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The

# Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

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## Implications of the Advent

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By H. Palliser (*Minister of Elim Church, Hull*)

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### No. 4—My Relationship to Myself

IF we begin by saying that Matthew 24 is the continuation of 25, we realise we are stating the obvious, and yet it is because we forget this that we tend to confuse our thinking. So let us begin with a brief restatement of our Lord's teaching in this discourse. He proclaims the fact of His return, gives various signs which will indicate its nearness, and then from chapter 24:42 on He deals with the *practical effect* all this should have upon the Christian's life. It will have a Godward effect (vv. 42-44), and a Churchward effect (vv. 45-51). And now in chapter 25 He sweeps straight on (the opening word, "Then," indicates a continuation of the theme) by telling the parable of the ten virgins, in which He is pressing home the lesson of the selfward effect there should be upon the life. Finally, in the parable of the talents, He deals with the relationship which should exist between the Christian and the world. But, to return to our immediate study, in the parable of the virgins I am being shown that the realisation that He is coming should affect my personal and private life. *It should affect me.* This prompts us to repeat something we have already tried to emphasise, namely, that in these parables the Lord's prior concern is not so much with service as with sanctity, and *what we are*, rather than what we do. There are three outstanding features in the story before us: the virgins, the lamps, and the oil.

#### THE VIRGINS

Now why did not the Lord say "ten women"? Why did He quite specifically say "ten virgins"? And the answer surely is that to an eastern person the term "virgin" suggested purity and separation, and was thus a most apt symbol to apply to the Christian Church. The picture used here by the Lord is in harmony with the rest of Scripture.

Paul writes to the Corinthians: "I am jealous over you with a godly jealousy, for I have espoused you to one husband that I may present you as a *chaste virgin* to Christ." John states: "He that hath this hope in him purifieth himself even as He is pure," and in these words John is alluding to the eastern custom of a bride preparing herself for her wedding day. In 1 Thessalonians 4 we read: "For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour . . . for God hath not called us unto uncleanness, but unto holiness." He calls; do we respond? To Timothy, Paul wrote: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." "If a man therefore . . ." and the question has to be asked: "Are we purging ourselves from sinful things?" Yet again, and this time the words of Paul

to Titus: "Jesus Christ gave Himself for us that He might redeem us from all iniquity [justification], and purify [sanctification] unto Himself a people for Himself." And finally, what are we to make of the words in Revelation 19:7, 8: "The marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." Thus over and over again in the Word we are told that we are called to holiness, to purity and to separation; to be a people set apart for Himself. There, surely, is the interpretation of the term "virgin."

### THE LAMP

Next comes the question what does the lamp, or light, represent? For answer we go first to the Lord Himself: "Ye are the light of the world . . . let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Take careful notice of the wording, for the emphasis is not on doing, but on *living*. There is a deep principle here, and it is this, that light and purity go hand in hand, and that light is in direct proportion to purity. Now take up some words of Paul: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom shine ye as lights in the world, holding forth the word of life." And Paul, like the Lord Jesus, is making the same point—*character counts!*

What is the light? It is your Christian life, your Christian character. Moody once said, "Character is what you are in the dark." The light is *your Christ* let forth, displayed in and through you. How can a pure Christ be seen through an impure life? How can the Holy One be seen through an unholy one? Some years ago Dr. Campbell Morgan was quietly reading 1 Peter 2, and suddenly five little words stood out in a blaze of new meaning as he read verse 9: "Ye are . . . that ye may." Ye are called, chosen, set apart; that ye may show forth, display, make manifest. Again it is the same principle.

### THE OIL

Once more let us take the matter as simply as possible, and without any straining of the figure employed. A lamp needs oil, depends on oil, is useless without oil, and oil in the Word is a type of the Holy Spirit. When you were saved, you were "born of the Holy Spirit," you received "the earnest of the Spirit," you were "sealed by the Holy Spirit of promise," you were "baptised into the one body by

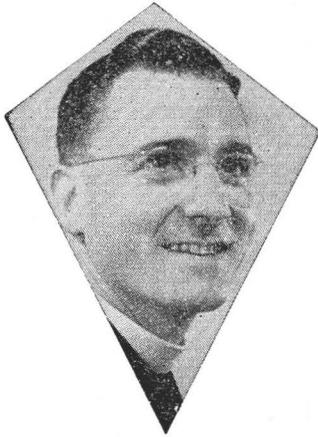
the Spirit," and you were given "the witness of the Spirit." Now, as a Christian, you are enjoined to be "filled with the Spirit" and to "walk in the Spirit," and to "grieve not the Holy Spirit." You are told that "having begun in the Spirit" it is only by continuance in Him that you can go on to perfection.

But look at the foolish virgins. What has happened? In modern parlance "they have lost out." Their theme song is "Where is the blessedness I knew when first I sought the Lord?" The spiritual life has withered, declined, faded. Like Samson, they are shorn of their power. "Grey hairs are here and there upon them, and they know it not." They have, we repeat, lost out. Why? To ask the question is easy, but the answer can only be suggestive and proposed in the light of God's Word.

(a) *Is the Holy Spirit grieved?* Remembering that oil represents the Holy Spirit, has the very source of spiritual life been interfered with? In this connection Ephesians 4:25-32 should be read over quietly and honestly, and it may be that as the words are read in the secret place the reason for the loss will be disclosed—a grieved Holy Spirit. Very moving are the words of fallen David in the great penitential psalm as he confesses his sin: "Take not Thy holy Spirit from me. Restore unto me the joy of Thy salvation." Give me the Spirit and I will have the joy!

(b) *Are the means of grace neglected?* In Philipians 1:19 Paul speaks of the "supply of the Spirit," and I am persuaded that some of us lose out because we neglect the means of supply. Our fathers used to speak of the "means of grace"—channels, or "means," by which grace is enabled to flow to us. And it is significant that in Hebrews 10:25 we are not only warned against the danger of neglecting God's house, and Divine worship, but we are also told to guard against this danger more than ever as we approach *the day*. Let us glance at the verse which describes the *normal* life of the Early Church: "They continued stedfastly in the apostles' doctrine [when was I last at a Bible study?], and in breaking of bread [when was I last at the Lord's table?], and in fellowship [how much of that do I have?], and in prayers [when was I last at a prayer meeting?]." In the rush of modern life there is an increasing danger in this direction.

(c) *Is the Word neglected?* Paul said, "I commend you to the Word of His grace, which is able to build you up, and to give you an inheritance among them that are sanctified." Peter wrote: "Desire the sincere milk of the Word, that ye may grow thereby." But what, think you, did Christ mean  
(See opposite column)



*Rev. Ken Matthew*

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## GRAND BEGINNING TO COLCHESTER CAMPAIGN

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### FOURTEEN ASK FOR HEALING AT COLCHESTER CAMPAIGN

With rousing choruses and swinging hymns, a revival and Divine healing campaign opened at Colchester Moot Hall on Saturday.

About 800 people attended the first meeting of the campaign, which goes on all this week.

During the service on Saturday a woman put aside the stick with which she had hobbled on to the platform and walked away with hardly a limp.

Another walked slowly to the platform and two minutes later said, "The pain has quite gone now." Both were among the fourteen people who asked for treatment during the service. The laying on of hands was carried out by Rev. Ken Matthew, leader

### Implications of the Advent *(continued)*

when He said "I am the bread of life"? Surely, although that tremendous passage may include the communion service, it means far more than that! The bread of Christ is His Word: He *is* the living Word, and it is by His Word alone that we are fed.

Notice, in conclusion, how the parable finishes. These studies are called "Implications of the Advent." Do we see the implications here? The wise virgins go in, and the foolish are shut out. Shut out from what? This is a solemn question, and for my own part I agree with one who writes: "If they are believers, what are they shut out from? It cannot be from the blessedness of the saved, but it may be from privileged participation in the rule of the kingdom." And you will remember that Paul in his awful description of the judgment seat of Christ spoke of those who will suffer loss. Then, again, consider the words "I know you not." What do they mean? And I will again quote the Rev. W. Still: "But, says someone finally, they cannot have been

of the campaign. He had with him a pianist, Rev. Eldin Corsie, and a song leader, Rev. Richard Lighton.

The service began with a hymn and a prayer. It included a duet by Mr. Matthew and Mr. Corsie, and choruses with slogan-like words.

During his address, Mr. Matthew spoke about Divine healing and about cases he had known.

They did not oppose the medical profession, he said, and many of his friends were doctors and nurses. They recognised the power of prayer to heal.

Sick people stood in a line, waiting to step on to the platform where Mr. Matthew was waiting.

*Colchester Gazette.*

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### Late News Flash

Crowded gatherings; 264 decisions in first week. More healings than in previous campaigns, including many healed of deafness.

Christians, for Jesus says to them 'I know you not.' But it is pointed out that this really means 'I do not recognise you as, or you do not look like, friends of Mine.'" How awful—to lose out until almost unrecognisable as a Christian, even by the Lord Himself! And yet this happens down here on earth, for there are those who do so lose out that in sheer bewilderment a fellow Christian has said "I really don't know whether they are saved or not"! Then how does the Lord feel about it?

What then? Do you feel as though you are losing out? There is a promise to the effect that "the smoking flax He will not quench" and the Lord does say that "He will heal our backslidings and love us freely." Then why wait? In the words of Hosea, "Take with you words," and

"Come, let us to the Lord our God  
With contrite hearts return;  
Our God is gracious, nor will leave  
The desolate to mourn."

# EDITORIAL

## An Alarming Situation

**A**PPALLING increase in crime . . . Government concerned: Number in prisons at record level." Such was the heading of an article in the *Daily Telegraph and Morning Post* the other day. The writer of the article went on to say: "An appalling increase in crime and a rise in the prison population to record level which threatens to reach unmanageable proportions is causing the Government the gravest anxiety. These bleak facts and figures were given by Lord Mancroft, Minister without Portfolio, in a debate on prisons in the House of Lords today. The total population of prisons and Borstals, he made known, had risen from 20,500 to 24,500 at the end of March this year, the highest figure ever recorded. As a result the number of men sleeping three in a cell, which by July 1956 had fallen to 2,200, had risen to 4,319. A high proportion of this increase was among young men. In July 1956 the Borstal population was 2,600. Today it was nearly 4,000. These figures were the outcome of an alarming situation. In 1954 the number of indictable offences known to the police was 434,000. By 1957 it had risen to 545,000, which was substantially higher than the peak of 1951 . . . In 1955 the number between seventeen and twenty-one found guilty of indictable offences showed an increase of nineteen per cent over the year before. The first six months of last year showed a further increase for that age group of no less than twenty-five per cent in the magistrates' courts and twenty-six per cent in the higher courts. These figures disclosed a situation which was causing the Government the gravest anxiety."

Surely this and other tragic conditions existing in our national life, which produce such an alarming situation, constitute a serious challenge to the Christian churches. The callous indifference of the masses outside the churches, and in many places the awful apathy inside them, and among many young people in particular the devil-may-care attitude to life in general, give cause for grave concern both to the Government and to the Christian Church. All this calls for an aggressive Christianity; it demands from Christians a virile and dynamic witness to the power of Jesus Christ as Saviour. Men and women must be made to realise their great spiritual need and that freedom from sin can only be made possible for

them when they experience a spiritual rebirth in and through the Lord Jesus by the regenerating power of the Holy Spirit.

To accept the challenge of the hour, and meet the deep need of humanity by effectively witnessing for the Saviour, Christians must surrender to the Lordship of the Holy Spirit and receive their inspiration and impetus from Him. The Master made unmistakably clear the absolute necessity of this when He said: ". . . Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). All down the years since that statement was made men and women have heard and answered the call to minister where God has placed them, as well as in the uttermost part of the earth. Having been inspired by unquenchable zeal and armed with unconquerable faith they have taken the Gospel message to mankind.

May we accept the challenge of the terrible condition of things in our own land and do our part in spreading the Gospel message.

## Visit to Mission Stations in Africa

A few days ago, April 25th, our Secretary-General, H. W. Greenway, and Chairman of the Missionary Council, J. T. Bradley, left this country to visit our missionaries on their stations in Africa. They expect to be away about two months. For some considerable time the Missionary Council and Executive Council have felt the need of a closer link with our missionaries by sending representatives to make direct contact with them on the field and to encourage them in their work. We hope to publish further information later.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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# ELIM BIBLE COLLEGE

By a Student

"WOULD you go and speak at such and such a church?" These are the words which delight the heart of any Elim Bible College student, and such opportunities are readily accepted.

It is indeed surprising the places where the students find themselves speaking—in churches, at the Admiralty, in tenements, hospitals, slums, tubes, taxis and street corners—but thank God many of these peculiar places have been hallowed by the tears of the repentant. It is not the place but the heart of the person that matters.

One student was invited to preach at an overseas mission. This mission was for oriental people and was composed mainly of university students. What could a young man say to a congregation whose outlook upon life was different, whose language was different, whose skin was different? Yet there was a common meeting place and it was around the mercy-seat of the Cross. Most of the service was in Chinese and the student was very grateful when he was told that he would not have to speak through an interpreter as most of the people could understand English reasonably well. Have you ever seen a foreign person embarrassed in our services? This young man found things a little strange to say the least, for, commencing to sing the first hymn with great gusto, to his consternation he found he was the only person singing in English!

The message of the Cross has a universal attraction, for all are sinners, and as the word went forth the Holy Spirit was present to convict, and during the appeal many tears were shed and seven precious Chinese people were born again. It was impossible for the student to speak to them all, but the Holy Ghost had been moving and He had done a good work in their hearts. Most of the people had left to have tea, but one young man, with tears running down his cheeks, asked for prayer. Tears were not far away from the student's eyes either as he listened to that man, in broken English, ask God to save him. Suddenly he got up and with a radiant face said, "Thank you for coming. If you hadn't come I would not have found the Saviour." A few minutes later an immaculately dressed Chinaman went up to the student and with beaming face told him that the young man who had just accepted Jesus was his brother, and he had been praying for him for over

(Continued on page 302)

# CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

Next week I will announce the winners of our last competition. In the meantime here is another one.

This is a new type of competition for our column, though those of you who read the E.M.E.Y.P. (*Elim Missionary Evangel Youth Page*) will remember seeing this kind there.

All you have to do is use the letters in the squares below, together with any number of vowels, to make up thirty names of Bible people. The letters given below may only be used once each in any word (but you can use as many vowels as many times as you like).

Just to help you, here is an example: take the M and the two S's, add O and E and you have "MOSES." Easy, isn't it? But please don't choose peculiar Bible names that are never heard. When you have discovered your thirty names, print them carefully on a postcard, and give a Bible reference for each one (book, chapter and verse). Concordances should not be used. Add your name, address, age and church to the card, and send to me at 20 Clarence Avenue, London, S.W.4. There will be a 2/6 voucher for the best entry from a boy, and another for the best from a girl. Age, spelling and writing will all be considered.

All answers must reach me by May 13th.

Oh, by the way, one name must have seven letters in it.

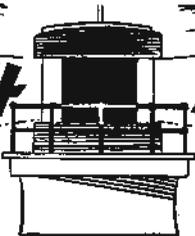
Well now, just about all our space has gone, but in our last few lines let me ask: "Do you collect stamps?" If you do you will be especially interested in what I have for you next week.

Cheerio till then, and God bless you.

BERNARD.

H	B	M
S	T	N
T	S	L

# CHURCH NEWS FLASH



**LEICESTER :**

## **MRS. PEGGY TATE'S MEMORIAL SERVICE**

Here in Leicester our hearts were heavy when we commenced our memorial service for our friend and sister Mrs. Peggy Tate. Close friends remember her by her outstanding love for her family and her faithfulness to the work to which she had been called.

Mr. George Tate read extracts from his brother's recent letters telling of Peggy's patience throughout her illness. We were cheered when we realised that she is indeed free from all pain and with the Lord whom she loved and served. Pastor Allen exhorted us all to build upon the foundation which has already been laid and to remember our brother Pastor Tate before the throne of grace daily.

HAZEL AMOS.

## **FIRST ANNIVERSARY AT WEYMOUTH**

Yes, it is one year since your prayers were answered and an Elin Church opened in Weymouth, and at the first anniversary services Pastor Green commended the people for their faithfulness through many difficulties.

At the close of the campaign a year ago an article in the EVANGEL ended, "We still do not know how the future church can possibly survive," but, thanks be to God who gives us the victory, the services are still well attended, souls have been saved, hodies healed and believers baptised in the Holy Spirit, and a thriving children's work has commenced. The deposit has been paid on a cinema and we hope to commence alterations as soon as possible. Please pray that God will supply the necessary capital to establish a pentecostal witness in this town.

D.G.

## **PORTSMOUTH EASTER CONVENTION**

The convention opened with the ministry of Pastor H. A. Court, who spoke on the "Musts of the Master." The last must was that Christ must reign, and this was the echo in all our hearts. Good Friday brought Pastor H. W. Greenway, who ministered throughout the week-end. Out of the abundance and

experience of God's love we were made to realise afresh the meaning of Eastertide.

These meetings were convened by our own minister, Pastor J. McAvoy. Pastor Graham Barker from Ryde also ministered on Good Friday. Special singing by the Gosport and Portsmouth evangelistic male voice choirs and our own Crusader choir was appreciated.

JOYCE P. FRY and ANN B. PAGE.

## **ELIM PENTECOSTAL CHURCH, COLCHESTER**

Great blessing was enjoyed during Pastor Greaves's first anniversary services. Pastor Ridley and Mr. Woods, of Witham, were the speakers and their ministry was greatly appreciated. Recently a baptismal service was conducted, when five candidates were baptised. A special visit from Vic Ramsey, of Great Yarmouth, was arranged for that week-end, which was greatly appreciated, and great blessing followed the ministry of the Word of God. Please pray for our work here.

A. E. WARD.

## **FAREWELL TO PASTOR AND MRS. HOUNSOME**

Greater tenacity of purpose and graciousness than that demonstrated by Pastor Hounsom and his dear wife would be hard to find. His work and faithful declaration of God's Word will remain with all of us as a constant reminder of his devotion to God's service. The eight and a half years he spent with us have been hard both in a spiritual and practical sense, but he never complained. The writer has cause to rejoice over his example, for through his ministry he has been restored from a backslidden condition to the joy of full salvation. The church in every way is an evidence of his sound teaching and practical Christian energy.

H. TATTERSALL.

## **SHEFFIELD EASTER CONVENTION**

Our Easter convention was convened and the ministry given by Pastors W. J. Hilliard and G. L. Taylor in the absence of our resident pastor.

What a great pleasure it was to us to sit under the ministry of Pastor Hilliard, our resident minister of twenty years ago. He was as gracious as ever and his Holy Ghost-inspired ministry lifted all our hearts. It was grand to renew fellowship with Pastor Taylor. The cradle roll and daffodil service was encouraging. The services were well attended and the singing of the Crusaders under the able leadership of Dora Wardley brought great blessing.

C. I. LADLOW.

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**RADIO EVANGELISM :  
LONDON CRUSADER CHOIR**

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Some were prevented from hearing the choir on Good Friday, but many in homes, hospitals and prisons, and even travelling along British highways, have told us of the blessing received and expressed appreciation of the quality of the spoken word as well as the rendering of beautiful hymns. In thanking the choir the B.B.C. writes the Musical Director as follows: "Thank you very much indeed for your kind, generous and professional co-operation in the Good Friday service. Seldom have I felt such accord with a group of singers, and I know that this feeling was shared by John Westbrook and many of the listeners to whom I have spoken.

"We were particularly impressed by the atmosphere engendered by the way in which your people followed the readings and the prayers . . ."

Dates of further broadcasts will be announced in the near future.

**ELIM PRAISE AND PRAYER FELLOWSHIP**

Have you some special spiritual need, some pressing burden, some harassing problem? Here is a company of Spirit-filled Christians who are banded together for the special purpose of intercession, prepared to give themselves earnestly, continuously and believingly to this ministry of supplication. Why not take advantage of this opportunity of united prayer on your behalf, and let this fellowship of praying believers get beneath your problem, your burden, your trouble, whatever it may be—they will gladly be the living link between you and the throne. All over the country we have these prayer-warriors waiting to do business with God on your account. Do not hesitate to write us. Send your communication to: Pastor E. C. W. Boulton, Elim Praise and Prayer Fellowship, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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**ANONYMOUS GIFTS**

We are very grateful for the following anonymous gifts and desire to express our thanks to the donors:

Elim Missionary Society: A lover of the Lord, £1/10/-; Clapham Crusader, £1; Clapham member, £10; Armagh, £1; Birmingham Erdington, 3/-; Maidenhead, £1/10/-; Croydon, £3; New Malden, £45; Moseley, £11; Well-wisher, Clapton, £1/5/-; three Sandiacre Crusaders, £8; Birmingham, £10; Birmingham, £10; Loughborough, 5/-; Maidenhead, £1; Clapham Crusader, £1; Moseley, £10; Maidenhead, 3/-; Birmingham, £10; B.K., £1; Croydon, £1; E.M., £1; A soldier, 7/-; Swansea, £1.

Work in General: Croydon, £1/10/-; Birmingham Salvationist, £2; Birmingham Salvationist, £2; Salvationist, £2; Birmingham Salvationist, £2; Birmingham Salvationist, £2; Birmingham Salvationist, £2.

Spanish Broadcasts: Leeds, £1; S.W.22, £5; A believer, 10/-; Halifax, £5; In the Name of Jesus, 10/-; M.A., 10/-; Salisbury, 14/-.

Send the Light: M.A., 10/-; A Christian, 2/6.

Target 1958: Bradford sister, £2.

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to: Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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**A**T a recent Crusader meeting the leader of the Prayer Band for the month arrived without having prepared a programme for the evening. This was her responsibility, but she failed. I was not surprised, because I discovered during the preceding week that unless I arranged the programme there would be none for that evening. One wonders whether this is only an example of what happens in many of our Crusader branches. A month's notice is surely sufficient time for any reasonably minded Crusader to prepare an interesting programme, and in any event it is not a good testimony to accept responsibility for a task and then not see it through. However, this only leads me to the point of this article: it is to tell you what I had planned as my substitute programme.

This is Elim's "year of *personal evangelism*," and this offered me an idea. I began to wonder just how much personal evangelism was being done by my Crusaders which was not the direct result of my "nagging." Have you noticed just how much you can do when you are "nagged"? Perhaps you will have more sympathy for your Crusader secretary the next time he "nags" you. Maybe he has been "nagged" by his minister!

We commenced our Crusader meeting in the normal manner: a hymn, then prayer, and the usual selection of choruses as the usual late comers settled down. (By the way, if you feel annoyed by this remark, it is probably because you are one of the late comers.) We then began a "Crusader investigation." Very quickly each member present told how long he or she had been a Christian; their answers ranged from a period of ten years down to the "babes" of two and three months. All the while there was a quizzical expression upon most faces. I could almost hear them muttering, "What's he up to now?" Then we arrived at the longest period of silence we had ever experienced in our Crusader meetings. It followed my invitation to those who had led souls to Christ during this year to stand and tell us of their experiences. I then asked for those who had deliberately set out to pray and win a particular soul for Christ to tell us, and here again there was silence; it was almost embarrassing. Then I put my final question to these "Crusaders for Christ": Has

anyone ever accepted the Lord as a result of your prayer or your witness? I was of all men most amazed at the silent negative answer. Is this an Elim Crusader meeting? I thought to myself. Here was a

## Unevangelistic

band of supposedly evangelical and pentecostal young people, and not one could point to a Christian and declare, "There is my daughter or son in the Lord." We are evangelical—you should hear us sing "Marching in chorus"—but we were not evangelistic!

Things were not going according to plan. I had hoped that we might have learned something of how others set about winning souls for Christ, but it looked as if nobody had any ideas on this vital subject. Very quickly I totalled the time that the members of the Crusader branch as a whole had been

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*This article, written by one of where lethargy and apathy exist, is a penetrating diagnosis to be associated with your only concern: How does it affect your article?*

*We would like to thank the editor for his help for this week. We hope it will be of help to you.*

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saved; we are a very young branch with only two members over the age of twenty. Excluding my wife and me, the total length of time the members represented between them of years in Christian service was thirty-three years. Thirty-three years of Christian life and no fruit! What could have been done for God in those years? It is reckoned that our Saviour was only thirty-three years old when He ascended to glory, and that the whole period covered by the book of the Acts of the Apostles was some thirty years. Yet how much was accomplished! Here

we had a lifetime of Christian living, with all the potential of the Godhead at its disposal, yet the kingdom of God was no larger.

On a purely physical plane, here was a band of servants who admitted that they were liabilities to the "company" by their failure to produce evidence of their usefulness; unproductive employees as it were. On these grounds they should be dismissed. How gracious God is. We often glibly testify to having failed Him. Here was proof of failure to fulfil the will of God, but God continues to be gracious towards us, still loving us. But how He must have wished we had been about "our Father's business." Such a state of affairs as this is, of course, intolerable to a group of pentecostal people.

I well remember a W.F.C. missionary to Pakistan, who is pentecostal by persuasion and experience, exclaiming, "It is time we started believing what we believe." Our brother presented a great truth. We

believe there is one way to heaven, but we also believe that there are many ways to hell. We believe that Christ died for each and every soul. We believe that Christ loves each and every soul and, further, we affirm that each soul is without price. Belief such as this must have a reaction within us. If we believe these things we bear a great responsibility, for we believe that if a person is not saved he is damned to hell and everlasting torment. The onus rests with us at least to warn him.

"Every member win one" is a slogan that is becoming increasingly popular. How many people do we come into contact with in the course of an average day? The average Crusader group must in the course of a week meet thousands of people, and by far the large majority will be unsaved. The Crusaders are. I believe, the assault troops to the local assembly. They are the ones physically empowered to take the battle right to the enemy. The softening-up actions may be undertaken by the minister and the assembly, with special meetings and special advertising. But the real battle is the hand-to-hand battle, just as it is in physical warfare. It is in this sphere that the battle is won or lost.

Upon the Crusaders of today rests a great responsibility—to seize the opportunity offered and join in the hand-to-hand battle for souls in the street, office, factory, shop, school and home. In Lancashire they have a fund which they call "The Lancashire for Christ Fund," but the fund is useless without troops. I suggest we adopt more local titles such as "Bill Smith for Christ," and when Bill Smith is won, then "Joe Snooks for Christ," and so on. Who is your target?

Our Crusader meeting was a success that night, for we examined ourselves in the light of Christ's commission to His Church, and we realised that we were found wanting. A time of prayer around the throne of grace made us realise the responsibility that is ours and the tremendous need for personal evangelism. Now there are, I am sure, many young people in our area who, although they do not realise it, are the prize in a battle that is being fought—they are the target of some Crusader who is determined to "win one."

## Evangelicals

*ung ministers, hits the spot, and hits it hard,  
isions which are obvious, we do not want this  
h any particular church. Let this question  
measure up to the challenge of this*

*itation to occupy the centre page  
his year of personal evangelism.*

**CRUSADING FOR CHRIST**  
**Elim youth movement**

# Every Member Evangelism

## Each One - Reach One

*How are you getting on with your efforts to bring others into the kingdom of God?*

*Have you brought any friends to church since we started our crusade?*

Here are some of the results of this campaign :

- General raising of spiritual tone among us all. There is nothing like service to stimulate our keenness for God.
- Wide increase of prayer interest. We shall have a burden for those we are seeking and for those already won.
- Spreading of happiness among the people. When people are saved they receive His joy (John 15 : 10, 11).
- Sense of satisfaction in obeying our Lord's commands (Mark 16 : 15; Matthew 4 : 19).
- God is glorified in our endeavour (John 15 : 8).
- Increase in church membership. This can have tremendous results as new members are encouraged to take up the same work of bringing others. The enterprise can accelerate at an ever increasing rate.
- Satisfaction in the knowledge of accomplishment for God. There is no joy like the joy of winning souls, for he that winneth souls is wise (Proverbs 11 : 30).
- New impetus in our Movement and a singleness of service.



# Women's Column

By Gladys Gorton

## THE IRONIES OF LIFE

**T**HE same day that Princess Grace of Monaco gave birth to a son and heir it was announced that Queen Soraya's and the Shah of Persia's marriage was dissolved. One woman's heart was glad because of the birth of a son while another's was broken because she had not been able to produce a son and heir to the Persian throne. Perhaps Princess Grace gave a kindly and sympathetic thought for Soraya, the sad ex-queen.

About this time a titled lady who resides in Kenya was in the news because she had no love for her new-born baby daughter. She had desperately longed for a son. The terrific disappointment washed away from her heart all the love that she should have had toward her baby girl. I could not help mentioning this incident when a mother confided to me the bitter disappointment her daughter had when her

last baby was born. It was another boy, and she had yearned for a daughter. "God seems to be saying 'No' again to us mother," she confessed, and her eyes welled with tears.

The ironies of life! To dwell upon these things often fills one with misgiving. Some folk seem to have everything go right for them—"born with a silver spoon in their mouth," we say—while others seem to get one set-back after another. Everything comes to some easily—even with jam on!—while others are ever striving, and then when about to pluck the fruit of their effort or success it is suddenly knocked out of their reach.

"Oh," we say, "if only that had happened to me. If I had had the opportunities that they had it would have all been so different from what it is now."

We must ever try to realise and remember that God our Father deals with each one of us separately, that He has a distinct and definite purpose to fulfil in each one's life which He can accomplish *in no other person*. This fact is comforting and gratifying. "Great peace have they that love Thy law: and *nothing* shall offend them" (Psalm 119:165).

"If thou dost more rely upon thine own reason or industry, than upon that power which brings thee under the obedience of Jesus Christ, it will be long before thou become illuminated; for God will have us perfectly subject unto Him, that being inflamed with His love, we may transcend the narrow limits of human reason."—*Thomas à Kempis*.

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

Sunday, May 11th. 1 Kings 22 : 15-28.

**Micaiah.** A man who appears in biblical history for one short hour—but what a man! It is no accident that it is recorded again, almost word for word, in 2 Chronicles 18. How inspiring is the courage of this man who really stood alone, contempt in his voice as he answered the king (vv. 15-16). His vision was vividly clear to the king, and in spite of Ahab's terrible decree and the fearful doom that awaited him his final word was a tremendous challenge to all who listened. Secular history may treasure its great battles, banners and armour, but heaven's annals are resplendent with the records of the Micaiahs and heroes of Hebrews 11.

Monday, May 12th. 1 Kings 22 : 29-40.

This passage reminds us that the Lord takes the wise in their own craftiness (1 Corinthians 3 : 19). Instead of seeking God in repentance as he had done once before (21 : 27). Ahab invented a little scheme to circumvent the plan of God and bring it to naught. He disguised himself and thereby expected to prove Micaiah's terrible words wrong, but "a certain man drew a bow at a venture" (v. 34) and the arrow of chance became a **guided missile** in the judgment of God upon wicked king Ahab. It has been well said that "Omnipotence has servants everywhere." Whatever pretty disguises and petty inventions man hides behind they will one day be swept aside.

Tuesday, May 13th. Philippians 1 : 1-11.

What a man of **prayer** Paul was! First he thanked God (v. 3). Let us never forget to give thanks. The Lord Jesus said, "I thank Thee Father": "He gave thanks." Great prayers are great in thanksgiving. Then, "always in every prayer of mine for you all, making request with joy" (v. 4). There can be no lasting joy in the Lord without prayer. Joy in prayer is a great evidence of our growing maturity in Christ. "And this I pray" (v. 9), and what a prayer it is for the Church. It covers the **heart**, "in that their love might abound"; the **mind**, "that they may approve"; and the **conduct**, "filled with the fruits of righteousness."

Wednesday, May 14th. Philippians 1 : 12-30.

What a man of **faith** Paul was! "The things which happened unto me have fallen rather unto the furtherance of the gospel" (v. 12). What others probably called a **tragedy** Paul made into a **triumph**. He made it his business so to live and speak that all in the palace knew about his Saviour, and the Christians who could have been filled with fear because of the parlous state of their leader were nerved to greater boldness than ever before—they were "much more bold"

(v. 14). Only such a one as Paul could have written, "I have learned in whatsoever state I am, therewith to be content" (4 : 11).

Thursday, May 15th. Philippians 2 : 1-18.

What a **lover** of the Lord Jesus Paul was! It has been said that there is nothing more surpassingly wonderful in the whole of the Scripture of Truth than verses 5-11. He who counted it not a prize to be on an equality with God **emptied** Himself, and being found in fashion as a man **humbled** Himself, even to the death of the cross. Now **exalted** far above all. Hallelujah. Let us then have the mind of Christ, not of **strife**, that is putting someone down; not of **vainglory**, that is putting ourselves up (v. 3); not of **murmuting**, that is quarrelling with God; or **disputing**, that is quarrelling with men (v. 14). Blameless and harmless are the words that characterise the Christian.

Friday, May 16th. Philippians 2 : 19-30.

What **regard** Paul had for his fellow labourers! He recommends and commends Timothy (v. 19) and Epaphroditus (v. 25) to the Philippians—men who surely lived in the experience of the previous verses, having the mind of Christ, not considering themselves or seeking their own gain or even regarding their lives. Let us thank God for the thousands of godly men who have given themselves unsparringly to the service of their Lord. Let us thank God for our own Elim ministers who have served their Lord and our churches faithfully. We are called to love and honour them for their work's sake.

Saturday, May 17th. Philippians 3 : 1-16.

What a man of **humility** Paul was! While he lists the many things that once he boasted in—and what a catalogue it is—he says that he counts them as offal, the useless scraps that were thrown to the dogs. And while he did know Him and the power of His resurrection, the fellowship of His sufferings, and had been made conformable unto His death, as perhaps nobody else, he declares that he had not yet **attained** or **apprehended**, but was reaching out and pressing on. Let us **go on—press on** that we might win Christ (v. 8). To stop is to be self-satisfied, to stop is to lose Christ.

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# Confession of a Preacher

By Evangelist Don Mallough

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*"They made me the keeper of the vineyard; but mine own vineyard have I not kept"*

*(The Song of Solomon 1:6)*

I AM fully conscious of the fact of having broken all homiletical rules in snatching this text from its setting and letting it stand by itself. The writer of these words was not a preacher, as we understand the term, and the original thought was not the same as the application that we now make of it. In spite of these evident facts we can rightly conclude that this verse as it stands alone, could very aptly be called "The confession of a preacher."

Many times the rebuke of the Lord came to the shepherds of Israel because they fed themselves and let the sheep starve (Ezekiel 34:1-6). They were so concerned about themselves that they forgot the flock over which they were overseers. That indictment can still be brought in this day and age against some shepherds of the flock of God. No doubt a repetition of such a rebuke would be needed in some instances, but this text calls attention to a danger that is just the reverse of that and far more prevalent. That danger is that one can be so engrossed in helping others that he forgets about his own needs.

Many a preacher and leader in spiritual things has suddenly awakened to the realisation that while he has been busy feeding others he has grown lean in his own soul. While he has worked diligently to prune the vineyards of those who are under his care, so that they might bring forth fruit to God, he has suddenly discovered that his own vineyard has grown up to brambles. Thus he is an instrument in bringing forth fruit in the acreage of others and yet is devoid of it in his own garden. His splendid work brings about good to others and detriment to his own spiritual life. When this knowledge comes to such a one he can, of a truth, break down in a real confession and say, "They made me the keeper of the vineyards; but mine own vineyard I have not kept."

The knowledge of the danger of such an experience must have been real to the Apostle Paul, because he spoke of a fear "lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:27). If a spiritual

giant like Paul could sense such a danger and sound forth such a warning it ought to make every one of us conscious of the same thing.

We have mottoes on our walls saying "Others," and reminding us that we have a responsibility to our fellow man. Many times we need to be prodded out of our selfish rut of complacency and be stirred to labour and work for the winning of others and assisting them to go on with God. In spite of that, the fact remains that to bring the best of good to those under us we must be in a state of sound spiritual health ourselves. To be our best in bringing forth fruit in others we must exemplify the "first fruits" in our own lives.

D. L. Moody used to preach a sermon based upon the first four questions that God asked of man. It is significant to observe that God said "Where art thou?" before He said "Where is . . . thy brother?" We are our brother's keeper, but the searching question pertaining to ourselves comes first. The same thing can be verified by the questions that were asked in 2 Kings 4:26. Elisha asked the question "Is it well with thee?" before he asked about the remainder of the family.

We, who devote our whole time to the work of the Lord, are apt to be so conscious of our responsibility to those under us that all we do is coloured by our desire to help them. Our reading of the sacred page is often done with a primary thought of getting thoughts to pass on to the parishioners instead of a devotional reading for spiritual growth. It develops into a system of always searching for texts, applications or seed thoughts for sermons. Our prayers are always a petition for some needy soul who is under our care or for some pressing problem of the church. Before long we know little about a simple devotional reading and praying for the sole benefit of our own spiritual life, and it is little wonder that our vineyard is unkept.

I had an interesting experience in my early ministry that I have never forgotten. One day, while

praying, the Lord seemed to bring to me some forceful thoughts about ever looking to Him and not to man. Thinking it would make a splendid sermon, I outlined the thoughts and entitled the message "Keep your eye on God." I fully expected that an opportunity would present itself to preach that message, and that God, who had given me the thoughts, would enable me to preach them to some congregation. The time never came when I felt free to preach that sermon, and to this day it has never been preached. Just a short while after I had compiled those notes an occasion arose where everything tended to make me look to man and to circumstances, and I was greatly discouraged. Suddenly I remembered my sermon notes and got them out, read them over and preached the truth to myself. It proved to be a great blessing to me. God spoke those words to me and I thought they were to be passed on to others in a sermon. Instead He meant them for me in my coming experience, and I was so used to passing things on to others that I almost missed the good of the whole thing.

Perhaps every one of us has at some time or another been in a position where we could express our feeling in the words of this text. We must be conscious of the danger of such a thing and then take steps to keep from drifting into that condition.

The remedy is to commune daily with God through His Word and through prayer, without letting the thoughts of others and their needs come into our minds. We must read the Word of the Lord for only our own good, and let Him speak to us that which we most need for that day. Over and above all prayer for others there must be a hushed communion between His life and ours. At least once each day let us pray and read with no thought of

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a vineyard to prune, a sermon to preach or a deed to be done. In that way our own vineyard will be kept by Him and we will be better able to keep the vineyards of others.

—*The Gospel Herald.*

### BOOK REVIEW

*Buddha and Buddhism*, by Maurice Percheron. Longmans, Green and Co. Ltd. 6/-.

Maurice Percheron presents in this book an exhaustive study of Buddhism which will be of interest and value in the study of comparative religions; Buddhism has taken root in the eastern countries such as China, Japan, Burma, Siam, Malaya, Sumatra, Borneo, Tibet and India.

Buddha, the founder of Buddhism, was born of wealthy parents in India, probably in the sixth century before Christ. At the age of twenty-nine years he left his wife and the luxury of his wealthy home and set out in search of truth. Maurice Percheron writes fully of the doctrines taught by Buddha and shows how with the passing of the years there has been a modification of Buddhist teaching which appears to differ according to the different parts of Asia. This book reveals much concerning the Buddhist monastic orders as well as Buddhism as it applies to lay-Buddhists and is well illustrated with many photographs. *Buddha and Buddhism* is a most useful hook for those who work among Buddhists.

G. H. THOMAS.

### Elim Bible College (continued)

two years. Normally, after tea, three or four people gathered for prayer, and you can imagine their joy when they walked into the church and found a dozen people already seeking God's face.

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# COMING EVENTS

(Please pray for these services)

**BIRMINGHAM (Winson Green).** May 10-13. Elim Church, Handsworth New Road (No. 11 or 96 bus). Church Anniversary services. Sat. 7.30, W. G. Hathaway (Field Superintendent). Special showing of coloured slides of his recent tour of America. Sun. 11 and 6.30. Speaker: W. G. Hathaway. Mon. 7.30. Speaker: J. Osman (Selly Oak). Tues. 7.30. Speaker: R. J. Morrison (Kingstanding). Services convened by Brian Garrard (Resident Minister). C.798

**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

**COULSDON.** May 17th. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: J. C. Hubble (A.O.G.). Leader: John C. Smyth (Elim). Special singing items by friends from Sutton and Lec. 7 p.m. C.811

**HARROGATE.** May 10th. Harrogate Grammar School. United Northern Pentecostal Rally. 3.30 and 6.30. Speaker: J. C. Kennedy (President). Cups of tea between services. C.808

**LEYTON.** May 17th. Methodist Tabernacle, Leyton High Road (near Tube Station). East London Revival Rally. 3 and 6.30. Speaker: H. Palliser (Hull). Items include E.B.C. Students' Quartet. May 18 and 19 in Elim Church, Vicarage Road. Refreshments provided. Pray! Come! C.800

**SALISBURY.** May 11. Elim Church, Scots Road. Sunday School Anniversary. Demonstration of the "Gospel Train." 2.45 and 6.30. Speaker: J. Hounsom (Barry). Sat., May 10, at 7.30, devotional service. C.805

**WATFORD.** May 20. Elim Church, Hillrise Avenue. 3 p.m. United Women's Rally. Speaker: J. C. Kennedy (President). Soloist: Mrs. Corsie. Open meeting at 7.30. Teas provided. C.772

## MISSIONARY TOUR

**Pastor J. K. McGillivray**, missionary on furlough from Formosa, will visit the following churches: May 12-13, Portsmouth; 14, Petersfield; 15, Ryde; 17-18, Southampton; 19, Canada; 20, Romsey; 21, Eastleigh; 22, Andover; 24-26, Leigh-on-Sea.

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## SUNNY BLUNDELL TOUR

May 10-15, City Temple, Hull; 17-22, Gloucester; 24-29, Torquay; 31—June 5, Bristol. C.669

## WHITSUN CONVENTIONS

**BARKING.** May 24-26. Elim, Ripple Road. Whitsuntide Convention in East London. Sat. 6.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30 (tea provided). Speaker: Derek Green (Weymouth).

**CAMBERWELL.** May 26. Camberwell Elim Church, Benhill Road, off Camberwell Church Street. Whit-Monday Convention. 3.30 and 7. Preachers: S. and Mrs. Gorman (Letchworth). C.812

## PRESIDENT'S TOUR

May 10, Harrogate, Northern Rally, 3 and 6.30; 11, Bradford (morning) and Huddersfield (evening); 12, Halifax; 13, Wrenthorpe; 14, Leeds; 15, Knottingley; 16, Sowerby Bridge.

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