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The

Elim Evangel

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

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A GREAT ADVANCE IN ELIM

Every Member on the Job

Each One - Reach One

WE hope that every Elim member will have received a personal letter from the Secretary-General and a brochure introducing a *great campaign throughout our Movement for the evangelisation of the lost*. The fields of the world are white unto harvest. Labourers are few.

Why is it that the labourers are few? Is it not because we have built up an idea that only special people can be engaged in the work of the ministry, in the saving of lost souls? Is it not because we have forgotten our Lord's words? Is it not because we often accept defeat in the face of the difficulties of our present age?

If we are to enjoy a full-orbed spiritual experience *we must engage in the work Christ commissioned us to do*. If Elim is to fulfil the mission for which God brought us into being, we must *all* take our place in the ranks of zealous workers, we must all share in the evangelisation of the lost.

It is true that we can all help by our financial gifts to further the efforts of evangelism, but it is also true that we can help by contributing our talents in service for the Master. Let us not be guilty of attempting to buy ourselves out of our responsibilities as a soldier would buy himself out of the Army. Our gifts of money are part of the gift of our lives.

WE ARE THEREFORE LAUNCHING A CRUSADE IN WHICH WE CALL EVERY ELIM MEMBER TO HELP.

OUR MEMBERSHIP CAN BE DOUBLED IN ONE YEAR IF EVERY MEMBER BRINGS ANOTHER INTO THE FELLOWSHIP IN 1958.

Will you begin now to try to get other people to church with you? *Volunteer to help in the plan which is being put into motion in your Elim church.*

Implications of the Advent

By H. Palliser (Minister of Elin Church, Hull)

No. 2—My Relationship to Him

“Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the Master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh” (Matthew 24:42-44, R.V.).

IN a London court recently a man applied for permission to acquire ammunition for a revolver on the grounds that he had in his home a valuable collection of jade and old English glass. We refer to this case because it brings out the principle of the Lord's parabolic illustration; for our reading of the case is that here was a man who was apprehensive of the fact that attempts might be made to burgle his home, and he was determined to give any trespassers a good reception. In other words, he intended to be ready for the thief! Now that is the very heart of the Lord's illustration. In reply to the disciples' questions He has already told them that certain signs will indicate the nearness of His return, and He is proceeding to deal with the practical aspect of His Second Advent, viz. the need for readiness. This readiness Jesus shows to be a matter of right relationship in four directions: (1) towards the Lord (our present text); (2) the Lord's people (verses 45-51); (3) towards oneself (25:1-13); and (4) towards the world (25:14-31). This present study is intended to deal with some aspects of our relationship with the Lord in the light of Christ's illustration.

THE REASON FOR READINESS

“If the goodman of the house had known,” but he did not know, neither did he watch, and from verse 36 of this chapter up to this point the Lord has been emphasising this one thing, that knowledge of the time of His return is, humanly speaking, quite uncertain, and just because it is uncertain we must regard it as an event which may take place at any time. The lightning flash comes suddenly; the flood came suddenly, so did the destruction of Sodom and Gomorrah, and equally so, says Jesus, will His return be sudden. It is this very suddenness, with all its uncertainty as to time, which makes constant readiness the more essential. When will He come? I don't know! I know a certain preacher has said he is sure he has ten years left in which to preach, and

I know that another still more reckless man has gone even farther. For my own part, I prefer to leave them to their own foolish flights of fancy, and to stand by the Word which says so plainly: “But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. . . . Watch therefore, for ye know not on what day your Lord cometh. . . . Therefore be ye also ready, for in an hour that ye think not the Son of man cometh.” “If the goodman had known. . . .” This parable is, as Dr. Campbell Morgan points out, “an illustration by contrast, with the Lord Himself in contrast to the thief,” and one contrast is undoubtedly this, that whereas the thief might not come the Lord most certainly will! Hosea said, “His coming is sure as the dawn.” As Dr. Denney points out when commenting on 1 Thessalonians 5:1,2: “The Christian is not in ignorance of what is impending, and forewarned is forearmed.”

THE MATTER OF RELATIONSHIP

If we look at the illustration again, I think the lesson of our relationship to the Lord will not be hard to detect. The presence or absence of watchfulness on the part of the householder reveals his attitude. The man in the parable was palpably careless, so he was robbed. Our good friend in London to whom we have referred (even though he lost his case) displayed a keen concern to be in absolute readiness for any uninvited caller. And we as Christians have been told the Lord *is* returning; *we have been told He may return at any time*. In view of this, what is our attitude, our relationship to Him? We may ask ourselves two or three simple but nevertheless searching questions.

(1) How is the *time* relationship? In his letter John writes: “And now, *my* little children, abide in Him; that, if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming” (1 John 2:28, R.V.). The word boldness is a striking one—it implies the freedom of speech which

springs from the familiarity of friendship. For instance, how many of us would find such a manner of speech difficult, if not impossible, if we were granted the favour of audience with the Queen? We would lack the freedom or "boldness" because we lack the familiarity. Yet the Bible abounds in instances of men and women who enjoyed such familiarity with their God. Samuel Chadwick said he would say things to God which he would not say to anyone else! Or what think you of the old saint—to my knowledge still living—who in prayer said, "What ails Thee, Lord Jesus, that sinners winna come tae Thee?" Or Robert Bruce, the Covenanter, of whom it is recorded in *Scots Worthies* that "it was his custom, after the first sermon, to retire by himself some time for private prayer, and on one occasion some noblemen who had far to ride sent the beadle to learn if there were any appearance of his coming in. The man returned, saying, 'I think he will not come today, for I overheard him say to another, "I protest I will not go unless Thou goest with me."' However, in a little time he came, accompanied by no man, but full of the blessing of Christ. . . . It was easy for his hearers to perceive that he had been in the mount with God."

Again, still thinking of the time factor, consider the words of the Lord Jesus: "But take heed to yourselves, lest your hearts be overloaded with over-eating and drunkenness and the cares of this life." And that, put simply, means beware of business and pleasure seeing more of the Christian, and the Lord seeing less. According to Him the familiar words "Room for pleasure, room for business, *but . . .*" have a *Christian* application as well as an evangelical one. And what of this: "And as thy servant was busy here and there, he was gone" (1 Kings 20:40)? The man in question had allowed an important prisoner to escape, and gave this as his explanation at the court martial. Well, some of us have a fearful danger to guard against—the danger of being too busy. We are appointed to this and that committee, to sit on a board here, and be a delegate there: it all looks so important, sounds so important, feels so important—and all the time *He* is neglected. For, as Dr. J. H. Jowett once said, "We may be so busy with the holy place that we have no time for the holy Lord," and we may one day lament with saintly Bishop Andrewes, "I have neglected Thee, O my God!"

(2) How is the *financial* relationship? In Luke 16 Jesus tells a most remarkable parable in which He is setting forth, among other things, the way money should be used by Christians. The story opens with the words: "Give an account of thy stewardship."

at which we may pause to observe that as Christians our money is not our own, but His, and is on loan to us. One day He will ask to see our account books, and surely in the accounts, and heading them, should be this item: The Lord's Portion. It is, we are fully aware, said in some quarters that the churches are always after money, to which may be given at once the obvious answer that if all members gave as they should there would be no need to ask. Abraham gave a tithe, Jacob promised a tenth, and the devout Jew gave his tithes—not, we feel, without spiritual blessing ensuing.

In this matter of giving we need to remember at least three things: Firstly, tithing is linked with revival (Malachi 3:19). Here is God challenging His people and saying that, among other things, on the basis of their material giving will be decided His spiritual giving. Secondly, tithing honours God. The Bible says: "Honour the Lord with thy substance." Does what I give convey to God some idea of the love and gratitude I feel for all His love to me? Thirdly, tithing helps to win souls, for at the end of this parable Jesus says: "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." Change silver into souls! Use your money on earth to make friends for eternity. So use it that in heaven people whom you will never meet down here will be there to greet you.

(3) How is the *heart* relationship? The same passage of scripture which says, "He that hath this hope purifieth himself," also says, "Abide in Him, that we may have boldness at His coming." Now, am I abiding in Him? Am I walking in the light? Sometimes the hypothetical question is asked: "What if you had only twenty-four hours to live, how would you spend the intervening time?" John Wesley was once asked that, and he replied: "How, madam? Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning; after that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest and wake up in glory." It is about ten years since I heard an American Youth for Christ evangelist in Blackheath, Birmingham, and I still remember his opening remarks: "Friends, I believe God has just two messages for today. The first is 'Sinner, prepare to meet
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THE SECOND ADVENT AND YOU

CHRIStIAN reader, what does the coming again of the Lord Jesus mean to you? Can you truly and unhesitatingly say. "The Second Advent of the Lord Jesus means everything to me, especially in these chaotic days in which we live, revealing so glaringly the uncertainty, fear and perplexity of the nations concerning the future, and the utter distrust certain groups of nations show to each other"? Is the hope of the return of the Saviour an anchorage to your faith, the inspiration and impetus of your service, and a sanctifying influence upon your life? Does it mean all these things, and more, to you, because it is a living, thrilling and vital part of your Christian belief and experience? Can you say unreservedly, "If I did not believe it so wholeheartedly and absolutely I would not derive such inexpressible blessing and benefit from it. This deep-rooted conviction within me that Jesus is coming again, and that His coming is imminent, stirs my soul, calms any fears that might arise concerning the future, and helps to regulate my conduct and ministry. This firm and settled conviction, and all that it means to me, springs from my unshakable and unswerving belief in the Lord's Second Advent"?

In Elim we believe the doctrine of the Second Advent is an integral part of the Bible.

It is generally admitted by Bible students that there are 300 direct references to the Lord's coming again in the Word of God. Included in these is the one made by the Master when conversing with the disciples, who were despondent at the thought of His approaching departure from them. He said to them: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2, 3). These words make it clear that the Lord Jesus has pledged His word to return again. They contain a joint statement of fact: "If I go . . . I will

come again." He has gone, that is a fact of history, and the fulfilment of the first part of the statement about His going is the guarantee of His return. Added to the statement of the Master is the reliable and authoritative witness of the angels who testified, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). The angels assured the disciples that the coming descent of the Lord was as certain as His ascent into heaven. In confirmation of this there is the apostolic testimony: Peter declared, "And He [God] shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets since the world began" (Acts 3:20, 21). Paul, writing to the Christians at Thessalonica and to Titus, associated the return of the Lord with the great truths of salvation and sanctification. Salvation, ". . . ye turned to God"; sanctification, ". . . denying ungodly lusts"; Christ's coming again, ". . . to wait for His Son from heaven" (1 Thessalonians 1:9, 10; Titus 2:12).

The message of the Second Advent should stimulate and challenge Christians because it gives pre-eminence to Christ. The study of the coming again of the Saviour stimulates spiritual experience, and challenges the Christian to give the Master the supreme place in his life—to give Him

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THE ELIM EVANGEL

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THE IRISH CONFERENCE

By W. J. Copeland

MINISTERS and lay brethren from the Irish churches met for the Annual Conference on Wednesday, March 26th, 1958. It was good to be back again in "Melbourne Street," and if it was cold and typically March outside the warmth of the handshake and Christian greeting as brother met brother more than compensated. Not a few were overheard to remark, "It seems only a few weeks since we met on such an occasion before," and yet a year has slipped by; certainly a sobering thought when the conference was engaged on more important business than discussing only the financial position of the churches in Ireland.

Everyone was delighted to have Pastor Gorman, representing London Headquarters, with us, and to hear him say that the Lord had so wonderfully met his physical need, and it is our joyful duty to join in prayer for his complete recovery.

Would this annual event be the same without the chairmanship of the untiring Irish Superintendent, Pastor J. Smith? Many voices would say "No!"

After a time of prayer following the opening hymn the chairman invited Mr. Gorman to give the opening address. The subject was not new, its suitability could hardly be questioned, and the sagacious counsel given in this new study of prayer will remain in the memory of all who were privileged to hear it. It is not too much to expect that many of us will review our past neglect in its exercise, and renew our dedication to the call. As we followed the example in the life and ministry of our blessed Lord, we can be pardoned if the fluent and anointed messenger was forgotten as he spread before us the individual responsibilities in this most important of ministries.

The inability of some lay brethren to be present gave some cause for concern, and it is to be hoped that next year's conference will (D.V.) see these vacant seats filled and every church fully represented.

The reports for the year 1957 were presented, and thankfulness to God welled in our hearts as one after the other gave indication of His many blessings. Church offerings and missionary giving seemed joined in an effort to surpass all previous records, and Pastor W. Gilpin, Missionary Secretary, re-elected for another year, reminded every church that

a formidable task lay ahead in 1958 if we were to see an increase on the previous total.

Did one notice tears as we were reminded again of the home call of our missionary sister Mrs. Tate, and feel a sense of our inability to do other than seek God in prayer for brother Tate and his family? Here was proof, if any was needed, that this work knows no barrier of distance and the church at home links all the more strongly in sacrificial giving for such a cause.

The chairman advised us that the Irish Executive had accepted a young man and his wife already working in Eire as missionaries to that country. These two friends had been equipped with a caravan, and partly supported financially from the Bethesda Church, and now we would provide a portable hall in which to carry on this work. This was news indeed, and the vision now for extending "beyond the border" becomes enlarged.

We had too, in person, in the conference Pastor Francis, Elim missionary in the Transvaal, whose itinerary of the Irish churches is proving a blessing to all; also Evangelist Eddie Smith, now conducting campaigns in some Irish churches.

Pastor Ladlow, Youth Commissioner, also re-elected, brought to the conference a report of youth activity, which reflected in no small way the methodical manner in which he carried out a very difficult task. He also gave a report on the recent Youth Conference in Cardiff, which he attended, and after some comments it was agreed, in order to do justice to a work of such importance, to hold a Youth Conference for Irish leaders at a later date to discuss this work, as it demanded more time than could be given at the Irish Conference.

The chairman called the conference to face the responsibilities of individual witness, and each church member to become an evangelist in soul winning.

Pastor Gorman summed up the business part of the conference with these words: "The Spirit of God has controlled this conference today," and we who have been privileged to attend so many years believe that the gracious spirit of tolerance which prevailed throughout can only be attributed to this

(Continued on page 263)

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

FIRST of all, here are the answers to last week's competition. There are sixty-six chapters in the Book of Isaiah, so the half-way one is chapter thirty-three. If you read from chapter thirty to thirty-five you will have found the two references to the right way. They were Isaiah 30:21 and 35:8. I will tell you the prize winners later.

I wonder if you went to the Royal Albert Hall this year. I sat quite near Pastor Gray and watched him conducting the huge choir, and it reminded me of a story about a baton. One day, early in the morning, when all the instruments in the orchestra were waiting for the men to come to rehearse, the baton suddenly stood up and said that he was the boss. At once there were a lot of complaints, but he insisted that when he was waved everybody had to follow him, therefore he was the chief. But the drum pointed out that if he did not keep a steady beat everyone would get out of time, and the leading violin said that everyone looked to him to give the lead. And so the argument went on, getting worse and worse, but all the time the baton shouted out that he was the most important one of all because everyone had to look to him and do whatever he said. All of a sudden the instruments became quiet, for the men started to come in, and finally in came the conductor himself. All the instruments were looking at each other and particularly glaring at the baton, and then they all held their breath, for as the conductor stepped on to the platform he knocked the stand, and the baton fell off on to the floor!

The conductor looked around to see if everyone was ready, announced the piece to be rehearsed, and went to take up his baton to conduct the orchestra. He searched around but could not find it. All the instruments waited to see what would happen. He picked up an old sheet of music and, rolling it up to make it into a stick, called upon the orchestra to begin and so he conducted them with an old piece of paper!

When the rehearsal was over and the conductor was leaving the stand, he spotted the baton on the floor and picked it up and put it back in its place. When all the men had left there was silence for a

while as all the instruments looked at each other and at the baton, until finally the baton stood up and said, "It seems I am not so important after all."

You see, the baton was useful only when it was in the conductor's hand, and anything we do for God we are able to do only because we are in His hand and He is using us. We ourselves are really not so important after all!

Cheerio for now.

God bless you,

BERNARD.

A TRIBUTE TO REV. A. M. CLARKE

ON February 27th at his home in Dunton Green, near Sevenoaks, at the ripe age of seventy-nine years, yet another of the veterans of the Pentecostal Movement passed peacefully to his eternal reward, and to the presence of the Master he had faithfully served for so many years.

I was privileged to know our brother intimately for many years. We first met Mr. and Mrs. Clarke at an Elim holiday home about thirty years ago, and talked together of the many varied experiences of early pentecostal days. For a long period brother Clarke was in charge of the little Elim Church in Woodside Green, where I many times ministered for him. Those were precious times and pentecostal foundations were laid in many homes and hearts.

After his retirement from his employment with London Transport he devoted himself afresh to full-time service, qualifying and being ordained as a fully accredited minister. He held successful pastorates in several Elim churches and finally retired from the church at Wells in Somerset two or three years ago, since when he continued to preach the Word as opportunity afforded. Unsparing and untiring in his efforts, he seemed to abound with joyous energy for God's service right to the end of his life.

A good few friends came to the service in the Elim Church in Croydon when Revs. J. T. Bradley and H. Burton-Haynes paid tribute to his wonderful life. He was laid to rest in Elmers End cemetery in the presence of many loved ones and friends, to await that joyous moment when that great reunion will take place at Christ's glorious coming. He will long be remembered as one of God's stalwarts. Our prayers are for his widow, Mrs. Clarke, who bravely carries on with courage and cheerfulness and maintains her confidence in the God of all grace.

W. G. HATHAWAY.

The Irish Conference (continued)

fact, and also the realisation that it is only in a united church we can expect the blessing and revival needed for this hour.

As is customary on the day of the conference, a united service is held in the church in the evening, and this year young people from various churches took part, presenting a programme the theme of which was "The Resurrection." A beautiful rendering of "Jesus lives" by the children's choir, the contributing item by the Melbourne Street Church choir, "I am He that liveth," and "Low in the grave He lay" by the girls' sextet from Beersbridge Road enhanced a service that was *salutary* yet solemn.

Who can forget the testimonies? The young lady testifying to salvation, the young man who was healed and the other young man to the "baptism in the Holy Ghost," and then Clifford Gilpin's "Christ is risen, Hallelujah."

Pastor Gorman's closing message challenged every one of us to self-denial and a holy determination as followers of Jesus Christ. So ended the meeting and conference.

This was more than another conference; it was a milestone recording ground gained, yet a stepping stone into the great potentials and opportunities which we must all grasp firmly in the future.

Editorial (continued)

the pre-eminence. One of the great arguments used by Peter to lead Cornelius and his household to accept the rule of Christ over their lives was the pre-eminence given to the Master in prophecy. Said he, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:34). Their prophecies gave Him pre-eminence as a Saviour. Jesus took a similar line of argument when He sought to enlighten and enliven the two dejected and doubting disciples: "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to have entered into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself" (Luke 24:25-27). This goes to show that prophecy should be studied because it exalts Christ and gives Him pre-eminence. The prophecies concerning the Lord's return do likewise. Therefore a prayerful study of them will challenge the Christian to give the Saviour the pre-eminent place in his life and service. He will want so to live that he will not be ashamed at Christ's coming.



Women's Column

By Gladys Gorton

THE QUEEN'S TOOTHACHE

I'VE just enjoyed reading a biography of Queen Elizabeth I. Our good Queen Bess, regal, brave and undaunted, aroused my profound admiration, but it was delightful to discover that she had a woman's heart with longings and yearnings just like you and me. She suffered much too. At times severe headaches kept her confined to her bed for days. She suffered from these headaches right from a young girl, even before she was a prisoner in the Tower of London. Another painful endurance was toothache. It was almost unbearable and her face would be so swollen that she found it difficult to concentrate on urgent matters of state. She sent for her physician and he prepared special potions, but these did not give her any relief. She tried everything that she and everybody else could think of but all to no avail. The only thing was to have the tooth taken out; not so easy in those days remember, with no gas or cocaine, or anything to deaden the pain, and no fine instruments to take it out with either.

The Queen's surgeon had to use big ugly forceps, which must have made the great heart of Queen Elizabeth quail more than the Spanish Armada sailing up the English Channel! Bishop Aymer of London felt very sympathetic toward his Queen, so he decided to show his compassion in a very practical way. When the surgeon arrived with his big ugly forceps he stepped forward and in a helpful voice said, "Your Majesty, albeit I am an old man, and have but few teeth to spare, you shall see how little it is to be dreaded." Then he sat down on the chair and opened his mouth, and the surgeon put the forceps into his mouth and pulled out a tooth. "See, your Majesty," said he, "a moment's twinge and it is done." That made it easier for the Queen to have her tooth out.

That is practical sympathy. You need it; I need it; others need it from us.

Above all, Jesus, "the man of sorrows and acquainted with grief," is able to sympathise and bear our sufferings (Hebrews 2:18; 4:14-16).

Effective Witnessing

*Address
at the Men's
Fellowship
Breakfast
in
Cleveland*

HOW to be an effective witness for Christ is, in my estimation, the most important subject for any church or religious organisation. To me, there is no other time in the history of western civilisation when the ideals and the concepts and the beliefs of man have been so utterly and so eloquently challenged—those things which we have held over the years as being the very foundations of our civilisation and the most vital points of our faith.

I need not review for you the great sequence of events which has unfolded before our very eyes over the last few years. That sequence of events shows that there are powerful forces moving in the world today which would challenge not only our political system, but also the very spiritual roots and foundations of our faith. It is a godless, materialistic, unspiritual system which is one of our great adversaries in the world today. And how best to meet this challenge? In my humble judgment, we must meet it with the power of God, because only He can meet the power of the evil one and the dark forces of the Devil himself. Gentlemen, I understand that forty per cent of this audience are laymen and sixty per cent are clergy. I don't like to make that distinction, because, in effect, we are all preachers; in effect, we are all proclaimers. If we do not feel this within our own Christian experience in life, then perhaps it is time to re-examine and re-evaluate, because God did not call just certain individuals to be men of the cloth and proclaim His Gospel. He called *all believers to be witnesses*. So we ought to consider certain fundamental points which would make us most effective in this day in promulgating and promoting the cause of the Gospel.

First of all, if we are to be effective witnesses we must have a *knowledge* of that which we call our faith. Paul wrote to the Ephesians, "And He Himself appointed some to be apostles, some to be pro-

phets, some to be evangelists, some to be pastors and teachers, in order fully to equip His people for the work of serving—for the building up of Christ's body—till we all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ" (4: 12, 13, Weymouth).

I sometimes feel that we have neglected this very important factor in Christian service. We have said, "I understand; I comprehend that which I believe," and let it stop right there. But we have a very self-centred faith if we are willing to take in and not give out. It is a very egotistic faith if we are not willing to share it with other people. The essence of Christian witness is to share that which we possess.

I taught in the university classroom for seven years, and each year I would ask my political science students, "Why are you a Democrat, or why are you a Republican?" And the usual answer was, "Well, because my mother and father were Democrats," or "Because my mother and father are Republicans." They themselves had never stopped to weigh, measure and evaluate the ideals to which they adhered. Do we not find an analogy in the Church? There are Christians today who say, "Why, of course I am a Christian; I would not be a heathen." They seem to think that everybody in America is a Christian because it is a Christian nation. And we gullibly go along, never having actually stopped to analyse why we are Christians. In other words, do we have the knowledge of our faith? This is something we have to come to grips with, because today in America we have a great renaissance of religious activity and interest—and I wonder if it is based upon a foundation of understanding. We are told that the greatest number of people ever in the history of America now have their names on church rolls. Over one hundred million Americans belong to the churches today. But, as a great editorial in a Portland (Oregon) newspaper once said, in comment on these hundred million so-called Christians, "We wonder if joining the church is much like joining the service clubs or a lodge or a country club, with a lot of these people who call themselves churchmen."

I would like to read to you on this subject from the book of Romans: "Brethren, my heart's longing, and my prayer to God, is for my countrymen's salvation. I bear witness that they possess an enthusiasm for God, but it is an unenlightened one. Ignorant of the righteousness provided by God, and seeking to establish their own, they have refused submission to God's righteousness. For the consummation of law is Christ, to bring righteousness to every believer" (10:1-4). I wonder if perhaps that is the situation in America today. We have an enthusiasm for religious affairs, but that does not necessarily mean that it is an enlightened one. That is why we who profess Jesus Christ as Lord and Saviour must have the knowledge of our faith in order to impart it.

A second thing we must have is *sensitivity*. We must understand the people to whom we are speaking. Sometimes I grow weary with those who try to cram every person into their own mould, expecting a repetition of their own personal experience of coming to know Jesus Christ. But just read the Scriptures, my friends; you won't find two men of the great leaders of the Church who came in the same way, because Christ is adaptable to all needs of men, not just to one particular need of man.

Let me illustrate, again referring to the Scriptures. Paul, in the thirteenth chapter of the book of the Acts, was speaking to a Jewish congregation. He had a sensitivity towards the hearers of that day; so he started by establishing a rapport, a mode of communication, a channel of thought. What did he do? He reviewed the history of the Jewish people, starting with the Jewish prophets and then, by referring to the Jewish prophets and the promise of the Messiah, proceeded—bringing his congregation with him, to present Jesus Christ to them, through the channel of their own historians.

Then move into the fourteenth chapter. Paul came to the city of Lystra, and there he had a different congregation. Did he repeat for them the history of the Jewish prophets? No! Because they had no understanding of, or appreciation for, the Jewish prophets. Rather, these people in Lystra, as Paul knew, were naturalists. They were people who worshipped nature. So what did Paul say to them? "We bring you the good news that you are to turn from these unreal things, to worship the living God, the creator of earth and sky and sea and of everything that is in them." Paul knew this was the language which would get his message across, and represented Jesus Christ through the realm, if you please, of naturalism.

In Acts 17 Paul was in yet a different area, the great city of Athens, which, as you know, was in that day the centre of culture, refinement, understanding, knowledge and education. When Paul came into this city, he saw on all hands images which had been erected to the false gods of the early Greek civilisation. As he stood in the Areopagus and spoke to his listeners that day, he said, "Men of Athens, I perceive that you are in every respect remarkably religious. For as I passed along and observed your objects of worship, I found an altar bearing the inscription, 'To an unknown God.'" So Paul immediately was speaking the language of those people. And what did he say to them? "What, therefore, you in ignorance revere, I now proclaim to you. . . . For it is in Him we live and move and have our being." And what were those words? They were the words of a Greek philosopher-poet. Paul was using their language in order to present Jesus Christ.

That is what I mean, my friends, when I say that we must be sensitive to our hearers. We cannot expect them to be at a certain place in their spiritual understanding so that they understand our language; but we can, with the guidance of the Holy Spirit, adapt our language to fit their need, so they will know of what we are speaking.

A third thing concerning effective Christian witness is this matter of *preparing through prayer*. I would like to refer again to the Word of God, this time to the Colossians: "Be earnest and unwearied in prayer, being intent on it and on your giving of thanks. And pray at the same time for us also, that God may open to us a door for preaching, for us to tell the truth concerning Christ for the sake of which I am even a prisoner. Then I shall proclaim it fully, as it is my duty to do. Behave wisely in relation to the outside world, seizing your opportunities" (4:2-

By The Honourable
MARK O. HATFIELD

Secretary
of
State
for
Oregon

5). Seizing your opportunities! My friends, we have unlimited opportunities today. Are we seizing them? Or are we failing to seize them because we have not prepared ourselves, as Paul did, with unwearied prayer?

One of the bases for an effective Christian witness is that *our life be so full of prayer that we are led by the Holy Spirit*; that doors are opened for us, instead of our having to jam against them, trying to beat them down. Not one of us in this room has ever led a man to Jesus Christ. It is the Holy Spirit working through our lives who leads men to Christ. And the Holy Spirit cannot work through a life that is not in communication. The channel has to be open. We cannot be going about in our own way attempting to build the kingdom of God, as if we were the masons, or the carpenters, or the electricians building this great house. We are merely the tools with which the Holy Spirit can work.

I would like to close my remarks this morning with one other thought. We have been talking about a Christian witness which must have an understanding of the Gospel. That can come only with a *daily meditation*, a daily reading, and a daily studying. Gentlemen, I spend about eighteen hours a day in my job, and it is a job which the Lord has blessed. I am sure, because He has not given me this job for my own personal ambitions and desires. The first thing in my life and the first thing in my job must be to do everything, everything, in the Spirit, in the Name, and in the consciousness of Christ. And if I do that, that becomes my ambition, not to advance

my cause. Some have said to me, "What do you plan on doing now?" My friend, I don't know. If I try to plan my own life, then, of course, I am not following after what could be the will of God, but the will of Mark Hatfield. So I say this to you: the first purpose of our very life is not for our profession, for our business, for our vocation; it is for the building of God's kingdom. "Seek ye *first* the kingdom." And to be effective witnesses, it has to be *that first*, and not *me first*.

Turn for just one moment to Luke 9:61. "Master," said yet another, "I will follow you; but allow *me first* to go and say good-bye to my friends at home." "Master, I will . . . but *me first!*" *Me first!* Many times we read all the words of that verse, but it comes right down to the one phrase, "*Me first.*" If this band of men in this room today would see the vision that the world is a pulpit from which it is interested and anxious to hear the Gospel preached—not just from the formal pulpit, but from the shop and from the business house, from every area of our life and our society—then we will have effective Christian witness, if it becomes *Christ first*, not *me first*; if we base it upon our knowledge, upon prayer, upon being sensitive, and with love towards our fellow man.

My friends, this is the call. It is up to you how to respond, because God does not twist any person's arm. Let's do less talking about the job, and let's act with the power of God in our life to accomplish the building of the kingdom of God.

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STORIES OF OUR GREAT HYMNS AND THEIR TUNES



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

THE eighteenth century gave us a number of great hymn writers, including Isaac Watts, Charles Wesley and William Cowper. We have already considered some of the great hymns of both Watts and Wesley. In this review we propose to draw attention to hymns from the pen of William Cowper.

First of all let us reflect that both in England and on the Continent the whole atmosphere of the eighteenth century was conditioned by the fact that religious wars had ceased, and a new era was emerging in Christian communities which affected the theological position as well as reshaping what we might term *church music*. From the main stream of liturgical church music there was developing another presentation of the Christian message both in worship and in telling forth the Gospel—the Good News. Communities were now rejoicing in the psalm versions of the hymns of such writers as Isaac Watts and others. Composers were handling a new idiom and *revival* was in the air, and of course the great Wesleyan revival. It is worth observing that the Wesleyan revival was not only the first of many revivals, but was unique among them all in being far more than a local and emotional and transient movement. The Wesleyan hymnody was “music for the people”; it was the return of democracy to church music, and, as someone has said, “It was more democratic than Calvin or even Luther, because in proportion, as its more hospitable theology admitted the capacity for all things for redemption, it was able to make greater use of the secular idiom.” And so from then onwards we move towards the great tradition of singing so closely allied to the English-speaking peoples and which today, and in no uncertain manner within Pentecostal communities, makes its music and message ring out with ever increasing greatness and grandeur in hymns, psalms and spiritual songs. And so back to our composer under brief review, William Cowper (1731-1800).

His was a tragic life, beginning with a frail childhood dogged periodically by fits of melancholia and sometimes great stress of mind, but glorified by devoted friendship and extraordinary success as a poet. After many sad and serious incidents in his life,

and even a period away in an asylum, his conversion to Christ and a sense of sins forgiven brought new hope, new life and great service for the kingdom. This was in 1764 when he was thirty-three years old. After his release he went to live at Huntingdon. There he met Rev. Morley Unwin and family, also Rev. John Newton. Thus began a new life. Newton became a good friend to Cowper and happily they lived and worked together. They conducted the village prayer meetings, visited the poor and sick, and distributed the alms supplied by a wealthy friend of Newton's. On Sunday, from his special pew in the newly built gallery of the parish church, Cowper listened to his friend's heart-warming gospel. In this way, by the double stimulus of healthy interests and the friendship of a godly man, Cowper spent some of the happiest years of his life. It is said that Cowper went to stay with the Unwins for a fortnight and stopped twenty-two years. Cowper contributed some of the very best known hymns, including “Hark, my soul! it is the Lord,” and “God moves in a mysterious way,” which he composed on recovering from one of his fits of despair in which it is recorded he had meditated suicide. In his “O for a closer walk with God,” and “There is a fountain filled with blood,” his skill has been used with success to express the grand and glorious truth of those fundamental verities of the Word of God.

Cowper is a very elegant writer of verse, and his religion, while it lacks—and in fact may reject—Charles Wesley's happiness, surpasses him in the expression of hope and gratitude.

“Ye fearful saints, fresh courage take:
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace:
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan His work in vain:
God is His own interpreter,
And He will make it plain.”

You cannot ask a hymn writer for more than that.



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Arthur V. Gorton
(Minister of Elim Church, Springbourne, Bournemouth)

Sunday, April 27th. 1 Kings 13 : 23-34.

"After this thing Jeroboam returned **not** from his evil way" (v. 33), **but** God used the circumstances of the death of the man of God through disobedience as a further means of warning to Jeroboam. Not only the happenings of verses 4 and 5, but the miraculous happenings surrounding the death of the man of God. The ass was untouched and the body unconsumed. In spite of the mercy of God toward him Jeroboam became even more evil (v. 34). How difficult it is to turn from an evil course! Further, what a malign influence such a life has, for none of the successors of Jeroboam, however well disposed in other things, ever attempted to change his wicked example.

Monday, April 28th. 1 Kings 16 : 23-34.

The reading is one of unrelieved gloom. The results of sin are ever downward, and how vividly they are recorded for us here. Omri did evil above all that were before him (v. 25). His son, Ahab, did evil above all that were before him (v. 30). He married a clever, vivacious, but heathen and wicked woman (v. 31), built an altar for Baal (v. 32) and made a grove for idolatrous and wicked practices (v. 33). The end, as always—**death** (v. 34). Man in the progress of sin comes to the place where he shakes his fist in the face of God and dares the consequence of His righteous judgment. See Romans 1 : 32.

Tuesday, April 29th. 1 Kings 17 : 1-16.

After a while the brook dried up because . . . (v. 7). The Lord's people are not immune from the calamities that befall a nation because of sin or the caprice of nature, **but God wonderfully guides and sustains His children.** He commands the ravens to feed (v. 4), and the widow woman to sustain (v. 9). If we are in the Lord's Cherith (meaning separation), and Zarephath (meaning refining) we can be certain that Omniscience knows no limitations. He can when necessary use the **unclean** (the raven, Leviticus 11 : 13-15) and the **unable** (the widow).

Wednesday, April 30th. 1 Kings 17 : 17-24.

This happy-ending incident is an illustration of the mission of every servant of God in this Gospel age. It is our mission to bring life to the dead. Elijah laid the child on his own bed (v. 19). He meant business with God, the body was laid where he laid. Then he cried unto the Lord (v. 20); so must we for the dead in sin. Finally, he stretched himself upon the child (v. 21). Elijah had to be at full stretch to see life come, even to warm the body with his own heat. Does such a heat and passion burn in our hearts to see the dead raised?

Thursday, May 1st. 1 Kings 18 : 1-16.

Now Obadiah feared the Lord greatly (v. 3). It is strange that a bad king employs a good governor. Obadiah means "servant of Jehovah" and is a good description of the man,

for he feared or revered the Lord and endangered his life to protect and provide for one hundred of the Lord's prophets. Verse 9, however, shows that he was as human and fearful as most of us. Yes, there are strange and uncommon things in our reading, (1) A bad king employs a good governor. (2) A governor risks his life to hide and feed one hundred men—an immense task and almost impossible. (3) After such a courageous act he will not accept the word of the great prophet of his day without an oath.

Friday, May 2nd. 1 Kings 18 : 17-29.

We must emphasise the fact that it was Elijah who issued the challenge, "Send and gather" (v. 19). And further, it was Elijah who planned the contest (v. 23). One against the many, and what a glorious illustration of the adage that "one with God is in the majority." Let it remind us that the Lord Jesus, the great captain of our salvation, intended that the Church should be on the offensive and not defensive. We must not be apologetic but graciously militant in preaching the Word. Nothing is gained by being half-hearted or timid.

Saturday, May 3rd. 1 Kings 18 : 30-46.

Look at the rugged simplicity and directness of Elijah's prayer. While he does not actually ask for the fire to fall upon the altar, he does pray that it shall be known that the Lord is God (v. 36), and repeats it in the next verse. He gathers the whole (centre and circumference) when he prays that it may be known that he has done all these things at **God's word** (v. 36). Let that be our rule of life. "Nevertheless at Thy word I will" (Luke 5 : 5). Elijah had an immediate answer for the fire, but he had to wait for the rain. So God works today, but He is never lax or late.

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Produced by Douglas B. Gray (announcer)

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Implications of the Advent (continued)

thy God,' and the second, 'Christian, prepare to meet thy Saviour.'" Prepare—and in the light of this parable preparedness, or readiness, is a matter of relationship, and that affects life in all its departments—business, pleasure, friendships, and so on. But this will surely be a very strained life. Well, John Wesley did not seem to think so, and I find myself in agreement with the founder of Methodism.

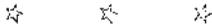
Conducted by
National Youth
Secretary

youth page



Elim Youth in the news!

THE activities of the Elim Youth Movement have attracted the attention of the religious and secular press during recent weeks. The *Christian Herald*, which it is estimated is seen by a million people each week, featured our "Lend-a-Hand" and "Send-the-Light" schemes by devoting the whole of the back page to a photograph and brief write-up. We were able to announce at the Royal Albert Hall Youth Rally on Easter Monday that we had passed the £1,500 mark in the "Send-the-Light" Crusade, with more contributions yet to be received. Some youth branches and Sunday schools are making the "Send-the-Light" Crusade a part of their anniversary demonstrations and so have withheld their contributions until their anniversary services later in the year. In a subsequent *Youth Page* we will give a full account of the crusade with some of the many stories received at Youth Headquarters of the sacrifice of Elim youth.



Here is an extract from the *Halifax Daily Courier and Guardian*, which was published along with Elim Crusader Anne Gardiner's photograph.

Anne tells me that the youth feature editor of the newspaper telephoned her father to find out the reason why the Halifax Elim Church attracted such a large and enthusiastic crowd of youth when no social programme was offered.

"Evangelism and teenagers: that is the story pretty seventeen-year-old Anne Gardiner tells today. Anne is the daughter of Rev. John Gardiner, minister of Elim Church, Halifax.

"Elim Church offers no social programme, yet it has a thriving youth section. Anne and others like her go to church as often as six times a week.

"Why? Anne says: 'Simply because it's the only thing we want to do. I spend Monday, Wednesday and Saturday evenings at church and I go three times on Sundays.

"I try to spread evangelism as much as I can. All the members of our youth group do. But that

doesn't mean we go up to people in the street and ask if they're Christians.

"But if someone at school asks us what we've been doing at the week-end we tell them we've been to church. And when they look surprised we tell them why we go to church.

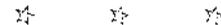
"We tell them of the joy of life with Jesus Christ and of the glorious rewards for trying to live a truly Christian life.

"Of course, people laugh sometimes. They think we're cranks. But I admit I haven't had any real trouble to face in that way up to now. I suppose that's because I've lived rather a sheltered life.

"Most of my friends belong to Elim Church. I have other friends at school—but I never go out with them. That's purely accidental. It doesn't mean I'm prejudiced against people who don't belong to church.

Tithe System

"Members of Pentecostal churches favour the tithe system for collections. That means giving one-tenth of your income to the church. My income is 15s. a week. A Saturday morning job pays me 10s. and my parents give me 5s. spending money. So I usually give as much above 1s. 6d. as I can afford."



And here is a report of Junior Crusader activities in Nuneaton which may encourage other churches to commence a Junior Crusader branch:

One of the few youth clubs in the district which caters for young people between the ages of eleven and sixteen, the Elim Youth Club, aims at providing a closer relationship between Christianity and club activities.

Entirely supported by the Nuneaton Full Gospel Church, spiritual guidance forms part of the club's programme. Every Monday, the meeting, which is held at Stockingford School, Grove Road, from 6.30 p.m. till 8, opens with choruses and prayers and later a short biblical talk is given by one of the leaders.

Formed only a year ago, the club started with a membership of over 120 and the fact that the number has not diminished speaks well for its leaders who work so hard to keep members interested.

Competitive Spirit

A strong competitive spirit is fostered and each week members divide into four teams to compete for monthly prizes which are distributed to every member of the winning team.

Open to both church and non-church members, the young people take part in games of rounders, baseball and cricket during the summer. In August last year many of them went on a day trip to Skegness and at Christmas over a hundred attended a Christmas party.

Leader

A founder and leader of the club is Rev. Colin L. Edwards, a native of Cardiff.

GREAT GOD-GIVEN GIFTS

Introduction : "Every one loveth gifts" (Isaiah 1:23). Desire spiritual gifts (1 Corinthians 14:1).

1. The gift of the Saviour (John 3:16).
2. The gift of the Spirit (1 Thessalonians 4:8).
3. The gift of the Scriptures (2 Timothy 3:16).

Conclusion : Having received these great God-given gifts, believers should offer to God the gift of self (2 Corinthians 8:5).—Elias C. Goehle.

Hastings: first anniversary of new church. Rev. and Mrs. F. Shadlock cutting the cake. To their left, Rev. and Mrs. J. H. Davies.



By courtesy of the "Hastings Observer"

Special Rally and week-end at Bradford

Bradford's Evangelical Council, representing many denominations, had organised another rally. This great meeting held on March 22nd had been desired and anticipated for many months, for we were to see and hear our own London Crusader Choir with Pastor D. B. Gray, together with the well-known evangelist, Pastor P. S. Brewster.

Our city's finest hall was the rendezvous for this special occasion. Outside, a queue had formed long before the service commenced; inside, I glanced around the vast auditorium to see many Elim members from far afield. Yes, this was Elim's night and God's. The service began with a hymn of victory which seemed to herald the appearance of the choir on to the roomy platform. The chairman introduced a warm word of welcome with a brief history of the choir's activities; a short but precise prayer, then a programme of music ensued which bore the anointing of God upon it. Harmony is pleasing to the ear, but sound set to words such as these penetrated into the depths of the soul. The trumpet solo, a duet, a heart-searching solo and words of testimony. With such graceful gestures and dexterous movements of hands and arms, Pastor Gray derived the best from the choir. From the softest whisper to those tremendous crescendos the words and notes came with brilliance and clarity. Immediately preceding the address the choir sang that masterpiece of arrangements, "Ivory Palaces."

The Spirit of God moved upon the audience, and there reigned a hush of expectancy as Pastor Brewster, in his captivating manner, eloquently expounded the Scriptures; the Cross was vividly elevated and approximately thirty-five men and women surrendered to Christ.

On the Sunday, after we had assembled around the Lord's table, our guests sang very appropriately and Pastor Brewster encouraged us with a message on life's frustrations and God's purpose for us.

At the evening service God's truths were serenely prominent. Pastor James Salter (C.E.M.) led in prayer and the choir once again captivated our hearts with their singing, a brother and sister testified and Pastor Brewster commanded our full attention with another exposition from the Master.

This great week-end is now only a memory, but we praise God for such a foretaste of heaven.

WILLIE W. WALKER.

COMING EVENTS

(Please pray for these services)

BRITISH PENTECOSTAL FELLOWSHIP. July 19-25. Bowness-on-Windermere. Bowness Convention. Speakers: J. H. Hodgson (Apostolic Church), James Salter (Assemblies of God), John Woodhead (Elim Church). Plan to attend this Lakeland Convention. Book now. All inquiries to Convention Secretary, 26 Leyburn Avenue, Lightcliffe, Halifax, Yorks. Please enclose stamped addressed envelope for reply. C.746

BIRMINGHAM (Yardley). April 26-28. Elim Church, Broadstone Road. Youth Week-end. Speaker: J. Newman (Coventry). District Youth Commissioner. Sat. and Mon. 7.30, Sun. 6.30. Convener: B. H. Hartwell. All welcome. C.765

BIRMINGHAM (Yardley). May 3 and 4. Elim Church, Broadstone Road. Farewell of Pastor and Mrs. Hartwell. En route for Canada. Sat. 7, Fellowship meeting. Sun. 6.30. Speaker: W. Millington (I.B.T.I.). Everyone welcome. C.766

BRIXTON HILL. April 25. Elim Church, Milstead Street. "Martin Luther." A sound strip in full colour. 8-9 p.m. An outstanding high quality production dramatically presenting the story of this dynamic character. C.771

ILFORD. April 26-28. Elim Church, Scrafton Road. Missionary Exhibition. Sat. 3.30 and 7. Sun. 11 and 6.30, missionary meeting. Mon. 7.30, L. Wigglesworth (Bradford), G. H. Thomas (Headquarters) and F. B. Phillips (Publishing Company). Missionary films and filmstrips.

MISSIONARY TOUR

Pastor J. K. McGillivray, missionary on furlough from Formosa, will visit the following churches: 26, Bournemouth (Springbourne); 27, Christchurch a.m., Winton p.m.; May 4, Holland Park, Bayswater; 5, Romford; 6, Clacton-on-Sea; 7, Walton-on-the-Naze; 8, Ipswich; 12-13, Portsmouth; 14, Petersfield; 15, Ryde; 17-18, Southampton; 19, Canada; 20, Romsey; 21, Eastleigh; 22, Andover; 24-26, Leigh-on-Sea.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

April 26 and 27, Swansea; May 3, Kingsway Hall (Annual Festival); 8, Hornchurch; 11, Lewes prison and Hove; 17, Cambridge; 18, Holloway prison and Watford; 24 and 25, Colchester; 26, Leigh-on-Sea; June 7, Roval Albert Hall (Male Voice); 8, Wormwood Scrubs prison (Silver Jubilee prison service); 15, Maidstone prison; October 18 and 19, Portsmouth; November 8 and 9, Leeds.

SUNNY BLUNDELL TOUR

April 26-28, St. Helens; May 3-8, Rugby; May 10-15, City Temple, Hull; 17-22, Gloucester; 24-29, Torquay; 31-June 5, Bristol. C.669

Another Great SYMPHONY OF PRAISE presented by the London Crusader Choir

directed by
Douglas B. Gray, F.R.S.A.
(Founder-leader)

in the
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All the Elim family are asked to pray earnestly for a visitation of God upon this campaign.

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.

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

BOARD-RESIDENCE, ETC.

Blackpool South. Adjacent promenade; happy Christian fellowship; highly recommended; good catering and liberal table; lounge; h. and c.; terms from 5 guineas. Brochure. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.653

Bournemouth. Christian hotel; good food; happy fellowship; interior sprung beds; hot/cold all rooms; very near sea; personal supervision; well recommended; moderate terms. Crosbie Hall, Florence Road, Boscombe. Phone 34714. C.647

Cliftonville. Christian home; moderate terms. Mrs. Every, "Cartref," 59 Fitzroy Avenue. C.753

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.637

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

Folkestone. "Sharon," 7 Cambridge Gardens. Happy Christian fellowship; vacancies left—June onwards; bed-breakfast, evening dinner; night beverage; full board Sundays; interior sprung; good food; central. £5 weekly. Mr. and Mrs. Hindle C.759

Guernsey. Board-residence, private house; good food; home comforts; near Elim Church, bays. Vacancies now until July 19th. Phone Guernsey 5258. Mrs. Le Page, "Rosamunda," Nocq Road, St. Sampsons. C.752

Hove. Ideal holiday accommodation, nice locality; h. and c. basins, gas fires; near sea and shops; good food; moderate terms. Mrs. Gubbins, 50 Rutland Gardens. Phone 38910. C.741

Hove, Sussex. Homely, happy holidays; near sea; h. and c. in all rooms. "Rosmede," 20 Lawrence Road. Phone 33455. C.744

Ilfracombe, Devon. Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

Rhyl. Four-berth caravan, fully equipped; three minutes sea, tours, shops, etc., ideal camp. S. Smith, 60 Wheatley Road, Warley, Birmingham 32. Phone Woodgate 2745. C.766

BOARD-RESIDENCE—continued

Scottish Highland tours, and Austria, Italy, Switzerland, Germany, Venice, Vienna, Paris, Brussels Fair. Low cost; luxury coach from London, escorted throughout; vacancies all months, Christian fellowship. Brochures, Fairhaven, Newquay, Cornwall. C.743

Southsea. For your holidays; convenient all churches, sea, and shops; Christian home and fellowship. Mrs. Harfield, "Hebron," 114 St. Andrews Road, Southsea, Hants. C.747

Walton-on-Naze. A delightful holiday. one minute sea front, golden sands, boating, Pentecostal Church; happy and very comfortable home; bed and breakfast. Particulars: May Jeffreys (Mrs. M. Llewellyn), Gothic House, Saville Street. C.721

PROFESSIONAL

Oldchurch Hospital, Romford, Essex (722 beds). Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital, which is within easy reach of London, and also the East Coast, affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £273 first year, £284 second year, £299 third year. Charge for board and lodging £123 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, mentioning this paper. C.561

TRADE

Builders and Decorators. Tripp and Farrington (Christians), 1 Hamlet Road, Upper Norwood, London, S.E.19, are open to accept immediate work. Employed and recommended by Elim Headquarters. Phone LIV. 5708. C.737

MARRIAGES

Bird : Wintle. On March 1st, at Elim Church, Nottingham: Derek Arthur Bird to Audrey Janet Wintle. Officiating minister: G. Harpin. C.764

Field : Cooper. On March 29th at Leigh Road Methodist Church, Eastleigh: Trevor Alfred Field to Audrey Sheila Cooper; both of Eastleigh. Officiating ministers: A. J. Grottick (Methodist) and J. W. Denton (Elim). C.672

WITH CHRIST

Moir. On April 3rd, Isabella W. Y. Moir, aged 83, beloved member of Elim Church, Southend-on-Sea. Officiating minister at funeral, J. A. Wright. C.763

Wakeman. On April 3rd, Mrs. Sarah Wakeman, aged 66, faithful member of Elim Church, Yeovil, from its beginning. Officiating minister, L. Lambert. C.770

SITUATIONS WANTED

Christian couple, Elim members, offer services, July 26—August 9, at Christian Guest House or similar. Write Box 6, "Elim Evangel" Office. C.796

HOUSES, FLATS, ETC.

For sale. An opportunity. Furnished or unfurnished house; suitable for elderly folk's home; near assembly; in good condition; low figure. Write for further particulars: Box 5, "Elim Evangel" Office. C.768