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# THE ELIM EVANGEL

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## COVER PICTURE

"The desert shall . . . blos-  
som as the rose."

Photo by Charles Bean

GUIDANCE in the Christian life is a subject of tremendous interest to every believer. We would imagine that to the majority of sincere Christians the most important thing is to be in the centre of God's will. Yet, if asked how to ascertain the Divine purpose, many would be unable to give a convincing answer. Yet surely the God who has so wonderfully planned for our redemption has not left us without some means of discovering His will for us.

The Scriptures reveal times when men of God have been suddenly and miraculously directed to certain courses of action. We think of Balaam, halted in his course by the vocal ass, of Saul of Tarsus, smitten down on the Damascus road, of Joseph, warned in a dream, and many others. Yet what of the many thousands of their contemporaries whose lives, to the best of our knowledge, never experienced such Divine illumination? Modern parallels may be found in the testimonies of certain missionaries, whose whole course of life has been transformed by a vision or revelation. Yet there are many more who have never experienced the shining light, the letters of gold or the guiding vision, yet are no less Divinely led.

First let us rid ourselves of the conception that the will of God is a narrow, confined path, from which there can be no deviation. God's will for you and me may well offer a variety of courses, *provided the overall direction is right*, our eyes are on the goal, and our hearts ready to do His will. C. T. Studd, though ultimately led to his life's work in Africa, spent fruitful years before this in China and India. Yet surely he sought and received God's leading.

Yet we are not left in the dark, for to the sincere seeker there is given an inner sense of Divine direction, a deep peace in the heart that assures that all is well. Just as in certain forms of aircraft navigation control deviation from the course brings a buzzing in the ear-phones, so the believer is given the assurance: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, *when ye turn to the right hand, and when ye turn to the left.*" In other words, it is deviation from the Divine will which will be checked by His gracious leading. So Paul discovered, for: "They assayed to go into Bithynia: but the Spirit suffered them not."

May our ears be attuned to the Divine wavelength, so that our lives may not waver or turn from His paths, but that we may ever walk in His ways. This will not imply a narrow determinism that orders every detail of our course, but will ensure that we shall not drift unguided beyond His care, but that our lives, when committed to Him, will be marked by the calm assurance, the inner peace which belongs to those whose way He directs.

## PAUSE AND PONDER

*The feeblest knock will open heaven's door.*

# THE BIBLE IN ENGLISH

By DESMOND W. CARTWRIGHT, MINISTER OF ELIM CHURCH, ANDOVER

## PART II

WE HAVE already referred to the opposition to the King James version of 1611. The dyspeptic Hugh Broughton, who was the regius professor of Hebrew in the University of Oxford at the time that the version was being prepared, had as early as 1590 advocated such a translation in a book entitled *An Epistle to the learned Nobilitie of England, touching translating the Bible from the original*. Though he was a scholar of undoubted ability, he was also a man of uncertain temper. He was soon on the offensive against the new translation, and it is beyond dispute that the chief reason for his opposition to the work of the translators was the fact that he himself was not one of their number. The opposition of at least one modern scholar to the N.E.B. stems from the same cause.

There may have been doubt for a time as to which of the two versions, the King James or the Geneva, would become the established Bible of the English. This version is sometimes referred to as the "Breeches Bible" on account of its rendering of Genesis 3:7, where it reads "they made themselves breeches," though here it follows the reading of John Wycliffe in 1380. This Geneva version first appeared on April 10th, 1560 (though it was some time before copies became available for distribution in England), and it went through fifty editions during the following thirty years. The Historical Catalogue of Darlow and Moule on the Bibles in the collection of the British and Foreign Bible Society lists 181 editions of the King James version as against fifteen of the Geneva Bible in the period 1611-44. The Geneva version was popular in some quarters on account of its notes that were of a strong Calvinistic temper. Though in a few places they were offensive or they were thought to be so by the king and some of the bishops (according to their statement at Hampton Court), generally they were of a helpful nature. Some editions carried more notes than others, and for the most part the more offensive comments were omitted from the later editions, and one edition dated 1649 was brought out that contained the Geneva notes, together with the King James text, but this was somewhat of a curiosity. The King James version eventually established itself as the one official version of the English people and it reigned supreme for a great many years; so long in fact that in the view of many people it really seemed that at long last the English,

of all people, possessed a version that was well on the way to becoming one of the few translations that could claim such a long period of unrivalled use.

Not that everyone was satisfied even then, for apart from an abortive attempt during the commonwealth period (Stoughton—*Our English Bible*, pp. 272-274) there were also a number of private ventures that appeared in the next 200 years or so, yet none of these attempts was ever destined to leave its mark and they are now almost entirely forgotten. The reason for most of these ventures was the feeling that the 1611 version had become archaic, though this was not in itself a sufficient reason for bringing out another translation. As time went on, however, another reason came into prominence, and this was one that could not be dismissed so easily. This was based upon the growing conviction that the Greek text as used by the translators in 1611 was not as reliable as it had once been thought to be. Alfred Marshall writes:

"The Authorised Version of 1611 follows what is known as the 'Received Text' (*Textus Receptus*, or T.R.). But this is now generally recognised as unreliable; also since it was completed in 1550 by Stephens (or Stephanus) many further manuscripts have come to light" (Bagster's *Interlinear Greek-English N.T.*, p. 5).

The editors of the *Variorum N.T.* wrote in their preface in 1880: "It is necessary to remind readers that the text from which the Authorised Version of the New Testament is translated is substantially identical with that of the first edition of the Greek text published by Erasmus in 1616, an edition based upon not more than five manuscripts, and these chosen almost at random without any regard to their intrinsic value. The discovery of some of the most ancient and valuable manuscripts of the New Testament, and the systematic use of others, both ancient and valuable . . . and in general, a more comprehensive study of manuscripts and ancient versions has shown that this 'Received Text,' as it is called, labours under manifold corruptions."

Of the chief manuscripts that contain the text of the New Testament not one was available for use in 1611. Of the two great manuscripts that can now be seen in the British Museum, the Codex Alexandrinus and the Codex Sinaiticus, the first did not arrive in England until after the translators' work had been

completed some sixteen years, while the letter was not even known to have survived for more than two centuries. Even after this precious volume was discovered by the Russian scholar Count Tischendorf in the year 1859 in the monastery of St. Catherine in Mount Sinai, it was to be some considerable time before the full text became readily available for the careful scrutiny that such documents need before their relative value can be ascertained. By this we mean not so much their value in hard cash (which depends on how much the intending purchaser is willing to pay), but rather their value relative to the importance and weight that is attached to the evidence that they afford in helping us to arrive at a more accurate and exact reproduction of the original text.

Since 1611 great strides have been made in the field of textual criticism. The result of this has been that the laborious toil of generations of Biblical scholars has been made available, not only to the scholars of succeeding generations, but also to the ordinary student of Scripture. Some who call themselves evangelicals appear to be as shocked when one mentions the subject of textual criticism as were some of our Victorian ancestors when it became known that Anthony Trollope, the novelist, was writing not for sheer love, but for personal gain. The idea that a man should write for a living was, it appears, too much for many of them, consequently the unfortunate author was regarded almost like someone with the plague. The main reason for the avoidance of this word criticism in evangelical circles is the popular misunderstanding and fear that has been brought about by the change of meaning that has occurred in the translation of this word from its original Greek to more recent English. The term "critic," as used by those calling themselves Biblical critics, meant simply what *kritikos* meant in Greek: a literary expert; but unfortunately the common meaning that was attached to the word "criticise" in English was that of finding fault, consequently it became popularly supposed that all who were engaged in this work were bent on pulling the Biblical text asunder.

The principles of textual criticism, as distinct from that which sometimes parades itself under the name of "higher criticism," have been, and are, accepted of men of undoubted orthodoxy, for example B. B. Warfield, W. E. Vine, F. F. Bruce, to mention just a few. If some of those writers who have been so vehement in their opposition to the N.E.B. had taken the trouble to consult a reliable Greek text or even the *Variorum New Testament*, they would have discovered that in almost all the cases where they were upset by the omission of well-loved phrases, such

omissions were based on good manuscript authority. The trouble is that the type of people who will read either the Trinitarian Bible Society pamphlet on the N.E.B. or the one written by Ian Paisley are not likely to consult any text in Greek or even a critical English one. The majority of them are unaware that anything has been done in the field of textual criticism since 1611.

It may be that the Mohammedan finds a certain satisfaction in the belief that he possesses the perfect text of the Koran. "When the Caliph Othman fixed the text of the Koran and destroyed all the old copies which differed from his standard, he provided for the uniformity of subsequent manuscripts at the cost of their historical foundation"—Bishop Westcott.

The fact that we do not possess the perfect text of the Bible (though in these articles we are confining ourselves to the New Testament) ought not to cause the least embarrassment to the most thoroughgoing evangelical. It may be objected here that it is of little use contending for the inspiration of Scripture if we do not now possess the exact text. We are reminded of a story related by James M. Gray, late dean of the Moody Bible Institute. "Some years ago," he tells us, "a 'liberal' theologian remarked that it was a matter of little consequence whether a pair of trousers were originally perfect if they were now rent. To which the valiant and witty David James Burrell replied, that it might be a matter of small consequence to the wearer of the trousers but the tailor who made them would prefer to have it understood that they did not leave his shop that way" (*The Fundamentals*, volume 3, page 11).

While we may be aware of a good number of "various readings" and different texts, when all these things are added together they form but a very small part of the whole, and anyone may with confidence be assured that to a remarkable degree we do possess, over 1,800 years after the last part of the New Testament was written, a text that truly represents that sacred word that was originally given to men "inspired by the Holy Spirit." It is neither necessary nor desirable to believe that the inspiration that moved the original writers should motivate the successive copyists or the later translators. Bearing in mind the number of errors that some of the copyists made (though fortunately they did not all make the same mistakes) it would be very foolish indeed to contend that any given manuscript contained the perfect text.

The present writer is a convinced believer in the Divine inspiration of Scripture, though he refuses to hold the view that *any* version, A.V., N.E.B.,

R.S.V., or any other *alone*, contains the inspired Word. We believe in the inspiration of Scripture "as originally given."

In the words of Miles Smith (who wrote the preface, "The Translator to the Reader"—1611): "We do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession . . . containeth the Word of God, nay, is the Word of God; as the King's speech which he uttereth in Parliament, being still the King's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense everywhere." As for these translators of 1611, worthy men that they were, we are most certain that, could they have lived to see the result of their labours, it would have rejoiced their hearts, yet we are equally certain that they would not have shared the superstitious veneration with which some have regarded their work. They never set out in the first place to make a new Bible, their sole aim and intention was to make a good one that already existed (i.e. The Bishops' Bible) better.

Each succeeding generation has added its part to this work, for the modern King James version "shows no inconsiderable departure from the stan-

dard edition of 1611" (*Encyclopædia Britannica*, 1947, volume 3, page 534). The first edition of 1611 was gone over and revised in 1639 and this process was repeated in 1762 and 1769 when more modern words were substituted for those that had become obsolete. The fact that we have written this article seemingly in favour of some more recent versions of the New Testament does not, of course, commit us to accepting every rendering in any of these. We have sought simply to state some broad principles that we fear many evangelicals have overlooked in the present controversy. When it comes to dealing with particular texts, in all fairness it ought to be pointed out that in almost every instance brought to our notice there have been weighty arguments on both sides of the question, and the majority of the translators, rightly or wrongly, have expressed a preference for one reading which they have incorporated in their text. He who sets himself up in opposition to their efforts ought at least to give adequate reasons, based on sound scholarship, for so doing. Anything else, however much it may attempt to use current Protestant battle cries, will only serve in the end to give the impression that is only too common, that the evangelical faith rests more upon sentiment than upon scholarship.



## Women's column

By GLADYS GORTON

### LOVE'S FLOWER PETALS

GWEN works in the advisory office of famous seed merchants, and is an experienced gardener. She specialises in the arrangement of flowers.

As often as she is able she goes to her home in the country for weekends and with great delight she works in the garden and gathers flowers for the house. She displays the array of colours to their best advantage in bowls and vases and places them in positions which enhance their beauty. Her mother, who is not too well these days, appreciates her daughter's artistry in the loveliness the flowers afford but—"Oh, Gwen, the work when you are gone! Think of the petals falling when the flowers die and all the clearing up!" Gwen has told me this, but I'm sure she sees that it is not overdone for her dear mother.

Here, in Bournemouth, many of the hotels and shops now have plastic flowers tastefully adorning their windows, halls, lounges, etc., to save the staff from added work and time which real flowers would entail. Actually, we tried them in our church a few times, but most of us agreed that we would much rather have the real flowers—with the work! It is so in life; anything really worth while demands endurance of some kind, and means money, time and energy.

Plastic flowers retain their freshness, colour and artificial charm until they become dust-laden and are then discarded, but they know not the fascinating perfume and the glory of life which belong to real flowers, even though they soon droop, lose their beauty and die.

In this decade we are becoming more accustomed to the "plastic way of life," which symbolises the spirit of the times—"inordinate affection," lovers of pleasures more than lovers of God. But God's great love is like a perfect fragrant flower, blooming through all the storms of tribulation and the heat of temptation. His love neither wilts nor fades. It is not a synthetic imitation but "the real thing." Bishop Berkeley's version of 1 Corinthians 13:8 reads "Love's flower petals never fall."

# “Incredibly mysterious” says Press at our SWANSEA CRUSADE

Press men spent three hours in the Llewelyn Hall, Swansea, noting all that went on. Here are extracts from a two-page spread published in the *Herald of Wales*:

## Meet a minister who paints, plays a violin, and heals

“Rev. George Canty came to Swansea last week. An evangelist-extraordinary. A small, modest man with a big voice, violin, paint brush and healing powers. A one-man band of hope. Gifted. Versatile. Industrious.

“When the time came for healing, the people shuffled to the front, proud, eager and full of faith. Some hobbled on walking-sticks, others clutched parts of their body. They went to him with rheumatism, arthritis and deafness. A mother took her Mongol child. Mr. Canty touched them all.

“The woman with arthritis raised her damaged arm—and sobbed. The man with deafness claimed he could hear. It was incredibly mysterious.

“Soon the service was over. In ninety-five minutes Mr. Canty had done many marvellous things. He had healed the sick, played violin solos, lucidly prayed, and completed the brightest oil-painting one could wish to see.

“Although Mr. Canty has left, the crusade is now

being continued at Elim Church, Swansea, under Rev. A. J. Magee.”

## What the pianist (Llewellyn Bell) said:

This was one of the most successful evangelistic campaigns ever held in connection with the Elim Church at Swansea. Pastor George Canty was the evangelist, accompanied by Pastor Bryan Edwards as song leader.

The first meeting, in the Llewelyn Hall, Y.M.C.A., was very well attended in spite of inclement weather, and as the days passed local interest increased until by the first Sunday the hall was full to capacity. From the very first meeting we had the joy of seeing men and women responding to the call of the Gospel in every service. Christians from other denominations supported, and not a few testified to being blessed through the ministry of the Word.

A most fascinating feature of the campaign was brother Canty's picture painting. The work he produced in about twenty minutes revealed a gift which many would envy. During the painting, the Word of God was read by Pastor Edwards, and followed by a Gospel solo or duet.

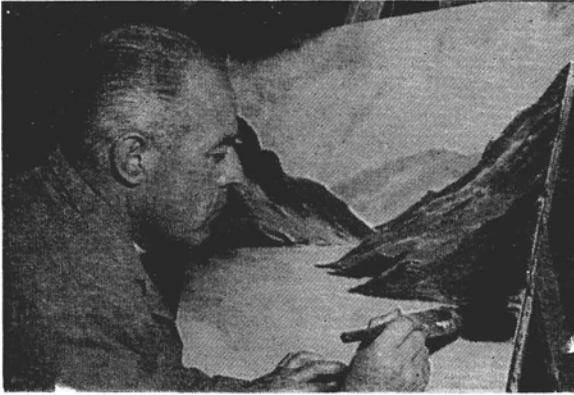
In each service the sick were prayed for and many received a touch of healing from the risen Saviour. We thank brothers Canty and Edwards for their united ministry and pray God's blessing on their future efforts.

## CHURCH CAMPAIGNS ARE WORTH WHILE says campaigner George Canty

“To get miracles it seems you must conduct campaigns in new areas,” said a minister in a conference which I attended. Another evangelist told me “Church campaigns are not very encouraging,” and advised me to turn towards pioneer work. These would, I am certain, have felt differently if they could have stood with me any night speaking to the hundreds that had been to the Llewelyn Hall, Swansea.



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*A section of the crowd which gathered for the Swansea crusade in the Llewelyn Hall.*  
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*Pastor George Canty paints during the service.*

So many had caught a new vision, been healed or helped that a fraction of it all would have made me feel the effort was anything but useless.

Two moments live in my memory. The first was the first moment of the crusade when I sat in prayer before the service began. I was suddenly startled as a wave of awe gripped me—the Master had come. It was unexpected. The sensation came at me vividly, and I was engulfed in God.

During the healing service one day a gentleman came for healing and, being almost stricken from his chair by the power of God, received more than he asked and was baptised in the Spirit.

Later, being invited by Pastor Magee, he delightfully went into the church pulpit, a man visibly transformed, and, linking arms with Mr. Magee, broke into singing. It was heaven to see him and the minister with overflowing happiness singing together “’Tis no longer I that liveth, but Christ who liveth in me.”

Every day we saw people making decisions for Christ. I am convinced that Elim needs its churches to launch such campaigns more and more often.

**What the minister said :**

The Elim Swansea crusade was a great blessing to many churches in Swansea. Many have gone back to their place of worship with a new grip on God and His Word. We in Elim have been greatly encouraged. We felt each night that Mr. Canty was a man who was filled with his message. Crowds gathered nightly to hear and see the evangelist proclaim the deep things of God and each night saw men and women surrendering to Christ.

The convening of the services by Bryan Edwards was a great help and the young people were inspired by this youthful assistant. The local members provided the singing at each service and this was much appreciated. Last but not least, the playing and sing-

ing of dear Mr. Bell will never be forgotten. It was an inspiration.

**What an unknown correspondent said :**

“I have been hearing a great deal about your meetings from Mr. and Mrs. —, who attended a Divine healing service while on holiday. I have known Mrs. — for nearly three years and I know that besides nervous complaints she has been suffering very badly from arthritis. Since prayer was offered for her healing she is wonderfully better in every way, and all pain has gone. This has encouraged me to write to you.



**Family Affairs**

By J. J. MORGAN

TWO ITEMS of interest from the Clapham church. Mrs. Lynn and her husband recently celebrated their diamond wedding and we congratulate them on reaching this very special anniversary. Also Mr. and Mrs. Elvin, formerly of Ipswich, celebrated their silver wedding on July 30th last, and we send them our congratulations.

Others with whom we would rejoice are Pastor and Mrs. Bradley, of Croydon, on the birth of their granddaughter in South Africa, Pastor and Mrs. Frost, of Dundee, on the arrival of their grandchild Lois Ann, and Pastor and Mrs. Taylor, of Newquay, on the birth of their baby son Alastair Mark. We also send our best wishes to Pastor Terry Jacobs and his bride, and to David Holmes and his bride.

Some ministerial changes have recently taken place. J. C. Quinn has been appointed to Aberdeen, F. R. Lomas to Wigan, I. Nicklin to Bradford, and D. Rees-Thomas to Cardiff as an assistant pastor. The following students have been accepted from the Bible College and given appointments as shown:

- R. J. Mackenzie to Rye Park.
- D. L. Mills .. Harrogate.
- T. Partington .. Greenock as assistant.
- P. Quest .. Palmers Green.
- R. C. Stacey .. Merthyr.
- R. J. Thomas .. Bognor as from September 1st.
- W. R. Thornton .. Romford.
- W. A. Williams .. Bristol as assistant.
- S. H. Wallace .. Armagh, N.I.

We offer our sincere good wishes to Pastor H. W. Fardell on his retirement this month from full-time service, and wish him and his wife God's blessing in the future.

# LET US PRAY

By H. W. GREENWAY, SECRETARY-GENERAL.

*Men ought always to pray, and not to faint (Luke 18:1)*

**T**HIS is perhaps one of the simplest and the most common of exhortations in our public worship. It is, nevertheless, one of the most important, despite the fact that familiarity has robbed us of the sense of significance which should always accompany the great act of prayer.

True prayer is no mere lisping of artificial platitudes: it is the soul of man in direct communion with the Almighty Creator; it is the microscopic part of creation holding audience with the Lord of all things; it is the humble and limited talking in simple terms with the supreme intelligence which fashioned all things. Yes, indeed, a poor labourer who cannot read or write can make his requests intelligible through this mystic medium of communication. This surely demonstrates man's importance in the order of created things. We do not find animals building altars or shrines at which to worship their Creator, they do not bow the knee to thank the One who supplies their daily needs. A medical journal reminds us that "A man is the greatest marvel in the universe, not because his heart beats 40,000,000 times a year, driving the bloodstream a distance of over 60,000 miles; not because of the wonderful mechanism of his eye and ear; not because of the unique qualities of his mind; but because he may walk and talk with God."

Having established the wonder of prayer, we must seek to know something of its effectiveness and purpose. Obviously prayer is not the Divine provision for a lazy people to satisfy their desires without personal effort. One writer puts his finger on the problem when he says, "Prayer will not alter the weather nor harness the latent powers of the universe to drive our cars and light our houses; and as long as the major interest of men is centred in an area where prayer is not effective, it is bound to be neglected and to seem unreal." We must pray in faith, and to pray in faith we must discern the will of God, for prayer is only practical within the compass of God's designs. For instance, there are some

purposes of God clearly defined and set forth in the Word of God. Our Lord Himself tells us in Luke 10:2, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." Here is the need and the command regarding our prayers: it is the declared will of God.

Now it is this kind of prayer that has a dynamic effect. But we must not imagine that our responsibility is concluded within the secret chamber, or that we have finished with the command after passionate cries in a heavenward direction. The potential of this prayer does not merely lie in the crowds of other people going to the foreign fields (workers overseas, alas, are far too few!), it also lies in the influence upon the life and work of the suppliant himself. Who can pray for the labourers without recognising the need? And who, gazing on the whitened fields, can remain apathetic and careless? Faith without works is dead, says James (2:17). Thus if we pray without hypocrisy we find ourselves lending a hand to help those who are going, for we cannot plead with passion if we shut up the bowels of compassion by our refusal to act on our prayers.

Of course, we must not assume that prayer has no personal application. This would be a fallacy as great as the assumption that the chief end of prayer is to provide continuous self-service. But the personal application sometimes needs a sorting out, an inquiry into the character of the answer. There are times when God, instead of lifting tragedy, irradiates it with the effulgence of His own glory, thus making it to serve the interests of our spiritual progress.

An illustration of this comes to mind. We had prayed much for the old and devoted servant of God, whose life had ebbed away as a result of the cruel cancer which finally brought him to the grave. On the way to the cemetery sadness filled the hearts of loved ones and friends, for this dear brother had been loved by all, and even the dull clouds gloomily scurrying across the sky seemed to suggest that frus-

tration was the only answer to our prayers. As the service proceeded, however, a shaft of sunlight suddenly pierced the gloom and shone into the grave, as though to assure the mourning widow, "I am here in the darkness, sharing with you the tragedy of this moment of loss." We there learned the joy that comes when God touches our overwhelming sorrow with His joy. I saw that afternoon the reflection of a heavenly light in the face of a sorrowing woman.

Prayer brings us into touch with the Comforting Spirit, and even our trials are changed to triumphs. We learn as we cry for doves' wings (Psalm 55:6) that the spirit of endurance and determination can be of greater value in the service of the Master than all the miracles of deliverance could ever provide. God sometimes refuses us wings to fly away in order to make strong servants out of weak suppliants.

Another prayer that we know is within the orbit of God's will is given us by Christ in the Beatitudes: "Pray for them which despitefully use you, and persecute you" (Matthew 5:44). This request is beyond all human inclination. It is natural to the spirit of man to retaliate: it takes the grace of God to seek His blessing and forgiveness on those who treat us with indignity. Yet this is the way of Christ, and obviously it is the way to the conquest of bitterness within our own hearts. He who nurses hatred within his heart fosters ill-will and ill-health; he who loves and prays for his enemies has found healing balm for his wounded soul. Barbara Cartland reminds us how wasteful resentments can be: "What a lot of energy we waste in our lives hating people, being resentful or taking umbrage. Ask yourself daily how much you have expended in love and appreciation, gratitude and sympathy. Only when your mind is drained from its poison will there be more room for the valued things needed to project your personality in a vital impact on those around you." Prayer for our enemies is the mental exercise that rids the mind of its poisons. It may be helpful in our prayers if we remember the Persian proverb: "Sticks and stones are thrown only at fruit-bearing trees." Our persecutors compliment us by their antagonistic attentions.

A further admonition to pray is given by Paul in writing to Timothy when he exhorts that "supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (1 Timothy 2:1, 2). Here the Church is discovered to be supra-political: we must pray for whichever party is in authority, the object of our prayers, that we might "lead a quiet and peaceable life in all godliness and honesty." If we find it hard

to pray for the particular party we dislike, we have only to remember that the words of Paul were written when the persecuting power of Rome was in the ascendant.

Naturally, praying for a party does not imply acceptance of all the party may stand for or the policies it may carry into effect. There are times when the Christian must protest against evil in high places, but this should drive the believer to more earnest prayer for God's Spirit to convict and guide those who are responsible for the rule of the country. Though kings misuse their power, we must pray for them. Though nations tramp the slopes to destruction, we must pray for them. This is a Christian duty, even though income tax be at a premium.

It is by his prayer for the rulers of the nation that the Christian affirms his belief that the solution to our political problems is a Divine one. Man left to his own devices stumbles from one tragedy to another; he ever returns to the same mistakes under the impression that history repeats itself, thus, crying for peace, he prepares for war. H. M. Tomlinson has a reminder of this: "Those leaders of the people, or men like them, are telling us now that they alone know the secret of the way to safety and peace. But I think we have heard of it. It is no secret. It leads straight back to the shell-craters and the bones." The Christian does not accept the theory that we shall muddle through somehow, he believes that God moves in a mysterious way. His wonders to perform, and in justification of his conviction he refers back to God's dealings with nations in days of old; indeed he discovers a purposive unfolding of history that demonstrates a directing intelligence right through the centuries.

If the Word of God means anything at all, it does point to the overruling providence of God. The psalmist reminds us "He is the Governor among the nations" (22:28), adding the thought that blessing accompanies the people who acknowledge His Lordship: "Blessed is the nation whose God is the Lord" (33:12). Moreover, God is able to judge the nations in His wrath: "For the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord" (Jeremiah 25:33).

Our prayers, if they are to be effectual, must be prayed at the dictates of God's will, and if they are prayed thus they will surely be answered.

Let us pray, therefore, earnestly pleading the Divine aid on our apathetic race; for a stirring of the Spirit of God among the decaying nations of the world; for a deep sense of need among the people; for a revival in the Church of the living God.

# CHURCH NEWS FLASH

## Abercynon

A week's campaign was held as a follow-up to the Oral Roberts crusade. The Lord richly blessed the ministry of Pastor Aubrey Whittall, resulting in six decisions for Christ, including two backsliders, eight being baptised in the Holy Spirit and a few testifying to healing. One brother had been in hospital, under treatment for a nervous condition, but after prayer was able to leave off the use of drugs. A baptismal service concluded the campaign. This was held in the Welsh Baptist Church, and was attended by some 150 people. The blessing has continued under the ministry of Pastor W. George during the holiday of Pastor A. J. Taylor.

## Burton-on-Trent

Sunday school anniversary services were held on two recent weekends. The first weekend the speaker was Pastor R. J. Morrison, and the children gave an illustrated demonstration: "Life's road signs." The second weekend, in place of Pastor Brewer, the local minister was the speaker, and a model pig, dressed as a boy, made a good illustration for the message.

The children's outing to Skegness proved to be the best ever. The photograph shows Miss B. E. Acton, Sunday school superintendent, receiving flowers from one of the primary children.

## Clydebank

The work here is now established under the mini-



*Burton Sunday school superintendent receives a presentation.*

stry of Pastor Terence Jacobs, following the campaign by Pastor Alex Tee in 1960, and a church building is soon to be commenced. Recently Pastor Jacobs was married at Birmingham to Barbara Mary Buckley, daughter of Mr. and Mrs. Buckley, of Dudley, the ceremony being conducted by Pastor E. Cole. Mrs. Jacobs, daughter of an Assemblies of God pastor, is gifted musically—an asset to her in her new life. A tea was given by the Clydebank church on their return from their honeymoon.



*Pastor and Mrs. Terence Jacobs.*

## Govan

The prayer and hard work that preceded the Govan tent campaign were well rewarded when the tent was almost full for the opening night. Pastor Cave preached with power and, although there were no decisions on the first night, prayer was made and was wonderfully answered. During the fortnight many were saved, including a Roman Catholic lady who was converted and also healed. A teenage girl brought her two sisters to the tent and both were saved, as were also many of the older Sunday school children. In every meeting since the campaign there have been people who never came before.

## Southampton

The photograph shows part of a demonstration by our Sunday schools at Freemantle and Redbridge. A good number attended, including parents. The story of Naaman was enacted, and Mrs. Brooks gave a short message. At a recent memorial service



*Sunday school demonstration at Southampton.*

three souls were saved. The memorial was to a brother who came to the Lord through the illness and passing of one of our loyal church members, Jack Walbridge. God can work even through mourning and sorrow.

#### **Shrewsbury**

The first Pentecostal convention was attended by representatives of three recently formed churches: Wrexham, Hadley and Shrewsbury. The convention was preceded by an outing, when good fun was combined with witness, as hundreds listened to the singing of the three groups. The evening rally in Shrewsbury Baptist Church was convened by Pastor Ray Hughes, and challenging messages were given by Pastors Gibson and Nelson, calling for deeper dedication to the cause and claims of Jesus Christ.

#### **York**

At a recent baptismal service Pastor Kennedy baptised seventeen candidates, mostly teenagers, four being from one family and three from another. The service was most impressive, and Pastor Kennedy was the preacher. The photograph shows the candidates before immersion.



*Candidates about to be baptised at York.*



HELLO SUNBEAMS.

Sally loved to sing. She sang in the morning when she was getting ready for school, she sang when she came home at dinner time and she would be still singing in the evening when it was time for bed. Sally's favourite hymn was "Jesus bids us shine" and Daddy said that Sally was just like a little candle lighting up the home. Sally was very pleased about this because she liked everyone to be happy; she wanted to be just like a little candle. Sally had one in her room at night and it was so very comforting.

One day Sally woke up in the morning and found that it was a grey miserable day and the sun wasn't shining. She looked out of the window and saw the rain dripping down. Sally didn't feel like singing. She left her little Bible unopened on the table beside her bed and she didn't kneel to say her prayers before she came to breakfast. It seemed a very long day and the house seemed very quiet. Mummy wondered what was wrong; she missed Sally's happy little voice.

When Daddy came home at night Sally told him that it had been a miserable day. "I don't know what's wrong Daddy," she said. "Everything seemed to go wrong at school and I feel so miserable and cross."

"What's happened to my little candle?" Daddy asked Sally. "Oh Daddy, I must have blown myself out," Sally told him, and do you know sunbeams, that is just what Sally had done.

Daddy sent Sally up to her room for her little Bible and together they read some verses from Matthew 5, 14 to 16. Then Sally asked the Lord Jesus to light her little candle again and soon she was singing away and Daddy and Mummy were joining in. Daddy taught Sally a new chorus called "This little light of mine I'm going to let it shine." Perhaps you sing it in your Sunday school.

Sally told Daddy that she didn't want to let her light go out again so she promised to read her Bible and pray every day to keep her light burning. Is your light burning sunbeams? I do trust that it is.

'Bye now, God bless you all.

Lots of love, AUNTY DOROTHY.

# An impressive farewell service

By RITA WHITE

A WORD of introduction for our brother Mervyn Thomas and his wife, Sheila, would be unnecessary, known as well as they are in the Elim fellowship. This fact was plainly revealed on Tuesday evening, August 6th, at their farewell service held in the Elim Central Church, Clapham, when so many of God's children met and the minor hall was crowded to capacity. As well as Clapham members, friends had assembled from Islington and Camberwell churches. It was a pleasure, too, to see Mr. F. B. Phillips, who had journeyed from Eastbourne to be present at what will ever remain to be vividly remembered as a most real and impressive service. Also present were Pastors F. H. Coleman, J. H. Davies, G. W. Gilpin, S. Gorman, H. W. Greenway, J. J. Morgan and A. Tee, the meeting being convened by Pastor A. Tee, who set the tone of the service at the commencement with the words "This has not to be a tearful service, but a cheerful service!" The Word of God was read by Pastor G. W. Gilpin from Acts 1, and after a further hymn Pastor Tee called upon Pastor S. Gorman to give us a few words, in his capacity as Missionary Secretary, from his intimate knowledge of the work so dear to his heart. He outlined to us in a most illuminating way a little of the personal work of brother and sister Thomas, of the situation in Tanganyika, and their task to train and educate the born-again native nationals in the ways of God, in this way ensuring that should ever the time come for our missionaries to withdraw, the work can go forward still in triumph.

As Mr. Thomas rose to pass on his message from the farewell words of our Master (Mark 16:15), our hearts were deeply stirred. He told us of how, when they had seen the tremendous need and responded. God had opened the way and vision became verity. It was a message pulsating with the challenge of God, spoken from a burning heart and fully surrendered life, separated from idle day-dreaming and filled with a stern faith to preach the Gospel, thus

fulfilling our Lord's commission to us all. To serve God was their deliberate and determined purpose, and their lives became a love-gift. The call is for us all to "go," whether by prayer, financial support or the giving of ourselves, and the field is the world as God sees it. Every second another soul is born, adding to the millions who have yet to hear the Gospel.

As he sat down everyone was conscious of the gentle breath of the Holy Spirit, and the convener could only conclude with the simple words, "There is nothing else I can say, or add," so near and tender was the presence of God. In such an atmosphere brother and sister Thomas and their little one knelt humbly in further dedication before the brethren as they gathered at the front of the hall and laid hands upon them in the name of the Lord, led unitedly in prayer by Pastor H. W. Greenway. Softly the words were sung, "Where He leads me I will follow . . ." and we felt we were indeed on holy ground.

At the request of Pastor Tee the service was drawn to a close in fervent prayer by Pastor F. H. Coleman that in this hour of urgency they would be sustained in every trial and difficulty, and upheld by the mighty hand of God.

*"We must not fail them; their request is—pray for us."*

## ANONYMOUS GIFTS

We desire to express our gratitude to those who have shown their practical interest by the following anonymous gifts which we thankfully acknowledge.

### Work of Elim

Receipt No.	£	s.	d.
5802 Greenock	5	0	0

### Royal Albert Hall

5804 Believer, Croydon	10	0	0
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### Campaigns

5805 E.M.J.	1	0	0
3860 E.M.J.	1	0	0

### Elim Missionary Society

5805 E.M.J.	1	0	0
2941 A thankful heart, West Bromwich	1	0	0
2949 Anon, Hastings	10	0	0
2958 Anon, "Inasmuch," Ilford	6	0	0
2960 A believer, Croydon	20	0	0
2965 Ex-Clapham Crusader	1	0	0
2973 Anon, Maidenhead	6	10	0

N.B. Kindly note that gifts for all departments should be addressed to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

## CONFERENCE ON DIVINE HEALING

Rev. George Canty is one of the speakers at a conference on Divine healing to be held from October 26th to 28th at Holy Trinity Church Hall, Bournemouth. Sessions will be held on Saturday and Monday at 11 a.m., 2.30 and 5.30 p.m. Testimonies of healing will also be given.



Conducted by the National  
Youth Director

# Our Youth Director speaks out on **SYSTEMATIC CRUSADING**

GRASSHOPPERS are renowned for the way they can jump. Have you ever watched one? There is nothing systematic about where it jumps. It just gives a leap over from here to there and then another leap over to somewhere else. It does not seem to have any sense of direction, or any specific goal in view. Alas, there are many young people like that in the Christian Church.

They try this for a while and then jump on to try to do something else for a time, and before long they are off again to another branch of service. How can we ever accomplish very much for God with this sort of service?

Tonight I heard a man tell how eighty people in his assembly set out to visit and enter 800 homes. Wherever there seemed to be an interest shown that home was noted and a visitation secretary was appointed. They kept on going until they had 800 homes which they felt were sincerely interested at least in some small measure.

The second stage in what the speaker called a crusade was a going back to these homes to visit them every quarter. They told each home which showed some interest not only about their church, but also about their plan. They asked them if they would mind being visited again later. It took just over two years before there was much to show in the way of an increase in actual church attendance. The workers began to wonder if it was worth while after all their work.

The speaker, who, by the way, was a keen (though a non-Pentecostal!) church worker, told how that towards the end of the second year and particularly during the third year things began to happen. One or two new faces were seen now and again at the end of eighteen months, and quite a number of new people began to appear towards the end of the second year.

During the third year, however, it seemed as though a real floodtide of new people were beginning to attend. There was scarcely a single Sunday went by without a healthy number of new people coming in. The offerings in this church rocketed right up to £135 per week, which in turn was launch-

ing other ambitious schemes they could never have dreamed of before. But notice it took a band of dedicated workers who were willing to be thoroughly consistent for three whole years, devoting roughly one night per week to this systematic visitation crusade. Almost all of these 800 homes were visited between eight and twelve times each.

You see the people began to realise that this band of crusaders were really in earnest. They had proved themselves to be so. Each time they had entered these homes they had created an impression. On the first one or two occasions they had left literature; after that it was their persistency and their loving approach that did the job.

## OCTOBER YOUTH MONTH

As you know, every Crusader and Sunday school teacher will be going from door to door seeking to enrol new Sunday school scholars and recruits for our Junior Crusaders and boys' guilds. Will we just visit each home once and then leave it there, or will we consider something along the lines of this systematic visitation crusade?

To be systematic is to be successful. It might not be spectacular in many ways. It might be hard going with steady plodding. Surely we are not going to be put off on these accounts. This systematic crusade is almost certain to yield permanent results in every case if we are willing to follow along similar lines. I am convinced that this is one of the most sure ways of building up every Elim church.

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## RELIGIOUS LIBERTY

Rev. Argos Zoghiates, for seventeen years pastor of the Greek Evangelical Church in Katerini, was recently forbidden entry into Greek territory. Mr. Zoghiates, a Greek Cypriot, is a British subject. Representations have been made, so far without success, both to the Greek Government in Athens and to the Greek Ambassador in Britain. The chief accusation made against Pastor Zoghiates is that he has been guilty of proselytism. Earlier this year he had been assured that his entry into Greece would not be opposed. It is particularly regrettable that this opposition should be largely inspired by church leaders.



# THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Harris  
(Minister of Elim Church, Loughborough)

**Monday, September 16th.** Luke 12 : 13-34.

Vv. 13-34 are a Divine commentary on covetousness and the believers' attitude to worldly possessions and the necessities of life. Vv. 13-15: the request of the young man. Company—crowd (cf. v. 1). "Master." Jesus is recognised as a rabbi. Rabbis as interpreters of the law were often appealed to as arbitrators in matters of property, etc. "Divide." According to Deut. 21 : 17 the firstborn was to receive a double portion; evidently the man was a younger brother not satisfied with this arrangement (cf. v. 15). "Man" (cf. Rom. 2 : 1, 3) expresses grave censure and indignation—the man sought the world not the kingdom! V. 15 is a message for the affluent society. Vv. 16-21: the parable of the rich man. Affluence concentrates a man's thoughts on earthly things and excludes God and eternity from his mind. Vv. 22-34: the application for the Christian man. If God provides for creation ("ravens," v. 24; "lilies," v. 27). He will supply the needs of the crown of creation—man (v. 24). But this is dependent upon doing God's will! (vv. 29-31). V. 22 : "Take no thought"—"Don't be anxious." V. 33 : "Bags" purses. Treasure in heaven is laid up by following Christ (Matt. 19 : 21).

**Tuesday, September 17th.** Luke 12 : 35-48.

Vv. 35-40 are a continuation of the discourse commenced at v. 22. To trust in the present must be added preparedness for the future. Vv. 35-40: readiness for Christ's coming. Christ's second coming is imminent (v. 40). Believers are to be ready, and this is illustrated by (i) an eastern dress (v. 35) when working or running the long outer garment had to be girded about the body with a sash; (ii) an eastern wedding (vv. 36-38); (iii) an eastern householder (v. 39). "Broken through"—literally "dugged through"—the houses of the poor were generally built of mud. With v. 37 cf. Jn. 13 : 4-7. Vv. 41-48: judgment at Christ's coming (Rom. 14 : 10; 2 Cor. 5 : 10). Believers are not immune from judgment in respect of service. (i) The standard of the judgment is faithfulness in discharging our God-given tasks. Unbelievers (v. 46)=unfaithful. (ii) The severity of the judgment is dependent upon received light (vv. 47, 48; cf. 2 Cor. 5 : 11). V. 48 (b) constitutes both a challenge and a warning to Pentecostals.

**Wednesday, September 18th.** Luke 12 : 49-59.

Despite the abrupt change of subject vv. 49-59 are a continuation of the discourse commenced at v. 1. Vv. 49-53: the Christ's mission and its effects. V. 49 (b) is better rendered: "And what is my desire? Oh that it were already kindled." It is a reference to Matt. 3:11, 12. "Straitened" (v. 50) means constrained and taken with the "desire" of v. 49 reveals the passionate yearning of Christ to do God's will. Are we as keen? The baptism is the baptism of suffering endured at the cross. Vv. 51-53 describe the outcome of Christ's coming, not its purpose. Vv. 54-59: the people's reaction and its consequences (cf. Matt. 16 : 1-3). They could interpret signs in the natural but not in the spiritual. From the miracles of Jesus they ought to have realised that the Messiah had come (Matt. 11 : 2-6). Vv. 58, 59 are both a piece of advice and a parable. By rejecting Christ, God became their adversary.

**Thursday, September 19th.** Luke 13 : 1-17.

Vv. 1-5: the need of repentance. (i) A rule. The calamities of life are not necessarily the judgments of God upon sinners (cf. Job 2 : 12-20; 1 Kgs. 21 : 21, 22; 22 : 34). (ii) A requirement. Salvation is impossible without repentance (vv. 3, 5; cf. Acts 3 : 19). (iii) A reminder. Men and women are perishing. Vv. 6-9: the parable of the fig tree. This logically follows vv. 1-5 and teaches the patience and longsuffering of God in salvation (1 Pet. 3 : 20). Vv. 10-17: the healing of the infirm woman. V. 10: Jesus was busy in the Lord's house on the Lord's day. Are we? Vv. 11-13 indicate Jesus' willingness and power to heal. Vv. 14-16: our theology must be based on Scripture. Incorrect theology results in inconsistent living. Many who think they are on the Lord's side are actually serving Satan. V. 16: Satan is the author of sickness: (i) indirectly, in that he was responsible for its introduction into the race; (ii) directly. In many cases he is personally responsible for a person's affliction (cf. v. 16; Job 2 : 7; Acts 10 : 38).

**Friday, September 20th.** Luke 13 : 18-35.

Vv. 18-22: the teaching in the synagogue (cf. v. 10). Its theme is the Kingdom of God (cf. Matt. 4 : 17; Lk. 4 : 43). "Kingdom" in Scripture properly means "kingly rule"; thus the Kingdom of God is the realm of God's recognised authority. The two parables here indicate the growth of the kingdom on earth from small, insignificant, unobserved beginnings to universal domination. It is now set up in the hearts of believing men (Lk. 17 : 20, 21); at Christ's second coming it will be established over the earth (Dan. 2 : 44; Matt. 25 : 31-34; Rev. 19 : 15, 16). Vv. 23-30: the question about salvation. Note (i) comparatively speaking only few will be saved (v. 24); (ii) strive=struggle or fight. Salvation is simple but not easy; (iii) the day of grace for the individual is limited (v. 25); (iv) Israel, though first in privilege, is last in salvation (v. 30; Rom. 10 : 18-21; 11 : 16-26). Vv. 31-35: the deputation from Herod. V. 32 indicates that these Pharisees were sent by Herod. "Fox" (v. 32) a symbol of cunning. "Perfected" is a reference to Christ's resurrection.

**Saturday, September 21st.** Luke 14 : 1-14.

Note vv. 2, 7, 12. Wherever we go we should seek to do God's will and teach God's Word. With v. 1 cf. Ps. 23 : 5(a). "Eat bread" is a Hebrew expression for taking food of any kind. Vv. 2-6: the healing of the man with dropsy (cf. Matt. 12 : 9-13; Mk. 3 : 1-6; Lk. 6 : 6-11). "Dropsy" in the Greek is a technical term which occurs nowhere else in the N.T.; it betrays Luke's professional character (Col. 4 : 14). Vv. 7-11: the teaching on humility (cf. Jas. 4 : 10; 1 Pet. 5 : 5, 6; 2 Chron. 12 : 1-8). V. 7: we must be fearless in our application of truth. "Worship" (v. 10) glory. Vv. 12-14: the rebuke of outward show. Sabbath feasts were part of the social life of the Jews and were occasions of luxury and display. The Pharisees viewed them as good works which helped them to obtain favour with God, hence vv. 13, 14.

**Sunday, September 22nd.** Luke 14 : 15-35.

The scene is still the feast of the Pharisee (cf. v. 1). Vv. 15-24: the parable of the great supper. The utterance of v. 15 was prompted by the words of Jesus in vv. 12-14 and is best regarded as an outburst of enthusiasm. The parable demonstrates that though it is blessed indeed to eat bread in the kingdom those who looked forward to it were rejecting the invitation. Note the trifling nature of the excuses (vv. 18-20) and the all-embracing nature of the call: the city (v. 21), the country (v. 23). V. 24 again emphasises the limitation of the day of grace with regard to the individual (cf. 13 : 25). Vv. 25-35: the cost of being a Christian. The cost must first be counted before the life is committed; this is emphasised by two parables (vv. 28-30; 31, 32). Note the distinction between believers and disciples (v. 26) and observe that the great commission (Matt. 28 : 19, 20) is to make disciples, not converts. In vv. 34, 35 believers who are not disciples are likened to savourless salt. "Hate" (v. 26) is explained by Gen. 29 : 30, 31.

# COMING EVENTS

**BANBURY.** September 16-28. Banbury Town Hall. Revival and Divine healing crusade, conducted by A. S. F. Horne and party. Billy Graham films. September 16, "Oiltown, U.S.A."; 17, "Wiretapper"; 23, "Shadow of the Boomerang." 7.30 p.m.

**BARNESLEY.** Commencing September 28. Elim Church, Nelson Street. Barnesley Crusade, conducted by Evangelist E. J. Thomas. Also hear Alan Caple (recording artist) and Barnesley Crusade Choir. Sundays 11 a.m., 6.30 and 8 p.m. Weeknights (except Fridays) 7.15 p.m.

**BURTON-ON-TRENT.** September 21, 22. Elim Church, Moor Street. Visit of A. R. Boston (former minister). Convener: K. Smith. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

**CATERHAM.** September 28. Elim Church, London Road (off Chaldon Road). Visit of T. J. Broomhall and party for monthly Pentecostal Rally. 7 p.m.

**COULSDON.** September 21. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: T. J. Broomhall (Elim). 7 p.m.

**GREAT CORNARD.** Sudbury. September 14-26. Great Cornard Village Hall. Salvation and Divine healing campaign, conducted by Bryan Jones, Alan Seeman, Mansel Chuter and Miss G. Garton. Sundays 11 a.m., 6.30 and 8 p.m. Weeknights (except Fridays) 7.30 p.m.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

### Boldness in prayer

How bold was Moses when he prayed during the long wilderness journeys of the children of Israel! What boldness when he prays to God, when he pleads with God not to destroy Israel! See what he says: "Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountains? . . . Turn from Thy fierce wrath" (Exodus 32 : 12).

A young man whose name was Joshua must have listened to the prayers of Moses, for we find him on occasions just as bold as Moses. The children of Israel stand defeated before Ai. "What," says he, "wilt Thou do unto Thy great name?" (Joshua 7:9).

Of Bruce, the great Scottish divine of the seventeenth century, it is said that his prayers were like bolts shot up to heaven. In this how sadly we come short. We do not understand the privileges of the Christian believer. We do not plead as we should, we do not come boldly to the throne of grace to ask for help in time of need. Friend, we need to ask boldly. In Christ all barriers between God and ourselves have been removed. Sin has been dealt with. We are the children of the living God, so let us come boldly to our gracious God and ask of Him

### Prayer is requested for

Revival throughout Britain  
All evangelistic efforts.

### Praise

For a woman who has had a successful operation.

### Thought for the week

You cannot pray too much

**HALIFAX.** September 28—October 6. Elim Church, Bond Street and Hopwood Lane. Annual Evangelistic Convention, conducted by Evangelist Malcolm Smith. Sundays 6.30 p.m. Weeknights (including Saturdays) 7.30 p.m. Half-night of prayer. Saturday, September 28, 9.30 p.m.

**HULL.** September 21-26. City Temple, Hesse Road. Youth Week. Speaker: Mr. Kaycs (Liverpool). Sunday 6.30 p.m. Weeknights 7.30 p.m.

**INGATESTONE.** September 15, 22. Elim Church, High Street. Special visit of Charles Kingston, 11 a.m. and 6.30 p.m.

**KINGSTANDING.** September 1-19. Elim Church, Warren Road. Evangelistic and Divine healing crusade, conducted by Malcolm Smith. Special prayer for the sick. Sundays 11 a.m. and 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

**SALISBURY.** September 29. Elim Church, Milford Street. Visit of Douglas B. Gray and London Crusader Choir. Gospel music festivals at 2.45 and 6 p.m.

## ITINERARIES

**Miss Margaret Gwynne,** on furlough from Southern Rhodesia, will visit the following churches: September 28, Motherwell; 29, Glasgow; 30, Paisley (rally); October 1, 2, Dundee; 3, Edinburgh.

**K. McGillivray,** on furlough from Formosa, will visit the following churches: September 15, Clapham; 17, Brixton; 18, Croydon; 20, Camberwell; 22, Caterham; 23, Englefield Green; 24, Guildford; 26, Aldershot; 28, Wimbledon; 29, Wimbledon (11 a.m.). Coulsdon (6.30 p.m.)

**John McInnes,** on furlough from British Guiana, will visit the following churches: September 28, Greenock; 29, Clydebank; 30, Paisley (rally); October 1, Govan; 2, Motherwell; 3, Shotts; 4, Glenmavis; 5, 6, Coatbridge; 7, Kirkintilloch; 8, Alloa; 9, Leven; 10, Dundee; 11, Aberdeen; 12, Edinburgh (youth rally); 13, Glasgow; 14, Dumfries; 15, Whitehaven; 16, Carlisle.

## THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

September 15, Edgware; 22, Maidstone prison and A.O.G.; October 6, 7, Birmingham; 12, Kingsway Hall, London; 13, Wormwood Scrubs prison; 18, Letchworth; 20, Broadmoor Hospital and Slough; 26, Odiham; 27, Slough.

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## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 54 Woodside View, Cottingley, Bingley, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

### HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

**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.476

**EASTBOURNE**. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willecks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**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.194

**LONDON**. "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed, Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

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### BIRTHS

**HEDDERICK**. On June 20th, to Mr. and Mrs. Eric Hedderick, of Elim Church, Liverpool. God's gift of a son, Neil.

**ROBINSON**. On July 16th, to Mr. and Mrs. Ron Robinson, treasurer of Elim Church, Liverpool. God's gift of a daughter, Ruth.

### ENGAGEMENT

**LEWIS-SHAW**. The engagement is announced of Francis Lois, daughter of Mr. and Mrs. A. Lewis, Pontardulais, to Stanley Shaw, pastor of Elim Church, Lisburn, N. Ireland. youngest son of Mr. and Mrs. J. Shaw, Belfast. C.644

### MARRIAGES

**KING-ROGERS**. At the City Temple, Oxford, Christine Amy King to Derek David Rogers. Officiating minister: F. J. Stlemming.

**LYNDON STANNARD**. On June 15th, at Elim Church, Croydon, Kenneth David Lyndon to Beryl Eileen Stannard. Both Elim Crusaders. Officiating minister: J. T. Bradley.

### WITH CHRIST

**JONES**. On August 16th, Mr. F. Jones, aged 81, honoured and faithful member of Elim Church, Barking. Officiating minister at funeral: D. Haywood.

**NELSON**. On August 23rd, James Nelson, aged 64, beloved member of Elim Church, Carlisle. Officiating minister at funeral: H. Palliser

### ERRATUM

Miss A. Stephenson will be sailing for Tzaneen on **October 24th**, not **December 24th** as printed on page 565 of last week's "Elim Evangel."

Another great

## GLASGOW CRUSADE

commences on

**Sunday, September 15th, at 8 p.m.**

then every night (except Saturday) at 7.30 p.m.

Tuesdays at 3 p.m. in the

**WOODSIDE HALLS**

(near St. George's Cross)

conducted by

**ALEXANDER TEE AND PARTY**

Prayers for the sick.

Write to any friends in this great city and tell them to attend.

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The Fifteenth Annual Convention

of the

## BRITISH PENTECOSTAL FELLOWSHIP

September 27th and 28th

**NOTTINGHAM**

Meeting for ministers and responsible officers of Pentecostal churches

**Friday at 3 p.m. and 7 p.m.**

in the

**Assembly of God, Mansfield Road Nottingham**

Addresses and discussions on Pentecost today

- (1) Speaking in Tongues (Glossolalia)
- (2) Deliverance ministry in the light of the New Testament

**Saturday at 3 p.m. and 6.30 p.m.**

in the

**Assembly of God, Mansfield Road Nottingham**

## GREAT PUBLIC RALLIES

Speakers:

T. SAUNDERS (Apostolic)

E. F. COLE (Elim)

A. MISSEN (Assemblies of God)

Conveners:

H. W. Greenway (Elim)

P. Porter (European Evangelistic Society)

*Special musical items*

Ministers and responsible officers of Pentecostal churches requiring accommodation should write to Rev. P. Watson, 20 Morley Road, Thorneywood, Nottingham (tel. 51660).