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The

Elim Evangel

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

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ARRIVAL OF DELEGATION AT ELIM MISSION STATION

By A. Nicolson (*Missionary in Southern Rhodesia*)

EARLY Friday morning, Dr. Brien and I left Penhalonga in the Land-Rover on our way to the airport at Salisbury, Southern Rhodesia. It was a beautiful morning, and as mile after mile was registered on the speedometer our minds dwelt on the visitors who would soon be setting foot on Rhodesian soil. My mind went back to the days when as a little boy I sat under the ministry of Pastor Greenway. We were to recall those days again as we sat around the table—but there, I am going too far ahead.

We arrived in Salisbury about 9.30 a.m., and as the plane was not due until 12.55 we had time to do some business in the city. The time passed quickly and it did not seem long before we were heading for the airport. I had never been to an airport before, so was interested in everything pertaining to the aeroplane's arrival. There was an atmosphere of quiet efficiency about the place engendered by the staff, from the charming uniformed lady in the inquiry office to the ground crews who prepared the large flying birds for flight. I watched these monarchs of the air as they taxied along the runways and then, with effortless ease, rose into the air to disappear into the distance.

I had just poured out a cup of coffee when the announcer informed us that the B.O.A.C. *Britannia* had touched down. In that moment all was forgotten, even the coffee, and we went over to the rail of the terrace as this liner of the air came towards us in a slow, graceful curve. The stairway was wheeled to the door of the plane and the passengers alighted. Dr. Brien and I strained our eyes looking for Pastors

Greenway and Bradley, and sure enough we saw them come out, and as they spotted us we exchanged the first form of greeting, the good old handwave.

There was a short delay as our visitors went through the Customs and then we were on our way back to Penhalonga, where the ladies of the staff were waiting to welcome our friends. I must mention at this point that Miss Loosemore and Miss Gwynne had come down from Inyanga North with Dr. Brien, leaving Mrs. Brien to hold the fort in their absence.

On Saturday morning we met to discuss various field matters and the discussions went on till the evening, with a break for lunch. I know that I voice the opinion of all present when I say that the Lord was with us, and matters that seemed difficult disappeared in the warmth of open and honest discussion.

Sunday morning saw us at Premier Estate, where the delegation had their first service. The Christians were in grand fettle and the singing was thoroughly enjoyed by our visitors. Pastor Bradley gave the first message. The Good Shepherd, the lost son and the love of God were woven together into a simple but heart-reaching pattern, and the African congregation listened intently. There was more singing, then Pastor Greenway spoke on two words, "Follow Me." Once again the message was given forth in simplicity and power, and eager eyes were fixed on the speaker. We left Premier Estate with hearts full of praise and gladness. Expectation ran high as we gathered in the church on the mission station for the afternoon ser-

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Women's Column

By Gladys Gorton

THE GIPSY

THE door-bell rang. Bother! My hands were mixing pastry. Quickly wiping them, I hurried to answer the second ring. "Only a shilling ma'am. Do buy a bunch, they will bring you luck," and standing there on my doorstep a young gipsy girl held out to me a bunch of blossoming twigs. Her brilliant dark eyes looked sad. She would be beautiful, I thought, if only she didn't look so ill.

Reason said, "Don't be foolish. This is the part she is playing to melt your heart."

Heart said, "Poor dear, she does look ill and needs a lot of nourishment." "Do buy a bunch lady," she said, her lovely eyes pleading appealingly.

Reason said, "Don't be moved. Hold your ground and say 'No.'" Aloud I said, "Sorry, not today, thank you." She turned away and got as far as the gate when I heard *His* still small voice say, "Buy a bunch and tell her of My love."

"Here," I called, "how much did you say they are?" "A shilling," she answered as she turned to come back to me. Reason said, "Ridiculous; not worth twopence." Aloud I said, "I'll buy a bunch" and went to get the shilling. "Now dear," I said, as I gave her the money, "do you know that God loves you?" "Does He," and she looked at me in astonishment. "Yes," I went on, "God loved you so much that He sent His Son to die on Calvary's cross for your sins, that they might be forgiven and that you might have eternal life." Her lovely eyes were moist with tears. "If you had been the only person in all the world He could have loved you so much that He would have died for you. Have you a Bible?" "No ma'am, and I can't read or write." I quoted John 3:16 and added, "That's what it says in the Bible."

"Does it ma'am? That is wonderful. I've never heard it before. I've never heard that Jesus died for me." "Well, He did. You must believe it and always remember it even if you can't read." Hope and joy

(Continued opposite column)

Elim Business Men's Fellowship—an appreciation

By J. T. Bradley

(Dean of Elim Bible College)

BOOKS! Books! Books! The preacher said, "Of making many books there is no end," and it may be he had in mind the immense amount of literature that must have resulted from his own wisdom, but there is no book that can replace the Book of Books, though a few books can lead to a better understanding of it.

On entering the room where a recent meeting of the Elim Business Men's Fellowship was to be held, I saw a group of brethren gathered around a very choice pile of new books. Later it was my privilege to receive on behalf of Elim Bible College from the brethren of the Fellowship this splendid collection for the use of the students. Pastor J. J. Morgan first mooted the idea at a previous meeting; the brethren keenly took it up, and the college is now the possessor of new copies of Young's Analytical Concordance, Grollenberg's wonderful atlas of the Bible, Bible dictionaries and commentaries by Jamieson, Fausset and Brown, Hastings, Davidson, Stibbs and Kevan, and an encyclopædia by Fausset.

The presentation was made by Mr. Petitt, of Ilford, on behalf of the Elim Business Men's Fellowship, and I am happy, on behalf of Elim Bible College, to express my appreciation and that of the students to the Fellowship for this generous gift, from which, if the Lord tarries, many successive groups of students will receive help and profit.

The Elim Business Men's Fellowship has also made a donation of £20 toward an Aga cooker for the Elim Eventide Home, which we gratefully acknowledge. We would also thank all those who have sent anonymous gifts towards this fund.—EDITOR.

Women's Column *(continued)*

were registered on her lovely face as she turned to go.

It shook me to know that there on my doorstep was a person, who lived in so-called Christian England, who had never heard that Jesus died for her sins; had never heard of God's love for her. God may direct somebody to your door. Opportunity knocks. Tell her of the Saviour's love, that He is a friend and helper. This is good theology. Disputings and discussions seldom get anywhere, but touching the heart-strings does.

OVERSEAS MISSIONS

By G. H. Thomas (Missionary Secretary)

"... INTO ALL
THE WORLD"



WELCOME TO NEW MISSIONARY

Pastor and Mrs. A. D. Bull (Tanganyika)

OUR last letter contained requests for prayer; in this letter we are glad to tell you that God has wonderfully answered our petitions. Praise His Name!

God is sending us the educated African Christians so vitally needed as evangelists and teachers and so difficult to obtain. He has made a government teacher long to be in the service of the Lord Jesus and another older man desire to leave retirement and again take up the work.

The arrival of Pastor M. O. Thomas to work with us is another cause for rejoicing and he has come to us as a refreshing breath from the homeland.

In looking back over the past months we are conscious of a vision wonderfully realised in new outstations set up and many people professing salvation. Today my husband and Mervyn Thomas returned from an outstation. I started to tell them of a youth I had just led to the Lord, but found them busy talking of two whom they had guided to the Master. God is providing so well for the medical work that I have been able to treat adequately large numbers of patients daily. I have also had the assistance of a dresser and orderly, but we badly need other European help.

Several of our difficulties have ended by the arrival of that useful vehicle the Land-Rover at a time when the scarcity of water was presenting a real problem to Africans and Europeans alike. People were rationed to a very meagre amount per family, which is quite a hardship in a hot climate like this. But what a reception the Land-Rover received, many danced and nearly cried for joy. Our thoughts went back to previous baptismal services conducted under the most difficult circumstances, and to building delayed because everything had to be carried by hand—or perhaps I should say head. This will not now be necessary, thanks to this new transport.

Writing this letter has been interrupted, first by a

call to a European patient, then to attend to a child bitten by a crocodile, causing a nasty leg laceration. Our work is certainly varied, as I found one morning in particular. A patient was seated in the dispensary chair in readiness for an injection prior to tooth extraction. As I walked towards the patient she suddenly glared at me wildly and sprang up, her hands clawing for my throat. The dresser and others immediately caught hold of her while I put aside the still unused syringe and got out the long restraining bandage kept for such emergencies. Later I extracted two teeth with no further difficulty. For those few exciting moments, as I saw the almost inhuman expression on the woman's face and the twisting and shaking of her body, I was conscious of the hatred of Satan towards God and His followers. I was also aware of the protecting care of the Master. Many times have we been delivered from far worse situations. Our God is wonderful, and it is a joy to see some of the Africans beginning to realise the fact. Others, however, prefer to follow the ways of sin. Such a one was brought to me recently—a woman almost unconscious, suffering from shock and loss of blood, with extensive head injuries and both cheeks hanging down, sliced to the bone. She was certain that her last hour had arrived, but gave no thought to her soul. Her husband had been smoking hemp, and in the fit of madness that it caused had attempted to murder his wife. As I stemmed the bleeding and treated the patient's general condition, I gave instructions for the police to be called and a search made for the assailant. He was found next morning hiding not far from the mission. The unfortunate woman, herself an immoral drunkard, was transferred to Morogoro Hospital, where she made a good recovery and has since returned to her home, a sadder, but, I fear, no wiser woman.

Another woman patient entered the dispensary with an air of authority and a retinue of six. She

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COMFORT IN BEREAVEMENT

WERE we about to write the editorial for this issue of our magazine when we received a phone call. It was from the wife of one of our ministers to tell of the passing to be with the Lord of her husband's dear mother. In the course of our phone conversation it was mentioned that her husband's father was keenly feeling the loss of his beloved wife and companion of the way for almost fifty years, yet within his heart there was a calm peace because of the knowledge that one day he would meet her in heaven.

It is a blessed and comforting thought to all those who love the Lord, and whose loved ones have passed on to be with Him, to know that death has not separated them for ever. In John 14 there are recorded the comforting and assuring words of the Master Himself to His disciples, who were disturbed, disappointed and saddened because He had intimated that He was going to die and leave them. He not only stated that He would send them another comforter, the Holy Spirit, but gave them the promise of an *endless* life: "Because I live, ye shall live also" (v. 19). He was going to rise from the dead to live for ever, and they would also live for ever with Him in eternity. This is the comfort and glorious hope of Christians everywhere, that as God raised up from the dead the Lord Jesus in the power of an endless life, believers in Him shall live in the power of an endless life also (2 Corinthians 4:14). Of the whereabouts of those who have died as Christians we have no doubt—they are with the Lord.

Paul, writing to the Thessalonians, said to the Christians who were mourning the loss of loved ones: "Sorrow not as those who have no hope; for if Jesus died and rose again, even them which sleep in Jesus will God bring with Him (1 Thessalonians 4:13, 14). The message of hope and comfort given to the saints at Thessalonica concerning their loved

ones who died in the Lord was that at His coming the dead in Christ should rise first. To the Corinthians a similar truth was taught: "In a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptible" (1 Corinthians 15:52). What a miracle these verses represent—the immediate, spontaneous resurrection of all the millions who have died in Christ, whether by burning at the stake for the truth, their ashes being scattered to the winds, or devoured by wild beasts, or their bodies mouldered to dust in the sepulchre—by this wonderful miracle, in a moment of time, those mortal bodies will be raised incorruptible.

In 1 Corinthians 15 Jesus is spoken of as the firstfruits of all those who die in the Lord (v. 20). This is beautifully illustrated in Leviticus 23: "Speak unto the children of Israel, and say unto them, When ye be come unto the land which I will give unto you, and shall reap the harvest thereof, then shall ye bring a sheaf of firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it" (vv. 10, 11). The acceptance of this sheaf by God was the guarantee that the whole harvest would be garnered. The acceptance of Jesus by God the Father as a firstfruit is a guarantee that the whole harvest of the dead in Christ will be raised again, and gathered together to meet the Lord in the air. This will be the first event at the coming of the Lord. It will even precede momentarily the change relating to the living Christians: "... and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air . . ." (1 Thessalonians 4:16, 17). This has been the hope of the Christian Church down the centuries—and what a hope it is!

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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Overseas Missions (continued)

looked at the rows of bottles and me with considerable curiosity. Returning the searching look, I led her to the examination room, noting *en route* the safety-pins hanging from her long ear lobes, the buttons and chicken feathers around her head, and the bones and beads on her limbs. Thermometer, and stethoscope were regarded with suspicion, but allowed to do their work. Further examination necessitated the moving of filthy rags, dozens of strings of beads and what looked like a monkey's tail. It was the first of several visits, during which time this witch-doctor (for such she was) heard but rejected the Gospel. To my somewhat amused satisfaction I finally beheld this patient sitting on the out-patients' bench nursing a tiny replica of herself, and I noted with interest that since her confinement she had discarded most of the paraphernalia that had previously adorned her. The baby, however, seemed to have more than its share of decoration. I presumed the witch-doctor had temporarily ceased her practice and can only hope she has many more children.

Arrival of Delegation at Elini Mission Station (continued)

vice. The church was well filled, and this in spite of the fact that it was the school holiday when most of the scholars had gone home. Our women from Palmers, Imbeza, and the mission station looked well in their blue and white uniforms. How we enjoyed the singing of the choruses and hymns. I gave a word of welcome to the folk from Inyanga North. Then followed a beautiful solo by Miss Cooper. Here was a voice made all the sweeter because of its dedication to His service. Dr. Brien welcomed the visitors and gave a brief outline of the growth of the work. Pastor Greenway was the first speaker and we all agreed that his message was richly blessed of the Lord. Pastor Bradley brought the closing word and he put all he had into a message that made clear the simple way of salvation. I must pay tribute to our evangelist who interpreted throughout the day with clarity and real understanding. He is a man of God and enters into the spirit of the messages as they are given.

Our friends have left us for South Africa, but they are returning, and we are looking forward with eagerness to another time of rich blessing.

Our readers will be delighted to learn of the safe arrival of our brethren, and that God is richly blessing their ministry to our friends overseas.—Editor.

CHILDREN'S STRIP

Conducted by Bernard Norris

Hello again!

Here are the answers to our last competition.

Abel, Absalom, Ahab, Baal, Balaam, Eli, Elias, Esau, Hosea, Ham, Isaiah, Ishmael, Jaban, Leah, Lot, Moses, Naomi, Naboth, Nahum, Noah, Matthias, Saul, Samuel, Simon, Silas, Shem, Simeon, Salome, Samson and Titus. There you are, thirty names, and there are still others such as Thomas, Solomon, and so on. How many did you get? You can easily think up your own competitions using the same idea, and leaders can use them in Cadet and Crusader meetings. If you think up one, send it to me (with the answers of course) and I will use it in this column. I won't forget to send you something for your help.

Do you pray? Some young people find it very hard to pray. You just begin, and then your mind wanders and you find yourself thinking about all sorts of things. Does this happen to you? Well, why not pray about your praying? When you begin to pray, tell God what happens to you, and ask Him to help you to concentrate—then see the difference. You see, the Devil knows that the easiest way to stop people praying is to get them to think about other things; in other words to stop them concentrating. That is why Christians close their eyes, put their hands together, and stand, or kneel, so that they can shut out all that's around them. For this reason you should always have your eyes closed in church when prayers are made. The Devil is winning every time you open your eyes.

Some years ago we were praying at the start of a Sunshine Corner meeting when I heard a cockney voice whisper, "Shut yer oyes." After the prayer I said, "Someone had his eyes open during prayer." "Yes, she did," said a little boy, pointing to a girl. "Well, you must have had *your* eyes open to see *her*, so *you* were wrong," I said. At that another little boy pointed at the first boy and said, "That's right, he did, I saw him!"

Cheerio for now, and God bless you,

BERNARD.

PS. Next week I'll have a free gift for some of you, so get your copy of the ETIM EVANGEL quickly and write in straight away.

Elim Campaigners

EXETER

Because of the great effort of Pastor Horne and his members to acquire a beautiful new Elim Church in Exeter, I felt compelled to respond to their request and commence a campaign there. This cathedral city with its religious and historical background is not an easy place in which to campaign, but the church had offered much prayer for weeks and it was not surprising that on the opening night seventy-eight men and women made a decision to accept the Lord Jesus Christ as their Saviour. The campaign is now one week old, and during that time almost 200 people have found the Saviour. Scores of people have received the ministry of Divine healing as we have sought to obey the Word of God and lay our hands upon them. One school-teacher, a dreadful sufferer, found relief and healing; another lady regained the use of her limbs after being unable to use them for four years; another woman with a diseased spine claimed to have been miraculously cured; a deaf man also claimed to be able to hear after the laying on of hands. God has been glorified during this effort and deliverance has come to many lives.

Now for a word concerning the new church. It is a delightful building, seating about 700 and situated in the centre of the city opposite the main railway station. It is tastefully decorated and is a credit to the Elim Movement. Much honour and praise is due to Pastor Horne and his band of members who have spent so many hours in cleaning and working. Pastor Horne is a man of vision in having the faith to go ahead and purchase such a building. It is nothing short of a miracle that they have been able to obtain this building. (A photograph will appear in later issue.) We wish Pastor Horne and his people much blessing in their new church and trust that many of the newly contacted people and new converts will find there a spiritual home and a faithful shepherd.

P. S. BREWSTER.

COLNE

In the first eight days of the campaign being conducted by Rev. A. J. Chuter in the Colne Municipal

Hall over a hundred people have decided for Christ and many are testifying of God's power to heal.

A man and his wife, Mr. and Mrs. A. Carlos, both accepted the Lord and Mr. Carlos has been healed of curvature of the spine. As a testimony he brings his spinal jacket to each meeting. Another amazing healing can be read of in the following newspaper report:

PARENTS PRAYED—AND "MIRACLE" CURED THEIR SON

Has there been a "miracle" at Foulridge, near Colne? Some people believe there has—because a seven-year-old spastic child has started to laugh and play with other village children.

Doctors told Mr. and Mrs. George Starfold, of Cromwell Street, Foulridge, that there was no cure for their son Trevor.

"We were told the chances of a cure were a million to one." Mrs. Starfold told a *Telegraph* reporter.

"We could only pray for a miracle, doctors told us. I believe that miracle is happening now."

Trevor, she claimed, could speak only in words of one syllable. He was unable to use his left arm. He could not write. He was incapable of running about. He was unable to understand much of what was said to him. He frequently had restless nights.

Then came Rev. Alfred Jesse Chuter, an evangelist taking part in a Divine healing campaign in Colne Municipal Hall.

Says Mrs. Starfold: "We were getting desperate and felt we had nowhere to turn. I heard about the campaign and took Trevor along there. It was our last hope.

Then came the "miracle."

Trevor is now able to string words together and has regained the use of his left arm. He can run about and laughs merrily with the other village children. He can also write his name and understand most of what is being said.

Mr. Chuter believed that Trevor would make a full recovery. He told of other remarkable healings.

A Burnley woman, who suffered from a nervous complaint and had taken drugs every day to ease the pain, had attended a service. "The pain vanished and she no longer needs drugs."

in Action



Mr. Chuter, who is staying with his wife in Hartley Street, said he would probably remain in Colne for another fortnight.

Evening Telegraph.

COATBRIDGE

Over a hundred people have signed decision cards at this campaign during the first week. The following press report is from the *Airdrie and Coatbridge Advertiser*.

REVIVAL CRUSADE PACKS COATBRIDGE TOWN HALL.

Last Sunday evening Coatbridge Town Hall was packed by crowds of enthusiastic people who flocked into the building from all over Coatbridge and Airdrie. People of all ages attended and already the youth choir is well under way owing to the efficiency of this team of evangelists. Ex-Provost J. B. Henderson welcomed the team to the town and wished them every success in their efforts during the crusade.

No sooner had Rev. Alexander Tee stood to his feet than it was evident that this was an experienced evangelist who knew just what he was doing. At the electric organ sat a young man whose recital made all feel they were entering a place of worship, and indeed a great sense of reverence prevailed throughout the whole service, even though almost 1,000 people were in the building.

John Mitchell brought a marked hush across the congregation as he sang with deep sincerity two old-fashioned hymns. Almost every member of the team complimented the congregation on the way they were singing. Indeed, it had to be seen and heard to be believed. People from all walks in life were joining in and the whole building was alive with enthusiastic hymn singing.

For some twenty-five minutes he stood with his open Bible and delivered an interest-packed sermon on what Jesus Christ could do for people today. Utter silence fell on the audience, for they were in rapt attention to the words which fell from this fearless minister. He told how people could easily be healed today and quoted cases which had occurred recently. He told the people he believed that all the

Bible was to be accepted as the inspired and holy Scriptures. He believed that the old-fashioned preaching about conversion and getting right with God was sadly needed in these modern days.

At the close of his sermon he asked the people to bow their heads in prayer. In response to what Mr. Tee calls "the appeal" about fifty men and women raised their hands to say that they would like to begin a new life and become true Christians.

Every night this week the crusade has been drawing crowds of people, and in particular young people have flocked to the crusade.

COLCHESTER

GLORIOUS CLIMAX TO THE COLCHESTER CAMPAIGN

Attending the E.P.C. Ministers' Conference at Colchester during the last week's meetings of this grand three-week campaign, which had been transferred from the Town Hall to the local Elim Church, it was our privilege to see the hand and power of God working nightly in the salvation of the lost and the healing of sick and afflicted bodies. About 400 gathered each evening, and the churchbuilding was quite inadequate to accommodate them. Anterooms, doorways and aisles were packed with eager hearers. It gladdened tired ministers' hearts to hear the stream of testimonies to Christ's delivering power, and at each meeting to see folk quickly yielding to the Lord. Extreme simplicity characterised the services. There was no attempt whatever to work up an "atmosphere," no slick streamlining, just the well-known hymns sung with simplicity and feeling, and the plain preaching of God's truth by His servant Ken Matthew. A special Divine healing service was held on the half-holiday afternoon, and again the church was packed. A united choir of the Elim Pentecostal Churches ministers sang on two evenings and others of them took part in the services.

Over 500 decisions were registered.

Our Colchester Elim Church and its minister, A. Greaves, thank God for this visitation and quickening and ask for the prayers of the whole Elim family for the many converts.

J. A. WRIGHT.

"And Jesus, when He was baptised, went up out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him . . . Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil"
(Matthew 3:16; 4:1).

THE pursuit of power has become the obsession of the age in which we live. Having succeeded in splitting the atom and launching their satellites into orbit around the earth, men are proceeding to tap the immense resources of power latent in the rivers, lakes and oceans. The journeys and speeches of the world's statesmen are vitally connected with power, and at national and international conferences this is the predominant theme. There are tense scenes and anxious moments as the great drama of power is enacted. The problem that perplexes the statesmen, however, is not the supply of power, for scientific discovery has made available tremendous resources.

Politicians are engrossed with what they call the balance of power, and the spectre that haunts the conference chambers is the dread prospect of power being wielded by the wrong people for the wrong motives. This can be readily understood when it is remembered that this world has, within living memory, had two ghastly demonstrations of what happens when power is seized and held by the wrong hands. The fate of millions of people therefore hangs upon one question, the guardianship of power!

Christians in this age of power, as they observe the perplexity of statesmen and their endeavours to maintain peace, can look up with glad assurance, knowing that the contest for power will be ended once and for all by the glorious appearing of the Son of God when He descends in power and great glory to be the supreme ruler of the world.

While the pursuit of worldly power can be viewed with some detachment by the children of God, there is a kind of power with which all Christians should be vitally concerned. At His resurrection reunion with the disciples, Jesus prepared them for the coming of the Holy Spirit in the words "Tarry ye in the city of Jerusalem until ye be endued with power from on high," and "Ye shall receive power, after that the Holy Ghost is come upon you" (Luke 24:49; Acts 1:8). God has promised His power to every seeking believer, and it is therefore of paramount importance that all those who have had personal experience of Holy Ghost power should consider the use and guardianship of that power which the Lord has committed to their charge.

All Christians should thank and praise the Lord for His victory over the enemy of souls when He was in the wilderness, and should be comforted by the words of the writer to the Hebrews, where it is recorded that Jesus was "tempted in all points like

as we are, yet without sin." There are, however, aspects of the temptation of the Lord Jesus Christ which have a particular significance for those who can testify to a baptism with the Holy Ghost and fire.

Many artists in portraying this event have represented the Devil as a kind of half-human creature of fearsome appearance who holds in his hand an object resembling a three-pronged fork. While such ridiculous caricatures do not by any means show the Devil as he really is, there may be something to be said for the significance of his weapon.

Satan, in his conflict with Jesus, based his strategy upon a threefold assault of diabolical cunning. Every word that he uttered was carefully weighed and valued for its probable effect before it was spoken. The three assaults made by the evil one were not concerned merely with material things such as bread, the temple pinnacle, or the government of the

The Guardian

By Ray Jobling (Mini)

nations of the world. They were but the tools that Satan employed for a more far-reaching and sinister motive. A consideration of the tempter's opening speech will reveal that he was contending for something far above the realm of material things. He did not address the Lord as Jesus of Nazareth, the carpenter's son, but as the Son of God! "If thou be the Son of God . . ."

The progressive steps of Satan's assault will show that it was a *bid for power*. He was making a further attempt to fulfil his ancient ambition to "exalt himself above the stars of God . . . to be like the Most High" (Isaiah 14:13, 14). Having been expelled from heaven for his sinful presumption, he could no longer hope to wrest the power that he wanted from God by leading a rebellion. There was, however, the hope that he would gain control of that power by subtlety. His plan was to play upon the weakness of the flesh and thereby press Jesus into the use of His

power and authority for unworthy motives. The great significance of the temptation of Christ for those Christians who have received a personal endowment of power is thus revealed. Satan cannot wrest that power from us by force, but he can seek to render it ineffective by provoking its use for unworthy motives. The three assaults of the enemy therefore proceed as follows:

(1) *The temptation to use power for personal advantage*

Satan approached Jesus at the end of His forty days and nights of fasting and with a deceptively casual air indicated the bare, cheerless rocks at His feet, suggesting that He might quite reasonably make use of His position, power and authority to appease His hunger. After all, the tempter argued, it was of little use being the only begotten of the Most High if He could not derive some benefit from the position! The suggestion, from Satan's point of view, was no idle taunt. He well knew that only a few short weeks before the Holy Ghost in all His mighty fulness had descended upon Jesus and that He was

hip of Power

Jim Church, Falmouth

therefore possessed of more than human power even though His outward appearance was similar to that of other men. Moreover, He was the incarnate Word of God and He had been identified as such by the voice of God speaking from heaven. To Satan the situation was indeed an interesting one. The great Word of God Himself was encompassed with the weakness of human flesh and could be tempted. It seemed as though the Almighty had played into Satan's hands and his long-sought ambition was near fulfilment.

The physical hunger of Jesus was merely of superficial interest to Satan. Had he been interested only in ending the fast of Jesus he would have tempted Him to return to the cities of Palestine, where food could readily be obtained. The performance of a miracle to appease hunger was, however, of paramount importance to the enemy of souls. In fact that was exactly what he desired. If he could suc-

ceed in getting the Son of God to perform a miracle at his bidding the power and authority of the God-head would thenceforth be at his disposal, for once Satan has obtained a hold he does not easily let go.

What Satan was unable to do with the Lord he still seeks to do with those who have become the children of God through faith in His redemptive work upon the cross.

The use of spiritual power for personal advantage has had its attraction for men in the past and it still has in some cases today. It is written of Balaam, the son of Bosor, that he "loved the wages of unrighteousness." What Balaam attempted to do was to use his gift and ministry as a prophet for his own personal gain. Referring to him in his epistle, Peter describes his actions as "madness" and the implication of Peter's remarks is that God had to do something that was equally ridiculous in order to illustrate the asinine nature of his actions (2 Peter 2:15, 16).

Simon, the sorcerer, seeing the demonstrations of God's power through Peter and John, sought to obtain that power by offering them money, with the motive of personal gain in his mind. He was abruptly rebuked for his folly: "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." When a man seeks to link the power of the Holy Spirit with personal advantage, whatever that advantage may be, there comes a time when he and the Holy Spirit must part. Peter gave to the elders of his day a solemn warning: "Feed the flock of God which is among you, taking the oversight thereof, not of constraint but willingly, *not for filthy lucre*, but of a ready mind" (2 Peter 5:2). Christians, particularly those who are in positions of authority, should take heed that their motives are free from any taint of personal advantage. The subtlety of Satan is great, therefore "let him that thinketh he standeth take heed lest he fall."

(2) *The temptation to use power for personal display*

"Then the Devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge over Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." The temple area in Jerusalem was a crowded one, and nothing would have been more spectacular than for Jesus to launch Himself from that dizzy height without coming to any harm at the bottom.

We in the twentieth century are familiar with the term "star" as it is applied to men and women who

are professional actors and actresses. Had Jesus yielded to the suggestion He would have quickly become a "star," the idol of the multitudes. People would have travelled from near and far to see the spectacular leap from the pinnacle performed again and again. The feat would have attracted to Jesus the adulation and applause of the massed multitudes of those who thronged the temple area, but it would not have ministered in any sense to the needs of a suffering world. It would have been merely a demonstration of selfish showmanship. Such demonstrations have become familiar in this generation.

The prospect of being in the "limelight" has subtle attractions, even for some children of God. There are those who long to stand before the enraptured gaze of the multitudes while the spotlight of publicity is focused upon them.

Let Christians beware of showmanship! The power of the Holy Ghost and the ministry of angels are not given for show but for service. Perhaps this presents to young Christians the Devil's most subtle temptation. We have become all too familiar with the melodramatic type of "pentecostal" preacher who rants, raves and gesticulates. His motive is not to minister but to attract attention to himself. More dangerous to the kingdom of God still is the entry into the realms of prayer, worship and manifestation of the gifts of the Spirit of such motives of self-display. The Apostle Paul devotes a considerable portion of his Epistle to the Corinthians to explaining not only the operation of the gifts of the Holy Spirit, but the motives for which they should be operated. He admits the dread possibility of Christians becoming like sounding brass and a tinkling cymbal. A hymn writer wrote the eloquent words:

O to be saved from myself, dear Lord,
 O to be lost in Thee,
 O that it may be no more I,
 But Christ that lives in me."

(3) *The temptation to use power for personal prestige*

"All these things will I give Thee, if Thou wilt fall down and worship me." Satan offered to exalt Jesus to a position of supreme authority—a position in which no one would dare to question either His motives or His authority. Then Jesus would have become a world dictator and would have escaped the agony of the cross, but the iron hand of the evil one would have been in control. The Son of God would have been the tool of the Devil and the victory would have been complete for the forces of evil.

Position and prestige have attractions for many. The desire to be "someone" is common among us

all. The mother of Zebedee's children was the first person (and the last) to seek to "pull strings" with the Son of God. It was her desire that her sons should occupy positions of authority in the kingdom of God, but Jesus sternly warned her, "Ye know not what ye ask." In His later instruction Jesus told His disciples that the one that would be chief among them should be as the servant.

The tragedy of the Church in every age has been its strife for position. From the time of Demetrius to the present day there have been those who have loved to have the pre-eminence among the children of God and have gained it by unfair means.

We should remember that the King of Kings demonstrated His lordship with a towel and a basin of water as He washed the disciples' feet. Satan was plunged in shame from heaven because of his presumptuous attempt to seize a *position* that could never be his.

Spiritual power, in order to be effective in extending the Lord's kingdom, must be grounded upon the Word of God and used with a single eye to His glory.

The baptism with the Holy Ghost is given that God's people shall have power for service in the Lord's vineyard, not for advantage, display or prestige. As pentecostal people we are custodians of the power of God. The purity of our motives will determine the effectiveness of that power in the world. "The manifestation of the Spirit is given to every man to profit withal." At the judgment seat of Christ we will be held responsible for what we have done with the power that the Lord has given.

Jesus, confirm my heart's desire
 To work and speak and think for Thee,
 Still let me guard the holy fire,
 And still stir up Thy gift in me."

IBRA RADIO

Radio Africa, Tangier

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

SHORT WAVE: 20.2, 26.2, 32.3 metres

WEDNESDAY, JUNE 4th, 1958

Programme: 10.15 to 10.30 p.m.

Speaker: J. T. Bradley (Dean of Elim Bible College)

Subject: "The conquest of temptation."

The programme also includes:

London Crusader Choir Brass Ensemble, René Robert, soloist, with Pierre van Woerden at piano and organ

featuring:

"O Church of God," "My Lord knows the way through the wilderness" and "One day I met the Saviour."

Broadcast from the Elim Radio Studio, London.

Produced by Douglas B. Gray (announcer).

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



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



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

VERY few of our fellowship are not acquainted and familiar with the hymn "I know a fount where sins are washed away." The chorus of this, comparatively speaking, modern hymn has found a treasured place in our services and during times of appeal and devotion. It is the composition of a Salvationist, Oliver Cooke, late of London, England. Oliver Cooke was one of the Army's outstanding song writers, and from his pen came a steady flow of hymns (or songs) which will long remain part of the Christian musical repertoire. "I know a fount" is probably one of his most popular and enduring numbers, the chorus particularly becoming a source of inspiration and blessing far outside the borders of the Army.

Concerning this particular hymn the composer said: "If ever a song was inspired this one was. One afternoon, after closing my day's accounts, I found a mistake had been made—either a wrong entry or the omission of one—involving the sum of many pounds. Try as I might, I failed to trace it, and even after going through the books three or four times the problem remained unsolved. At last I gave up the search, for the time being, and went out for a short bus ride to try to clear my mind. Song-making at the time was farthest from my thoughts, but I had not gone very far when I found myself singing unfamiliar words to an unfamiliar tune, and gradually it shaped itself into the chorus, 'I know a fount,' etc. Repeating it over and over again, it began to impress me, and I realised that here was a new song in the making; before I had finished my ride the first two verses and chorus were practically finished. Arriving home, I sat down and wrote the music, also two other verses." The new piece was then sent to the appropriate quarter and was soon published by the Salvation Army. The composer continues: "Strange to relate, I thought no more of my office problem that night, but opening my books the following morning I at once noticed where the mistake had been made, and could not understand why I had not discovered it the previous day. Doubtless God moves in a mysterious way, and I firmly believe that this was His way to bring this song into being—a song

which I believe has been the means of winning hundreds of souls into the kingdom."

Yes, this Gospel song has found its way into many hymn-books of many countries and languages, and its message echoes as fresh and telling today as ever it did.

How well I personally recall a Sunday afternoon with the London Crusader Choir in a London prison, presenting music with a message to some 500 men. This wonderful piece was one of the items sung. In the top gallery of that jail sat a lonely boy with two prison officers. I watched the strained face of this young orphan lad and was so glad such a message was to be included that afternoon. How those wonderful words echoed throughout that large chapel:

"Say, are you weary? Are you heavy laden,
Burdened with sorrow, weighted down with care?
Are you in bondage? Do you want deliv'rance?
Come, then, with me, there is refuge from
despair."

The atmosphere became tense and the hundreds of men present and the young orphan lad (under trial for murder) were gripped by a power and presence one can never forget. As the evening shadows began to cloud over this great, grim and forbidding centre, the words of the last verse sung by these young Crusaders were never more potent or penetrating, and yet wonderfully assuring and true:

"No one has trusted unavailing,
No one has proved of His love and been denied."

The head of this young lad fell on his arms and he burst into tears. The choir moved out, yet we knew something had really happened that afternoon. The next day he faced his trial at the Old Bailey, and though up to that day he had been a callous, brutal boy, something *had* happened. His trial was one of the shortest ever known, for after the opening speech for the prosecution and before any evidence had been called it was intimated that the prisoner wished to plead guilty to his crime. Before being sentenced the boy said, "I am deeply sorry for this tragedy."

Mr. Justice Goddard, passing sentence, said: "If any ray of light is to be found in this dark and tragic

(Continued on page 348)

Venture of Faith to Help the Missionaries

By Muriel Morgan

MANY friends of Pastor and Mrs. L. Wigglesworth throughout the Movement have followed with prayerful interest their valuable work for God in the Congo in years past. It may not be generally known that while prevented from returning to the field of their former labours they have engaged in a project which is a real venture of faith in order to help their fellow missionaries.

Accommodation of missionary families on furlough is a real problem in the Pentecostal Movement. There are not many missionaries who have relatives able to provide such accommodation for a whole family. At times it has meant families being broken up among different households just when they had hoped to have a little family life together after the children had been away at boarding school.

With this in mind, Mr. and Mrs. Wigglesworth sought the Lord's guidance and were led to a fine large house in Shipley, Yorks., which they were enabled to purchase very reasonably as it was in poor repair. With a tremendous amount of hard work and personal sacrifice, they have transformed it into two splendid flats. In one they are living themselves, and the other they have placed at the disposal of a missionary family on furlough.

Many items of furniture were obtained after long waits at auction sales, and Mrs. Wigglesworth can tell some wonderful stories of the way the Lord overruled and provided remarkable bargains.

Several northern churches have been keenly interested in the project and a few individuals have come forward with gifts, but the main burden has fallen upon Pastor and Mrs. Wigglesworth themselves. Now they have the house well furnished and a missionary family happily installed, a family which hails from the north and is thus situated within reach of relatives without being a burden to them. Since taking in this family on furlough Mr. and Mrs. Wigglesworth have been asked to take in three or four other families, but they have no more room. It will thus be seen what a need there is in this direction. Our friends have the vision of extending this work if the Lord opens the way. Naturally the upkeep of such an establishment is a heavy commitment, but not too great if the Lord moves upon the hearts of His children to help.

It is our brother's and sister's desire and prayer that others may see the need and may perhaps be led to provide similar accommodation in various parts of the country.

Stories of Great Hymns and Their Tunes (*contd.*) story, it is that by your confession, and the course you are now taking, you are showing some remorse for a crime as terrible as any recorded even in the grim annals of this court." And so reported the daily national papers on this crime. At Brixton prison, however, God had one of His great men—serving as chief officer. He later said: "The grace of God was not denied to young X. Bad as he appeared to be, I know from personal experience with him that he was deeply sorry for all he had done. He found great consolation and comfort in the knowledge that his great sin and sins could be and were forgiven by our Lord Jesus Christ . . ." More could be said about this outstanding case of God's redeeming grace; perhaps at some later date.

Camps for Elin youth holidays

If You Write Now—

You will be able to join the week-end camp at Hill End Camp, Wytham, near Oxford, on June 6th, 7th and 8th (Friday evening to Sunday evening), which is being organised by the Oxford and District Presbytery.

The remarkably low charge is 12/6 per person.

Purpose of the week-end camp: youth fellowship and spiritual refreshment.

Week-end guest: Rev. D. G. Hathaway (North-East Youth Commissioner).

Presbytery rally on Saturday at 7.15 p.m. Write to:

**Mr. A. Stannard,
7 Gerard Place,
Cowley,
Oxford.**

Next week we will publish details of August Elin Youth Camps.

N.B. Elin Crusader Swiss house party is now complete. We regret we can accept no further bookings.

Conducted by
National Youth
Secretary

youth page



Do you help to make a live church?

Many know

HOW TO **KILL** A CHURCH

TO murder anyone means to put him out of existence, in so far as life and usefulness in this world are concerned. And this is just what many people are guilty of doing with churches. They do not mean to harm such centres of spiritual culture; nevertheless, they are responsible for their slow death.

Here are some recipes for killing a church, but may we avoid them as we would a loathsome pestilence!

Do not go to church; at least, if you do, do not go twice a Sunday, especially if you are healthy and able and have no legitimate excuse for being a "oncer." Surely one and a half hours out of 168 making a week are enough to give to religion!

If you do go to church, whatever you do, go late. You see, it is only a church, and does not matter. Of course, at your office or work punctuality is necessary; but at a church, well, you can saunter in just when you like. Fifteen minutes behind time is a mere trifle.

Whenever you go, be careful to go with a grumble. Make up your mind to be unpleasant and have an unpleasant time. Determine that there will be plenty to grumble about in the tempo of the singing, or in the preaching.

When you go, and have chosen your seat at the end of a pew, whatever you do, allow no one to dislodge you. When others want to share the pew, don't move along; that is too much bother. Let others have the inconvenience.

Once you are in a service, do not commence with a silent prayer asking that your soul may be blessed. Rather say to yourself, "What is the use of coming here?" Let it be evident, to yourself any how, that you are only in church because, for decency's sake, it is the correct thing to do.

If you are a member of any place of worship, never accept office. Stand aloof and criticise those who do. Let your attitude be; "There is always so much work for me to do outside the church that I have no time for religious activities."

And whatever you do, never pay in advance for your religion. Wait until you get your money's worth, and then wait a bit longer. Of course, it is necessary to pay in advance for a football ticket or a theatre ticket, but church dues are not so important.

See to it that you never encourage the preacher. If you do happen to like a sermon he preaches, say nothing about it. Many a preacher has been ruined by flattery. Do not let your minister run that risk, or else his blood may be upon your head. Such a responsibility is too terrible to contemplate.

Never hesitate to tell of the preacher's failings to any strangers who drop in. You see, they might be a long time finding them out.

And if the church you sometimes attend appears to be harmonious, without any contribution on your part to its unity, call it apathy or indifference or lack of zeal or anything under the sun except what it is.

(Continued on next page, right column)



THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

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

Sunday, June 1st. 2 Kings 2 : 1-15.

How interesting and instructive it is to read of the last journey of Elijah and the first recorded journey of Elisha. They began at Gilgal, meaning "rolling" (see Judges 5 : 9). All Christian pilgrimage commences at the place of rolling, where sin is rolled away and a new life begins with new food. Their first assignment was to Bethel, "the house of God," where Christians must go to meet their Lord and their own company. Then on to Jericho, and one meaning of Jericho, the city of palm trees, is "fruitfulness." Read John 15 : 16. The final step was over Jordan, showing a readiness to go all the way to obtain the blessing. Many of the religious folk only stood and watched. Are we prepared to go all the way?

Monday, June 2nd. 2 Kings 2 : 16-25.

The reading contains two remarkable happenings. The **first** was of blessing, healing the waters. Elisha had the prophet's mantle; he must demonstrate the prophet's power. We must have not only the mantle of Christianity, but the Spirit and power of our leader. The **second** was of judgment and punishment. Elijah was going up to Bethel, where idolatry and blasphemy were rife and which had become almost as Sodom and Gomorrah in the sight of God. They were not little children (v. 23). The Hebrew word "Naar" is used ninety times for "young men." They were the Teddy-boys of their day. We joyfully remember that Jesus came to destroy sin and to save the sinner.

Tuesday, June 3rd. 2 Kings 3 : 1-12.

Verse 7 is Jehoshaphat's reply to Jehoram's request, and we note that it is the same answer as he gave to Jehoram's father many years before (1 Kings 22 : 4). It suggests that he had not been warned by the previous misalliance. This is no isolated happening. Coming to ourselves, have there not been times when we have said "I will not do (or say) that thing again," but we have? There is no mention of Jehoshaphat seeking the Lord until he is in trouble, but then once again he asks for a prophet of the Lord (v. 11). He shows his knowledge of the worth and work of Elisha (v. 12).

Wednesday, June 4th. 2 Kings 3 : 13-27

What a grandeur there is about the words of Elisha: "Get thee to the prophets of thy father and thy mother" (v. 13). These words were perfectly justified, for if the gods Jehoram served had any might they could work the miracle. Throughout the pages of Scripture men are referred to their gods and told to test the value of their religion. It is our joy to be able to say, "O taste and see that the Lord is good." **What an honour is accorded** to Jehoshaphat (v. 14); because of

him, in spite of weaknesses, victory came to the kings. Water came, bringing **deliverance** to Israel and **delusion** to the Moabites.

Thursday, June 5th. 2 Kings 4 : 1-17.

This chapter contains three domestic miracles, and how they remind us of the Lord Jesus. Elisha probably knew the woman's sorry circumstances, yet he said, "**What shall I do for thee?**" (v. 2); just as Jesus knew the need of blind Bartimæus but asked him what he wanted (Mark 10 : 51). In the same way our needs are known—"Your heavenly father knoweth what things ye have need of"—yet He has ordained that we state our need, "**What hast thou in the house?**" (v. 2). In like manner Jesus said to the disciples, "How many loaves have ye?" (Mark 6 : 38). God starts with what we have. So the oil flowed until the vessels failed—and the multitude were fed and there were twelve basketsful over.

Friday, June 6th. 2 Kings 4 : 18-30.

"What have I done to deserve this?" This in twentieth-century idiom is the cry of the broken-hearted mother (v. 28). Her generous hospitality had been rewarded, but now as a result she was bearing the heaviest burden of her life. Why? Why? Why? One minister said, "I never say **why** to God." We know, however, that this is a very human failing. Joshua said "Why" (Joshua 7 : 7), so did Gideon (Judges 6 : 13). God was gracious to the woman, to Joshua and Gideon, **and is to us.** Let us notice that faith was still operative in her heart, for she said "**It shall be well**" (v. 23), and lastly her importunity (v. 30). See Luke 18 : 18.

Saturday, June 7th. 2 Kings 4 : 31-44.

This chapter contains miracle after miracle, but here is a miracle that miscarried; failure is written over the effort. There was the prophet's staff but not the prophet's power (v. 31). It was an unsanctified hand that wielded the staff (see chapter 5 : 20). Then Elisha started work in the same way as his master before him (1 Kings 17 : 17-24). Let us seek to learn from the ways of our Master so that we too can be the means of seeing the spiritually dead raised to life. Notice that Elisha was not satisfied with a bit of warmth (v. 34). It was life he wanted to see. It was manifested by a sneeze. We sneeze because we have got to. **Blessed sneeze!**

Youth Page (continued)

If there happen to be a few zealous workers around, make a tremendous protest against the church being run by a clique. Let it be known that you feel that people should never take religion too seriously. Over a football game we are expected to show some enthusiasm, but religion should be taken moderately.

All the above "recipes" need no further comment. They express some of the reaction we encounter as we keep our eyes and ears open. May we be found among the number who can say, "I was glad when they said unto me, Let us go into the house of the Lord"! God grant us grace to kill everything detrimental to true church life and work! Individually and collectively, may we strive to make the church we represent a greater spiritual force in this churchless age of ours.—HERBERT LOCKYER.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. June 7. Elim Church, Graham Street. Great United and Central Youth Rally at 7. Speakers: Alan Brewster and Mansel Chuter, of the Elim Bible College, London. C.841

GUILDFORD. June 7. South London District Presbytery and Rally. Business 3. Evening Pentecostal Convention 7. Special speaker: Aaron Linford (A.O.G.). C.825

WESTCLIFF-ON-SEA. June 7—8. George Backhouse celebrates his 25th anniversary in the ministry. Sat. 3.30 and 7 in the Avenue Baptist Church, Milton Road. Sun. in the Elim Church, Westborough Road, at 11 and 6.30. Speakers: Arthur Longley and Charles Kingston. C.843

YORK. Commencing June 8. In the Marquee, on the Knavesmire. Revival and Divine Healing Campaign. Conducted by John Woodhead at 6.30. Suns. 3, 6.30 and 8, each week-night 7.30. C.840

MISSIONARY TOUR

Pastor J. K. McGillivray, missionary on furlough from Formosa, will visit the following churches: May 31—June 1, Gloucester; June 2, Lydney; 3, Swindon; 4, Cheltenham; 5, Bath; 6, Bristol; 7-12, Channel Isles.

LONDON CRUSADER CHOIR

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

June 7, Royal Albert Hall (Male Voice); 8, B.B.C. broadcast, Wormwood Scrubs prison (Silver Jubilee prison service) and Holland Park; 15, B.B.C. broadcast and Maidstone prison; July 13, B.B.C. broadcast; October 18 and 19, Portsmouth; November 8 and 9, Leeds.

SUNNY BLUNDELL TOUR

May 31—June 5, Bristol; 7-12, Merriott; 14-19, Beeston; 21-26, Colchester; 28—July 3, Glossop.

ASHINGDON. Commencing May 31. The Tent, Main Road. Evangelistic and Divine Healing Crusade. Opening night Sat. at 7. Suns. 6.30. Week-nights 7.30 (no meetings Friday). Conducted by A. Chuter.

PRESIDENT'S TOUR

The President will visit the following churches: June 1, Alloa; 2, Motherwell; 3 and 4, Shotts; 5, Edinburgh; 6, Dunfermline; 7 (Sat.) and 8 (Sun. a.m.), Dundee; 8 (evening), Aberdeen; 9, Kirkintilloch; 10, Glasgow; 11, Greenock; 12, Carlisle.

Commencing Saturday, May 31st, at 7.30 p.m.

REVIVAL AND DIVINE HEALING CAMPAIGN

in large marquee, Huish, Yeovil

Conducted by Rev. Laurie Lambert and Revival Party

Week-nights (except Friday), 7.30; Sundays, 6.30 and 8

BELFAST FOR CHRIST CRUSADE

Ulster Hall, Belfast

SUNDAY, JUNE 1st, to SUNDAY, JUNE 15th

Sundays, 3 p.m. and 8.15 p.m.

Week-nights, 8 p.m. (except Fridays and Saturdays)

Conducted by

EVANGELIST FRED SQUIRE
and the International Quartet

(Note Saturdays, May 31st, June 7th and 14th at 8 p.m. Ulster Temple, Ravenhill Road, kindly loaned)

PLEASE PRAY FOR A GREAT GATHERING OF SOULS

Elim Woodlands

Visitors welcomed during the summer months, June to September.

For particulars apply to: Mrs. J. T. Bradley, Elim Woodlands, 30 Clarence Avenue, S.W.4.

You remember Hastings, Weymouth,
Kidderminster, Worcester ?

ANOTHER GREAT PIONEER CAMPAIGN

of
Revival and Divine Healing

to commence in

NORWICH Stuart Hall
St. Andrew's Hill

First meeting, Monday, June 2nd, at 7.30 p.m.

Conducted by

REV. KEN MATTHEW and PARTY

Services nightly except Fridays, June 6th and 13th, and
Saturday, June 21st

Thursdays, 3 and 7.30; Sundays, 3, 6.30 and 8

For those getting married soon, this book will prove a real blessing.

IN CONFIDENCE. H. R. Jones. Talks on Christian marriage. Foreword by F. P. Wood. 4/6 net (by post 5/-).

"We welcome this volume as a valuable contribution to the correction of the appallingly low view of marriage which is prevalent today."—*The Christian*.

From

ELIM PUBLISHING CO. LTD.
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All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY morning** for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 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.

BOARD-RESIDENCE, ETC.

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

Blackpool. Adjoining promenade, comfortable guest house (Pentecostal), for happy holidays with Christian fellowship; families welcomed; h. and c.; from 5 to 5½ guineas. Mrs. Goacher, 5 Alexandra Road. Telephone 25843. C.807

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.

Elim Crusader Holiday Centre, North Wales. A few vacancies for weeks July 11th—25th, £4/7/6 per week, in country mansion by sea and mountains. Apply K. Hathaway, "Ty Clyd," Alexandra Road, Brecon. C.816

Hastings. Comfortable, good food; bed-breakfast and high tea £3/16/- per week; also bed and breakfast £2/10/- per week; full July 26th to August 9th. Write Mrs. Gumbrell, "Tolworth," 103 Manor Road. C.833

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

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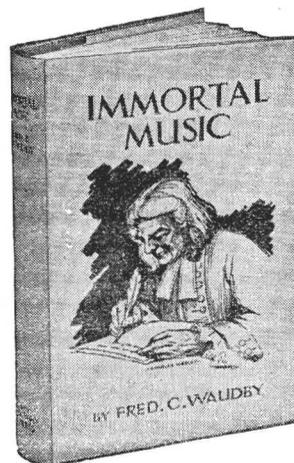
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