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The Elim Evangel

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

Vol. XXXIX. No. 32

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AUGUST 9th, 1958

REMARKABLE DEDICATION SERVICE

A UNIQUE event took place at the Elim Church, True Lovers' Walk, Loughborough, on Sunday last, when the ten children of Mr. and Mrs. F. May, Ling Avenue, Shelthorpe, were dedicated by the local minister, Rev. F. Lavender, assisted by the deacons of the church.

The dedication service was an unusual result of the tent crusade held last summer at the Ling Road

open space, Shelthorpe. Among those who began to attend the Elim Church following the crusade was Mrs. Betty Casey, also of Ling Avenue, who made it her business to look out for children in the Avenue who did not attend Sunday school and to take them with her to the Elim school.

It has become a common sight to see her setting
(Continued on page 499)



Mr. and Mrs. F. May and family with Rev. F. Lavender.

Photo by courtesy of the Loughborough Echo

In this article . . .

The House Founded on Fashion

George Canty (Minister of Elim Church, Gloucester)

Reviews the Principle of Modernism

HOW would you like to keep trying new kinds of foundation for the house in which you are living? And I wonder how it would stay up during the transition. It would be a real castle in the air!

Fashion does not meddle with such things, fortunately. The Bible says, "If the foundations be removed, what can the righteous do?" The fantastic fact is, however, that new foundations are being suggested for our faith. Modernism has no particular basis at all for Christianity. Whatever philosophy or science happens to be currently saying, that, for the Modernist, is the ground for religion. And what fashions have been followed!

The Modernists, said F. L. Allen in his book *Only Yesterday*, had interpretations of God which "were confusingly various and ambiguous. Some of these interpretations offered little to satisfy the worshipper: one New England clergyman said that when he thought of God he thought of a sort of oblong blur." The same secular author confessed he received the impression that Modernists of the 'twenties were forced to whittle down their creed to almost nothing at all.

A Christian is a person who accepts Christianity as *the* truth, and as the standard of truth. Modernism takes any trend of thought as the standard, and rejects all of Christianity which does not fit the fashion. A Christian says he has found the truth. A Modernist says he is looking for it! Modernism has removed the landmarks, and the Modernist has lost himself. He can offer no guidance and can speak with no more authority than the shifting conceptions of scholarship and rationalism allow.

There has always been a discernible trend in this direction. The Gnostic heresies of the first century were exactly the same in principle as today's liberalism. But the enforced creeds of 1,000 years of Roman Catholicism held in check these tendencies. The Reformation brought freedom of thought to Europe. As long as the Spirit of God touched men's hearts with warmth in those days all was well. But the sermons of the reformed churches became dead recitals of orthodoxy. A brief reaction swung the

churches away from this intellectual formalism, when the movement called Pietism renounced all theological inquiry and insisted on pure love to Christ alone.

Something was certain to come into this intellectual vacuum, and the beginnings of the first truly original philosophy for nearly 2,000 years swept through the churches.

Foremost among thinkers of those crude times was Descartes. He laid it down that the beginning of all true knowledge was doubt (Christ said it was belief), and everything must be doubted unless proved with mathematical certainty. Although he argued for God's existence on this basis, others used the same method with very different results; Spinoza, for example, "proved" Pantheism. Other outstanding minds varied Descartes's theories. The English genius John Locke admitted experience into his method for ascertaining truth. But the upshot of it all was the birth of the powerful influences of the Deist movement. The Deists demanded proof in the form of logic, and though they believed in a kind of creator and the necessity of good morals, the Christians generally regarded the Deists as infidels, and fought verbal battles with the disciples of Voltaire, Tom Paine and others for a hundred years.

I would say that the most far-reaching mistake then occurred. To meet the Deists, Christian thinkers like William Law, Bishop Berkeley and others accepted the basis of reason for Christianity, and thus deserted the original Christian position. Speculation and intellectual inquiry took the place of the grand assertion that Christianity was *the* truth. The anti-Deists said we ought to accept *the faith* because it could be proved true. To this day the Church has never got this mistake out of her system, and it has now filtered down into the outlook of millions of people who, however, cannot always see that Christianity *is* proved.

Christians say our faith does not stand in the wisdom of men, and it needs to be believed, proof or no proof. But Modernism, from the days of the Deists, waits at the door of the philosopher and

scientist, and lives only on such scraps of the Bible as these gentlemen choose to throw it.

Our Pentecostal Movement speaks purely upon authority and our message is not based upon logical argument. We declare the truth which came to man by revelation, and it is confirmed only by the Spirit of God and not by the methods of debate.

The awful mistakes of Modernism in the past should be enough to warn us against taking up the principles of human reasoning to defend spiritual doctrines. Even the *Diamat*, which is the basis of Communism, has been regarded as light, and the Tubingen school of theology settled its teachings by this strange "light." The mechanistic theories of science, psychology, evolution, and even the latest strange fads of Logical Positivism and Existentialism (of which there are several clashing varieties), have all told us how much of our faith is legitimate. A recent example well known to the public was a work by the late Dr. Barnes, who as a Logical Positivist practically denied the faith. Of this result the philosopher Dr. Joad said, "If Bishop Barnes is right, Christianity is wrong. If Christianity is right, Bishop Barnes is wrong."

Modernism is far from extinct today. Its assumptions have come crashing down, but it has never given up its principle, for it still rejects Christianity as the authoritative revelation. Even the new biblical theologians like Barth, Brunner and Dodd are not essentially different. In fact both in Germany and America new theological trends are throwing the Church back into terrible darkness. Rudolph Bultmann is saying that Christianity itself is merely a great myth or parable of the truth, not the truth itself, and the U.S.A. theological giant Reinhold Niebuhr rejects all miracles and the resurrection. Worst of all perhaps are the works so highly (and foolishly) commended to church members by many ministers, written by Nels F. S. Ferré. In one book he describes God as the sun and most Christian ideas as an umbrella to keep the sun off! Even Christ, he says, hinders the light from shining, and the story of His resurrection was part of the thought-world of those times which saw God through a murk or umbrella of fear.

The Lord must still see the masses of men as sheep without a shepherd. Those who have the ear of the people have no message for them. It would be hard to say whether the position is improving. There are some brilliant scholars in influential positions who are fundamentalists, and the world of liberalism is troubled about the recrudescence of Fundamentalism we can only hope their fears are justified! But let us make no mistake about the

nature of man's religious instincts—human nature wants authority in religion, and among the chief forms of Christianity which present this authority effectively are the pentecostals.

I would say to all Elim people—you *know* what you believe, so let the world know you know. Do not argue—declare, and keep on declaring, and the day is ours.

Remarkable Dedication Service (continued)

out from Ling Avenue on Sunday afternoons with twenty or more children, having ages ranging from three to fourteen years, and making the journey to True Lovers' Walk.

Among this group were seven of the children of Mr. and Mrs. May, and through them the parents also became interested in the Elim Church. They began to attend the services there recently, and on becoming committed Christians they decided that all their children should be dedicated. The children were: Eileen Mary (thirteen years), Margaret Christine (eleven years), Shirley Marie (ten years), Laura Ann (nine years), Frank Michael (eight years), Sandra Joyce (seven years), Irene Daphne (six years), Melvin (three years), Sharon Elizabeth (two years) and Linda Dawn (eight months).

Mr. Lavender said that he was not aware of any occasion when so large a number of children from one family had been dedicated at a single ceremony, and certainly nothing like it had happened in the history of the local Elim Church.

Loughborough Echo.

At the close of the service one adult and three teenagers decided for Christ.—F.L.

IBRA RADIO

Radio Africa, Tangier

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

SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, AUGUST 13th, 1958

Programme: 10.15 to 10.30 p.m.

Speaker: A. D. Hathaway, B.A. (Bach)

Subject: "Proclaim liberty"

The programme also includes:

London Crusader Choir

singing:

"My faith has found a resting place" and "God so loved the world."

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.

EDITORIAL

IN the past few weeks the leading daily newspapers in their reports have been alternating between the threat of imminent war and suggested plans for the maintenance of world peace. For a time it was anyone's guess as to what might develop regarding the situation in Iraq, as to whether it would lead to a world conflagration or not. Happily, this danger has greatly, if not altogether, receded. Of course, similar reports about the threat of war and the maintenance of peace have been made on and off for a considerable period of time, but with no permanent effect upon a world that has been trouble ridden for many years.

Men and women everywhere would like to believe that another world war is not only a remote contingency but altogether impossible, and that the Russian leaders and others are really sincere in their loudly expressed aspirations for world peace. While no sincere effort in this direction or any endeavour for betterment of existing relations among the nations should be deprecated, past history does not permit a full-hearted optimism, but rather a legitimately measured scepticism. The fact cannot be ignored or treated with carefree indifference that war on a global scale may come in the future, with catastrophic devastation to the nations of the earth. The possibility of this is made all the more realistic in the light of the background of the past, the voice of history, and the new and awful scientific discoveries and devices for future warfare.

With this in mind it is timely, important and imperative to recall the challenging and poignant words of the Apostle Paul: "For when they [men and women] shall say, Peace and safety; then sudden destruction cometh . . ." (1 Thessalonians 5:2, 3). It was so prior to the first and second world wars, the latter having been described by some leading authorities as the bloodiest war in history. A sombre picture indeed.

The choice is between peace and war. Oh that the nations of the earth would turn to the Prince of Peace, the Lord Jesus, and accept His kingship and government. Then would true and permanent peace be known in the world, for only the Master by His almighty power can revolutionise and unify races and governments.



Women's Column

By Gladys Gorton

NOT AS THINGS APPEAR

IT was hot and sunny, a rare day so far this summer, though by the time this is in print we could be sweltering in a heat-wave. The women sitting around me in the bus looked crisp and cool. One had a bunch of flowers across her lap, and so did I. The bus drew up alongside the stop and a few men climbed in. They were going home for their mid-day meal—this was in the Midlands.

"These dear women that *do* work *so* hard," one was heard to comment. "The time I do this and the time I do the other," another chimed in—taking off his wife or somebody. "By the time I've done me washin'," a third went on, and they all three chuckled heartily, enjoying "taking the mickey" out of us. Really the women *did* look nice, but were we ladies of leisure? I doubt it. Who knows, the one with the flowers might have been taking them to a sick loved one in hospital, or even to the cemetery.

So often in life we draw our own conclusions by what seems to be, by the appearance of things.

I recall during the depression visiting a miner's wife in Durham county. She was neat and tidy, and her home was bright and spotless. "The Means Test officer was here this morning," she told me, "and what do you think, I will not be getting any assistance." "Why?" I asked. "Oh," she answered, "he went all over the house and even inspected the bedding, and said, 'You have enough and are not in need.'" A ragged little urchin was passing the window. "You see him? His parents don't care two pence about their children. They spend all their time in the pub. And *they* get public assistance. I know the very blankets they get are pawned and the money goes on drink, while I sew and make do with odd bits—old clothes that my mother sends me. These pillow slips [turning back the bed clothes for me to see] I made from old-fashioned calico night-dresses. It isn't right or fair that they should get so much while we get no assistance because I'm thrifty, and we try to keep respectable looking." No, I

(Continued opposite column)

**“THE MEMORY OF THE JUST IS
BLESSED” (Proverbs 10:7)**

**A tribute to the memory of Mrs. A. R.
Woodmansey**

ON Thursday, June 12th, our sister Mrs. Rachel Woodmansey, beloved wife of Mr. A. R. Woodmansey, the pastor of the Elim Church, Driffield, passed into the presence of the Lord.

The high esteem in which she was held was indicated by the crowded church at her funeral. The service was conducted by J. Woodhead, assisted by A. T. Harries, E. J. Jarvis and O. Perrett. The tribute paid by Pastor Perrett at this service was both moving and impressive. Having known her for fifteen years, he spoke of her genuine piety and loving hospitality to the saints. Pastor Woodhead officiated at the graveside, affirming our belief in the resurrection, and a timely message was given by Pastor Harries.

On the following Sunday the writer conducted the memorial service in the church. The representation of relatives, members and local friends was a grand tribute to her memory. For twenty years she stood by her husband in establishing the pentecostal testimony in Driffield. Since the inception of the church there she has prepared the communion table Sunday by Sunday, and to commemorate this untiring service the members are subscribing for a communion plate as a memorial to her.

Our sister had not enjoyed good health for some years, but in spite of her weakness she had a strong faith in her Lord. She will be sadly missed, especially by her husband and the church; nevertheless the memory of our sister is indeed blessed, for it is an inspiration to us all to be faithful until we also pass into the presence of the King.

EDWARD J. JARVIS.

Women's Column (continued)

agreed it was entirely unfair. That Means Test fellow slipped up there. He was going by outward appearances.

“Look at so and so,” she cried bitterly. “Everything goes well for them; they have a car, their own house and plenty of money.” I could not inform her, but I knew that, though this was true, life was not as easy as it appeared for these particular people. They bore a heavy burden of which their casual acquaintances knew nothing.

It is not always as things appear. Jesus Christ knew this, and perhaps the summing up of the matter can be found in His own words, “Judge not, that ye be not judged” (Matthew 7:1).

**C H I L D R E N ' S
S T R I P**

Conducted by Bernard H. Norris

Hello again!

Here are the answers to last week's competition. It was hard, wasn't it?

Aaron, Agur, Alexander, Aquila, Dan, Daniel, Dagon, Diana, Eli, Eve, Felix, Gad, Gideon, Levi, Lydia. There you are—fifteen names. How many did you get?

Now here are the winners of last month's competition: Miss Carol Evans of Bristol (for the fourth time) and M. Salter of Birmingham. No entries from Wales or from Scotland. Looks as though all the brains are in England and Ireland! Still, we shall know after the next competition. Look out for it in the first issue of the *EVANGEL* in September.

Last month I went to the farewell meeting for the students leaving the Elim Bible College. (I wonder if someone reading this page is thinking of going there. I would love to hear from you.) Three of the foreign students gave their testimonies, and one told how the Lord had called him to be a missionary to Japan.

Now I recently read a story about a missionary to Japan, and I would like to tell it to you. In 1920 the *Empress of Russia* ran into such stormy weather that most of the passengers on board the ship kept below deck. One group of people gathered around a little woman of Scottish-Canadian blood, who told them one of the strangest stories they had ever heard. Miss Macdonald, you see, was a missionary to Japan. Her work was mainly in the prisons, and in that way she came in touch with Tokichi Ishii, one of the foulest criminals ever admitted to a Japanese prison. He had spent twenty years in prison altogether, for thefts, burglaries and stabbings. He was suspected of being concerned in several murders, but could never be caught.

But about forty years ago he was caught red-handed in some petty theft and put in prison. He was shut up in a cell with six or seven other criminals, and soon something was said that made Ishii turn pale! Next week I'll tell you what it was.

That's all for now. God bless you.

BERNARD.

SUCCESSFUL YORK CAMPAIGN

THE York Elim Church decided to make 1958 a year of evangelistic effort, and commenced by door-to-door letter distribution. Thousands of letters were duplicated and addressed to the tenants and delivered by the members. These letters written by the pastor brought new people into the Sunday night revival services and quite a number professed conversion.

The first outside effort was launched on the Knavesmire in June. Although this tent campaign was for only two weeks it caused a great stir in the city, and from the first meeting God's blessing was upon the services. Pastor John Woodhead was very ably assisted by Mr. A. Watson as song leader and Mr. J. W. Hall as pianist. The church youth and choir supported their pastor in a magnificent way, forming a gospel trio, a revival choir and an accordion band, as well as giving many individual musical items.

At the first service thirty-five people professed conversion and a great number came for prayer. That first healing service will remain in the minds of the congregation for all time. One could feel the presence of the Lord as Pastor Woodhead prayed for the sick and infirm. A deaf person was the first to be healed. Although nearly completely deaf when he came into the tent he went away hearing the faintest whisper. A lady with a growth in the throat was healed, and another lady who had been in and out of hospital for seven years, and in that time had not walked more than 200 yards, stated that after prayer she had walked over a mile and was healed of the spinal trouble with which she had been afflicted.

During the campaign a boy with polio who could not use his left arm was, after prayer, able to lift the arm right up and swing it round. It was a touching scene as Mr. Woodhead sat by the boy and taught him to pray for himself. As the boy repeated the prayer after Mr. Woodhead his hand was seen to grip that of the evangelist, and then came a joyous moment when he found he could use his hand and arm again.

Some 200 professed conversion in the campaign,



*Pastor
Neville West
painting a
picture during
the service.*

and while the Elim Church has benefited by new friends attending, other churches too have benefited in the city.

The revival continues, and in the church converts are being registered in both the week-night and Sunday services.

Mr. Woodhead and his local revival team hope to launch another campaign in the city centre during the first two weeks of September.

Pictures in opposite column are :

Top: The Revival Party, Mr. A. Watson (song leader), Pastor J. Woodhead (evangelist), Pastor Neville West (artist) and J. W. Hall (pianist).

Middle: The York Gospel Quintet.

Bottom: The evangelist with other ministers of the North-Eastern District Presbytery.

THE ELIM EVANGEL

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It's Harvest Time!

By Vic Ramsey

(Elim Pentecostal Churches' Evangelist)

YES, it's "harvest time!" These are exciting days in which to be alive. Individuals, pastors, evangelists and the like are discovering the truth of the word from the lips of the *greatest harvester* of all time, the Lord Jesus: "Lift up your eyes, and look on the fields; for they are white *already* [all ready] to harvest."

It is a thrilling thing to pick up our ELIM EVANGEL week after week, to read of souls being saved in campaigns all over the country conducted by experienced men of God. One can hear people commenting, "Ah, yes, it must be a great thrill to be called to win souls like that! I would love to do what they are doing, and see what they are seeing in their campaigns!"

But wait! Read that verse of scripture again. Jesus said, "I say unto *you* . . . lift up *your* eyes and look . . ." We are *all* called to this tremendous task. We have forgotten this commandment of the Son of God, "Go ye . . . As My Father hath sent Me, *even so* send I *you* . . ." It is a fact that many are waiting for a special "call" or "urge" to win souls, but friend, we must *go* and thrust in our sickle and keep at it until the Lord tells us to stop! It's harvest time! There is no time to waste. These are urgent days, days of unprecedented opportunities to reap the harvest fields of our generation. Soon it will be impossible to win souls, for we shall be caught away from this scene. We must reap *now*! People are hungry for God. They must be reached for Him before it is too late. The potentialities of the total membership of all our churches are tremendous. Each one winning another could ignite a move of God never before felt on this island! Hundreds have been saved this year as a direct result of thrusting in the sickle, but this is no comparison to the millions in this harvest field alone. Great evangelistic campaigns alone are not the only answer to reaping a harvest; *every* Christian is called to this thrilling task of winning men and women for God. Start *working* for God today! Thrust in your sickle—it's harvest time!



MAKING AN E

IN all our Christian ministry it is right and proper that there should be a constant effort to amplify the amazing wonder of the love, friendship and peace of God which are made known to mankind through the Lord Jesus Christ. This emphasis is fully justified, for there is nothing that can warm a human heart like the amazing knowledge that God loves even you. Nothing can comfort and compensate a life like the faithful and unailing friendship of an eternal Father, and there is no treasure on earth that can equal that unspeakable marvel of peace that passes all understanding. Thus we see in God an enchanting, loving, heavenly Father, whose peaceful friendship surpasses every human imagination and, like an awestricken sightseer beholding for the first time a staggering panorama of created splendour, we say, "Isn't it *wonderful*?"

On the contrary we do not always hear, with equal emphasis, reference being made to the bewildering possibility of God being our *enemy*, under which position He takes on the fearsome proportions of a "consuming fire," "devouring the adversaries" with "fiery indignation" and becoming a judge into whose hands it is a fearful thing for His people to fall. How true are the words once spoken by C. H. Spurgeon, "The enmity of man is an affliction, but the enmity of God is destruction."

The Word of God reveals three ways in which we can turn this loving, beneficent Father into a dreadful enemy.

1. BY WICKEDNESS

"The carnal mind is *enmity against God*" (Romans 8:7). Whenever the human mind is allowed to be taken up with the lowly, disruptive, sensuous wickedness of the flesh, *enmity* is created because God is an enemy of all that pertains to the deathly indulgences of the flesh. A striking example of this is seen in the Old Testament history of God's people. Chapter 1 of the Lamentations of Jeremiah tells us of "grievous sin," "nakedness," "filthiness in her skirts," "wickedness" and "transgressions,"

and the second chapter tells that, as a consequence of this, "The Lord was as an enemy; He hath swallowed up Israel; He hath destroyed . . .

and hath increased . . . mourning and lamentation." Israel's friend and Father was turned into an enemy because of the degrading carnality of the people, and the same desolation could become our tragic portion if we allow our minds to be taken up with the carnal, passionate indulgences of fleshly wickedness to the neglect and overriding of the superior essentials of the spiritual life. Wherefore "set your affection on things above, not on things on the earth" (Colossians 3:2) because "they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24). Included in the possible wickednesses of the carnal mind are those unspiritual and unbecoming jealousies and envies to which Paul referred in 1 Corinthians 3, and which lead to malicious strife, unchristian quarrelling and unhappy divisions which are intolerable to God, which He cannot condone, and which cause one to be disregarded from a spiritual standpoint and classed as a mere, ordinary, unregenerate person. Such wicked and inexcusable conduct will sever our close and intimate fellowship with God and turn His hand of blessing from us.

2. BY WILFULNESS

Isaiah 63:10 reads, "They rebelled and vexed His holy Spirit: therefore He was *turned to be their enemy*, and He fought against them." Here is a scene of wilful rebellion, wayward vexation and wanton aggravation which, because of its perverseness and disobedience, provoked God to anger and caused Him to turn and fight against the offending rebels. A similar tragic spectacle is shown to us in the life of Saul, concerning whom it was said, "The Lord is departed from thee, and become thine *enemy*" (1 Samuel 28:16). Saul, the once chosen, anointed, Spirit-filled servant of the Most High, now

By R. B.

(Minister of Elders)

ENEMY OF GOD



Lapman

rch, Sheffield)

grovels in miserable hopelessness with God as his enemy. It was the wilful rebellion in the heart of Saul that brought about his rejection and this sad

state of enmity with God. He had deliberately disobeyed the instructions of Jehovah, repudiated the rulings of God and wilfully wandered in his own ways. Samuel pronounced the disapproval of God against him in these words. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Samuel 15 : 22, 23). Each trace of a stubborn, rebellious, defiant, wilful spirit, which arrogantly asserts its self-sufficiency, will place us in the perilous equivalent of being a heathen idolater or a black-magic necromancer, and will advance towards making God our enemy. Never let it be forgotten that "even Christ pleased not Himself" (Romans 15:3), but solemnly declared, "My meat is to do the will of Him that sent Me" (John 4:34), and He held that superlative record that He always did those things that pleased God (John 8:29).

3. BY WORLDLINESS

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the *enemy of God*" (James 4:4). Here is declared to us a most prevalent way in which many today are making God their enemy. Many a church has had its candlestick removed because of its compromising flirtations with the philandering libertine of this depraved world.

Many a home has lost its influence for Christ and suffered the displeasure of God because of the subtle infiltrations, through modern inventions, of the emissaries of this world, and "Christian" mother and father now stay at home to view indoors what "non-Christian" son and daughter go outdoors to see!

Many a Christian has lost the friendly smile of

God and gained instead His hostile frown through drifting into the frenzied fashion streams of this ebbing world.

There are so many ways in which worldliness can creep into and spoil the purity of Christian testimony. The glamorous world will spread out its inviting lap like a seductive Delilah and, with enticing wooings and by alluring attractions, will seek to break down the resistance of sanctification, lull into the repose of satisfied passion and then strip off the locks of strength and separation, and finally plunge into blindness and bondage. At other times this passing world will creep slowly and surreptitiously like a murderous octopus and carefully, but persistently, weave its deadly tentacles round the vital parts of the Christian life, and once those fateful feelers have gained their treacherous grip they gradually and surely suck out the life and sever from friendship with God.

The dictionary tells me that *friendship* means to be *acquainted* with; to be *attracted* by; to be *attached* to; to have *affection* for; and if any of these should apply to us personally in our relationship to the world we are its *friend*, and consequently have become an enemy of God, which is a most serious and disastrous position.

When the ardent theme of the daily conversation pertains to Christ's glorious salvation and the world to come, one knows that here is a friend of God, but when the converse is taken up with the affairs and entanglements of this present world, and is tainted with its critical, turbulent philosophies, we know that friendship with the world is fast creeping in. The only name that really fills and dominates the heart of the true Christian is the Name of *the* Man in the glory, but friendship with the world is making its manifestation when there is a growth in familiarity with the names that star in the popular entertainment circles of this world's pleasure-grounds. The Star of Bethlehem has lost his drawing power when the other flamboyant "stars" of the fading world begin their captivating incursions. If but little or no time is wasted on anxious thought

for the fashionable bedeckments, the luxurious comfort, the passing grandeur, the expensive amenities and the material securities of this modern world we know that here is a life concerned with greater and more eternal things, but when time and thought are occupied continually with these mundane things that the "Gentiles" seek after we know that the world is being courted and caressed. What a joy it is to look upon the face of a pure child of God and see there the radiant reality and often the shining simplicity of a soul in love with Christ alone; but how disturbing when the gaudy and deteriorating smudge of camouflaging unreality indicates that affection for the world and its practices is rising into the ascendancy and holding sway over the life. The spirit of the world is plainly disclosed as one of selfishness, greed, personal gain and a seeking after one's own way, clamouring for one's rights. When these traits become evident in the Christian it means that a friendship with the world is being fostered, for the true Christian spirit is one of sacrifice, selflessness, submission, surrender and self-abnegation.

The aged John's Holy Ghost-inspired instruction to old and young was, "Love not the world, neither

the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world . . . is not of the Father . . ." (1 John 2:15). It is clearly impossible to love and be friendly with the world and the Father at the same time.

To this is added the statement of the episcopal chairman in Jerusalem: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction [i.e. to be practical Christians in our care for and consideration of the needy], and to *keep* himself *unspotted* from the *world*" (James 1:27). Thus we are led clearly to see that we must beware lest any tarnishing spot, any inordinate love of or clandestine friendship with the world turns God into our enemy.

No reasonable heart that has known the love, friendship and glorious peace of God would ever wish to make of Him an enemy, but the flesh is so weak and the Devil is so strong that it behoves everyone to watch, with unceasing vigilance, these points wherein we can so disastrously fail and bring such dread calamity upon ourselves and others.

"Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12).

Have you read—

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By Andrew Murray

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"The chapters dealing with the heart attitude of those seeking Divine healing are exceedingly helpful; in fact the main aspect of the book is the personal one, leading the reader into vital and intimate communion with Christ, which is after all the basis of all spiritual blessings. It is an invaluable book and you must get a copy for yourself."

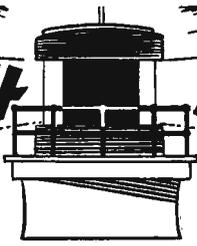
W. G. Hathaway in *The Elim Evangel*.

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CHURCH NEWS FLASH



ELIM CHURCH, SHEFFIELD

Taking up the cross to follow Christ was vividly illustrated by Pastor Ken McGillivray at the Sheffield assembly recently when he told of converted lepers sacrificing out of their poverty to follow the Master. Young people have since testified to the challenge of this message.

Sunday school anniversary. Snipping paper into patterns as he talked, Pastor J. R. Moore (Kidderminster) illustrated his talks on "The Pattern of Life." The children and adults too were held spell-bound. Thank you, Pastor Moore. The items rendered by the children spoke well for our Sunday school and the Male Voice Choir piece added special blessing.

Sheffield church moves forward with the Saviour.
C. I. LADLOW.

LONGTON SUNDAY SCHOOL ANNIVERSARY

We thank God for answered prayer for a sunny week-end on our third combined Sunday school anniversary. God's Word through our guest speaker, J. H. Sainsbury (Ipswich), moved the unconverted and challenged the Christians. Peculiar to the Potteries was the children's walk of witness. Meir (branch school) had a procession on Sunday afternoon, while the Longton children had a service in the church, reciting verses written by the Sunday school superintendent and his wife.

For Sunday evening we took the Town Hall, where the primary excelled in singing and speaking, and the Crusaders portrayed with burning coloured candles the life in Christ. Pastor Sainsbury produced an "explosion" in the Town Hall to illustrate how God can use yielded lives.

On Monday evening men and women were again challenged by God's Word and the children's contributions were splendid.
MARGUERITE BEADLE.

PONTARDULAIS

The Elim Church here, known throughout West Wales as "Beulah," was pleased to have as guest speaker for the annual convention Pastor T. E. Francis, a native of the district, converted in

Beulah and now pastor of the Elim Church, Wigan.

The Saturday meetings were supported by many of the local assemblies, including the Assemblies of God, Apostolic and independent churches. "Fellow labourers with God" and "The unsearchable riches of Christ" were the topics. The Sunday morning message was particularly blessed. Pastor Francis felt very much at home with his own people, among whom were many of his relatives. His wealth of stories brought interest to the Word. On the final night Pastor Francis spoke on his twenty-nine years in the ministry. The assembly was pleased to have Mrs. Francis, mother of Pastor Francis, with it again, and looks forward to another renewal of their fellowship. Diolch Iddo!

DD. LL. BELL.

(Continued on page 510)

YOU MUST NOT MISS

this year's public
INDUCTION
of the
PRESIDENT
REV. E. J. PHILLIPS

Mr. Phillips has now moved into semi-retirement, which has allowed him to accept this honour which he has been compelled to decline in the past on account of his health and numerous headquarters tasks.

OCTOBER 6th, 7.30 p.m.

The Town Hall

BOURNEMOUTH

Conference continues until October 10th

Join one of the many Conference House Parties now being organised by

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BOURNEMOUTH

Conducted by
National Youth
Secretary

youth page



TEACH to REACH *the Youth for Christ*

By Aubrey D. Hathaway, B.A., A.K.C.

TEEENAGER—are you thinking of a career. wondering just what you should do with your life? Have you thought of the possibility of making teaching your life-work? If not, just look at these facts for a moment. Today the number of children attending the schools of our land is steadily mounting, and will continue to increase for some years to come at least. Classes in many schools are having to be enlarged beyond the normal level to accommodate the increased numbers of pupils. Consequently training colleges are doing all in their power to attract and train new teachers to meet this need. Here is one sphere at least where there is no talk of redundancy or recession! The opportunity and need for teachers were never greater.

Meanwhile there are other statistics which are very disturbing. Throughout the country as a whole there is a marked decline in Sunday school attendance, reckoned by some to be in the neighbourhood of a two-million drop in the last few years. Consequently thousands upon thousands of children who might have had the benefit of Sunday school teaching and instruction in the Word of God are now denied this inestimable privilege, and may grow up largely without knowledge of the faith by which we live. The fault undoubtedly must be laid at the door of the parents who have no interest in seeing that their children attend a Sunday school. We trust and pray for revival which will reverse this trend, and thank God that so far we in Elim have not been affected to any considerable degree. However, the fact remains that many boys and girls are growing up today without the knowledge of the Bible which was the privilege of earlier generations. What effect will this have on the delinquency problems of the future?

What can we do? May not one answer at least be

to ensure that these children will receive sound biblical teaching in the religious instruction period in their day schools? The government-agreed syllabuses have called for much criticism from evangelical sources, and rightly so. We are constantly deploring the stress on evolution, and the critical and modernistic approach to the study of the Bible, and many of our youngsters today are being assailed by such teaching. However, in spite of agreed syllabuses, so much depends on the individual approach of the teacher, whose influence can have long-reaching effects. If teachers have not only a love for children, but also a love for the Lord, and a determination to use their influence aright, the value of even one such teacher's service may be immeasurable. So often in schools it is difficult to find teachers who are willing to take religious instruction, and consequently a teacher who shows aptitude for this, and a real interest, should have little difficulty in gaining this position, and thus having the opportunity of presenting scriptural teaching from the evangelical standpoint. Even apart from religious instruction periods, unlimited possibilities present themselves of giving the boys and girls a Christian view on life and the world in general, and of sharing in the responsibility of training them and guiding them aright. Let us seek to permeate the ranks of the teaching profession with men and women who have a true and spiritual vocation for this grand work.

Of course training will be needed! If you have not already taken the G.C.E. you will need to do so, and to achieve the highest possible results in this. Maybe you will be able to go on to gain a degree, and then follow the shorter one-year post-graduate course instead of the normal two-year course. Whichever way, aim high, and may your motto be:

“Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come.”

So many young people today just drift into the first job that offers good money, easy hours and not too much effort. Crusader, that is not good enough for you—you must aim for the highest and best, for a life-work in which you can be of real service for the Lord. Teaching is a career in which you will find such an opportunity.

There is another fact you should remember. Today the population of the world is growing fast. It is estimated that while the world has taken 6,000 years to reach a population of 2,500 million it will increase by 2,000 million in the next thirty years, and that by the end of the century it may well be four times the present number. Most of this increase will be in the Asia-African nations. Coupled with this is the avalanche-like growth of the demand for education in these lands. Schools are going up everywhere, and within a generation or so education will probably become universal. Who will provide these schools and the necessary teachers? Government schemes are totally inadequate, and consequently in many countries the authorities are ready to encourage and even subsidise missions that will provide schools. Each school becomes a potential church, and the opportunities for influencing the boys and girls and leading them to the Saviour are enormous. However, others are in the field—Roman Catholics, Adventists and those of many other sects. The need is tremendous, but there is no time to lose.

Our Elim Missionary Society is currently advertising for teachers for Southern Rhodesia, and the prospect is that this need will increase, not diminish, in the years ahead. Missions are finding increasing difficulty in placing missionaries who do not have medical or educational qualifications, and in many fields today the greater need is educational.

Young Crusader, as you train for teaching in this country, maybe the Lord will call you to offer yourself for service overseas. Thus your training may be the preparation for a missionary call. Should we not all hold ourselves open and ready for such a call,

for His Word says, “Go ye into all the world, and preach the Gospel.” You may not have a definite call just now, but with teacher training behind you, you will have an open door to fruitful service for the Master here, and a vital qualification should that call to the foreign field be yours. Yours will be the opportunity of giving to the youth of our land the great privilege of a truly Christian influence in school. Remember that the school teacher has the children for twenty-five times as long as the Sunday school teacher! Have you a talent for teaching? Then don't hide it, but put it to work for the Master, whether at home or on the foreign field.

If you would like further information, don't hesitate to write to the Youth or Missionary departments at Headquarters. Your local education authority will also give you full details with regard to teacher training courses. Will you —

TEACH to REACH the Youth for Christ!

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6.30 p.m.

ELIM CHURCH, Benhill Road
CAMBERWELL

Guest speaker: ALEX TEE
(Scotland)

Elim youth movement

CRUSADING FOR CHRIST



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by H. L. Dawson
(Minister of Elim Church, Andover)

Sunday, August 10th. Matthew 14 : 13-21.

"They need not depart" said Jesus when the disciples came to Him concerned about the hungry crowd, but then He added, "Give ye them to eat." They said to Him, "We have here but five loaves and two fishes," and Jesus said "Bring them hither to Me." The disciples could not meet the need; Jesus was able, but desired the co-operation of His disciples, and as they yielded their little to Him He was able to use this to satisfy the need of the multitude. Let us remember that this is always God's way even today; it always has been. God said to a poor widow woman, "What have ye in the house?" If we yield to Jesus our little He will use it to meet the need of a multitude.

Thought for today: Christ is the Bread of Life.

Monday, August 11th. Matthew 14 : 22-36.

The fact that Jesus constrained His disciples to enter into the ship made the outcome of that fact the more arresting. As we see that little ship caught in the sudden storm we wonder why Jesus allowed this to happen. These men were obeying His word, yet things took a desperate turn for them. Have we not experienced this too and wondered why? Is not the answer also found in this story (verse 31)? Jesus was seeking to strengthen the faith of His disciples. He had not forsaken them. Why, He went and prayed for them, and then came walking upon the very billows that made them quake, to encourage them. God knows it is best that we should sometimes meet with the storm experience; He allows it for our good, but He is always very near to us at those times.

Thought for today: He never leaves us alone.

Tuesday, August 12th. Matthew 15 : 1-14.

The remark of the disciple reminds me of the attitude that is taken by certain sections of the Church towards their ministers. "Knowest thou that the Pharisees were offended after they heard this saying?" Were the disciples taking Jesus to task for preaching the truth about the hypocrisy of the religious Pharisees? There are people today who accuse the evangelicals of being too straight, and much too narrow, and even in pentecostal churches there are some who think the pastor ought to soft-pedal certain truths. May God keep our Elim ministers ever faithful to the truth of God's Word, and free from adopting the message of compromise.

Thought for today: Keep me from criticising others.

Wednesday, August 13th. Matthew 15 : 15-28.

Today's story of faith presents three very important aspects of prayer. (1) **Prayer should be personal.** There must have been many people sick and possessed of devils, but this woman's concern was for her daughter and she brought this concern to Jesus. (2) **Prayer should be particular.** Go right to the point of need; don't dither; tell Jesus exactly what you need. (3) **Prayer should be persistent.** Do not give up easily; this woman was not easily put off, she was deter-

mined to receive the answer to her need, and she continued to press that need until she received victory.

Thought for today: "Continue in prayer."

Thursday, August 14th. Matthew 15 : 29-39.

How slow the disciples were to learn the lessons that Jesus taught them. For a second time the crowds had followed Jesus to hear Him preach, and now they were hungry. Jesus had fed the multitude earlier with five loaves and two fishes. Could He not do the same again with the seven loaves and two fishes? But the disciples who had distributed the loaves and fishes and gathered the twelve baskets of fragments were still unconvinced of the ability of Jesus. When faced with the problem for a second time their faith failed them. Are we not also slow to trust the Lord in the crisis of life? He met our need yesterday; can we not trust Him for today?

Thought for today: "Jesus never fails."

Friday, August 15th. Matthew 16 : 1-12.

Jesus challenges His disciples with His probe into their understanding of the two miracles of feeding the multitudes. "Do ye not understand?" He asks them. He has just warned them to beware of the leaven of the Pharisees, but even this they cannot understand. Jesus then explains to them that He was speaking of their doctrine, and as He speaks, light breaks upon them and they understand at last that Jesus is indeed the Bread of Life. Many are still in ignorance of this great truth; they feed the body with bread, feed the soul with pleasure, but neglect the doctrine of Christ, which alone can feed the spirit of man.

Thought for today: "O taste and see that the Lord is good."

Saturday, August 16th. Matthew 16 : 13-28.

How inconsistent this man Peter was; in one breath he cries, "Thou art the Christ, the Son of the living God," and then in the next he is rebuking Jesus, saying, "Be it far from Thee, Lord, this shall never be." You find people like this today in the church; one day they are bubbling over with enthusiasm and the next they are low in spirit—a cloud of depression settles over them. They are a contrast of extremes, but surely this ought not to be. Jesus never changes, and if we trust Him day by day He will keep us constant and true.

Thought for today: Can Jesus rely on me?

Church News Flash (continued)

BAPTISMAL SERVICE AT FALMOUTH

"O happy day, when Jesus washed my sins away!" These well-loved words, heartily sung to the lilting melody composed by Ron Jones, gave an atmosphere of overflowing joy to the meeting held at Falmouth when the saints from Penzance, Camborne, Newquay and Truro gathered to witness the baptism of a band of ten fine young men and women who have been led to Christ in their churches.

The significance of water baptism was expounded from the Scriptures by Pastor Clifford (Penzance), and Pastor Squire (Camborne) gave a very appropriate exhortation to the candidates.

The singing of the congregation, the testimonies of the candidates and the happy smiles of all present made their contribution to a very blessed and happy service.

COMING EVENTS

(Please pray for these services)

GUERNSEY. Eldad Elim Church, Union Street, St. Peter Port. Evangelistic services conducted by Idris Davies (Welsh Evangelist). Sundays, August 17 and 24 at 11 and 6.30, and Wednesdays, August 20 and 27, at 7.30. C.904

LONDON CRUSADER CHOIR

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

August 10, Holloway prison; 24, Harold Hill; 31, Canterbury and Dover prisons; Sept. 7, Brixton; 14, Wormwood Scrubs prison and Barking; 21, Maidstone prison; 28, Worthing; Oct. 4, Festival of Praise, Friends Meeting House, London; 18 and 19, Portsmouth; Nov. 8 and 9, Leeds.

SUNNY BLUNDELL TOUR

August 9-14, Hove; 16-21, Langley Green; 23-28, Bolton; 30—September 4, Whitehaven.

NEW TESTAMENT CHRISTIANS. Robert Clarke. Demy 8vo., 174 pages, cloth boards, 10/6 net, (by post 11/4).

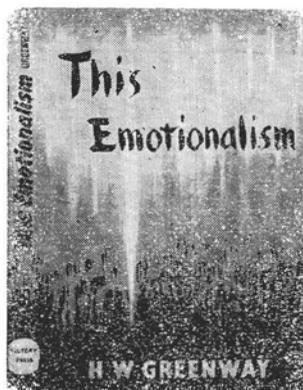
This is a companion volume to the author's previous work, *The Christ of God*. It is a detailed study of the position, privileges and responsibilities of Christians as set forth in the New Testament.

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THIS EMOTIONALISM. H. W. Greenway. Crown 8vo., 161 pages, cloth boards, 7/6 net (by post 8/2).



"Here is a most helpful psychological study, but no one need be frightened by that much-overworked adjective. The book does not claim to be high-brow; it is a common-sense criticism . . . of that quality on which English people—pride themselves—the suppression of the emotions."—*The Christian*.

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"This book meets a long-felt need for a complete doctrinal treatment of tongues from the Pentecostal viewpoint.

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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.

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Hastings. Homely; good food; breakfast and high tea, £3/16/- per week. Bed and breakfast £2/10/- per week; vacancies September, also August 23rd to 30th. Write: Mrs. Gumbrell, 103 Manor Road. C.912

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

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(Editor of THE ELIM EVANGEL)

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"The third section is conclusive, and in my humble judgment there is no argument that can stand against it.

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