

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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



THE

Elim Evangel

VOL. XXXIV. No. 7.

THREEPENCE

FEBRUARY 14TH, 1953.

PROGRESS AT BRISTOL

New Sunday School Opened

Elim's newest Church at Bristol is happy to report that a Sunday School has been commenced. Already we have about 30 children on the books, with an average attendance of 25 children. There is also a very fine adult Bible Class of over 50 members.

Monday, December 20th was the occasion of the first Sunday School Christmas Party when 26 scholars sat down to an excellent tea which had been provided by the Sisterhood. After due credit had been given by all (including the Pastor) to this ample spread, those who were still able to move joined in children's games around the Christmas Tree. This was followed by a time of carol singing conducted by the Pastor until the time of arrival for Father Christmas, who, amid the cheers of all gathered, entered with his sack full of presents and a basket full of fruit.

House-to-house visitation is being done as much as possible and we are praying that God will be pleased to bless our efforts amongst the children.

—ROBERT ARMSTRONG (Sunday School Supt.).



Bristol Sunday School Christmas Party.
Pastor and Mrs. Ron. Jones, and Pastor Harries (assistant minister) are also in the picture.

The Elim Church at Bristol, established as a result of the evangelistic campaign conducted by Pastor P. S. Brewster and Party, continues to make progress under the energetic ministry of Pastor R. Jones.

Readers are asked to pray for the campaign now being planned for the city of Oxford (See panel on page 80).

TEXT FOR THE TIMES

"If ye continue in My word, then are ye My disciples indeed"
(John viii. 31).

THINK ON THESE THINGS

GOD'S THRESHING

(A Meditation)

By Pastor T. W. Thomson (Elim Church, Annaghanoon)

I WAS kneeling in prayer! For two days the "whine" of the thresher and the "clank, clank," of the bales had sounded upon the air, for at the farm they were threshing the corn.

Suddenly, a stillness descended. The "whine" died away—the "clanking" ceased. I knew the corn had been threshed!

A mental picture of the scene came before me. In the loft over the cowsheds is a mountain of pure, clean, golden grain! Beside the thresher, another mountain—of chaff. Yes, the thresher had finished its work!

The story is told of a little boy who came running out of a farmyard, with an anxious look on his face. "Hello sonny," said the farmer, "what is the matter?" "Please sir," said the boy, "they tell me there is a thrashing machine in there." How often do we, I wonder, confuse God's "threshing" with THRASHING? Do we interpret the experiences of life in terms of punishment and harsh treatment? The objective of threshing is not the destruction of the corn, but its extraction; its separation from the encumbering straw and useless chaff.

Of Jesus it is said, "Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable" (Luke iii. 17). Yes, this is the objective of His "fanning" and "purging"—to "gather His wheat!" This is a dispensational truth, yet it has its personal application. God puts us through His "thresher" that He might "gather His wheat."

How cruel those beating arms of the thresher seem as they descend in quick succession upon us, disturbing our calm tranquillity—the set order of our lives, and upsetting our plans! How keen and penetrating are the winds from His fan, which infiltrate into every department of our lives! The things that we held on to as so important and valuable, are taken from us. They were only straw! Secret treasures, thoughts, and aspirations are dissipated. They were only chaff! Now, much smaller in bulk, but of much more value, God has His "wheat."

The thought of separation from things of lesser value occurs also in Malachi, under a different simile: "He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi."

Again, it is the extraction, and not the destruction of that which is precious, which is the theme. Though He heat His furnace seven times hotter, it is but that from the heart of the silver there might be separated that which is valueless and impure; to the end that pure silver might remain. Said one who was passing through such an experience, "He knoweth the way that I take, and when He hath tried me, I shall come forth as pure gold."

Do not misinterpret God's dealings with thee, child of God. It is not THRASHING, but THRESHING He leads thee through, to the end that, freed from all encumbrances and impurities, thy life might be as a cascade of golden corn pouring into His heavenly garner.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. xii. 11).

The Day of Pentecost

(Acts ii. 1-4)

By Pastor F. LAVENDER (Elim Church, Warrington)

THE HOLY SPIRIT came suddenly on the Day of Pentecost, but His coming was not unexpected; even as the train for which we have waited expectantly suddenly comes into sight. On the eve of His crucifixion, the Lord Jesus spoke to His disciples explicitly concerning the coming of the Holy Spirit, and declared that He must return to the Father in order that the Holy Spirit could be sent. In fact, He stated that it was more important that the Spirit should come than that He, the Lord Jesus, should stay. After His resurrection from the dead, the last command of the Lord Jesus to His disciples was that they should tarry in Jerusalem until they received power from on high. In obedience to this command a hundred-and-twenty disciples were awaiting the fulfilment of the promise, expectant, hungry and thirsty.

The happenings of the Day of Pentecost were summed up by two symbols and one essential experience: that is, what the disciples heard, what they saw, and what they experienced. The Scriptures themselves will interpret the symbols for us, while we may all partake of the blessed experience which came to the first disciples. The first symbol was that of wind: "There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Some time previously, Nicodemus, a teacher of the Jews, came to Jesus by night to ask Him what lay behind His penetrating teaching and majestic authority. In the course of the conversation the Lord said to him, "Ye must be born again"; and in order to illustrate His declaration that only by the new birth can a man enter the kingdom of God, Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." If we consider, "the sound from heaven as of a rushing mighty wind," with the statement of the Lord Jesus before us, we shall see that this wind on the Day of Pentecost was a symbol of the Holy Spirit in regenerating activity.

The second symbol is that of fire; for, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." In several passages of Old Testament Scripture we are told of fire being sent from heaven: at the dedication of Solomon's Temple, after Solomon had offered a powerful prayer for his people, fire came down from heaven and consumed the burnt offering and the sacrifices; in the stirring account of Elijah's challenge to the prophets of Baal on Mount Carmel, God honoured his faith by sending fire from heaven which consumed the burnt offering; Isaiah became deeply conscious of his own uncleanness when he saw a vision of a holy God, his lips were touched by a living coal from the altar of

God, and he was thus purified and his lips sanctified to speak the Lord's message; while in the New Testament, John the Baptist united the symbol of fire with the Holy Spirit by declaring of the Lord Jesus, "He shall baptise you with the Holy Ghost, and with fire." From these and other scriptures it is evident that, in regard to the believer, fire is a symbol of the Holy Spirit in sanctifying power; fire from heaven consuming the burnt, or consecration offering; Divine fire purging unclean lips; and the fire of God consuming the chaff. Then followed the vital experience when, "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The Holy Spirit declared in effect that, because these men and women were born again and set apart for His use, He had taken possession of them and had filled them with Himself. Therefore, it is evident that salvation and sanctification are not the same as the baptism in the Holy Spirit, but they must precede that experience.

There are today many who teach the coming of the Holy Spirit in saving grace and power; there are others who go further and declare the sanctifying work of the Holy Spirit—that those who are redeemed are no longer their own, but are bought with a price, set apart for the Master's service, and are to glorify God in their body and spirit. Unfortunately there are comparatively few who show the need for the Baptism in the Holy Spirit. Their opinion is summed up in the teaching that, "The wind and tongues of fire on the Day of Pentecost were only incidental, never to be repeated; so also is the speaking with other tongues." They evidently confuse the symbols with the essential experience: for the Holy Spirit was not in the wind which shook the house, nor in the cloven tongues of fire, but He came when He filled the disciples, and the evidence of His coming was in the fact that they spoke with other tongues as He gave them the ability. Surely it is a fitting sign of His mastery of the individual when He takes possession of the tongue, the "unruly member," and with it speaks forth the praises of God! So today we see an evident need: first of all for a faithful, consistent declaration of the pentecostal message; and secondly for a wholehearted response and obedience to that message on the part of those who are saved and sanctified.

If only we can persuade men and women who name the Name of Christ that they need the baptism in the Spirit as urgently and desperately as did the early disciples, then will we see once more the happenings of that day repeated in a thousand places in our own land and others.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Printed and Published every Saturday

by the Elim Publishing Company, Ltd., Clapham Crescent,
London, S.W.4.

Editor : Pastor H. W. Greenway.

Executive Council : Pastors P. S. Brewster (President), E. C. W. Boulton, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. C. Hathaway, E. J. Phillips, J. Smith.

Telephone Nos. : Publishing Dept., Macaulay 2981. Headquarters and Editorial Offices : Tulsa Hill 2227. Elim Woodlands : Tulsa Hill 3860. Telegrams : Publishing Dept. : "Vicpress, Clapcom-London." Headquarters and Editorial Offices : "Elimchurch, Clapcom-London." Cables : "Elimchurch London."

Headquarters Offices: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Terms : 17/- for one year or 8/6 for 6 months, post free to any address.

Quantities : 10 copies, 2/6 ; 20, 4/6, 30, 6/9 ; and so on, post free, monthly payments. Odd copies charged full price.

Remittances : should be addressed to Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

TRIUMPH IN TRAGEDY

The great floods which have brought devastation and death to Britain and Holland will raise the whole problem of human suffering and God's ability to prevent it. "Why didn't God do something about it?" is the question that springs naturally to the lips, and that will be asked over and over again. Some, on the other hand, will attribute this calamity to the punitive act of an offended God, punishing our land for its iniquity and indifference to the things of the Spirit.

It is human to seek easy answers to our difficulties. When sufferers look with appealing eyes for a word of help, they are often rewarded with a reminder that sickness is their own fault—they have sinned grievously to have merited such agony, or they lack faith in appropriating the remedy. That is the easy answer. But it is not a complete answer. It must, of course, be admitted that there are times when catastrophe is the direct outcome of human folly, and the connecting link between the act of sin and its punishment can be clearly distinguished. But when innocent children suffer, having had no consciousness of sin, we can see the danger of generalising on this subject.

There are two things we need to keep in mind when wholesale tragedy strikes us: first, that the omnipotence of God is not the power to interfere with the determined laws of the universe, secondly, that the amount of suffering that can be borne is only the maximum capable of being felt by any one person—the idea of the "sum of suffering" gives a false impression of the intensity of pain.

Dr. W. E. Sangster touches upon the first point in writing in the *Daily Express*. "How then can we reconcile disaster with God's love?" he asks. "Here is the clue we need. God has set us in a hard school in this world. His final aim is not to give us a good time here, but to help us grow a soul . . . If He was tinkering with

the laws of His world every other day, and in answer to our earnest and sometimes contradictory prayers, we could have no clear understanding of the world; no science; no progress." If we live in danger areas, even though the danger be remote, a combination of adverse circumstances may create a situation where all we have worked for is swept away in a moment of sudden fury.

Men are able to build their houses, hotels and offices to very great heights in New York, and no difficulty is experienced regarding their stability. But in Tokio, and its surroundings, there is always the danger of houses, however well built, falling to the ground. The reason is simple. New York is built on Manhattan Island which is solid rock; Tokio is on an earthquake belt which is constantly on the move. If men build on insecure sites they will be menaced constantly as a consequence. Any calamity which occurs, therefore, as a consequence, is a reminder that something must be done about that particular situation.

If God were to change His laws every time danger or trouble assails us He would make mockery of free will and human character. He has put within us the intelligence to rise above our difficulties, and the stiff test of life around us serves to fit us for service in our environment. When a great plague sweeps a district it does not discriminate between old and young, man or woman; our very physical constitution makes us all subject to the same disease. It cannot always be attributed to an act of God, but it can be used for the good of the community if someone will go down and clear out the drains. The Mississippi floods have taught the Americans to organise on a grand scale to prevent their recurrence, and there is no doubt that the same result will follow our own calamity.

We have got to learn to live; that is the lesson of catastrophe; and the lesson of living is sometimes hard, particularly when we are organising communities. "Few districts of the world," wrote H. G. Wells, "got through three score and ten years without actual famine, and up to the middle of the 19th century people still wandered about the cities of western Europe in actual immediate need of bread." That situation has largely been eliminated through man's efforts to overcome a constantly recurring tragedy. God is educating us even in the cyclone and fire: God is love.

"And in the maddening maze of things
When tossed by storm and flood,
To one fixed ground my spirit clings,
I know that God is good."

Our second point is an important one, for when people speak of an aggregate of suffering, they are inclined to imagine pain of a deeper intensity. This is not the case. C. S. Lewis refers to this fallacy in his book on *The Problem of Pain*: "We must never make the problem of pain worse than it is by vague talk about the 'unimaginable sum of human misery.' Suppose that I have a toothache of intensity x : and suppose that you, who are seated beside me, also begin to have a toothache of intensity x . You may, if you choose, say that the total amount of pain in the room is now $2x$. But you must

YOUR QUESTIONS ANSWERED

DATE OF EASTER

We know that Easter represents the day that Christ was raised from the tomb, but why does the date vary from one to three weeks in the year? Will you kindly explain this?

Easter was celebrated by the early Jewish Christians most naturally at the time of the Passover. The Passover was then, and still is, determined by lunar reckoning; that is, by the moon.

Later, Easter came to be celebrated on the Sunday after the beginning of the Passover, no matter on what day the Passover began. After a long period of controversy as to the proper Sunday for its observance, the following rule was adopted in the seventh century: "The Sunday following the fourteenth day of the calendar moon, which comes on or after the vernal equinox, which was fixed for March 21st." The vernal equinox is the spring equinox, or the time in the spring at which day and night are of about equal length. There are certain other calculations also which helped to determine the date.

The adoption of the Gregorian calendar in 1582, with a difference of some ten or eleven days, also made some difference in the calculation, but the principle of determining the date remains the same. It is still a lunar reckoning.

THE SONS OF THE PROPHETS

What were "the sons of the prophets" mentioned in I. Kings xx. 35 and in II. Kings?

The term "son" is frequently used in Hebrew in an idiomatic sense as indicating membership in, belonging to, or expressing some characteristic, as in the expression of "son of Belial." Abraham is said to be "a son of ninety-nine years" (Gen. xvii. 1), a way of saying he was ninety-nine years old. The word "son" simply expresses membership or discipleship in this case, and is expressed in I. Samuel as "the company of the prophets." Another way of expressing it would be "a school of the prophets."

They were not necessarily prophets as the word prophet is understood in the Old Testament, and in the sense of being commissioned to make predictions or as receiving special revelations from God, although this may have been the case with some. Such schools appear to have begun with Samuel, who was in a sense the founder of the prophetic order as such. The occasion for such a "school" or "company" no doubt arose because of the spiritual dearth and darkness of those times when the Ark was taken by the Philistines, and the priesthood in Eli's sons was dishonoured and disgraced, and the glory had departed.

These schools became centres of religious life, of prayer and meditation. They were an important factor in Israel's experience, and no doubt were the nuclei of the remnants in Israel who stood faithful in times of apostasy. Elijah was apparently the head of such a school and probably the students were among the prophets of God hunted down by Jezebel, and the basis of that seven thousand who would not bow the knee to Baal.

remember that no one is suffering 2x : search all time and all space and you will not find that composite of pain in anyone's consciousness. There is no such thing as a sum of suffering, for no one suffers it. When we have reached the maximum that a single person can suffer, we have, no doubt, reached something very horrible, but we have reached all the suffering there ever can be in the universe. The addition of a million fellow-sufferers adds no more pain."

Pain, frustration, mental torture are all transient; the one fixed fact throughout all eternity is that God is love, and God calls us through our blinding tears to trust Him more. If we fail in this we fail ourselves, for God calls us even in our misery to put out the hand of faith. It is more important for us that we are assured of eternal life than that we enjoy material ease and prosperity, for at the end, a life without Christ is a life devoid of everything.

One translation of a verse in I. Cor. xiii. runs, "In a similar way, what we now see are but reflections in a mirror which clouds and confuses things." We may be baffled at times by life's interpretation of things, but if we fix our eyes on the one fixed star in the Christian hemisphere, we will find ourselves fitted to help those who struggle along bearing the load and the pain. The flood disaster has been an opportunity for sympathy. All over the country men and women in simple walks of life have offered help. One of the first groups to offer assistance was the little holiday town of Lynmouth, so badly battered by flood last year.

To be kind, and to feel kindness are some of the graces of life which smooth out the rugged road. Oh, that men would learn so to live in amity, that the bitter lessons of war could also be turned to good account in the service of man.

FLOOD APPEAL.

Quite a number of our Elim friends, particularly those connected with our Canvey Island Church, have suffered great loss in the recent disastrous floods. The Pastor of this Church and his wife just escaped with their lives. At present some members are still unaccounted for. Gifts of clothing would be greatly appreciated, and should be sent to Pastor J. H. Keates, 17, Castle Road, Rayleigh, Essex.

LATE NEWS.

We are glad to report that there has been no loss of life among Elim members in the flood areas of Essex. Pastor G. Stormont visited the Elim Church on Canvey Island in a boat, but was unable to gain an entry.

The houses of some Elim members in Lowestoft and Great Yarmouth have been flooded to a depth of 5 feet. Many friends have lost their clothing, and furniture has been destroyed.

NEXT WEEK'S "ELIM EVANGEL" WILL CARRY A SPECIAL REPORT BY PASTOR G. STORMONT FROM THE FLOOD AREA.

THIS is one of the greatest subjects of the Christian Church and of this generation. I speak on this subject as a result of the study of events from various angles for some years, a study of God's Word, and meditation. I have a deep urge to put before you some burning thoughts of my heart.

Are we on the Verge of a Great Revival?

Among God's people there are divided thoughts. One welcomes any good news on this subject, such as the statement of the Rev. G. P. Lewis, of the Methodist Local Preachers' Society. To a large gathering of local preachers he said: "We are on the verge of the greatest revival since the first century." One of his arguments was, humanity torn from its moorings, was passing through the birth-pangs of a new world order. Every crisis has been a time of opportunity for the Church and a setting for revival. The fact is, the British nation needs a revival of a revolutionary character. This is the way to look in the darkest hour with God.

What do we Mean by Revival?

Are we convinced there is a difference between revival and evangelism? It is generally understood among theologians and historians that there is a difference between the two. Evangelism is a work among the unsaved? It is far-reaching in its effects, establishing Churches, enriching and adding converts to the Church. For example, on the Day of Pentecost, when God poured out of His Spirit upon the early Church, Jerusalem was crowded with Jews from some fifteen or more countries. Many heard the Gospel of Jesus Christ for the first time proclaimed to them in their own tongue, through the hundred-and-twenty Spirit-filled disciples of Christ. Many were converted to the Christian faith and returned to their own countries, cities, towns and villages. There they preached Christ; there small communities were established. It is understood that the Church at Rome was established by the spirit of evangelism, and not by the apostles.

One may include the lay-ministry of Philip, Stephen, and others as evangelistic ministry, and also that of D. L. Moody, C. Finney, C. M. Alexander, Idris Sankey, and others whose ministry was both national and international?

Revival is Something Different

Its beginning is mysterious, secret and small. It quickens the weak into growth; it touches the lives of the saints first, and through them the sinner; it quickens a nation, a continent; it touches almost every phase and sphere of human life both spiritually and socially; it goes deep into a nation's life; it changes history, it makes history.

The hand of God in history is one of the greatest wonders of all ages, but how small in its origin and how mysterious. Such a mighty movement of the Spirit was the great revival which broke out simultaneously in America, Great Britain, and Ireland in the year 1859. In the closing weeks of 1904, the Welsh Revival shook the Principality from end to end; its influence quickened many a congregation in England, Scotland, and Ireland, and other countries, it was far-reaching in its effects. Such

REVIVAL

By Pastor LEON C.

revivals are interwoven in our history.

We are faced with two dangers which may possibly hinder revival, or which God may entirely ignore. (1) The Denominational. This assumes that no revival can be expected unless it comes through certain denominations to which we belong, viz., we who call ourselves, evangelical, pentecostal, prayer warriors, fundamentalist, or Second Adventist. This idea is both ancient and modern. Religious bigotry and denominational pride with all its traditional background can be a great hindrance to revival and progress, and is not of the Lord (See Luke ix. 49-56).

(2) The Fatalistic. This view is based upon one of the most precious doctrines of the Christian Faith, the coming of the Lord Jesus! How can we expect a mighty revival on a large scale when this dispensation of Grace is drawing to an end? Students of prophecy claim by their own interpretation of prophecy that one cannot expect a Divine visitation of the Spirit of God on a large scale, because of the lawless age, the signs of the times, moral and spiritual decay and apostasy; we are living in days of materialism and ritualism and the like. It is fearfully true; but we are still in this dispensation of Grace and anything can happen as long as the Church of Jesus Christ is here with the Holy Spirit abiding in it. It was at the end of a dispensation that God visited the earth through His Son Jesus Christ. He came in the fulness of time, as One who sprang out of Juda (Gal. iv. 4; Heb. vii. 14). Jesus Christ came into the world when it was dominated by militarism and ritualism. God's greatest visits have been in the darkest hours.

I. REVIVALS AND THE SCRIPTURES.

Let us rejoice in the truth of the second advent, but also bear in mind that whilst we are living in the last days,

"Come, and let us return unto He hath smitten, and He will raise us up the third day He will raise us up know, if we follow on to the morning; and He shall come unto the earth."

"A Prayer of Habakkuk the prophet years make known; in wrath Be patient therefore, brethren husbandman waiteth for the plow for it, until he receive the ear your hearts: for the coming of

When? How?

ST (Elim Church, Watford)

He hath torn, and He will heal us ;
After two days will He revive us : in
shall live in His sight. Then shall we
His going forth is prepared as the
rain, as the latter and former rain
(Hosea vi, 1-3.)
Lord, I have heard Thy speech, and
midst of the years, in the midst of the
ry."
(Hab. iii, 1-2.)
coming of the Lord. Behold, the
of the earth and hath long patience
rain. Be ye also patient ; stablish
with nigh."
(James v, 7.)

the second advent message has been proclaimed since the days of the early Church.

The doctrine of our Lord's return seems to fall into four periods, (1) the post-apostolic period: a belief of the Church for the first two or three centuries; (2) the dimming period, when the "blessed hope", through extravagances, speculation and

union of Church and State was not taught; (3) a "new hypothesis," pioneered by Daniel Whitby (1638-1726), that the Church is destined to secure a spiritual millennium by the triumph of the Gospel and the conversion of all nations before the coming of Christ; (4) the revival of missionary zeal, evangelism and Bible study, with a renewal of the early faith and hope of the Church. Whenever the Church becomes Biblical and spiritual, this doctrine of the pre-millennial advent revives. It seems to flourish in the most devout and religious atmosphere of the time. But there have always been witnesses to the blessed hope among the Christian Fathers: Hermas, Peter Waldo (1179), John Wycliffe (1324-1384), Martin Luther (1483-1546), John Bunyan (1628-1688), John Wesley, and the Methodist club of 1703-1791; on to the many noted theological scholars and commentators of the nineteenth century. Missionaries, hymn-writers, noteworthy exponents of the Church have proclaimed the second advent message. They also proclaimed the oracles of the full Gospel, they preached, prayed, and plodded on for revival. The second advent message is by no means a hindrance to revival but an incentive to it. We are not authorised to preach the glorious message of the "blessed hope" of the Church and Creation as God's final appeal to the unsaved. This is only a part of the Gospel of Christ. We must believe and pray for revival at all times, even in the darkest hour. No matter how imminent the return of Jesus Christ, the second advent message must not detract from the Gospel

of the Cross of Christ. God's mighty power is just the same as in all the periods of Church revivals. God will work through His Holy Spirit up to the very last moment of this dispensation of Grace. God is no defeatist!

God's Condition for Revival is found in the Scriptures, in words so often repeated, "Return unto Me," or "Prove Me now and see." Do we really believe this doctrine, if so, why not act up to it? Whatever prophecy may have to say, and it is a "sure word," it does not defeat doctrine. Whenever a nation, or a church, or even an individual returns to God and seeks Him in full contrition there is a revival, that is the scriptural way.

II. THE SECOND FACTOR IS PAST REVIVALS.

Revivals of the past cannot be treated as something not belonging to the present and the future. They have made history. We cannot say, "Leave history out of this subject." Let such bear in mind that the Bible is a living history Book, from the Creation to the Fall, from the Fall to Redemption. God delights in the ministries of Providence; leave God out of history and we have a tangled situation, a series of tumbling accidents and a perplexed world. God has lifted the world out of its troubled depths many times, and in doing so has left His fingerprints behind. That is history! It is only when we see God, Christ, redemption in history, that we read it in the light of truth.

The Reformation

This revival of religion shook Europe! Under it civilisation prospered, its results were spiritual, with various forms of philanthropy and benevolence. That is the revival we need today!

A similar revival broke out in the British Isles in 1738 through a small group of Oxford students. They were against the religious deadness of their times and had a devotion and methodical life which gained them the nickname "Methodists." Three figures detached themselves from the group: Whitfield, John Wesley, and Charles Wesley. John Wesley clung passionately to the Church of England. He became an unwearied field-preacher. Methodists were grouped into classes, gathered in love-feasts, and furnished with settled ministers and wandering preachers; while the whole body was placed under the government of a Conference of ministers. The great body which was thus formed numbered a hundred thousand members before Wesley's death.

This Spiritual Awakening was Twofold

It was spiritual and social. The Church and nation at that time was spiritually and socially dead. The history of the English people by John Richard Green tells us, that during the period of William Pitt (1742-1762) "there was a revolt against religion and against the Church in both extremes of English society." In the higher circles of society "everyone laughs" said Montesquieu on his visit to England. At the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree which is hard to conceive. In the streets of London at that time gin-shops invited every passer-by to

get drunk for a penny, or dead drunk for twopence. In spite of this, England remained at heart religious, and from within the organised Church, the true Church of Jesus Christ prayed itself into a mighty revival.

Spiritual and social change work hand-in-hand when revival of true Christianity breaks forth, it is no revival of any great revolutionary kind if it can only be registered spiritual. The need of our nation today is both spiritual and social, changes are needed which are deep. During the two revivals, of Europe (1505-1531), and Great Britain (1712-1762), there were given to the world translators of Scriptures, John Wycliffe (1324-1384) and others; pioneers of missionary work, William Carey (1761-1834) and others; champions of children's rights, such as Robert Raikes and Lord Shaftesbury; social pioneers, as William Penn, William Wilberforce, Elizabeth Fry, and others, pioneers of progress that have made history. As changes were needed then and took place by the power of God through consecrated lives, so changes are needed today. This is the kind of revival we long to see and sincerely pray for, something that reaches from within the Church beyond, even to the Houses of Parliament and its jurisdiction.

III. REVIVAL AND THE PRESENT DAY.

Is there a concern? There is. The concern is revealed in many ways: periodicals, books, daily papers, and people talking about a spiritual awakening. Denominations are planning and praying on a very large scale for a spiritual awakening in 1953. This desire is born out of deep concern, both for themselves and the state of the nation. Eyes are upon evangelists of Britain and America who show signs of leadership in revival. It is better to say Amen to these clouds of blessing than to ignore them out of jealousy or denominational bigotry.

Let us get the Right Focus on Revival

Revivals are born within the Church of Jesus Christ; this is seen in the history of past revivals. There was concern and zeal in the hearts of a few young monks, like Martin Luther and others, nauseated by the iniquity in the Roman Catholic Church, so they sought an experience from God, and there came a new touch of fire upon their souls; they found a new experience with Christ through the reading of the Scriptures, they protested against the iniquity of the Popish system, they came out or were excommunicated by the Pope, but they pioneered the Protestant Faith.

A similar thing happened with John Wesley. Although John Wesley was a sincere member of the Church of England, God inflamed his soul with a true conversion, with a vision, and the revival he pioneered burst forth from the cold walls of that denomination. John Wesley did not will it nor desire it, it just happened. God was in it, and this is where we have to consider what might happen again. The true Church of Jesus Christ, within the organised Church, when concerned and found upon its knees before God in contrition and agony of soul, will find itself breaking forth into revival. Organisation and ritual will not be able to hold such a work of God. History will repeat itself if the Church finds herself in such a place

with God. Just before the revival of (1742-1762) under John Wesley, a very prominent national figure said, "never had religion seemed at a lower ebb." This has been said many times. We feel like this in our present day and generation. What is to be said? Now is the hour! There is a noise and a shaking within the valley of the Churches, dry bones are moving through the Spirit. Can we believe God for a mighty revival?

Where do we Look for a Revival?

Is there to be a great revival? There are two answers:

(1) The need of the world demands revival. God is not drawing away from this heart-breaking world, this beloved nation of ours. He sees its need. If there be a turning to God in the scriptural way, God is ready and willing to pour out of His Spirit. He will revive His work.

(2) The Coming of Jesus Christ calls for revival. This dispensation of grace is not weakening, God is just the same, Jesus Christ is just the same, the Holy Spirit is still here in the Church, and we have the same glorious Gospel preached by the Church down through the years. If Jesus Christ is coming soon, let there be a mighty revival to usher into the harvest a great multitude of souls. Revival comes from God's people, from within the Church, no organisation, committee or conference will control this outburst of the Spirit. Let there be prayer, praying in the scriptural way, with contrition, and deep concern, saying with Habakkuk, "O Lord, I have heard Thy speech, and was afraid; O Lord, revive Thy work in the midst of years, in the midst of years make known;

IN WRATH REMEMBER MERCY."

**GREAT PUBLIC
ELIM PIONEER CAMPAIGN**
to be held in
OXFORD
Conducted by
Pastor P. S. Brewster and Party
including
Willard Cantelon (Preacher-Artist from America)
Sundays in the Town Hall.
Week-nights in The Union Hall, St. Michael's Street.
Commencing Sunday, March 29th.
PLEASE PRAY FOR THIS EFFORT

Thought for the Week

Inasmuch as salvation is free, it is strange that many persons prefer to work for the wages of sin.

PLEASE PRAY:

For a brother who has lost the power of his arm, leg, and speech (Belfast); for a sister suffering from bronchitis and asthma (Kidderminster); for a brother with T.B. (Grimsby); for a sister with internal trouble (Edinburgh); for the proposed campaign at Oxford; for the victims of the flood disaster.

Focus

on the Churches

BLACKHEATH CHURCH HAS A GOOD YEAR

- 1952 was a year of blessing. Highlights being—
1. A successful campaign by Pastor A. Wilson and musical team.
 2. Many decisions for Christ.
 3. Fifteen baptised in the Holy Ghost (including campaign converts).
 4. Six baptised in water.
 5. The best financial year ever.
- To God be all the glory!

Pastor Wilson's campaign was the best ever at Blackheath. Many were touched and now, several months after, converts are standing, some having been baptised in water and in the Holy Ghost.

PASTOR'S SILVER JUBILEE

By Evelyn Richardson

Silver Jubilee teas are good, but thank God we are still feasting on the spiritual food received over these special celebrations at Plymouth.

January 9th, 1953, marked the 25th anniversary in the Elim ministry for Pastor J. Kennedy. Looking back he thanked God for the parting text from his mother (Luke ix. 62). God has kept in wonderful health, and through the changing years has proved all-sufficient. Another great blessing through the most of these years has been the wonderful help of his wife. Although often unseen the

Pastor's wife is working in the background and has an equal share in the work. We give God thanks for their ministry in Plymouth over the last four years.

Pastor E. C. W. Boulton was the special speaker for four days. It is impossible to say which message brought the greatest blessing.

Sunday night's Gospel meeting brought seven to decide for Christ.

IRISH INGATHERINGS

By Pastor R. Reid

IRELAND FOR EVER! Yes, but I'm off for a tour of Canada in a few weeks, so just before I go, a word about this grand and glorious Irish work.

The year has started well. The annual New Year Convention in Lurgan was packed out. Pastor T. W. Thomson convened, and the ministry was supplied by Pastors Colley from Tibet; E. J. Shearman of Hopeton Street A.o.G., and R. Gilmour from Rathfriland. Pastor A. Wilson assisted by Mr. T. Wardle and the Pentecostal Musical Team went to Randalstown for a campaign! What a Campaign! The spacious hall was too small. Some of the windows were taken out and tables erected outside, so there were some who both looked in and listened in. There was no repetition of the "Eutychus case." Souls were saved every night. I heard about two souls asking the way of salvation before the meeting started. Glory! Healings were also in evidence.

By the time this is in print Pastor Wilson and the Musical Team will be in Lurgan Town Hall for a fortnight.

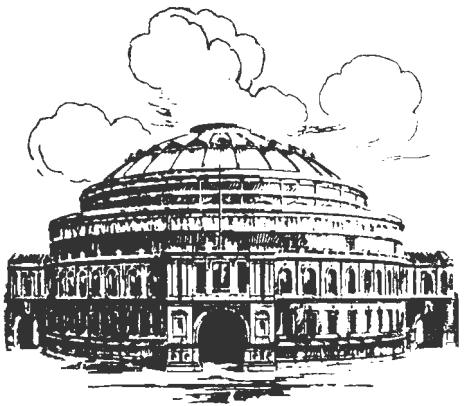
Sunny Blundell is with us. Bless 'er 'eart. The children are elated! So are others! At Ballysillan nineteen decisions were witnessed during her stay. After-Church Rallies have been successfully carried on by Pastor C.

(Continued on page 83)



EASTER MONDAY

1953



Elim's great annual event is earlier than usual this year, as Easter Monday is on 6th April.

We are confidently expecting the greatest attendance at the Royal Albert Hall, London, since the war. One church has already booked eight coaches. How many has your church booked?

The great day begins with an open air rally in Trafalgar Square at 11 a.m. The convener this year is to be Pastor Douglas B. Gray, and the speakers will include Pastors J. J. Morgan and T. W. Walker. When booking your coaches, please arrange for them to arrive in time for the Trafalgar Square meeting.

The Royal Albert Hall meetings will be at 3 p.m. and 7 p.m. We are privileged this year to have as our speakers, Pastors P. S. Brewster (President), and W. Cantelon (Preacher-artist of U.S.A.). The afternoon meeting will be a Divine Healing service, and the evening an evangelistic meeting at which both Pastors Brewster and Cantelon will preach; the latter will paint a large picture in oils of a Bible scene.

Those who remember the early days of Elim in London will especially welcome Mr. Llewellyn Bell, who will sing the Gospel. There will also be the Massed Youth Choirs and the London Crusader Choir.

Reserved Seats should be booked at once; the price is 2/6 per meeting, and orders with remittances and stamped, addressed envelope should be sent to Elim Headquarters, 20, Clarence Avenue, London, S.W.4 Tickets will be despatched about 24th of this month.

Further information will appear later. Meanwhile, plan now to come and join in a great day of praise, witnessing, and soul-winning. Whether or not you are able to come, please remember in prayer the meetings and all who will have a part in organising them.



ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



“Fight the good fight of faith” (I. Tim. vi. 12).

ELIM YOUTH “ON THE AIR”

Those who were successful enough to pick up the recent broadcast from the City Temple, Cardiff, enjoyed a very inspiring Elim revival service. The “high spot” of the occasion was the challenging address given by our President, Pastor P. S. Brewster. The privilege of a regional broadcast presented no barriers to the presentation of a truly Pentecostal message. The order of service was such that young as well as old were remembered. Old-fashioned revival hymns, choruses, and moments of devotion all combined in one great act of worship. The inclusion of a special children’s hymn must have stirred many memories. The Temple Youth Choir, Elim Crusaders, were conducted by Mr. Henry Monk, and sang with great enthusiasm and vigour. We would also like to thank Jean Britton (organist) and Winifred Thomas (pianist) for their musical contributions. Once again we say “Well done” to these representatives of Elim Youth. May this ministry reach a multitude of needy hearts and homes. Meanwhile, whether on or off the air, let us together “Shout aloud Salvation!”

BLACK SHEEP OR WHITE?

By L. Molly Phillips

Which colour are you? Have you been safely nestling within the fold these many years? Then let us give you a glimpse of some other sheep, just over the way—closely crowded behind prison bars. Not all are black: some are only pale grey—the weak and foolish ones, led astray by their fellows. But whatever the colour or kind of sheep, the Good Shepherd’s hands were pierced for all: and His heart is still moved with compassion.

To drop the metaphor—before you hastily assume that every prisoner is a ruthless thug or callous criminal, pause to weigh up two facts—the priceless benefits your happy Christian background conferred upon you; and the broken homes and alienated affections all around us today. Then thank God for His goodness to you, and pray for thousands less fortunate—sinned against as much as sinning.

A further glimpse—every fortnight, often more frequently, the London Crusader Choir has the privilege of taking the Gospel message to our big London prisons. Perhaps you suppose—quite pardonably—that listening to our singing is part of the men’s punishment! But in actual fact, all Sunday afternoon attendances are entirely

optional and voluntary—no one is obliged to come. Yet they do, in their hundreds, every time: and we gladly pay tribute to the respect shown, and appreciative applause rendered, by prison audiences. They listen keenly, and show a sporting spirit at the occasional “technical hitches” which occur. For, despite Mr. Gray’s expert tuition, only a few Choir members possess outstanding musical ability—most of us are ordinary folk. But His touch upon us brings the blessing, for the same Lord who used common clay to open blind eyes long ago still does so today! A simple hymn, sung from the heart, has often moved many hearers to tears of contrition and high resolve. But the enemy of souls, Satan, busily strives to hinder the workings of grace and conscience.

Will you sheltered and respectable people—yet sinners saved by His mercy, like ourselves—please pray for our prison evangelism? Will you pray for every Chaplain, in their difficult but noble calling? And will you pray for every Choir member, that the transforming love of God in Christ may shine on our faces and flow through our lips?



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor J. A. Wright.

SUNDAY, Feb. 22nd. Mark ii. 1-12.

“At home” (v. 1, R.V. m.).

What about you holding an “at home” for the preaching of the Gospel? Jesus did it! Some believers’ homes are all too secluded. This can be a form of selfishness. “The church in his house” (Col. iv. 15). The Church of Christ began in Mrs. Mark’s upper room, don’t forget. There’s a great need for the revival of “cottage meetings.” What if your furniture gets a bit scratched if souls are saved and bodies healed? It won’t be as bad as having your roof ripped up!

MONDAY, Feb. 23rd. Mark ii. 13-28.

“I came . . . to call . . . sinners” (v. 17).

The more evil the man the deeper the interest Christ took in him! Polite society was shocked! “Sinners got

COMING EVENTS

around Him as cold people get around a fire. They need If you felt cold you would draw near to the great fire of Christ's love, and until you do feel it I can do nothing with you or for you, but declare in ardent speech the excellency of One who would do you good if you would allow Him."—*Joseph Parker.*

TUESDAY, Feb. 24th. Mark iii. 1-19.

Salvation—Fellowship—Service (v. 14).

"Unto Him" for salvation. The call of Christ to the soul is a solitary thing. Alone we come to the place of repentance, where the life of God is born within. "With Him" for fellowship, for the full growth and development of that life is conditioned upon this. In His presence the soul daily grows and fructifies. "From Him" for service. "That He might send them forth." Christ has joined these three. Let no man put them asunder. Our Lord never intended Fellowship to be an end in itself. Don't be a spiritual drone!

WEDNESDAY, Feb. 25th. Mark iii. 20-35.

His friends said, "Out of His mind" (v. 21, Weymouth).

Mark that; His friends, not His enemies. Have they said it of you? A man may be enthusiastic about almost anything save Christ and His glorious salvation. That is madness. But who have done the more good for mankind than those very "fanatics"? Aye, more than those reckoned to be "in their minds." An illustrious company follows in His train: apostles, martyrs, evangelists and missionaries. They are the salt of the earth. Oh, for more of this glorious madness! Not mad, but glad! (Acts xxvi. 25).

THURSDAY, Feb. 26th. Mark iv. 1-12.

The "Key" Parable (v. 13).

The Sower is Christ and His followers, the seed is the Word of God, life-giving and reproductive, and the soil is the human heart. There are four kinds of hearts,—The Wayside, the hard-hearted hearers; the Stony, the shallow-hearted hearers; the Thorny, the half-hearted hearers; and the Good, the whole-hearted hearers. Which kind are you?

FRIDAY, Feb. 27th. Mark iv. 13-29.

"Take heed what ye hear" (v. 24).

In proportion to the pains you take really to understand Christ's words will be your profit therefrom. This follows the Parable of the Sower and the Seed. "There are four qualities among those that sit among the sages. They are like a sponge, a funnel, a strainer, and a sieve. The first sucks up everything; the second lets it in at one end and out at the other; the third lets the wine pass out and retains the lees; and the fourth lets out the bran and retains the fine flour" (The Talmud).

SATURDAY, Feb. 28th. Mark iv. 30-41.

Jesus asleep! (v. 18).

This is the only place where we read of our Saviour sleeping. Contrast this story with Gethsemane. There, too, a great storm raged, but the disciples slept while He kept vigil! Here in (1) His Divine authority over the forces of nature and, (2) His true humanity He tired and slept. "Master, the tempest rages today, but Thou art still Master of ocean, and earth, and skies."

BECONTREE. Feb. 14-16. Elim Pentecostal Church, Green Lane. East London Revival Rally. Speaker: Pastor Karel R. Kulik. Sat., 3 and 6.30. Sun., 11 and 6.30. Mon., in Full Gospel Church, Albany Road, Chadwell Heath, 7.30.

BRAINTREE. Feb. 21, 22. Elim Church, Manor Road. Pastor's 1st Anniversary. Speaker: Pastor H. W. Fardell. Witham Young People's Choir. Sat., 3 and 6.30 (Tea provided). Sun., 11, 3, and 6.30.

CAMBERWELL. Feb. 28. Elim Church, Benhill Road. Combined N. and S. London Presbyteries' Rally. Speaker: Pastor P. S. Brewster, 7.

COLCHESTER. Feb. 14, 15. Town Hall, High Street. Great Youth for Christ Rally. Speaker: Pastor C. J. E. Kingston. Soloist: Mrs. O. D. O. Quy. Sun., in Elim Church, Lucas Road, 11 and 6.30.

COULSDON. Feb. 21. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: Pastor H. W. Greenway. Emmanuel Men's Choir. 7.30.

HASTINGS & ST. LEONARDS. Feb. 15. Elim Church, Silverhill Junction Club Hall. Pastor's Anniversary. Visit of Rev. and Mrs. A. G. Brambleby.

HAYES. Feb. 14. Elim Church, Keith Road. "Christ is the Answer" Rally. Hillingdon S.A. Band and Songsters, 7.

LEYTON. Feb. 25. Elim Church, Vicarage Road. Visit of Pastor D. B. Gray, 7.30.

LURGAN. Jan 25-Feb. 22. Elim Church. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Musical Team. First Week in Town Hall.

PONTYPRIDD. Feb. 14. Elim Church, Thurston Road. Visit of Pastor P. S. Brewster (President). Convener: Pastor K. Matthew, 7.15.

PORTH. Feb. 21-March 1. Elim Church, Pontypridd Road. Annual Pentecostal Convention. Speakers: Pastors P. S. Brewster, L. W. Green, and E. Scrivens. Sun., 11, 6.30, and 8.15. Week-nights (except Friday), 7.15.

SALISBURY. Feb. 27-March 5. Elim Church, Scots Lane. Fri., Service conducted by Elim Bible College Students, 7.30. Sat. to Thurs., Campaign conducted by Team of Students.

SMETHWICK. Feb. 14, 15. Elim Church, Oldbury Road. Pastor's First Anniversary. Speakers: Pastors J. Dyke and A. Brooks. Convener: Pastor F. Shadlock. Sat., 7.30 (Graham Street Choir). Sun., 11 and 6.30.

SOUTHEND-ON-SEA. Feb. 25. Elim Church, Seaview Road. Sisterhood Anniversary. Speaker: Miss O. Mogford (Matron Elim Woodlands), 7.

SOUTHPORT. Feb. 14, 15. The Evangel Temple, Manchester Road. Pastor E. F. Cole's 25th Anniversary in Elim Ministry. Special visit of Pastor H. W. Greenway. Sat., Church Tea at 5, followed by Service, 7.30. Sun., 10.45 and 6.30.

SUTTON COLDFIELD (B'ham). Feb. 21. Conservative Unionist Hall, The Parade. Evangelistic and Divine Healing Service conducted by Pastor R. J. Morrison and Kingstanding Male Voice Party, 7.30.

WATFORD. March 7. Laying of Foundation Stone of new Elim Church, at the corner of Hillrise Avenue and Douglas Avenue, by Pastor P. S. Brewster, 3.30.

MISSIONARY ITINERARY

Miss E. Wriglesworth, Elim missionary on furlough from India, will visit the following churches:

Feb. 14.—Sparkbrook. 15.—Selly Oak. 16.—West Bromwich. 17.—Graham Street. 18.—Great Barr. 19.—Coventry. 21.—Yardley. 22.—Smethwick. 23.—Langley. 24.—Kingstanding. 25.—Erdington. 26.—Tamworth. 28.—Silverdale. March 1.—Longton.

FOCUS ON THE CHURCHES (Continued).

Yates in this beautiful little church. Quite a number of strangers have found their way into these meetings as a result of the young people going out to "fish." At Bangor great blessing rested upon the meetings and attendances were also good. At the time of writing, record crowds of children are filling the Portadown church. From here to Annaghanoon is the next move for more stimulating blessing via the flannelgraph.

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **THURSDAY mornings for issue a week the following Saturday.**

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bournemouth.—Christian Guest House, 3 minutes sea, buses, shops; highly recommended; Slumberland beds, h. & c., good food, moderate terms. Mr. and Mrs. L. G. Rugg. "Maranatha," 11, Southern Road, Southbourne. Tel.: 48738. C.145

Bournemouth.—Happy holidays; homely Christian atmosphere; near sea; personal supervision; h. & c. all bedrooms, interior springs; liberal table. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe; Phone 34714. C.151

Bridlington.—Shalome Christian Guest House. Ideal situation for happy and homely holiday; good reputation; warm welcome and fellowship. Barraclough and Riley, 21, Albion Terrace. Telephone 5276. C.134

Cornwall, Newquay.—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. Phone: Newquay 2526. C.141

Eastbourne.—**Early Holidays.** For early holidays visit Eastbourne. Long sunny days. A delightful spring or summer holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. (Phone: 633).

Hove.—50, Rutland Gardens. Ideal holiday accommodation, nice locality; full board or bed and breakfast; h. & c. basins, gas fires in bedrooms; near sea and shops; moderate. Mrs. Gubbins. Phone: 389101. C.147

Jersey.—Bed and breakfast; Christian fellowship, Elim members; modern house with all comforts; excellent food; central; moderate charges. Mrs. Le Gresley, "Beulah," 3, The Cloisters, Mont Millais, St. Helier. C.154

Newquay, Cornwall.—Large hall available for Christian Holiday Camp; ideal situation. Apply Mr. and Mrs. E. W. Hooper, The Place Guest House, Newquay. C.135

Ramsgate.—Homely Guest House, 3 minutes sea, very central; terms moderate; full board or bed and breakfast. Send stamped addressed envelope. Miss F. Webster, 85, West Cliff Road. C.139

Southport. "Braemar," 42, Promenade. Book your holiday in a first-class private hotel, with Christian fellowship; most central position; cuisine excellent; comfort assured; brochure. Mr. and Mrs. W. Adams. Telephone 4319. C.153

Torquay.—Modern detached house in delightful surroundings, bus at door; inter-sprung beds; generous table, own garden produce; parking space; homely Christian atmosphere. Mrs. Hughes, 37, Shipway Avenue. Tel. 63687. C.148

Walton-on-Naze.—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.132

WITH CHRIST

Buck.—On January 23rd, Rose Theodora Buck, aged 76, of Southend-on-Sea. Funeral conducted by Pastor J. A. Wright. "Till He come."

Kelly.—On January 18th, Miss Kelly, member of Elim Church, Edinburgh. Funeral conducted by Pastor H. Palliser.

Lindley.—On January 23rd, Frank Lindley, aged 41, of Elim Church, Barnsley. Funeral conducted by Pastor R. Smith.

Peters.—On January 18th, Frank Barnett Peters, aged 86, entered into the joy of his Lord. Funeral conducted by Pastor T. W. Walker.

Pyke.—On January 27th, Mrs. Elsie Beatrice Pyke, beloved member of Elim Church, Springbourne, Bournemouth, passed peacefully into the presence of the Lord. Funeral conducted by Pastor W. J. Hilliard, assisted by Pastors F. S. Bristow and W. Shearing.

Read.—On January 22nd, Elizabeth Read, aged 79, of Elim Church, Carlisle. Funeral conducted by Pastor T. H. Stevenson.

AT LAST!

What you have been waiting for :

EVANGELICAL SONGSTER No. 2

This fine collection of hymns and Gospel songs costs only

1/- net (by post 1/2)

Sixteen pages of first class Gospel music, including such popular pieces as **Jesus is the One ; He loves, He saves, He keeps ; Longing for Home**, etc. The special Choir pieces for the Royal Albert Hall Choir singing on Easter Monday will be selected from this book—so get your copy right away

from **Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4**