the exercise of saving faith in the death of Jesus, will bring man into the covering efficacy of the covenant of the Cross. Whatever man's past has been like, the

moment he pleads the merit of Christ crucified he is pardoned, forgiven and covered. Paul, writing of this covering

grace of God through the Lord's death, said: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the Cross" (Col. 2: 14). In other words, Jesus nailed sin to the Cross and that cancelled it as a debt. He also blotted out the handwriting against us and that completely destroyed it as a record. Blessed thought, that when man accepts Jesus as Saviour his debt is paid and the record of his past sinful life is completely blotted out. He is covered.

It is a cleansing covenant. When man accepts the redemption that is in Christ Jesus, he is not only covered but is cleansed of his sins and made a new creature. Many would be saved if the Cross only meant pardon, but they hesitate because it means cleansing from sin and the commencement of a new life in God. As we glance through the vistas of history, we see the cleansing efficacy of the Cross effected and exemplified in innumerable lives. Paul, Augustine, Francis of Assisi, Luther, Latimer, Wesley, with hosts of others whose lives were transformed by God's grace, all give witness to the purificatory aspects of the Lord's death.

Further, God's covenant to man is a confirmed one. The confirmation of that covenant is the blood of Christ. Throughout the Word of God this truth is continually presented, that the sprinkled blood signified the confirmation of the covenant. There is a beautiful portrayal of this truth in the Old Testament, which finds its fulfilment in the death of Jesus. Moses, seventy elders of Israel, and the people are all gathered together. Moses has received the words of the covenant from God, which had been recorded in a book called the *Covenant Book*, or *Book of the Covenant*. As Moses reads out of the book to the people they answer: "All the words which the Lord said we will do." In the morning Moses went to a hill and there built an altar, also twelve pillars representing the tribes of Israel. He then sent some young men to prepare offerings for him. Moses then took half of the blood and sprinkled it on the altar, and the other half he kept in the basins. In the presence of the elders and the people he read the words of the book, to which the people answered: "All that God hath said, we will do and be obedient." He then took the blood in the basins and with it sprinkled the people and the book, saying: "Behold the blood of the covenant which the Lord hath made with you concerning all these words." The sprinkled blood signified the confirmation of the covenant. When sinful man by faith visits the hill of Calvary and there accepts Jesus as Saviour, God confirms his entrance into the covenant by sprinkling him with the blood of Christ. The book also was sprinkled, for the man's name is then written in the *Lamb's Book of Life*—the *Covenant Book*. The covenant is attested and confirmed by the blood of the Lord. In the light of all this and more, is it any wonder that the Rev. Frederick Whitefield wrote: "Let us turn our eyes to the great centre of attraction—the Cross of Calvary. This is the point to which everything worthy of Christianity is drawn, and the great orbit round which it revolves. What is Christianity without the Cross? What is religion without a crucified Saviour? What is faith or hope, peace or joy if they are not streams from the smitten rock? Take away the Cross and you take the sun out of the firmament, leaving all religion cold, dark and dead."

Christ also believed in the redemption of man for the following reason:

(2) *Calvary is the place of Christ's coronation in the life of man.*

When men nailed Jesus to the Cross, they concluded that was to be the end of Him and His Christian propaganda, but Jesus thought otherwise, for He realised that only through His death could

A C E O F

He became the Saviour and King of mankind. Calvary made possible the kingship of Christ in the life of fallen but repentant man. When people refer to Calvary as the place of crucifixion, only part of a great truth has been stated. Calvary was more than a place of crucifixion; it was the place of coronation. Men crucified Christ at Calvary, but there God crowned Him a Prince and Saviour. Surely Paul expressed recognition of that fact when he testified: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth [reigneth] in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). At the Cross Paul surrendered to the Saviour, and Jesus commenced His kingly reign in his life.

Man must recognise that Calvary is the place where God purchased him, and that in return he must, by repentance and faith, there crown the Lord Jesus as King of his life. The apostle, realising this, said: "Ye are bought with a price: therefore glorify God." This reveals that one of the first principles of Calvary is that man belongs to God, therefore God's right to the government of his life is absolute. Christians need to remember that Christ's claim to kingship in their lives is not arbitrary or assumed, for He has purchased and redeemed them by His blood. Because of this He is Lord and King, and every Christian ought to recognise His authority over him, and whole-heartedly submit to Him in all things. It is with this great act of surrender that the Christian life commences.

Because the Cross was the pathway to Christ's crowning in the life of man, the Devil was anxious to prevent Jesus going to Calvary. There was the occasion on the mount of temptation when Satan made suggestions which would, if obeyed by Jesus, have prevented the work of redemption being accomplished. The evil one then followed the Saviour to the Cross and there made his final assault on the Master, but He frustrated and gloriously triumphed over him. Since that day when a person really accepts Jesus as Saviour, in that life Satan is unseparated and uncrowned. Napoleon, when once confronted with his generals, pointed to England on the map, and said: "I could conquer the world but for that little red spot." We can boast as we point to the Cross that if it were not for that red spot the Devil would be absolutely conqueror and all mankind lost to God. The victory the Lord effected by His death over Satan is further emphasised by the apostle: "For it pleased the Father that in Him [Jesus] should all fulness dwell; and, having made peace by the blood of

(Continued on page 668)

Editorial (continued)

Great steps should be taken to remedy the lot of the poor, for poverty has its dangers and perils as well as riches.

Surely there is enough wealth in the world to relieve, if not fully to dispense with, existing poverty. History shows that when poverty was at its worst among nations, "fortunes and landed estates" were at their highest and best. When the working classes in the provinces of Rome were impoverished to pay taxes great wealth was pouring into the imperial city, and vast fortunes were amassed by the privileged classes. A similar condition of things obtained during the French Revolution. When the peasants were suffering the hardships of poverty the nobility of the land were living idle, extravagant, and riotous lives. At the time of the industrial revolution in England the owner-industrialists piled up riches as thousands of the working classes starved and others just managed a meagre living. Similar facts could be given concerning the other nations of the world, especially India and China, with their millions of very poor.

The works of Dickens and Victor Hugo, Jack London's *People of the Abyss*, Booth's *Life and Labours of the People of London*, and many other recent books written by eminent sociologists, are starkly revealing concerning the lot of the poor.

The worker and his family, irrespective of profession or trade, should not be compelled to live on the borderline of poverty because of unemployment. On the other hand the worker should remember that the justice which he claims for himself means conscientious and good work rendered by him, as well as the receipt of good and proper wages. This must be the basis of his demand for at least a "living wage." A deep sense of duty should be the cardinal factor between the employer and the employed. The employer, especially if a Christian, is in duty bound before God to do justly by his employees, and they are equally responsible to act honourably towards him. Both classes should keep in mind that every man will have to give account of himself to God. Little of lasting good to society as a whole can be expected from a purely class movement, whether it be organized capital or labour, which only seeks its own selfish ends.

Whatever happens meantime, one thing is certain, namely, that when the rule of Jesus over the kingdoms of the world takes place the social conditions of the poor will be rectified. The teaching of Jesus will be made operative by Him on that great and glorious day. It will be a day of universal peace, blessing, and prosperity for all men.



Women's Column

By
Gladys Gorton

"YOU HAVE DONE ME GOOD"

IT WAS ONE of those glorious hot days in June. Mr. and Mrs. H— went out for the afternoon. They sat on a seat in a beautiful park which is situated close to the sea, so they had a wonderful expanse of scenery before and around them. Beside them sat an old man. They passed the time of day with him and remarked on the lovely weather and scenery. They wondered that he did not seem to respond to their remarks but began speaking to them of his life. He had travelled well in that part of the country, had preached in most of the chapels, and written many essays. He smiled with pride when he told them that he was in the choir which was conducted by Frances Ridley Havergal. He told them that he was ninety-one years of age. Putting her hand on his arm, Mrs. H— said that they must be going as it was too hot for them. Then they learned the reason why he did not respond to their remarks. The old man turned to them and said, "You know

I'm blind, have been for three years, and I'm stone-deaf. But my! you have done me good."

Mr. and Mrs. H— were deeply moved and greatly humbled. They received such a spiritual blessing. Do we do good wherever we go? Do we do good to those we meet? David was a fugitive and a wanderer in the wilderness, knowing that King Saul earnestly sought to kill him, yet it was he who twice had the opportunity to slay Saul. He went as far as cutting off the skirt which was on Saul as he lay sleeping in the cave, where David and his men were in hiding. His heart failed him, ". . . The Lord forbid that I should do this unto my master, the Lord's anointed . . ." He quietened his men and allowed Saul to leave the cave; then, running after him, called, "Lo, this day have thine eyes seen how that Jehovah hath given thee today in my hand in the cave . . . my father, yea see the skirt . . . I have not slain thee . . . know and see that there is not in my hand evil . . . I have not sinned against thee." Then Saul said, ". . . Thou art more righteous than I, for thou hast done me good, and I have done thee evil" (1 Samuel 24:9-16; Young's Literal Translation).

Yes, it is so easy and justifying to the flesh to return evil for evil, to speak against someone who has wronged you, but how refreshing to have it said, "She has done me good!" As Christian women let us strive to return good for evil. Our Lord and Master, whom we follow, went about doing good. "We become happier than others, not by having more goods but by doing more good."

You will know the quotation which goes something like this: "Do all the good you can, to as many as you can, and as often as you can."

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 23rd)
9.15 to 9.45 p.m.

Speaker : **S. Penney** (Winton, Bournemouth)
Subject : "Behold Me standing at the door."
The programme also includes :

Janet Penney (soloist) and the Winton Quartet.
featuring :

"I trust in God" and "Rock of Ages."

Broadcast from the Elim Church, Winton, Bournemouth.

321 metres : MEDIUM WAVE

THURSDAY (October 24th)
9.30 to 9.45 p.m.

Speaker : **W. R. Jones** (Bristol)
Subject : "The cleansing of the leper."
The programme also includes :

London Crusader Choir with Ronald Cooper at the organ.
featuring :

"More abundantly" and "Come unto Me."
Broadcast from the Elim Radio Studio, London.

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.



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

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

Sunday, October 20th. 1 Samuel 7 : 1-17.

“Ebenezer” (v. 12).

This stone showed the faithfulness of God, even to those who had been unfaithful. As we look back across our lives since we knew the Lord Jesus, whether it be many years or few, we see how wonderfully God has dealt with us, how utterly faithful He has been. “Hitherto hath the Lord helped us” we cry; and we trust Him implicitly for today, tomorrow, and every day. Blessed be the Lord!

Monday, October 21st. 1 Samuel 8 : 1-9.

“Samuel prayed unto the Lord” (v. 6).

Samuel, faced by the backsliding of the nation, went to God in prayer and received His answer. When we are faced by problems and difficulties, let us take them to the Lord in prayer. The trials of everyday life and the burdens of the Lord’s work are too heavy for us to bear alone; they will break us. Let us cast our cares upon Him, for He Himself cares for us.

Tuesday, October 22nd. 1 Samuel 8 : 10-22.

“Ye shall cry out in that day” (v. 18).

When their folly in rejecting God and putting confidence in man became evident, the people would bitterly regret it. Whoever puts his trust in man will one day be brought to misery. The man who trusts the living God will find ever-increasing joy, and will be unmoved by circumstances or the fickleness of others. “Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.”

Wednesday, October 23rd. 1 Samuel 9 : 1-14.

“Come, and let us return” (v. 5).

An apparently small decision may be vital. The advice of his servant prevented Saul from returning home, and he met Samuel. It is important that we seek always to make decisions which are in line with the will of God. When making a choice let us ask: “Which decision will most glorify God?” If his will and His glory are the supreme passions of our life He will surely guide us.

Thursday, October 24th. 1 Samuel 9 : 15-27.

“The Lord had told Samuel in his ear” (v. 15).

Samuel had learned to listen to God. So often prayer is thought of as “I asking God for something,” and as a result Christians lose something vital—communion! If our children treated us as we sometimes treat God we should be heart-broken! Let us learn to meditate upon the Lord and upon His Word, and to hear Him speaking “in our ear.”

Friday, October 25th. 1 Samuel 10 : 1-16.

“Thou . . . shalt be turned into another man” (v. 6).

This is the heart of the Gospel of Christ, that “if any man be in Christ he is a new creature.” Those who knew Saul before were amazed when they heard him prophesying, and asked: “What is this that is come unto the son of Kish?” May the mighty work of grace in our lives so impress our neighbours that they, too, will glorify God because of us.

Saturday, October 26th. 1 Samuel 10 : 17-27.

“They despised him” (v. 27).

Nevertheless the Lord was with Saul and exalted him—his enemies were silenced and humbled before him. The Lord Jesus was despised and rejected of men, but God exalted Him to the position of final authority. God will put all enemies under Him, and cause the universe to acknowledge His right to reign. As we see the world in rebellion against the Lord and His Anointed, let us cry “Come quickly Lord Jesus.”

Overseas Missions (continued)

We are seeing God in *action*! There is no doubt in the minds of new converts that Jesus is *alive* and longing to bless. Approximately 750 people have professed salvation to date.

Children’s Strip (continued)

whatever you may grow up to be, “commit your life to God,” remember to seek His help in all you do, and pray “His blessing alight on your endeavours.”

God bless you.

PAUL.

Calvary the place of Redemption (continued)

His Cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven” (Col. 1:19, 20). In these verses we see the ultimate outcome of Christ’s crowning at Calvary, for by the Cross all things, whether in earth or heaven, will come under His kingly dominion.

If Calvary had merely been the place of crucifixion then Christ died in defeat, but instead it was the place of glorious triumph, for Jesus cried out: “It is finished.” The work of atonement for the redemption of man was victoriously consummated. Because of that triumph there is not a human soul that may not take comfort and hope from the joyous tidings of a complete salvation.

ELIM CONFERENCE

Grand public meetings and splendid Conference fellowship. Presidential Address in next week’s issue. Special Conference Number to follow.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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



SO YOU CAN'T BE BILLY GRAHAM

By Honore Osberg,
"C. A. Herald"

"IF I go into the ministry I want to be tops in it," Larry declared to me. "I wouldn't be satisfied to be only a second-rate evangelist."

Larry had attended the Billy Graham meetings in the big tent at the corner of Washington and Hill streets in Los Angeles, California. Here he had heard Mr. Graham's dynamic preaching. His soul had been stirred as he saw the impact the sermons made on the crowds, and he, too, wanted to be a successful evangelist.

Larry is like many other young people who long to be "big names" in the religious world. But God

hasn't made everyone a Billy Graham, so be yourself! God declares there are "diversities of gifts" (1 Cor. 12), and He has given some men to be "evangelists; and some, pastors and teachers" (Eph. 4: 11).

But while there are not very many openings for sky-rocket ministries there are plenty of places for those who are satisfied to be a candlestick. In Revelation, the local churches are called candlesticks or lampstands. In contrast to the brief and blazing flare of the rockets, the candlestick throws out a constant, clear, shining light.

Such a light is thrown from the ministry of one young pastor I know, who labours wholeheartedly in his church year in and year out. He faithfully gives his flock sound, balanced teaching from the Word of God each Sunday. He visits the sick, and along with the elders of the church he prays for them. There have been many healings. One man was healed of a serious kidney infection. A young woman who had polio was raised up from her wheel chair to walk again. A famous Gospel singer, who had gone through deep waters and suffered a breakdown, was restored to health and a richer, fuller ministry.

Not long ago, in a one-week period, the church had a retreat in the mountains; twenty unsaved people—children, teen-agers and adults—went along. At the end of the week there were twenty new Christians added to the church worshippers.

Yes, world evangelisation is everyone's job, and it includes the famous evangelist, the faithful local pastor, and the unknown labours of the personal worker as well.

God has given us all different personalities, but He uses us as we are. Take Gideon, for instance; he confessed he was a nobody, and yet God called him a "mighty man of valour." God didn't pour a lot of natural wisdom into Gideon. Nor did he give him a strong, muscular body. Neither did He send him to some military academy to learn the strategy of war.

Gideon had no trained shock troops, no jet planes, no nuclear weapons. All he had was a small army of 300 men, some pitchers, trumpets and torches. But God gave Gideon something more powerful than a

hydrogen bomb. "The Spirit of the Lord came upon Gideon" (Judges 6:34). And Gideon received Divine power and courage through God's Word of promise, "Surely I will be with thee" (Judges 6:16).

God is still looking for ordinary humble people today who are willing to be instruments of His power and to give the glory to Him for the battles which are won.

God uses people, too, like hasty, impetuous Peter. Peter was a plunger—always out front doing things—ready to plunge out of the boat to walk on the water, ready to chop off the ear of the servant of the high priest when they came to take Jesus in the garden. Yet at Pentecost Peter's powerful message turned thousands to Christ.

In contrast to Peter, the Apostle John was reserved and quiet. He never took the initiative. When Peter and John went to the tomb of Jesus it was Peter who first dashed inside the tomb. And when the two apostles went up to the temple at the hour of prayer it was Peter who spoke for both of them to the lame man and said, "Look on us." It was Peter who took him by the hand and lifted him up, commanding him to rise and walk in the name of Jesus Christ. Yet God used John to write that wonderful and majestic book of the future; to him God unveiled the mysteries of Revelation.

Someone has said, "God knows who a man is and where he lives." God knew all about Charles Finney, who started out in life to become a lawyer. But God had a higher profession for him, and he became one of the most famous evangelists of his time. Through his ministry, thousands of souls were gathered into the kingdom of God.

Yet Finney's spectacular ministry would never have been as successful had it not been for the prayer backing of two men, Father Nash and Abel Clary. Abel Clary had contracted consumption and was forced to lie in bed day after day. But he had a little table by his bedside, and each day he would write in his journal the names of the places for which he was burdened.

One day he wrote, "My heart has been moved to pray for Utica." Mr. Finney received this little memorandum book after Abel Clary's death. He found that the degree of the burden laid upon Abel Clary's heart for any particular place was the measure of the blessings poured out upon his ministry in that city.

Howard E. Butt, Jr., is known as the "supermarket preacher" and "God's groceryman." His father wanted him to go into business and become a full-time grocery executive. Butt felt the pull both of the ministry and the grocery business. Finally he was

convinced that he should go into his dad's business and continue his preaching also.

"The New Testament world was turned upside down by lay evangelists—men who found their everyday lives means of witnessing to the power of their Master," he declared. And in a sense Butt has had a stronger testimony because of the decision he made. He has participated in "laymen crusades" which have drawn as many as seventy to ninety thousand people.

Naomi, a Christian writer whom I know, feels sad in her spirit because she is not writing sermons and deep spiritual articles, yet God is using her unique ministry of writing church press releases. She has won the confidence of the editors, and she gets in a brief bit of Gospel every time she writes a release. This is important work, too.

The Communists are content if they can get only one idea across in a story, play, or article. And how much more potent is the Gospel of the Lord Jesus Christ.

John is a seminary graduate who had studied for the ministry, because he wanted to be in full-time service for the Lord. He was consecrated and sincere and tried to do his best in two pastorates. But he failed as a minister.

He took an interim job as book-keeper with an international missionary organization. Now John has found God's place for his life in a full-time job, for he is a genius with figures. And where would this missionary organization be without him?

God may not call you to be a Finney or a Billy Graham, but He will require of you to do the best you can with the means, the time, the influence, and the educational advantages you have.

Find your own place of service. If you are not sure where God would have you work, ask Him about it. Paul did. "Lord, what wilt Thou have me to do?" (Acts 9:6). And remember, though you can't be Billy Graham, be satisfied in the ministry where God has placed you.

"Now ye are the body of Christ, and members in particular" (1 Cor. 12:27).

A LIFE-SIZE WAYSIDE SERMON

We squander health in search of wealth,
We scheme and toil and save;
Then squander wealth in search of health,
And only find the grave.

"For what is a man profited, if he shall gain the whole world, and lose his own soul?"

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.

BARNSELEY. 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. Nov. 9. The Pagham Campers Re-union will be held in the Elim Church, Benhill Road (kindly loaned) at 3 and 6.30. Campers, former campers and prospective campers are specially invited to afternoon fellowship and tea. A public meeting will be held in the evening with Padre L. Lambert speaker and J. Lancaster convener. London churches are invited to support us. A welcome awaits all.

CLACTON-ON-SEA. Oct. 26—Nov. 3. Elim Church, Hayes Road. Coming-of-age Celebrations. Opening day 3.30 and 7. Mon. 3 and 7, with tea at 5.30. Other meetings, Sun. 11 and 6.30, week-nights 7.30. Speakers: F. H. Squire (founder of the church), S. Long, E. A. Fletcher, H. Shaw (former ministers). F. H. Coleman (District Supt.), H. W. Greenway (General Secretary). Convener: F. F. Frost (resident minister).

COLERAINE, N.I. Oct. 19-23. Elim Church, Killowen Street. Annual Pentecostal Convention. Speaker: T. W. Thomson (Melbourne Street). Week-nights 8, Sun. 11.30 and 8. Convener: Keith Harris.

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.

DUDLEY. Oct. 26—Nov. 3. Elim Church, North Street. Evangelistic Campaign. Sat. 7, Sun. 11, 6.30 and 7.45, week-nights 7.30. Conducted by Idris Davies, Welsh Evangelist, Ammanford. Special singing by Presbytery choirs. Witness march, Oct. 26, leaving church 6.15. Prayer sessions daily, 6.30 a.m., 10.30 a.m., 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.

PONTYPRIDD. Oct. 26—Nov. 3. Elim Church, Thurston Road. Youth Week. Week-nights (except Mon. and Fri.) 7.15, Sun. 11 and 6. Conducted by Pontypridd Elim Crusaders. Guest speaker, Nov. 2 and 3, E. F. Cole (Swansea).

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.

WESTCLIFF-ON-SEA, Nov. 3-4. Elim Church, Westborough Road (near Chalkwell Park). Second Anniversary services of Pastor George Backhouse. Sun. 11 and 6.30. Mon. 7.30. Special speaker: John Lancaster (Queensway, London).

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

LONDON CRUSADER CHOIR

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. 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. 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.

ANONYMOUS GIFTS

This is our opportunity of expressing our thanks to those who have sent anonymous gifts as follows:

General: London, S.W.11, £10; Birmingham Salvationist, £2; Birmingham Salvationist, £2; Birmingham Salvationist, £2; Birmingham Salvationist, £2; Birmingham Salvationist, £2.

Elim Missionary Society: A.C., Coventry, £5; Croydon, £3; Loughborough, 2/6; Clapham Crusader, £1; Birmingham, £10; Birmingham, £10; Moseley, £5; Birmingham, £10; Birmingham, £10; J.S., Belfast, £100; Maidenhead, £1.

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N.B.—Will readers kindly note that gifts for the General Fund of any department of the Elim Work should be addressed to: Elim Headquarters, 20 Clarence Avenue, Clapham, S.W.14.

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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.

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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.

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Watson.—On August 20th, to Mr. and Mrs. Norman A. Watson, of Elim Church, Burton-on-Trent, God's gift of a son, Stephen Paul. C.597

MARRIAGE

Hutchinson : Smith.—On September 21st, at Elim Church, Pontypridd, Eric Edward Hutchinson to Joyce Patricia Smith. Both Elim Crusaders. Officiating minister: T. W. Walker.

WITH CHRIST

Haynes.—On September 19th, Ralph Raymond Haynes, aged 58, member of Elim Church, Erdington. A faithful witness called to higher service. Funeral conducted by F. D. Byatt, resident minister, and R. Morrison. C.599

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