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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

Vol. XLII. No. 21.

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MAY 27th, 1961



Rev. and Mrs. G. W. Gilpin and students bid farewell to Miss Joan Caudell on her departure for Southern Rhodesia.

ELIM BIBLE COLLEGE NUMBER

editorial . . .

E.B.C.—A POWER FOR GOOD AND FOR GOD

COLLEGE days are merely memories for many of our noble band of ministers and missionaries, but, we are convinced, happy memories. Friendships and fellowship created there have remained through the years, together with the lasting benefit of those months of concentrated study of the things of God. Today former students of the Elim Bible College are serving the Lord in every part of the British Isles, and in many lands on every continent. What a power for good and for God this institution has been!

It is most encouraging to note that the last few years have seen a steady increase in the number of students applying for admission to the college, until, as you will read herein, further accommodation has become necessary—and has been provided—to meet this urgent need. The college course is now more comprehensive than ever before, and includes two full years in residence in the Elim Bible College, as well as further studies for those who upon graduation enter the Elim ministry.

To spend a few days in the Bible College, to share in the fellowship and view its activities, to see the fine body of young men and women, truly consecrated to the service of the Lord, is a thrilling and heartening experience. All who have this privilege, as the writer has quite frequently, must feel that the whole atmosphere of the Bible College, and the note of deep spirituality and keenness in service for the Master, augurs well for the future of the Elim work. Here we must pay tribute to the inspiring leadership and true devotion to this ministry of the Principal and Matron, Pastor and Mrs. Wesley Gilpin. They have worked hard to bring the college to its present status, and God has indeed honoured them in their endeavours.

Many of the students will shortly be graduating from the college and entering upon the work God has given them to do for Him. We trust to hear more of their activities in the coming days in their appointed spheres of service.

The Elim Bible College affords an excellent training for all forms of Christian service: for those who feel their call to the ministry and to missionary work, and those who feel the need of spiritual training for other branches of Christian endeavour. Not only in full-time service, but in many other spheres of spiritual activity, in the youth work of the local church, in teaching, nursing or industry, there are openings for the man or woman who is suitably trained to work for the Master, even while pursuing his or her secular employment.

We trust that this special issue of the *ELIM EVANGEL*, devoted to the work of the Elim Bible College and its students, will prove not only of interest, but a real challenge to the youth of Elim. If God is calling *you* to service for Him, whether at home or overseas, whether full-time or part-time, why not write to the Principal, Elim Bible College, 30 Clarence Avenue, London, S.W.4, and ask for details of the various courses, both residential and correspondence, which are available?

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptizer in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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CONTENTS

E.B.C. A power for good and for God.
Comments on the curriculum.
Highlights of the college session.
Meet the students.
I come to Bible College.
A week in Bible College.
"A man in Christ."
My vision.
The college visits the churches.
A cloudy day.
College chores and fatigues.
Family altar and prayer fellowship.

COMMENTS ON THE CURRICULUM

By J. Anthony Sargent (Sheffield)

A BELL is heard ringing. A quick dash is made for exercise books and commentaries. A scurry of feet echoes throughout the college. "Would-be" theologians take their seats in the lecture hall. Voices, some gentle, some vociferous (and some even tuneful!), blend together in a hymn of praise to the One who is cherished here more than all. Hearts and spirits unite in sincere prayer beseeching God's blessing upon the day's work. It is 9.30. The academic day of Elim Bible College has commenced. The lecturer is ready. His subject is fresh in his mind and he has the unenviable task of expounding it to some forty-seven students.

"What exactly do they teach you at Elim?" Many people seem curious to know. Lecturers vary and so do subjects. The latter range from systematic theology to Biblical psychology, from elocution to apologetics, from English to New Testament Greek. All these and many more hold pinnacle in the mountainous

area of theological learning and each has to be carefully scaled. It is true that some "mountains" claim more casualties than others. To a number Greek appears like a sheer precipice that cannot be climbed. Did we hear someone say it would have saved him a lot of trouble had the apostle Paul written in English?

The curriculum is comprehensive yet concise. "No book too small, no work too large" seems to be the commendable maxim of the synod in preparing the syllabus with regard to the collection of books we call the Bible.

Our Principal lectures on many topics. Within his compass fall such subjects as English, New Testament Greek and the life of Jesus Christ. He has to navigate the texts of the Gospels, unravel and analyse the various theories concerning their compilation. An introduction is given to ethics. A comparison and contrast is made between codes of ethics which do not take the Bible as their basis and Christian ethics.

Did you know that there is more than one type of sermon? Not all sermons need to have three points beginning with the same letter or ending with the same suffix! The art of sermon construction, technically known as homiletics, is embraced by the curriculum.

Turning to the Old Testament, the historical books are studied and their message is ascertained. The major prophets present problems of authorship and date. Theological battles rage round most of



Bible College students together with the synod and members of the faculty.

these books, yet within their too often dusty pages sublime truth is concealed. A lecturer directs and outlines our field of inquiry into the works of these Hebrew prophets. Sometimes contemporary with these, always illuminating though sadly neglected, are the minor prophets. Another lecturer logically and intellectually delves into their teaching, dwelling on date, authorship, context and content.

How can I speak to a child about Christ? How can I attract youth? How can I open a Sunday school? Potential ministers and missionaries must have the answers to these questions. Lecturers with

experience in youth work outline successful evangelistic methods.

Cardinal doctrines (not the name of an R.C. priest!) can present a theological maze to the unlearned mind. The second coming of Christ, the mysteries of the kingdom, theories on the atonement, Divine healing and the gifts of the Holy Spirit are subjects which come under this category. Each subject is individually examined. Differences of opinion are discussed and light is thrown on what was hitherto ambiguous theology. One feels that there is perhaps an exit to this maze after all!

To understand the mind of the apostle Paul is a high aspiration. The Pauline epistles challenge all Bible students. The curriculum rises to this. The pastoral epistles are expounded. Special lectures are given on the letters to the Romans and Hebrews. Ephesians calls for particular attention and a mine of wealth is discovered within its pages. The appetite is whetted. A strong foundation is laid for further study.

Inquiries are directed into the history of the

Church and the government of its various branches. The student is acquainted with the struggles and trials of earlier Christians.

The curriculum also encompasses the government of the Elim Church. One lecturer has the somewhat arduous task of familiarising the students with the intricacies of the constitution and answering the many questions raised!

Practical subjects are not left in the background. Evangelism, missionary enterprise, personal efficiency, publicity, accountancy, typing and music hold prominent place in the college's syllabus.

It is said that Plato, the Greek philosopher, demanded much of his students. He wrote over the door of his academy "None but those skilled in geometry can enter here." Though no specific academic qualifications are required for entrance to our college, with such a concentrated syllabus the synod could adopt a motto possibly emulating that of Plato. My suggestion: "None but those skilled in the principles of Christian service can leave here."

HIGHLIGHTS OF THE COLLEGE SESSION By Philip Cannell

ON looking back on the past year in Elim Bible College, several highlights stand out above all others. Having commenced the first term with a memorable welcome service in Elim Central Church, Clapham, we started serious preparation for the big events which lay ahead.

The first of these was our visit to the Assemblies of God Bible College at Kenley, where we enjoyed great blessing in the afternoon and evening services. Both colleges rendered various musical items and Pastor Young (A.O.G.) and Pastor Coleman (Elim) delivered inspiring messages which were challenging to us all. We left Kenley with the knowledge that bonds of friendship and co-operation had been strengthened and that our united effort in the Metropolitan (Spurgeon's) Tabernacle was bound to be a success.

The day at "Spurgeon's" was all that we expected. United with our fellow Pentecostal colleges, Kenley and I.B.T.I., we strove together to present the message of Jesus Christ in music and word. Our students spoke on the subject of evangelism today. "Take up thy Cross and follow Me" was sung by the E.B.C. Male Voice Choir to conclude the service.

Another highlight was undoubtedly the Christmas party, which was attended by both students and the headquarters staff. It was in itself a reminder of the

good fun and fellowship which can be enjoyed by fellow Christians.

On March 17th, Kenley paid us a return visit, Irishmen of both colleges being conspicuously adorned with shamrock to remind us of St. Patrick's Day. The weather being favourable, the afternoon meeting was held in the grounds of the college, and the Word was ministered to us by Pastor Corsie (Elim). After a delightful tea the evening service was held in the lounge. As in the afternoon, various items were rendered by individuals and choirs from both colleges, and the final message was delivered by Pastor Carter (A.O.G.).

I could not close this article without mentioning the memorable visit paid to the college by Pastor Burton (C.E.M.). This visit was made shortly before the Belgian Congo was granted full independence, and he was invited to speak at lunchtime. His words, but more his spirit, made an indelible impression upon us all. His words were to be backed home, though as yet we did not know it, by the deaths of the Congo martyrs.

NEWS ITEM: The annual general meeting of the British Pentecostal Fellowship will be held in Manchester on November 3rd and 4th, 1961. In the near future details will be published.

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MEET THE STUDENTS

☆ ☆



Elim Bible College quartet.

☆ ☆

A church-going background with a contentment in that environment was my position upon joining the R.A.F. in 1950.

During 1951 a campaign by saved young people whom I accompanied was used by the Lord to awake a desire to know Him more realistically. In addition, by reading God's Word I learned that I was not a Bible Christian.

Having asked a Salvationist friend to take me with him to the Holyhead Corps, I attended for eighteen months before finally asking the Lord Jesus to forgive me my sins. This I did at the Y.P. Councils in Liverpool during October 1952.

Later the Lord led me to the City Temple, Cardiff, where I really found the assurance, satisfaction and reality of Christian life and service.

L. E. COLES (Cardiff).

Praise God because I belong to the Lord Jesus Christ. I realised that I was a sinner and repented. After my conversion God called me for His work. I sought for the baptism in the Holy Spirit. God answered my prayer and baptised me. This is a most wonderful and important experience! God's Spirit gives me power to witness and to work for Him. The Lord led me to the Elim Bible College to study His Word. My prayer is, "Wherever He leads I'll go!"

VERENA KARRER (Zürich, Switzerland).

Since the Lord Jesus Christ saved me, changing me completely, I have had "joy unspeakable."

Two years ago I heard of the Pentecostal experience, and since my baptism in the Holy Spirit last year the Lord has richly blessed me, becoming more real daily, particularly through the reading of His Word. He wonderfully arranged for me to enter the Elim Bible College and my desire is to work among young people so that they too can experience this full and free salvation.

RUTH FRASER (Australia).



“What does it say?” Two overseas students, from South Africa and Germany, study the Scriptures.

AN UNREACHABLE GOD

This was what I thought when I entered my apprenticeship. My master's wife said that she had a personal experience with Christ. Her life proved it. Through her testimony, God worked in my heart. Eighteen months later I hearkened to the voice of God and went to a Gospel service. The pastor read Isaiah 1:18. This convinced me of my sin. Jesus accepted me and took my heavy burden. In its place He gave me life, great joy and peace. My experience today is to be found in Ephesians 2:18.

PETER MURNER (Berne, Switzerland).

On April 14th of this year I celebrated yet another spiritual birthday. I have been saved eight years. It was on a Sunday evening, after hearing the glorious Gospel of the Lord Jesus Christ, that I yielded my life to God. My experience has proved that Christ saves, keeps and satisfies.

“Oh happy day that fixed my choice
On Thee, my Saviour and my God.”

STANLEY SHAW (Belfast, Northern Ireland).

Seven years ago I heard about the wonderful saving power of the Lord, and accepted Him into my life. I found a new peace, joy and happiness that the world had failed to give. Some time later I was challenged for full-time service on the mission field. After a hard struggle I yielded my life completely to Him and did five years nursing training and am now in Elim Bible College completing my course.

ANNE STEPHENSON (Huddersfield).

I was privileged to be born into a fine Pentecostal home and as a result accepted Christ at an early age.

I can truly say that He has been a wonderful Saviour to me, keeping me by His grace through every circumstance of my life.

After completing six years as a carpenter I came to college that I might be better equipped to fulfil the consuming passion of my life—that of winning souls to Christ.

JOHN CAVE (Salisbury).

The blood of Christ cleansed me from all sin and made me whole. Three miles from the "iron curtain" God called me into His work. While my parents disagreed I worked for two and a half years in refugee camps. Souls found peace in Christ. We experienced wonderful answers to prayer. The study of the life, death and deity of the Lord Jesus Christ has thrilled my soul as a student at the Elim Bible College. "Wherever He leads I'll go."

JOHANNA HERMANN (East Berlin).

I come to Bible College . . .

Life for each of us holds varied and diverse experiences. For me the call of God in my life came by three things that I enjoyed, the Word of God, my trade as a carpenter and joiner, and my hobby of fishing. Go ye, build and fish. I was not disobedient to the heavenly calling. Encouraged by a Christian background to fulfil God's will in my life, I entered E.B.C. on September 14th, 1959.

On entering college I was rather taken aback to see so many other young men, although I suppose it was to be expected. It came as a shock to one who had come from and was accustomed to a much smaller company. Apprehension, however, was soon dispelled by the friendliness of everyone, and the prayer meetings that were thereafter enjoyed with great profit. This was truly the house of God.

J. K. CAMPBELL (Dunfermline).

Three weeks of irksome travelling had ended and the long-awaited moment had come. College, at last! At college; with the thought came a feeling of pride and yet humility at the grace of God.

My first thought about the college was "oh lovely." On meeting the students, however, I had somewhat of a surprise. Instead of the stiff, serious-faced Bible students I had anticipated and dreaded meeting, here were young people who, like myself, enjoyed a bit of fun, yet with a burning zeal for the Lord's Word and work.

I do not understand many of their ways, but isn't that to be expected?

YOLANDE RALPH (British Guiana).

As a young man entering the Elim Bible College from a small assembly, with virtually no young people, I looked forward to a time of study and fellowship with a group of young and enthusiastic students. I have not been disappointed. Marked impressions of the college are numerous, but chief among them is the enthusiasm for world-wide evangelism. Here I found men and women fired with the knowledge that God had called them to the greatest work there is—winning souls. The blessing from the Lord has been unspeakable, and the fellowship of those in Christ a real uplift. Truly we can say the Lord dwells in this place, blessed be His name. In years to come, should the Lord tarry, "E.B.C." will find a warm response of appreciation in all our hearts. It is home from home.

PETER ANGOLD (Hendon).

Service and zeal for God is the theme of Elim Bible College. Vision is the keynote which underlies and permeates all service and study. This is what I found after a short time at college. Like so many others I came, not knowing what to expect but again proving God's ways are best. There is great joy in worshipping and serving the Lord with Christians whose one desire is to obey our Lord's command, "Go ye into all the world and preach the Gospel." At college one's outlook and vision is enlarged to see the harvest field of the world.

JEAN WILSON (Bristol).

After a successful military campaign Cæsar wrote, "Veni, vidi, vici" (I came, I saw, I conquered). After nearly two successful years at E.B.C. I too write, "I

came, I saw, I conquered." That is "I came" from "darkest Africa" into the bright light and fellowship there is among faculty, staff and students at E.B.C. "I saw" in the sense of study, books and lectures. "I conquered" not those around me, but myself. Anyone who has had responsibility before naturally finds it hard to be "just another student." Emptying dustbins and scrubbing floors and so on did a great deal for me. Praise God! I have conquered.

GODFREY DAWKINS.

What an experience! Never in my life could I have thought that God would call me to an English Bible college. I knew nobody in England nor a word of English, and nobody knew French in the college. However, the novelty of the country or even the language is nothing compared with my experience since coming here. I was under the impression that the students would be highly intellectual and the discipline at the college very hard, so I was prepared for a really tough time. To my surprise I met with the most wonderful fellowship, and since then college has been quite different for me.

ELIANE OLIVETTI (Switzerland).

The contemplation of going to a college 6,000 miles from home is rather grim, and, although there were many recommendations and good reports, I did not know quite what to expect. But I can testify that since entering the Elim Bible College I have been overjoyed at the spirit of love and spirituality that prevails here. I have in particular been impressed with the zeal of the students of both sexes to do all they can for the extension of God's kingdom. I have also had a concrete foundation for the Word of God laid in my life by the very enlightening lectures that I have attended.

ROY JENKIN (South Africa).

Months of anxious waiting, heart-searching and much prayer were brought to their climax on September 14th, 1959, when, by God's grace, I entered the Elim Bible College.

To find a band of young men filled with the same enthusiasm and a hunger for more knowledge of the truth was truly inspiring, and relationships were established that same night which are never to be broken. The course, comprehensive and varied, is lavished with the rich cream of spiritual fellowship, and the oversight of Mr. and Mrs. Gilpin completes the family spirit which is always to be found at Elim Woodlands.

E. GARNER (Sheffield).

"SOMETHING FOR NOTHING"

If you have not seen the above leaflet explaining how income tax payers can increase their giving to the work of the Lord in Elim without cost to themselves, write to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4, for a copy.

A WEEK IN BIBLE COLLEGE

By Christopher Smith

ANY visitor to Elim Woodlands cannot fail to realise that the way of life in a Pentecostal Bible college is somewhat different from the normal run of education. Like any other training college, we have lectures every day. The subjects vary from New Testament Greek and Biblical psychology to advice on how to run a children's campaign; from a series of studies on the epistles of Paul to lectures on how to handle property.

The three morning lectures, each of an hour's duration, start at half-past nine. But college activity begins much earlier with the rising bell at seven o'clock and half an hour's work in the garden or about the house before breakfast.

The afternoon is devoted either to private study or another lecture. From four to six o'clock we may use our time as we wish, something for which we are very grateful, you may be sure.

On Monday, however, practical work in the way of interior decoration, gardening, household and kitchen duties occupies the whole day, and the normal work period in the morning is devoted to prayer.

Evenings are normally taken up with study until nine o'clock. However, on Tuesday evening we make our way to the busy street corner by Lambeth Town Hall and there hold an open-air meeting. Many are the souls who have found Christ as a result of this effort. It is a glorious and unparalleled experience to stand on the pavement, and, ignoring the traffic and passers-by, to pray with a repentant sinner and lead him into the joy of full salvation.

Late on Friday night several students make their way down to Soho and the Thames Embankment, and there take the message of hope to the hopeless. Would that there were more Christians prepared to sacrifice a night's sleep for the saving of a soul.

On Thursday evening we hold a meeting in the college lounge, and many are the times of rich blessing which we have enjoyed in the presence of our Lord.

Weekend trips to the churches, personal work,

prayer meetings, lectures, peeling potatoes, washing up after meals—it is all part of life here at college. It is more, far more, than a mere theological education—it is a way of life. Indeed this unique combination of the spiritual, practical and educational aspects of Christian service offers the most valuable opportunity a believer could have to develop his character in every possible direction.



Photos :

- Top : Students in the lecture hall.*
- Middle : Off to work in the garden.*
- Bottom : Serving a meal in the dining hall.*

A BASIC prerequisite for all candidates admitted to Bible school is that they should be "in Christ." This should be the ground of their faith, the sphere of their existence and the motive of their service. After that the work of training colleges is to put students on the road to maturity in Christian experience and service, so that in the fullest possible way they may become "men in Christ."

"A MAN IN CHRIST"

We have here, at one and the same time, a reminder of the limited quality of our material and the goal of our training: "What is man?" Yet testimony can be given: "When I became a man I put away childish things."

A prevalent outlook among students is that because they find themselves in Bible College they are made of "stouter stuff" than others, and in possession of charmed lives. Nothing is so fatal and calculated to lead blindly forward in pharisaic pride to pitfalls innumerable, and in the end to shattered illusions and the inevitable "O wretched man that I am." Experience has taught those responsible to recognise this from the start, and thus primary efforts are devoted to helping the novice to look himself in the face and be honest about what he sees there; to take stock of the perversity and deceptiveness of human nature at its best and to remember that he "has this treasure in an earthen vessel." Happy is the person who learns this at an early age and comes to understand that Christian service and vocation are not of "the stuff that dreams are made of," but that which partakes of the spirit and temper of the soldier and athlete who "keeps his body under, lest when he has preached to others, he himself should become a castaway." There is a

The Principal at his desk.



"A Man

A message from the Pri

"I knew a man in C

hope and the possibilities are tremendous because the mere man is "in Christ."

THE WHOLE MAN

There was point in Paul's prayer that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." If the spirit of man is the vehicle of Divine communion, the soul the avenue of its operation and the body the means of its expression, then the care, culture and development of all three are vital. The difference between Bible schools and other educational establishments is that here the care of the spirit is regarded as being more important than the furnishing of the mind. Everything goes for nothing at the point where the Christian worker fails to see that it is "not by might, nor by power, but by My Spirit, saith the Lord." Thus emphasis is laid upon private prayer for personal fellowship with God and the readjustment of the life before Him, upon communal prayer for corporate blessing and encouragement, and upon opportunities for worship so that God may make Himself known in the sanctuary.

The soulish qualities of man are the avenue of the Spirit's operation. "As a man thinketh in his heart, so is he." Maturity can only be attained where the mind is furnished, primarily by a knowledge of God's covenant and ways. Every facility must be given so that students may "know the Book" in its full compass. To do this, every help must be called in so that "the man of God may be thoroughly furnished unto every good work." The classroom and the debating chamber are grounds of conflict and reasoning where "iron sharpeneth iron" and the minds of students are renewed and illuminated.

In all this, the troublesome yet indispensable means of making ourselves seen and heard cannot be overlooked. If "bodily exercise profiteth a little," that "little" is important in the build-up to "a man in Christ." No mountain peak of spiritual attain-

n Christ ”

(Rev. G. Wesley Gilpin)

(2 Corinthians 12: 2)

ment is of the fullest practical value where the human frame is unable to be a fit and full vehicle for its adaptation to the needs and problems of life. Regular habits of sleeping and waking, a balanced diet, regular physical exercise and healthy diversions are “musts” in the march to and the maintenance of maturity. Full many a spiritual man has lost the day on a sluggish liver, an overloaded stomach or a tired mind. “Know ye not that your body is the temple of the Holy Ghost?”

A FURNISHED MAN

“Who is sufficient for these things?” is the reaction of the enlightened Christian worker as he grapples with contemporary problems. The kingdom of God asks that we bring to it every faculty in its full development together with a well-rounded and harnessed education. Is the message enhanced by dropping the “h,” bridging the hiatus, letting slip the “ing,” mixing metaphors, confusing tenses or mumbling words? Is a man a more convincing preacher because he rants against the modernist, or boldly condemns the atheist without acquainting himself with the other’s point of view? Would a little Shakespeare, or a line from John Masfield, or some pithy expression from a good contemporary author make one any less holy? Problems must be faced against the background of history or psychological analysis and the well-furnished man must seize upon every faculty to bring his message over and relate it to the problems of his times. No end of preaching is powerless because it is not related to any problem or need of human nature or its surroundings. We must be able to translate the religious jargon of the enlightened circle into the common vernacular of the man whom we seek to help. If Christian films or indeed a coffee bar will bring a meeting point, then let’s furnish ourselves with information about how to get it over. We recognise that “prayer changes things,” but “faith without works is dead.”

A BALANCED MAN

We have told our students that he who fails to keep a balance in his thinking and preaching is likely to “run to seed.” No facet of doctrinal belief is of any value where it is isolated from the whole background of Biblical teaching. The Bible knows nothing of Baptists, Salvationists, Healers, or Pentecostals, but only those who “declare the whole counsel of God.” Enthusiasm for a doctrine has led many to emphasise a part to the exclusion or neglect of the whole. We plead for balance. Political theories that are a constant threat to stability and indeed to world peace are those that have run amok. Our teaching must be directed against any form of unproportioned theological emphasis that threatens the future of the whole or embarrasses the Church in its witness before a critical and already confused generation. It is fatal and cruel for any student to graduate from a Bible school with the idea that if he can “cast out a demon” his name will be made or that if his dogma does not work it must necessarily be because of sin or unbelief in his congregation. What pomposity! Spiritual problems and spiritual work, in the very nature of the things, are not borne along on a series of crises, but on the shoulders of understanding, dedicated men who have taken the trouble to analyse the situation, unearth the cause, prayerfully prescribe the remedy and humbly counsel and lead the way to well-being and victory. The humble prayer of Elijah accomplished more than the jumping, screeching prophets of Baal. Balance boys—balance!

A DEDICATED MAN

This is the nail that will fasten the whole in a sure place. The plea of David when he had gathered the tremendous resources for the building of the temple was: “Who then is willing, this day, to consecrate his service to the Lord?” On occasions we hear from students of what they have given up to come into Bible College, or murmuring about “rights,” and we are tempted to question their motives for coming into Bible school. Surely this is “looking back,” and what a serious pronouncement is made upon those who “having put their hand to the plough, look back.” If he is to remain “a man in Christ” then all his service and sacrifice is to be given in the light of that greater sacrifice before which all else pales into insignificance, and he catches the spirit of the Master—“If any man come after Me, let him deny himself, and take up his cross, and follow Me.”

“Wanted, a man,” cried the prophet. “I knew a man in Christ,” echoes the voice of history. Please pray and help us in our task to send forth that kind.

My Vision

MY VISION—THE MISSIONARY CALL

By Lawrence Hughes (Salford)

MY vision is that by all means and as quickly as possible the Gospel might be preached in all the world.

There are at least ten times as many people living today as when the Saviour gave the command to go into all the world and preach the Gospel to every creature. Almost 2,000 years have passed since the order was given, yet the truth is that half the world's population has not been reached with the good news. Millions pass into a lost eternity each year without ever hearing the name of Jesus. When the Lord saw the multitudes He was moved with compassion. The multitudes are still with us, and we need to stand by the Saviour's side and share His vision, His compassion and His zeal.

The Word of God speaks of "all that were able to go forth to war"; and the Church must become fully mobilised to meet the need of this present crisis hour.

MY VISION—PERSONAL WORK

By Michael J. Priddle (Southampton)

THE importance and potential of personal evangelism can be estimated when we realise that on one occasion God used a mass evangelist, namely Philip, as a personal evangelist, leading to the conversion of the Ethiopian eunuch, who became a potential missionary to his own country (Acts 8).

Recently students have been operating an all-night rescue mission in Soho and on the Thames Embankment, commencing at 11 p.m. on Friday evenings. The approach to these people is by Gospel tract, followed by conversation about the Saviour where possible. Several have made their decision for Christ, some weeping their way to Calvary. Follow-up includes personal instruction, abundant literature, including New Testaments where necessary, correspondence and visits where possible. They are recommended to an Elim church and the local pastor is notified of their decision. We covet your prayers, your assistance in follow-up, and your suggestions, please.

If every Christian covenanted with God for one soul each day, then personal evangelism would become mass evangelism.

MY VISION—PUBLIC EVANGELISM

By Bryan C. Vidamour (Guernsey)

PUBLIC evangelism ranges from the work of the lone "do it yourself" personal worker to the proclamation of the Gospel to the masses. To evangelise means "to convert to Christianity" and is the commission of Christ to those who would follow Him.

The early Church had no organised and well-established churches in which to hold campaigns, they did not even live in comparative safety, but by means of public evangelism they "turned the world upside down."

We must be enthusiastic in our approach to public evangelism. We *must* evangelise. We owe it to those

hundreds of dying souls around us to evangelise. The churches will not reach them all by set services, but public evangelism will.

Bible College students have given themselves in personal and open-air activities and have had the joy of leading many souls to Christ.

Church of Christ, the fields are ripe unto harvest! Reap by means of public evangelism. We must all do the work of an evangelist.

MY VISION—RADIO MISSIONS

By M. R. Ring (East Ham)

"PREACH the Gospel to every creature." But the world population is increasing, missionary effectiveness is diminishing. The task is so great, we are so few, the obstacles so enormous.

How can we reach them?

The answer is in the air—twenty-nine transmitting stations now cover the earth's surface with the good news. More are being erected. The unreached are being reached.

Will they listen?

Cheaply manufactured "portable missionaries"—transistor receivers, pre-tuned to the missionary frequency, are distributed to remote villages, where they bring the Bread of Life to starving souls. The effectiveness of the human missionary is increased beyond calculation.

Through microphones, oscillators, modulators and antennae, modern technology enables the ancient message to blaze forth in all its brilliance across countries and continents, vaulting frontiers and roadblocks, electric in its influence as in its source, swift in effect as in passage, convicting, converting, to the glory of God.

May He give us vision to grasp and wield this grand new tool to extend His kingdom.

MY VISION—FILM MINISTRY

By Christopher Smith

"CUT!" The cameraman stepped back. John the Baptist, cold and tired, waded out of the water; the crowd of villagers in Palestinian costume chatted quietly. A Gospel film was in the making. Not a mammoth Hollywood production costing millions of pounds, but the work of a group of dedicated Christians, determined to succeed in bringing the Bible story to the people of our day and age.

To hundreds this film would make the Bible story live as it had never lived before; shown on television it would bring the message of Christ to millions, millions who would never enter a church, never attend a campaign, and, but for these dedicated men and women and others like them, might never hear the Gospel at all.

The scope of this excellent ministry is incredible. Alas, in spite of the excellent work of a few organisations the Christian Church as a whole is dead to this unique opportunity.

What will you do to help?

SHUT-INS' DAY

The Shut-ins' Day Association is requesting that the first Sunday in June be set aside to remember the sick, aged and lonely, in home or in hospital, who through their age or infirmity are unable to take part in the life of the community. Plan now to visit some of these folk or to write to them. If you have a car, maybe you could bring some of them to a service. Your thought will show that somebody cares. Do please remember them.

THE COLLEGE VISITS THE CHURCHES

By D. G. Holmes (Sheffield)

FOR the past thirty-four years Elim Woodlands, London, has been the home of the Elim Bible College. But the majority of the members and friends of our movement have been ignorant of the activities of the college. The commencement of college weekends throughout the churches was an attempt to offset this lack of knowledge and interest, and after years has brought the college to the forefront in the hearts and minds of our Elim family.

The aim of a college weekend is not just a visit for a student party to another town, but within the heart of every student is a desire to be a spiritual blessing to the particular assembly. All the student body join together in definite prayer for every visit. Those having an opportunity to preach lay aside college studies to seek God for the message He has for the people. Preparation of musical items is continually going on in the college. As the college weekend approaches there is among the students that anticipation and expectation of the move and blessing of the Spirit of God.

Over the past two years the extent of our visits has included Newcastle in the north-east, Weymouth in the south, Clacton-on-Sea on the east coast, Cardiff and the Rhondda Valley in the west and Birmingham in the midlands. To facilitate the transport of student parties all over the country, the college now uses a Commer minibus, which has provided comfortable and suitable travelling. Including all vehicles used from time to time, the distance we have travelled on college weekends over the past two years is approximately 20,000 miles. But the vehicles have not continued without mechanical failure—usually many miles from home! We must

thank God for His safety afforded to us and strength for tired and weary drivers!

In many of our visits where the opportunity has been presented, the work and need of the college have been illustrated by colour slides of life around the college. This has made a great impression upon those who have seen the college portrayed in this manner.



Students and their transport at Swindon.

Our desire always is that our visit may have eternal consequences. The services are planned that men and women who know not Christ may respond to the claims of the Gospel of Jesus Christ. The students challenge the youth of the movement concerning the desperate need for workers for worldwide evangelism. By God's grace we desire to impart a fresh sense of fire and zeal for the Lord.

As a quarter of the students are from other countries, the student parties are chosen to give an international presentation of the Pentecostal Movement as represented at the Elim Bible College.

We have been thrilled with the results of our visits and give God all the glory. The happy memories and impressions of our visits to the churches still linger with us. As we return to college from a weekend visit we bring before God the pressing needs of that church.

If we have paid a visit to your church we thank you for the hospitality afforded us: we value your prayer as those of us who have completed our training go out into the work for God throughout the world. Please pray too for those now preparing to come into college in September that they may know God's blessing and guidance at all times.



A visit to Cardiff castle on the Welsh tour.

WOMEN'S COLUMN

By Gladys Gorton

A CLOUDY DAY

A DAY without a cloud is rare in human experience. Such days are deeply engraved in one's memory and one relives them in an ecstasy of enchantment. But the complex of life is mixed with light and shade, blue skies and grey clouds. Before ever we are aware, the blue has turned to grey and the clouds roll over our horizon, bleak, black and unfriendly. As frequently as the rain clouds swept by a south-west wind they come—disappointment, sickness, sorrow, bereavement. But every cloud has a silver lining and even a black thunder cloud can be invested with rainbow splendour.

Clouds are the "chariots of God," "the dust of His feet," "the covering of His glory." They are the caskets containing the priceless gems of His matchless grace. They are the conveyances which hasten the Lord of glory to our side. And the clouds will be the golden coach for His coronation.

"Ye fearful saints, fresh courage take!
The clouds ye so much dread
Are big with mercy; and will break
In blessings on your head."

All in a moment a day is changed by the coming cloud of calamity. This happened recently to two of our friends in Wales. Gwyneth answered the knock on her door which changed their lives; the cloud of sudden bereavement burst in its fury over their souls. Their little boy was knocked down by a car and died some hours later. Ellis was only nine; the sweetest, bonniest little chap one could set eyes upon. "Ellis, I want you to be a good boy for Jesus, because you are only loaned to mummy and me," his father would say. Ellis was taken by "the chariot of God" into heaven, and the Shepherd folded His little lamb to His bosom.

You cannot accept such a tragedy unless you have built your house upon a rock. Amid the wildest storms it stands undaunted. Though floods arise it stands secure upon the Rock of ages (Matthew 7:24-25; 1 Corinthians 10:4). That cloud, to our dear friends, is not obliterating their understanding of the all-wise working of God, their Father, but is a sign-post which will lead them through the vale of sorrow into the Canaan of rest and trust. "He led them with a cloud."

In times of prosperity and tranquillity it is easy to slip into bypass meadow or to follow afar off and not realise it. But an unexpected cloud lights our pathway as no star of success could do. Out of the cloud His voice is heard and the sorrowing heart responds: "I triumph still, if Thou abide with me." "Behold He cometh with clouds. . . ." "They convey Him: He interprets them."

"The clouds are not the opaque, dumb terrors we imagine. They are luminous, eloquent, tremulous with hidden fires. They are big with mercy, pregnant with His revelation. We connect them with uncertainty, gloom and anxious foreboding; in reality, they hold the deepest certainty, the clearest light and the most serene satisfaction under their forbidding cloak. They bring to us, did we but discern it, three of life's most precious

things: guidance, revelation and communion" (E. Herman).

Thought. "We habitually think of the rain cloud as dark and grey; not knowing that we owe to it perhaps the fairest, though not the most dazzling, of the hues of heaven" (John Ruskin).

Still, still they die, a million souls a day,
From living death, swept into deathless night:
They cannot flee,
They could not see
That Christ has come, that they might live in
light.

Each one is loved by some, as humans are—
A wife, a husband, mother or a son,
But God's great love,
Born from above,
They could not know—how could they then be
won?

But many now have found this wondrous love—
A mighty church, redeemed by grace alone,
And where are they
At this late day?

At home, asleep, with hearts as cold as stone,
And while this church is dozing, warm and
snug,
("To church . . . ? But dear, it's not a pleasant
night.")

Millions dying,
Still are crying,
"Will no one come to help us in our plight?"

God give me ears to hear this mournful call,
And strength to go for Him, who died for me,
This life to give,
To die or live,
That others might have life, and be set free.

Then at the last I'll gladly quit my task,
And hand my torch to young hands that are
strong,

For then I'll rise
Far through the skies
To Jesu's feet, and praise Him then in song.

M. R. RING (East Ham).

ANONYMOUS GIFTS

We have been encouraged by the following anonymous gifts, which we thankfully acknowledge:

Elim Missionary Society

Receipt No.		£	s.	d.
0220	Newquay	2	0	0
0229	Sheffield	25	0	0
0230	Wimbledon	1	0	0
0243	per S. Gorman	1	10	0
0246	Croydon	6	0	0
0268	Grateful	2	0	0
0278	Chichester	2	0	0
0288	per D. C. Lewis	4	0	0

Campaign Fund

3611	Grateful			
	Croydon	12	6	
3612	Wimbledon	1	0	0

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

College chores and fatigues

By J. D. Ricketts (Birmingham)

AN intake of naval recruits were entering the training ship for the first time. One is reputed to have said, "My! Don't the maids keep the brasses clean?"

Entering the Woodlands, no doubt many students have entertained similar sentiments regarding the well-laid-out flower beds and neatly trimmed lawns, only to find that the "do it yourself" principle is adopted here.

A good maxim for a healthy body is plenty of food, plenty of exercise and plenty of fresh air. I might add that this rule could be applied to the spiritual as well, relating to the Word, witness and the Holy Spirit. In each case we are well catered for at E.B.C.

For the willing (and the unwilling) an interesting syllabus of hard labour is available, with plenty of variety, ranging from kitchen fatigues to a heavy gardening session. Every morning, Tuesday to Friday, 7.30 to 8, is governed by the Principal's principle of early morning exercise, "to get the blood flowing." Then every Monday is devoted to "work" in and around the college, correcting normal wear and tear (plus certain abnormal wear and tear). The college is privileged in having among the students tradesmen such as carpenters, bricklayers, electricians, etc., whose services have been extremely useful, particularly in the realm of recent alterations and expansion in accommodation to cater



"Do it yourself" is the motto at E.B.C.

for the ever-increasing number of full-time students, E.B.C. now being the largest Pentecostal Bible college in the British Isles.

Then, of course, this article would not be complete without mention of the daily round; that recurring duty involving dish washing, potato peeling, sandwich making, etc., so looked forward to by the student body.

One of the historic features of the E.B.C., so admired by visitors and guests during term time, is the students' refrain around the "wash-up" (I did hear a rumour that Pastor Gray was contemplating an L.P. record), and generally a good time of fellowship is enjoyed by one and all, to the tune of rattling (and sometimes breaking) plates.

Our teams are six in number and we graduate weekly from potatoes, through breakfast, dinner, tea and supper eventually to first and second reserve. Second reserve is the highlight of the roster—a haven of rest. During this time we are absolutely free; no duties whatsoever.

First reserve involves often a game of fox and goose with the roster prefect at the end of every meal to avoid being dropped on for duty, and skulking in the cokehole, or some remote part of the college grounds, until the danger is past!

But do not be put off. Come and join us. The fellowship is simply grand.



Dish washing is part of the training!



THE FAMILY ALTAR

Scripture Union Portions. Notes by W. J. Patterson
(Minister of Elim Church, Halifax)

Monday, May 29th. Acts 7 : 44-60.

"But he, being full of the Holy Ghost, looked up" (v. 55).

As Stephen, first deacon of "the seven," breathed his last great sigh and became the Church's first martyr, he "looked up" and saw the glory of God and Jesus enthroned. This last tragic scene in the short but remarkable career of this good and gracious man emphasises the point that it is better to cram into a brief, consecrated life span every possible act of willing service rather than sit idly wishing for extended years, or a more prominent or influential position in life, before engaging in the Divine cause. He was but a deacon, but he had a great capacity for spiritual activity. The martyr was a worker.

Tuesday, May 30th. Acts 8 : 1-8.

"Then Philip went down to Samaria, and preached Christ unto them" (v. 5).

The event that immortalised the martyr Stephen also created the evangelist Philip. That diaconate was the seed-plot of great men. Though not apostles, just ordinary Christian men, they joyfully engaged in the apostles' task, and were happy to be so used and still be humble servers of tables. The living coals had been scattered from the Jerusalem fire by the fierce persecution that Stephen's martyrdom had touched off. Philip carried the burning message of Christ to Samaria; he could not do otherwise because the spontaneous urge to tell of Christ's love to men burned in his heart. That is the universal obligation of all true Christians.

Wednesday, May 31st. Acts 8 : 9-25.

After conversion, the baptism of Divine power is a corresponding crisis in the Christian's life, when the sanctified vessel is brought to the pure and supreme source of power. The sinful Simon had no part or lot in this matter, for the Divine Spirit will not dwell in a heart so out of touch with God, nor inspire a mind so dominated by filthy lucre. Simon's mercenary interests in the supernatural were degrading and sacrilegious, and Peter's denunciation stressed the point that a sinful vessel is of no value. But every true religious experience confers a spiritual dignity and imparts a sacredness that bears the stamp of Divine goodness.

Thursday, June 1st. Acts 8 : 26-40.

"I believe that Jesus Christ is the Son of God" (v. 37).

This confession of faith from a man of great authority expresses a confidence that is basic to true Christian living, for it embodies a creed for life and a comfort at death. The deity of Jesus is the fundamental anchorage of our faith—it brings us right down to the very feet of Jesus. In this narrative we find the chancellor from Ethiopia acknowledging not merely that the Saviour portrayed by Isaiah was God, but that God's Divine Son was his Saviour. He anchored his soul and destiny in the Rock of Ages, with a confidence that carried all the emotion and faith of his heart with it.

Friday, June 2nd. Acts 9 : 1-16.

"He is a chosen vessel unto Me" (v. 15).

It is the prerogative of the Lamb to choose His own apostles. This principle of Divine choice takes precedence over the casting of lots and the natural choice of men, however correct their motives. Matthias may be chosen by men, even Christian men (Acts 1 : 26), but completely ignored by

God. Paul was chosen by God and could only be ignored by men at their peril. As a chosen vessel, and custodian of Divine truth, Paul must be taught the Divine secrets of the nature and personality of God, learn of heavenly things, and be subjected to "a thorn in the flesh" to remind him that "it was unlawful to utter" to man in time the secrets of eternity.

Saturday, June 3rd. Acts 9 : 17-31.

"Barnabas took him, and brought him to the apostles."

The young Church now folded in her bosom the one who had wounded her sorely. The guardian of the garments of those who martyred Stephen now robed himself with the garb of Christ, and the good offices of Barnabas were employed to introduce Paul to the Jerusalem Christians and thus gain their confidence in the reality of his conversion. The opponent, now become an exponent, preached Christ, and proved beyond dispute, to Christians, Grecians and Jews, the deity of Christ. His withdrawal shattered the whole machine of persecution—he was the principal cog—and "then had the churches rest . . . and walking in the fear of the Lord . . . were multiplied."

Sunday, June 4th. Acts 9 : 32-43.

"But Peter . . . prayed; and . . . said, Tabitha, arise."

The good lady of Joppa was dead; the nimble fingers of the seamstress, whose coats and garments had clothed the poor and the widows, had ceased to ply the needle. Peter was invited to conduct the funeral and to comfort the mourners—they were not expecting a miracle—but Peter presented Dorcas alive after prayer in the Joppa upper room. The good lady was alive. She had gained much by her unstinted giving—the living power of sympathy and love breathed through her hands—for her goodness consisted not in the mere cursory acknowledgment of truth; she produced, and the product of her tireless hands gave infinite pleasure to the needy. What do I produce?

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

"By My Spirit, saith the Lord."

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." What an encouragement this is to prayer warriors. The world exhibits its might and its power. God says we can accomplish things that are impossible to man simply by His Spirit.

The prophet Daniel was a man of prayer. He lived in the capital of a great world empire. He saw the might and power of the great Babylonish empire. Later he saw the might of the Medes and Persians. Yet he could say that the Lord whom he served could set up kings and remove kings. One word from God and a world empire can come hurtling down in ruin.

Man's power is often limited to places and people. God says by His Spirit that the Lord is not limited to places, for His Spirit is everywhere.

Oh, the might and power when we kneel in prayer before God's throne of grace. Dear believer, come often to His throne and make your supplication to the God of all grace and power. He will answer and show to us great and glorious things.

I am so glad to receive letters telling of answers to prayer. Recently someone wrote asking for prayer for her brother. Before we could print the request God had answered prayer. Surely it is that before we call God answers. If you have an answer to prayer please write to us. We are always glad to receive your letters.

Prayer is requested for

Revival throughout Britain.

Elim missionaries.

A man with stomach trouble.

A boy with cancer.

Thought for the week

Have you prayed today?

COMING EVENTS

(Please pray for these services)

BECONTREE, May 27, Elim Pentecostal Church, Green Lane, T. L. Osborne's Missionary Film "Java Harvest." Sat. 7 p.m.

BECONTREE, June 2-5, Elim Church, Green Lane, Dagenham, Essex, Youth Campaign. Speaker: Charles Brookes, 7.30 p.m.

BOGNOR REGIS, Regular meetings each Sunday 6.30 p.m. and each Wednesday 7 p.m. in "Picturedrome," opposite railway station. Inquiries: L. W. Tranter (Worthing). Please pray.

CANNING TOWN, June 3, 4, Elim Hall, Bethell Avenue, E.16. Sat. Special visit of Gospelaires Team of Young People with a message in song, musical instruments and the Word, 7 p.m. Sun. Team of Elim Bible Students, 6.30 p.m.

FAREHAM, May 27, 28, Elim Church, Red Cross Hall, Sat. Rally, 7 p.m. Speaker: Pastor A. C. Tupp (A.O.G.), also Elim Gospel Crusaders, Sun. First anniversary meeting, 6.30 p.m. Special speaker.

FINCHLEY, June 4-18, Great Revival Crusade, Elim Church, King Street, N.2. Evangelist: D. A. Jones. Convent: J. G. Cooper. The sick will be prayed for, Sunday 6.30; weeknights (except Mon, Fri and Sat.) 7.30. Light refreshments free every evening.

GUILDFORD, May 27, 28, Elim Church, Martyr Road. Visit of Pastor W. G. Hathaway, Sat. 7 p.m. (supported by Elim Bible College Students), Sun, 11 a.m. and 6.30 p.m.

ILFORD, May 27, Elim Church, Clements Road. Monthly Rally, 7.30 p.m. Elim Bible College Students.

LEICESTER, June 10, Elim Church, Narborough Road Junction. Special visit of Smethwick Choir, Sat. 7 p.m. Speaker: R. D. Bradley.

LINCOLN, June 4, Elim Church, Monks Road. Special visit of K. Banks (Beeston). June 10-22, Return visit of Joseph Smith.

LONGTON, May 27-29, Elim Church, Carlisle Street, Dresden. Sisterhood weekend, Speaker: Mrs. I. Davies (London). Convent: Mrs. M. O'Keefe, Sat. 7.30, Sun. 6.30, Mon. United Sisterhood Rally, All welcome.

WESTCLIFF June 11, Elim Church, Electric Avenue (corner Fairfax Drive). Visit of Principal, Elim Bible College, and Students, 11 and 6.30.

WIGAN, June 4-5, Elim Central Hall, Station Road (opposite Central railway station). Sunday school anniversary services. Speaker: L. Quest, Sun. 11 and 6.30; Mon, 7.15 p.m.

WOODBIDGE, Suffolk, May 27, The National Hall, Sun Lane, East Suffolk Crusade (Director: F. Lavender, Ipswich) presents an International Occasion at 7 p.m. Items from India, United States, West Indies and Great Britain.

WORTHING, June 3, Elim Church, Grosvenor Road, Sussex Presbytery Business Meeting 3 p.m. Presbytery Rally 7 p.m. Speaker: W. G. Hathaway (continuing until June 8). Special series of subjects.

PRESIDENT'S TOUR

May 27, Stockton; 28, Scarborough; 28, Malton; 29, Driffield; 30, York; 31, Selby; June 1, Hull; 3, Scunthorpe; 4, Scunthorpe; 4, Grimsby; 5, Harrogate.

LONDON CRUSADER CHOIR

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

May 27, 28, Bristol (Sat. Colston Hall, Sun. City Temple); June 10, Plymouth; 11, Dartmoor and Exeter Prisons; 18, Wormwood Scrubs Prison and St. Matthew's Church, Brixton (Lambeth Festival Week); 23, Oakhill College, London.

ITINERARIES

Miss M. Cooper, May 27 to June 5, Bournemouth Presbytery.

A. Nicolson, May 27, Mountain Ash; 30, 31, Cardiff; June 1, Bridgend; 3, Porth (Youth Rally); 4, Caerphilly; 5, Pontllyon; 6, Ebbw Vale; 7, Barry; 8, Dowlais.

D. C. Lewis, May 28, Sparkbrook, 11 a.m. and 6.30 p.m. Afternoon, Langley Green; 29, West Bromwich; 30, Coventry; 31, Blackheath.

J. Smith and Mrs. Smith, May 27-31, Coatbridge; June 3, 4, York.

THE METROPOLITAN TABERNACLE
Elephant and Castle, London, S.E.1.
Wednesday, May 31st, 1961, at 7.30 p.m.
London and Home Counties farewell to
HAROLD WOMERSLEY
returning to Katanga Province, Congo.

Chairman: W. T. H. Richards
(Pastor of Slough Gospel Tabernacle)
Speakers: William Burton and James Salter.
Soloist: Horace Butler.
Travel: Train to Elephant and Castle (Bakerloo and Northern lines)
For further information and reserved seats for coach parties, telephone Cunningham 9261.

Only two months to go and they'll be arriving from all over the country at
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Sunshine, friendship, fun—on the sand, by the sea for you at Weymouth.

July 28th—August 11th

For full particulars write now to
Mrs. Drene Derham, 65 Western Avenue,
Ensbury Park, Bournemouth.

GREAT MUSICAL FESTIVAL

Organised by the North-West District Presbytery to be held in
SOUTHEND HALL, LEEDS ROAD, BRADFORD

Saturday, June 3rd, at 3 and 6.30 p.m.
(Tea provided at a small charge)

MASSED CHOIRS

under the direction of

Rev. Douglas B. Gray (Director of Music)

SPARKBROOK ELIM CHOIR

SOLOS — DUETS — QUARTETS

Guest Speaker: **Rev. J. Osman (Sparkbrook)**

Chairman: **Rev. A. D. Hathaway**

ELIM CHURCH, MERSHAM ROAD, THORNTON HEATH
May 29th to June 4th

REVIVAL AND HEALING CAMPAIGN

conducted by South London Presbytery Team

Campaigner: **Pastor C. J. E. Kingston**

Monday to Saturday 7.30 p.m. Sunday 6.30 p.m.

Support from other churches much appreciated
PLEASE PRAY FOR US

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 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 discount: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BANGOR. Co. Down. "Armachia" Guest House, beautifully situated on sea-front; central; superior accommodation, h. and c. all bedrooms; personal supervision. Inquiries: Mrs. Briggs, 32 Seacliffe Road. Phone 925 and 1225. **C.11**

BURNEMOUTH. Christian hotel; happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central. Brown, Crosbie Hall (EE), Florence Road, Boscombe. Phone 34714. **C.456**

BRIDLINGTON. Board-residence, near sea; Pentecostal fellowship. Mr. and Mrs. Weston, "Riseholme," 13 Marshall Avenue. Telephone 2191 **C.55**

CLACTON. Well-furnished house to let, August 19th to September 2nd. Sleep five or six; all found except linen; very central; quiet road. Box 55, Elim Evangel office. **C.90**

COLWYN BAY, N. Wales. Homely, reasonable; individual attention; Christian fellowship; all conveniences, including h. and c. in all rooms; central sea and station; delightful woods and park. R. E. Jones, "Stradella," Grove Park West. **C.65**

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.433**

"CROYLANDS"

EXMOUTH (Isca Road) SOUTH DEVON

Most delightful house for thirty guests standing in own grounds. Few minutes beautiful sands. Every modern appointment. Real fellowship. Comfortable and friendly. Ample parking space. Always open. Reasonable charges. **C.37**

DUNFERMLINE, Scotland. Christian Guest House; full board or bed/breakfast. S.A.E. Mrs. Schofield, 3 Broomfield Drive, Phone 2593. **C.79**

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 the Manageress, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

HALDON COURT

EXMOUTH, SOUTH DEVON

Prices to meet the present need

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- * Parties (ten) **£5/17/6** (organisers **£3**).
- * Bed and breakfast and full evening dinner **£6**.

Brochure by return of post

C.36

HASTINGS. Spend a happy holiday at "Larmorna," near Elim Church, park, sea and buses; bed/breakfast or full board. Write: Mrs. Wells, 3 Quarry Terrace. Phone 4039. **C.91**

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. **C.434**

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BIRTH

JONES. On April 5th, to Mr. and Mrs. Jones, of Sheffield, God's precious gift of a daughter, Ruth Bronwyn.

WITH CHRIST

CANTY. On April 21st, Mary Ellen Canty, aged 72, member of Elim Church, Mason Street, Hull, and beloved mother of Pastor G. Canty. Officiating ministers at funeral: Ian R. Moore and L. C. Quest. "With the Lord, which is far better."

GOODMAN. On May 11th, Alice Susan Goodman, aged 84, of Elim Church, Southend. Officiating minister at funeral: George Backhouse.

HIGGINS. On May 7th, Edward James Higgins, aged 86, of Elim Church, Westcliff. Officiating minister at funeral: George Backhouse.

OXTOBY. On April 19th, Eva Oxtoby, aged 70. Officiating minister at funeral: Ian R. Moore. "Standing somewhere in the shadows you'll find Jesus."

MISCELLANEOUS

ATTENTION abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E.), 33 Victoria Avenue, Southend-on Sea, Essex. **C.403**

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