

# 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](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



The  
**Elim Evangel**

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

VOL. XXXV. No. 14.

THREEPENCE

APRIL 3RD, 1954.

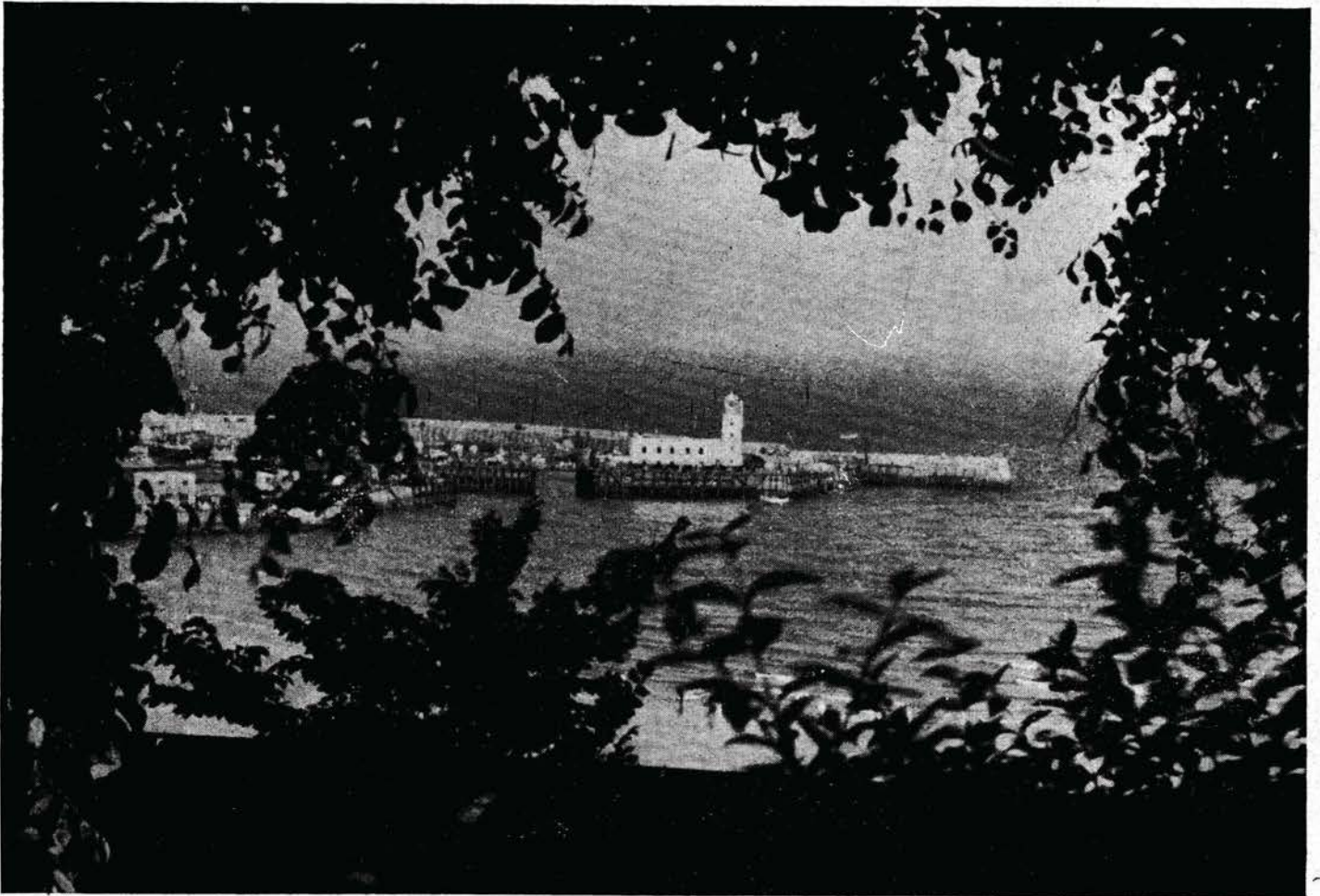


Photo by]

**An Unusual View of Scarborough Harbour**

*"For now we see through a glass, darkly; but then face to face" (I. Cor. xiii. 12).*

[C. Bean, York

**Witnessing to the fulness of the Gospel of our Lord Jesus Christ**

---

---

# On Listening to Sermons

A delightful bit of satire by Pastor John Lancaster

(Queensway Church, London W.2)

---

---



IN HIS EXCELLENT BOOK *English Saga*, the well-known historian, Arthur Bryant, tells of a Victorian clergyman who was reported to have fallen asleep in the middle of his own sermon. Reading of such a condition in the pulpit one wonders to what state the occupants of the pew were reduced. Of course, sleep is a very effective way of passing that void between the offering hymn and the closing hymn, known technically as the sermon.

In fact, many people appear to find listening to sermons a more certain way of inducing sleep than counting sheep; but since both these things are pastoral in nature this is not to be wondered at, and considering the "woolliness" of some minds at this stage of a service the fact appears less surprising still.

The founder of this Order of Somnolence was one, Eutyclus, who achieved the distinction of sleeping through the oration of no less a preacher than Paul himself. There were, however, circumstances that slightly lessened the greatness of the feat, in that the sermon had been going on for a long time in a rather crowded, and, therefore, stuffy atmosphere.

To judge from popular reaction it would seem that most sermons are too long, some too deep, and others too simple. None are too short. This being so it seems highly desirable to devise some means of enduring the affliction. Perhaps **some local mental anæsthetic** which would render the mind insensible to the sermon and yet still conscious of what is going on around it, would best serve the purpose. To achieve this, some find it diverting to time the preacher, but after a while this palls. The constant reference to the watch only serves to make one conscious of the fact that time, instead of flying, has been grounded. There is one faint ray of hope in this practice, however, and it is the possibility that ostentatious reference to the watch may serve as a timely hint to the preacher.

One way of ignoring the sermon, and it is one used by not a few, is to call in question the qualifications of the preacher. This is a highly intellectual vogue, since it was common to the philosophers of Athens. When the Apostle Paul visited their famous city, these learned gentlemen desired in their supercilious way to know what "this babbler" would say. It will be found that young preachers can be easily disposed of in this way by recalling that inexperience is an unforgivable homiletical sin. Older men, too, can be dealt with in this fashion by realising that they are "beyond it" and out of touch with the modern age. The rest are probably babblers whose patent lack of

academic qualifications, and personal idiosyncrasies are much more important than what they have to say.

A more subtle but no less certain way of short-circuiting sermons is to become a master of homiletical theory. Once the mechanics of sermon construction are grasped it becomes quite easy to employ this fascinating method. The spine-chilling predictions uttered by the prophet Ezekiel were satisfactorily dealt with in this manner, and he became unto his listeners as "a very lovely song of one that hath a lovely voice." By admiring the variations of his diction, the grammatical construction of his utterance, and the grandeur of his phraseology, his hearers were able to parry the sharp thrust of incisive truth.

Some people have so perfected this form of literary criticism that they are now enabled not to see the sermon for homiletics. To be able to criticise the form and arrangement of the sermon does give one a glowing sense of superiority—even to the preacher himself—and this places one beyond the range of the bended bow of truth. There are hazards in this, mind you, as a story about Joseph Parker shows. In the pulpit of the City Temple one morning, the great preacher announced that he approached the duty of preaching that morning with trepidation, because he had received a letter from a gentleman saying that he was coming to make a philosophical analysis of the sermon. A long pause ensued and then the preacher said, "I may add that my trepidation is somewhat mitigated by the fact that the gentleman spells philosophical with an 'f'."

Some people have devised a means of actually listening to the sermon and enjoying it at the same time. The method is quite simple. Take a good look round the congregation noting the particular weaknesses and shortcomings of those around you, then, as the sermon gets under way, notice how aptly and shatteringly it applies to the subjects of your observation. Looked at in this way it will be seen that even sermons have some value after all.

It may be appropriate at this point to notice the ways in which other enterprising people make use of this problematic thirty minutes or so. These good folk take the opportunity of extending their education by giving their minds to the contemplation of various elevating topics. There is, for instance, the study of Contemporary Fashion, the

incredible specimens of millinery and apparel around one, affording examples that would excite the curiosity and wonderment of Dior himself.

Then there is physiognomy. To behold the human countenance poured into the mould of concentration is to see a spectacle that will amaze and amuse the observant onlooker, while offering at the same time an avenue of escape from the sermon. Historical research offers another such course of mental exercise. The events of the past week may be explored with an analytical and reflective eye, and by so doing the student is enabled to interpret the mundane happenings at home and at work with staggering significance. Some bolder souls devote themselves to futuristic speculations at this time, and by so doing they are able to forecast the trend of the coming week and outline the probable course of their summer holidays. In fact, there is no end to the engaging possibilities that arise for the improvement of the mind while the preacher laboriously pursues his devious course.

The various distractions that accost the mind when listening to the preacher remind one of the sirens whose sweet voices lured Odysseus as he passed their island home. They were unsuccessful because the ancient hero, being forewarned by the friendly goddess Circe, had bidden his men bind him to the mast lest he should weaken at the vital moment. He knew that behind the enchanting harmony that wafted lazily over the rippling waters lay the "meadow piled high with the mouldering skeletons of men." Likewise, in the sweet overtures of wandering thoughts there lies a serious spiritual peril.

Whatever our opinion of the sermon or the preacher may be, the fact remains that the preaching of the Word is, in its highest concept, the Divinely appointed ministry by which the mind of God is communicated to men. Whatever its grammatical errors, or its homiletical shortcomings, the sermon may still be the message of a God whose treasures are often hidden, like the diamond and the gold, in the bosom of prosaic earth. Hence, when we pay scant attention to the preacher we are spurning what might prove to be a vital message from God.

Many a soul has been shipwrecked on the barren shores of preoccupation; many have drifted idly from God's course for their lives because they have missed the all-important signal through an inattentive frame of mind. Beware the sirens that sing so alluringly, bind yourself to the mast of humble, prayerful concentration upon the Word, ever remembering, to change the simile, that the God who loves to speak in the poetic eloquence of Isaiah sometimes speaks through Balaam's ass.

#### WHAT SAITH THE SCRIPTURES—Continued.

period covered by the genealogy in chapter xi. Surely the teaching of Scripture is that the earth was of one speech until the confusion of tongues recorded in Genesis xi."

—D. Fisk.

#### Question (3), Jan. 23rd: "Will the world have different temperatures?"

**Answer:** "There will still be a natural creation during the millennium (Isa. xi. 6) and, therefore, cold regions for those forms of life which God has created for cold temperatures and warm regions for such forms of life as were created for those very conditions.

—D. Fisk.

# What Saith the Scriptures?

## Questions and answers on vital themes.

#### Question (4), Feb. 20th: "Can you show Scripture to support His coming for His Gentle Church?"

**Answer:** "I do not understand Question No. 4. I think some in their eagerness to get plums for their pie have gulped down Brethren books quicker than they could digest them and are now suffering from indigestion.

"I think we should get rid of the idea that Matthew is written exclusively for Israel and take the whole book, as it is written to: 'He that hath an ear,' and, 'Whosoever will,' and pay less attention to commentaries.

"Israel nationally is not elect (Rom. xi. 5 and 7). The Church is elect (I. Pet. v. 13 and I. Thes. i. 1-4).

"The Church, which is His body, is espoused as a chaste virgin. The Virgin becomes the Bride, the Lamb's Wife. The words 'Church', 'Body', 'Bride', 'Elect' are interchangeable and there is no division in the Body. The Lord will come to the air for His elect Church (I. Thes. i. 4 and iv. 16, 17). He will send His angels to the earth (Matt. xxiv. 31), under the voice or direction of the archangel not for a Jewish elect out of Palestine only, but for His whole elect Church from the uttermost parts of the earth to the uttermost parts of heaven.

—David Little.

**Answer:** "First of all, it is evident from Ephesians ii. that Gentile and Jew are all one in Christ, in His Body the Church, and they are fellow-heirs with the saints. Therefore, whatever happens to the Christian Jew will happen also to the Christian Gentile. We know that Christ is seated at the right hand of God, from henceforth expecting till His enemies be made His footstool; but from the time that He first sat on the right hand of God until He comes for His Church, He is a High Priest for us, the partakers of the heavenly calling. God has sent his Spirit to call out of all nations His Church and to present it to Himself a glorious Church, holy and without blemish. When this calling out of the Church is completed, then Christ will return into the air for His Church. It is evident from Scripture that Christ will descend into the air for His Church, then return to the Father until His enemies be made His footstool (I. Cor. xv. 22-26). Jesus also said to the High Priest that: Hereafter he would see the Son of Man sitting on the right hand of God, and coming in the clouds of heaven (Matt. xxvi. 64)."

—W. E. Whittall.

#### Question (1), Jan. 23rd: "Will saints reoccupy their bodies?"

**Answer:** "The point seems to have been missed. It is not that our natural bodies will be discarded, but that they will be changed (Phil. iii. 21). Not a new body instead of an old, but a new body fashioned out of the old. The substance of which our bodies is composed is irrelevant as, though the particles forming the body are in a process of constant change, yet our bodies still maintain their peculiarities and distinguishing features. The changes which will take place can be most clearly seen in the body of our Lord, for our bodies shall be changed like unto His glorious body. The change effected in the body of our Lord by the Resurrection shows the change, from mortality (as far as we are concerned) to immortality. Note that it was the very same body which was crucified, changed, but still bearing the nailprints. Had His body remained in the grave and a new body formed independently the Resurrection would have been a fraud. The change wrought at the Ascension (viz. the description of our Lord in Rev. i.) reveals the glory that shall in measure be ours.

—D. Fisk.

#### Question (2), Jan. 23rd: "Will all nations become one with one language?"

**Answer:** "It is not to be understood from Genesis x. 5, 20, 31, 32, that various tongues existed before the confusion of tongues related in the following chapter, for the Bible does not observe strict chronological order. The Babel narrative occurs between two sets of genealogies and took place during the period of time covered by them. We are no more justified in declaring that the confusion of tongues occurred after the period covered by the genealogies of chapter x., than in saying it occurred before the

(Continued on previous column)

# THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.  
Printed and Published every Saturday  
by Elim Publishing Company, Ltd., Clapham Crescent,  
London, S.W.4.

Editor: Pastor W. G. Hathaway.

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

Telephone Nos.: Publishing Dept., Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elm Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elmchurch, Clapcom-London." Cables: "Elmchurch 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

### Spring in the Air

No season is so full of mystery and majesty as the Spring. Life, dormant through the dreary days, surges upward with pulsating power and predominance. The shackles are broken; death, the tyrant, is mastered; gloomy dirges give way to pæans of praise; darkness is dispelled by the dawn, the sorrow of the night is displaced by the joy of the morning.

The winter days have been tipped with the glory of Spring. In the thrill and joy of the awakening, the gloomy day seems worth while as the prelude to the present. Hope slumbering drowsily is startled by the suddenness of fulfilment, for Spring is here.

Walk in the woods in the freshness of morning and you can feel it in the air. Soliloquize as you saunter through the meadows, and somehow life seems more serene. Wander where you will beside the waterways of your world and all around you and at your feet teeming life is sharing with you the thrill of morning, for Spring is here.

If there were no Bible to instruct us, no preacher to persuade us, no documentary evidence to direct us, the world around us, above us, beneath us, within us, tells us that God is love, that love is life, and that life is eternal. In the world of nature the story is plainly written for everyone to read. Death beats down life; pain and suffering snatch from us those we love and cherish; wrongs overshadow the right, and gloom settles down upon our spirits until—yes, until life rises in rapturous resurrection again. Every new-born leaf on the tree, springs from the death of a previous one. Every corn of wheat grows out of the death of its fellow. Each day's dawn comes from the womb of night. Flowers spring from the graves of their predecessors, and the soft breezes blow where once the hurricane spread destruction in its pathway.

Spring! magic word, that conjures up a thousand thoughts of life, and health, and radiant Youth; and puts a spring in your step and sunshine in your heart, and makes you feel it's good to be alive.

So the message of the Cross, and the message of the Resurrection is woven into the warp and woof of creation. The God of creation is the God of the Bible. The God of nature is the God of redemption. The stars tell His story; the trees, the birds, the flowers all witness to us that life itself must triumph, for Jesus lives.

The old, old story is as ever new as the Springtime. Its message is as refreshing as the Spring sunshine. Its joy as rapturous as the radiant joy of Youth. For life that is eternal triumphs continually, and this life God has given to us in His Son.

The gladness and glory of the Christian experience is as fresh as the dew of morning, as triumphant as the triumph of the Resurrection.

## Easter Monday in London

### ITEMS OF INTEREST

Very large crowds are expected at the rally in Trafalgar Square at 11 a.m. on Easter Monday. Choirs from Bristol and Oxford will take part.

\* \* \*

In the afternoon, in addition to Pastor S. Gorman, there will be four missionary speakers: Pastor J. Troke (who has just arrived from India), Pastor L. Wigglesworth (Belgian Congo), Pastor S. W. Law (India) and Miss R. Simms (South Africa).

\* \* \*

At the close of the afternoon meeting there will not only be a Healing Service, but also—for the first time for many years at the Albert Hall—an opportunity for those seeking the Baptism in the Holy Spirit.

\* \* \*

At the evening revival service, conducted by Pastor P. S. Brewster, testimonies will be given by Dr. A. H. Beckett, B.Sc., Ph.D., F.R.I.C., F.P.S. of Bromley, and Dr. Edwin Griffiths who was instantly healed of a spinal disease at the Oxford campaign.

\* \* \*

The London Crusader Choir which will again take part in the meetings is this month celebrating its Silver Jubilee.

\* \* \*

Parties coming from any Elim Church may purchase through their minister reserved seat tickets in Boxes or Stalls at the reduced price of 1/- each, provided that there are twenty or more seats reserved per meeting.

\* \* \*

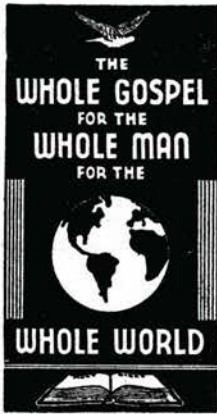
Advertising matter is now obtainable from any Elim Church or from Elim Headquarters, viz.: posters (20ins. x 30ins.), gummed window or car strips (12ins. x 3ins.), and folders.

\* \* \*

Will you please PRAY DAILY for God's blessing on these meetings.

### LATE NEWS

Tuesday Evening, March 23rd, at a meeting for one night, following the showing of the film "Venture into Faith" the previous evening, Pastor John Woodhead preached to a crowded gathering in the Co-operative Hall, St. Helens, Lancs., when twenty-two made a decision for Christ."



# OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. Thomas (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .

## AFRICA

### God Gives the Increase

Mrs. W. N. Hawley (Tzaneen).

"Ku rula a ku ve na nwina!" (Greetings of peace to you all!).

We rejoice in a year of blessing during 1953, but expect even greater blessing during 1954. Since my last news to you many things have happened for which we praise God. Two baptismal services have been held during the year when sixty candidates passed through the waters of baptism here at Tzaneen and almost the same number have been baptised in the out-stations.

Souls are continually coming to Jesus and hardly a meeting goes by without one or more getting saved; many seek healing and receive it. We have also seen demons cast out.

Satan does not let all this blessing go unchallenged and we have our heartaches as he does his evil work among the believers and it is sad when one backslides. The Evangelists are in blessing and I am glad to report that they are eager to see souls saved. Jeremiah, one of our evangelists in an out-station in the bush, heard of a few Christians who had returned to work on a farm about six miles from his place. These men had been saved in another place and were having times of prayer and reading the Word as they had no one to teach them—so he visited them and has been holding meetings with them ever since. The Lord has given the increase and he has baptised fifteen of their number.

For some time we have been taking the Gospel to a heathen timber compound, but it has been hard going and only a few gathered to listen, which is very unusual



A Native Group outside one of the Churches

with these people. Now a few have come to the Lord and one man who has just been baptised is teaching the others. They held their meetings in the open air, but now they have built a wooden shack and at my last visit it was full. As I was speaking a dirty bit of humanity came and sat as close to me as she possibly could. The place being small we were packed tight. She was clad only from the waist downward in a dirty rag adorned with beads and earrings and looked a sad picture. She had been a Christian but had backslidden. Praise God, she returned to Him.

As I visit the out-stations one by one, I rejoice to see souls saved and backsliders come home. The Young People's Choir is proving a blessing as they sing each Sunday in the meeting; it is also an outlet of service for them. I have commenced a Bible School which is meeting a real need and it is good to see twenty-five keen Christians attending regularly. God is blessing us as we gather around His Word. The need in this country is for Africans to evangelise their own people. We are restricted in many ways, so by God's grace I want to stir the promising ones to move out in service.

These natives do not desire to work amongst the children and talk over the heads of the little ones, so another venture of mine this year is a Sunday School Teachers' Training Class. Each Saturday afternoon (in the heat) after choir practice, about ten stay behind for the teachers' class. We use a picture and talk as we would to children and already two are teaching in the school each Sunday and others are preparing to be used in this way. We thank God for the enthusiasm kindled in these workers and would ask you to please pray for these classes.



Mrs. Hawley with Native Children

# Youth Secretary in West Riding

**P**ASTOR J. HYWEL DAVIES, National Youth Secretary, has recently visited the North West Presbytery, and Pastor Lawrence Lambert (Youth Commissioner) writes:—

No one of sound sense and average experience would say that Youth work is easy. I suppose you could sum it up and say it is 3-D—Difficult, Discouraging, Disappointing.

With these mixed feelings we welcomed to our Presbytery Pastor J. H. Davies. Let me say immediately, he did

us all good; we had a great week. He infused into ministers, Youth workers and all, some of his virile enthusiasm, vision and practical optimism. By the time he left us we had another 3-D view of Youth work—Determination, Diligence, Drive.

Saturday witnessed two excellent rallies. I think most of us were delighted to see the ground floor of the huge Bradford church packed for the afternoon service. Our President, Pastor J. J. Morgan, convened. There were items from the Knottingley and Huddersfield choirs,

testimonies from three Crusaders, and a trio by three Grammar School boys. Pastor Davies preached the Word.

Then, after tea, over a hundred Youth workers attended a tea-table discussion, when Pastor Davies answered questions and problems put to him by members of the audience.

At night a con-



**Pastor J. H. Davies  
and Pastor  
L. Lambert, with  
with some of the  
young people.**



gregation of 600 gathered. Among features of the service were a united Crusader choir of 200 young people, Witness Box, conducted by Pastor J. Gardiner. Bible Team Quiz, Leeds versus Wrenthorpe (Leeds won, 8-6), with Pastor Gee as Quiz-master, and the Harpin trio. After a message from Mr. Davies, delivered under the evident blessing of God, about twenty young people knelt at the altar rail, some for salvation, others for consecration. Then God spoke through the gifts of the Spirit.

In preparation for Pastor Davies's visit to other area churches, young people from each church visited a thousand homes with handbills and invitations. Despite bad weather good attendances and much blessing were reported.

## **Appeal to Youth**

*A Press report of the Youth Secretary's Sowerby Bridge visit:—*

"The National Youth Secretary of Elim, the Rev. J. Hywel Davies, visited the Elim Church, Willow Street, Sowerby Bridge, for the first time on Monday night.

"Speaking on the 'Complete Consecration,' he said that many people were unhappy and frustrated because they were not fulfilling the purpose for which they were born, which is loving and serving God. He said that if Christians had to go to secular and worldly places for satisfaction, it suggested that Christianity did not completely meet man's need, and appealed to all young people present to completely consecrate themselves to the service of Christ.

"The service was convened by the Rev. Laurence Lambert, who offered special prayer for the Billy Graham London Crusade. The Elim Youth Choir rendered the anthem 'All that I want is in Jesus.' The pianist was Mrs. Kneen, piano accordionist was Owen Crabtree, and choir leader and organist was Miss Betty Brooks."

## **Mansfield's Second Anniversary**

The Elim Church in Mansfield (Pastor J. C. Mulvagh) celebrated its second anniversary in February. Two years ago, in the midst of severe weather, Pastor Ken Matthew came to this town to conduct a revival campaign in the central Co-operative Hall. This healthy two-year-old has had its teething troubles, but complications have been and are being overcome and, despite many difficulties, we are confident that it will grow and prosper.

Symbol of maturity was the election of six deacons, and a crowded church meeting ended with everyone receiving a slice of birthday cake made by two members who are deaf and dumb, inscribed "Let brotherly love continue."

Guest speakers were Pastors L. E. Lambert and J. Hywel Davies (two "Youth" men for a "young" anniversary), Miss R. Simms from the Transvaal, and Pastor Leslie Wigglesworth (Belgian Congo).

Our Mansfield correspondent adds:—In case it may be thought that the news reports in the *ELIM EVANGEL* are exclusively those containing success stories and great doings, may we mention that we are greatly in need of prayer that we will very soon have a meeting-place of our own. For two years the Church has met in two hired halls. Now one of these is no longer available and we have had to move. Will you please remember us in your prayers.

## **Induction Service at Erdington**

Pastor F. G. Evans (Yardley) writes:—After six years' ministry Erdington said good bye to Pastor and Mrs. E. Steele on a recent Sunday, and, three or four days later, welcomed the new minister, Pastor F. Byatt, at an induction service conducted by the District Superintendent, Pastor J. Dyke.

Several ministers of the Presbytery were present, and their welcoming sentiments were voiced by Pastor Morrison of Kingstanding, who, as a fellow Ulsterman, offered his close co-operation.

The Secretary, speaking on behalf of the church, said he saw no reason why evangelistic success should not crown the joint endeavours of the new pastor and his people.

After a reply from Pastor Byatt, the chairman gave an inspiring message, stressing the need of an up-to-the-minute pentecostal experience.

The evening closed on a blessed note when in a fifteen-minute after-service four people received the Baptism in the Holy Ghost, with the initial evidence of speaking in other tongues.

## **Sisterhood Rally at Neath**

Miss N. Guest, of Dudley, was the speaker at Neath's united Sisterhood Rally which started on Saturday, March 6th. Mrs. Brookes, as President of the Sisterhood, welcomed Miss Guest, who in her message spoke of many deep experiences in her own spiritual life and proved to us that even in sickness, sorrow, or anxiety, God is with us step by step.

About 300 people were present on the final night, the Roll Call being taken by the Secretary, Mrs. Mort. From the start the meeting seemed to be under the guidance of the Spirit, even to the solos by Miss Mair Jones.

Miss Guest drew our thoughts to "the still small voice," emphasising that, whatever our experience, we could, if we would but listen, hear that Voice which is able to still the most tempestuous storm.



## Are these mere empty words?

**I** HAVE PRAYED and prayed; I have yielded myself to God, but I am not sure that God's Holy Spirit dwells within. What is wrong?" Do these words express your experience?

Another young man said recently: "Are those words spoken from the platform by the convention speakers mere empty words? Or is it true what they say about a victorious life? I have tried and tried, and I don't get anywhere."

These were the words of one who had heard much teaching along these lines and who perhaps represents many others who have made, it may be publicly, an outward act of consecration, which they believed to be an expression of what was within the heart, but they do not have God's Spirit witnessing within that He has come to abide, and in heart, if not in words, they, too, ask: "Are these mere empty words?"

When you were saved there came into your heart the witness that you were a child of God. This experience may have come at the hour of decision and surrender. To some it may have come later as you followed on in trust and obedience to His Word. Still others may have had many bitter days of struggle and unbelief, but in response to honest faith in the Word of God, the longed-for assurance came, and its resultant joy.

Later, to your chagrin and mortification, you found your Christian life an old story of repeated failure. Then you awakened to the fact that only the abiding presence of the Spirit of God within could meet your temptations, fight your battles, and cause you to live a life that would mean blessing to others. In honest sincerity and deep humility you asked Him to make your heart His dwelling place, and you rose from your knees in the confident expectation that you were going to live a life of victory. To your amazement, there has been no evidence that the Spirit of God has come into your life, but rather it has been defeat after defeat. You ask: Why these repeated failures? Why this empty life? Are these mere empty words?

As you wakened this morning, did there come a suggestion to your heart to have time together with the Lord and His Word? Did you respond? Did you wait until you had to begin your daily duties, and you rushed off without that opportunity? That suggestion came from the Holy Spirit. The Holy Spirit is given by God "to them that obey Him."

Did you continue to read that book, that magazine, that newspaper, in spite of the check that came into your spirit to put it down and read God's Word? That check came from the Holy Spirit, "whom God hath given to them that obey Him."

Perhaps some habit has been formed in your life, and you have longed and prayed that its grip might be broken. The temptation came, and God was at hand whispering: "My grace is sufficient for thee." He reminded you that "to whom ye yield yourselves servants to obey, his

servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" But, failing to take the proffered grace, you went down to defeat in much anguish of heart. God hath given the Holy Spirit "to them that obey Him."

There came to your spirit the consciousness that your companions were not helping you Godward, but for fear of creating hard feelings, being ridiculed, or of being lonely, you have continued with them. It was the Spirit of God who said to you through His Word: "Come out from among them, and be ye separate," but you heeded it not. The Holy Spirit is given "to them that obey Him."

You are becoming lax regarding the Lord's Day. Instead of it being a day of worship and service for Him, you have followed the more common customs of observing the day, although not without a twinge of conscience. The Holy Spirit was speaking to you then, and God giveth His Spirit "to them that obey Him."

Do you remember how God put it upon your heart to speak to someone—perhaps an aged friend or relative, who was nearing the grave—words of eternal life? You realised that unless you spoke to them of saving grace, they would probably pass on without hope. But you delayed, and the opportunity was gone. The Holy Spirit was giving you a chance to do the most important work on earth. In your hesitation a soul passed on, and you have no warrant for believing that that soul had the Light of Life. It has been said that an action is not obedience unless it is prompt. God giveth the Holy Spirit "to them that obey Him."

Did there come before you one day a vision of the world's need, and in your heart a desire to do something to help? And there was overflowing joy when you learned that God would accept your humble gift. You vowed to give of your means, to tithe your income, perhaps. But the vow has been forgotten. It was the Holy Spirit who gave you that vision and who suggested that you could help "speed the light." "When thou vowest a vow unto God, defer not to pay it." He giveth the Holy Spirit "to them that obey Him."

Has God spoken to your heart about service and preparation for service. When I spoke to her the other day vision become dim? A Christian woman said to the writer recently: "I know a young girl who was saved as a child and who later yielded herself to the Lord for service in China. But she did not go to the field; she made no preparation for service. When I spoke to her the other day about God, she said, 'Don't speak to me about God; there is no God.' And that girl," added the woman, "is my daughter." Why she did not go through with God we do not know. It is true, however, **light refused becomes darkness**, and oh, how great is that soul darkness! You can drive the Holy Spirit from your heart by disobedience.

We may not have mentioned your particular line of disobedience. God will show it to you if you ask Him. But when you know it, be like the Psalmist who said: "I made haste, and delayed not to keep Thy commandments." Begin today to obey the Holy Spirit's promptings, and you shall soon have the witness within that He has made your heart His dwelling place.

—Sel.

## AN OPEN LETTER TO THE ELIM YOUTH MOVEMENT



20, Clarence Avenue,  
Clapham Park,  
London, S.W.4.

April 3rd, 1954.

### IT CAN HAPPEN AGAIN—it depends on you!

My dear folk,

My first impression of the Royal Albert Hall meetings on Easter Monday has remained my greatest—it was the sight and sound of the massed Crusader choirs conducted by Pastor Douglas B. Gray singing "Living for Jesus, a life that is true." The choir stalls were full of young people singing joyfully. My two pals and I could only find room in the gallery for a bird's-eye-view.

It's within our reach to fill the Royal Albert Hall again, and this Easter Monday is the time. It would "shake" the man in the street to read that London's largest buildings can be filled with crowds of people hungry for God's Word and His blessings. Why not set a target? How many of your friends would you be able to bring with you? Double that number for your target and see how near you come to it! You cannot better the invitation to a meeting which is given personally. Here is an interesting feature which I witnessed on the second Sunday in March in an after-church rally conducted by Pastor Ken Matthew in Pontypridd. Crusaders were quizzed by Pastor Matthew, "How and Why did you come to this Church?" A large number told of how they were attracted by the bright appearance of the Church and the enthusiastic and joyful singing. Of thirty-four Crusaders questioned as to "How" they came to the Church this was the result: Handbills passed through the door letter-box (1), Poster notices (2), Newspaper Advertisements (3), Personal Invitation—this was sometimes used with a handbill (30).

The Pontypridd quiz proves to us that we need not be fully dependent on costly advertising if we all play our part. What about it? Can you do it? Have you got the drive? The Crusade conducted by Dr. Graham has shown what folk can do in the way of personal invitation when they really try. Pay for their coach seats, call at their homes, carry them there if necessary, but get them there at all cost. And by the way, when you are carrying them there do it prayerfully and give them your testimony. If you are able, instruct them in the way of salvation en route so that they will be ready for the altar call when it is given. What a glorious opportunity is ours! **It's within your reach**—so what are you doing about it?

Can you sing? Wait before you bashfully say "no." What would happen if I gave you a £1,000 cheque? You wouldn't believe it and I don't blame you, but if you did believe it I reckon you would send out a song of some sort. If you can sing, good, bad or indifferent, join the massed Youth choir for the Easter Monday Royal Albert Hall meetings. We can fill the choir stalls and overflow into other seats **IF YOU COME!** Come and sing lustily, joyfully and prayerfully, and God will bless your contribution to the extension of His kingdom.

Now don't forget. See you at Trafalgar Square at 11 a.m. sharp, ready for the open-air service which begins the big day. Incidentally, if we haven't met each other I would be glad if you would make yourself known.

Yours in His glad service,  
J. HYWEL DAVIES.



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions, Notes by Pastor H. A. Court.

**SUNDAY, April 4th.** John xiv. 1-14.

"Hast thou not known Me, Philip?" (v. 9).

This gently-administered reproof is frightening. Jesus had come to reveal God, and it looks as though He had completely failed. And the man who here confesses his ignorance is not an outsider. He is one of the class that has sat at the feet of the Master. Which reminds us that it does not matter how much God does there are those of us who still remain blind. Christ was God incarnate, and Philip, a close associate, seems still unaware. It is as though having been fed on the Living Bread he is saying "Give me to eat"; or, having drunk deeply at the Living Fountain says "Give me to drink."

**MONDAY, April 5th.** John xiv. 15-31.

"Not as the world giveth" (v. 27).

What a strange, disturbing thing is that which the world calls peace. We have the world's peace now, but we feel no sense of security or certainty. Rather do we have an uneasiness that denies us serenity of spirit. By "us" I mean mankind in general. Behind the scenes there is a feverishness that is typical of our age, and nationally we dare not say a word out of place. The hydrogen bomb hovers menacingly. What a good thing, then, that He offers something different. If it were on a par with what the world offers it would not be worth having, and the Gospel would be a hopeless illusion.

**TUESDAY, April 6th.** John xv. 1-17.

"Much fruit" (v. 8).

What an inspiration Harringay is. God is answering the heartfelt prayers of many, and much fruit is being seen. So many of us have plodded on and we seem to have seen so little for our labours. If we have prayed for Harringay then let us share the joy of harvesters. But do not let us limit the "much fruit" to soul-gathering, albeit its importance. There is the fruitfulness of the Christian experience, the product of the ninefold fruit of the Spirit, and we cannot have too much of this. Flourishing Christians and flowing Christianity glorify the Father.

**WEDNESDAY, April 7th.** John xv. 18-27.

"He shall testify of Me" (v. 26)

The work of the Holy Spirit is clearly set forth in the Scriptures. His interests are in the Lord Jesus Christ. And this continues to be true when He inhabits the believer, who then "witnesses" of Jesus. When in the great eternity to come Jesus is exalted for our admiration and worship we shall never compute how much is due to the loyal and insistent witness of the Holy Spirit. It pleases this great Divine Introducer to remain reticent as to Himself, so firm is His intention that the eyes of all shall be upon the Christ. As His channels we share in this, too.

**THURSDAY, April 8th.** John xvi. 1-15.

"He will convince" (v. 8, margin).

The Holy Spirit has a great obstacle to His work in the human mind. This seems particularly so in this enlightened age. Men know so much, and yet they know so little. They will argue and debate, but are little better for it. The Athenians of Acts 17 were none the better for their continuous investigation. Not that we should not enquire. But there is a ministry in the Holy Ghost that is convincing, and it is this that we need to confute Satanic ingenuity in the human mentality. Let us give the Holy Spirit such scope in our lives that what we are may be the most convincing argument of all.

**FRIDAY, April 9th.** John xvi. 16-33.

"Be of good cheer" (v. 33).

Isn't this good! Why have so many exponents of Christian thought put so much emphasis on gloom and despair? It is a false interpretation of truth. When Jesus uttered these words He demonstrated that He was a realist. For He is not overlooking the circumstances that bring men to despair. The world, the bitter, hard, antagonistic world need not daunt nor affright us. In spite of its evil trends, and the seeming conquests of wickedness, Jesus stands superior to it. Look out on it, my friend, and know that it will yield to His unconquerable Sovereignty. Be of good cheer.

**SATURDAY, April 10th.** John xvii. 1-12

"These words spake Jesus" (v. 1).

I love this chapter, and often ponder on it. Here is our great High Priest, and we are invited to see Him at work. The veil is drawn to one side, and we behold Him in His intercessions. Is this God's way of telling us of the present intercessory work of our Lord and Leader. How devoted to His task He is, and how lovingly He presents His loved ones to the Father. As the high priest of old had the names of the tribes of Israel on the breast-plate, so here we see the great High Priest bearing into God's presence the ones He has redeemed. Dwell deeply on the words of this chapter.

EASTER MONDAY in London

## EVANGELISM and DIVINE HEALING

**TRAFALGAR SQUARE AT 11 a.m.**

Speakers include Pastors W. R. Jones and J. J. Way.  
Convener: Pastor H. W. Greenway.

**ROYAL ALBERT HALL**

**3 p.m.** Convention and Healing Service.

Speakers: Pastor S. Gorman and  
Elim Missionaries on furlough.  
Convener: Pastor J. J. Morgan  
(President of the Elim Churches).

**7 p.m.** Evangelistic Rally

Conducted by Pastor P. S. Brewster.  
Subject: "The World's Midnight Hour"

**COME—AND BRING AN UNCONVERTED FRIEND!**

### SPECIAL FEATURES

Musical Programmes at 2.30 p.m. and 6.30 p.m.  
Massed Elim Youth Choirs and London Crusader  
Choir directed by Pastor D. B. Gray,  
Thrilling Testimonies.  
Opportunity for those seeking Divine Healing  
and the Baptism in the Holy Spirit.

### RESERVED SEATS

Seats may be reserved in Boxes and Stalls at  
2/6 per seat per meeting. Apply to Elim Head-  
quarters, 20, Clarence Avenue, London, S.W.4,  
enclosing stamped addressed envelope with  
remittance.

### COACH TRAVEL

Bookings of Special coaches should be made  
immediately. Please arrange for them to arrive  
in time for the Trafalgar Square meeting.

### CHEAP RAILWAY TICKETS

Parties of eight or more travelling together and  
returning the same day, may obtain return  
tickets at single fare plus one half, provided  
application is made before the day of travel.

Refreshments on the premises.

Doors open one hour before each meeting.

# COMING EVENTS

**COULSDON.** April 10. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Pastor C. Brookes (Elim). Pastor K. W. Munday (A.o.G.) and Wimbledon Elim Crusaders. 7 p.m.

**HALIFAX.** April 3-8. Elim Church, Bond Street, Hopwood Lane. Spring Convention. Special speaker: Pastor Selwyn Homer. Sat. 7. Sun. 10.30 and 6.30. Week-nights at 7.30. Convener: Pastor John Gardiner.

**HORNSEY.** April 26. Elim Church, Dumcombe Road, off Hornsey Rise. Friday at 7.30. Visit of Pastor Leslie Wigglesworth (Congo), with missionary film.

**HULL.** April 10. City Temple, Hessle Road. Visit of Pastor W. J. Patterson and Sparkbrook Elim Choir, 6.30.

**HULL.** April 15, 16, 18. City Temple, Hessle Road. Visit of Pastor David Dean. Thurs. 7.30. Good Friday 10.45. Sun. 10.45 and 6.30.

**ILFORD.** April 10 & 11. Elim Church, Scrafton Road. Sat. 7.30. Missionary Film. Sun. 11 & 6.30. Pastor L. Wigglesworth.

**LETCHEWORTH.** April 3. Elim Church, Norton Way North. Presbytery Rally, 6.30. Speaker: Pastor A. J. K. Magee.

**MANSFIELD.** April 7. Clerkson Street Hall. Sisterhood Anniversary. 3 and 7 p.m. Speaker: Mrs. Wildgoose, Ashby.

**MANSFIELD.** April 11. Elim Church, Clerkson Street Hall. Visit of Slavic Camp Evangelistic Team. 11, 6.30 & 8.15. Leader, Mr. Geo. Cooke. Convener: Pastor J. C. Mulvagh.

**SPARKBROOK.** April 24-27. Elim Church, Golden Hillock Rd. Annual Spring Convention. Speakers: Pastors A. J. K. Magee and J. Tetchner. Sat., Mon. and Tues. at 7.30. Sun. 11 and 6.30. Convener: Pastor William J. Patterson.

**SWANSEA.** April 10. Elim Tabernacle, New Orchard Street. United Youth Rally. Speaker: Pastor David Ayling (Youth Commissioner).

**SWANSEA.** April 24-26. Elim Tabernacle, New Orchard Street. Services celebrating Pastor A. V. Gorton's twenty-five years' ministry in Elim. Speaker: Pastor J. J. Morgan (Elim President). Sat. and Mon. 7.15. Sun. 11 and 6.30.

**SWINDON.** April 11-18. Coronation Temple, Osborne Street. Coming of Age celebrations. Pastor L. V. Tiller (Palestine Costume and Custom addresses). Sun. 11 & 6.30. Week-nights 7.30.

## NATIONAL YOUTH SECRETARY'S VISITS

The National Youth Secretary will visit the following churches: April 4, Englefield Green. 5, Ealing. 10, Leigh-on-Sea. 11, Chelmsford. 12, Rayleigh. 25-26, Canning Town.

## MISSIONARY ITINERARIES

Miss Vera McGillivray, Elim missionary to Formosa, will visit churches in the Scottish District Presbytery during April as follows: 1, Aberdeen. 3 and 4, Dundee. 5, Glasgow. 6, Edinburgh. 7, Kirkinilloch. 8, Motherwell. 9, Dunfermline. 10 and 11, Greenock. 12, Carlisle.

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo will visit the following churches, and where convenient will show films of his work on the mission field:

April 4, Islington. 6, Kingston. 8, Rye Park. 10 and 11, Ilford. 13, Woolwich. 18, Canning Town. 25, Eastbourne.

## EASTER CONVENTIONS

**BIRMINGHAM.** April 15-20. Elim Church, Graham Street. Annual Easter Convention. Speakers include Pastors H. A. Court and F. Slemming. Thurs. 7.30. Good Friday 11 and 7.30. Sat. 7.30. Sun. 11 and 6.30. Mon. 11, 3 and 7. Tues. 7.30.

**CLAPHAM.** April 16-22. Elim Church, Carfax Square, Clapham Park Road, S.W.4. Easter Convention. Speakers: Pastors J. C. Kennedy, W. J. Maybin, and Eldin Corsie. Also Mrs. J. C. Kennedy and the Kennedy-Corsie quartet. Services Good Friday 11 and 7. Sun. 11 and 6.30. Week-days 7.30. Convener: Pastor Frederick A. Hodge.

**CROYDON.** April 15-21. Elim Church, Stanley Road. Easter Convention. Thurs. 7.30. Good Friday 11 and 7. Sat. 7. Sun. 11 and 6.30. Tues. and Wed. 7.30. Speakers: Pastors J. T. Bradley, W. J. Maybin, J. Osman. Convener: Pastor H. Burton Haynes.

**ILFORD.** April 16-22. Easter Convention. Elim Church, Scrafton Road. Fri. 11 and 7. Sat. 7. Sun. 11 and 6.30. Tues. to Thurs. 7.30.

**KIRKINTILLOCH.** April 16-21. Elim Church, Alexandra Street. Easter Convention. Speakers: Pastors W. H. Urch, and Richard Lighton. Sun. 11.30 and 6.30. Week-nights 7.30

**LEEDS.** April 16-22. Foursquare Gospel Church, Bridge Street, off Lady Lane. Annual Easter Convention. Good Friday, 7. Communion Service. Sat. 7. Sun. 10.30, 2.30, and 6.30. Mon. 11, 3, and 6.30. Tues. 3 (Missionary Meeting) and 7. Wed. and

Thurs. 7.30. Speakers: Pastors W. G. Hathaway, J. Lancaster, A. F. Missen, Joseph Smith, and Leslie Wigglesworth. Soloist: Miss Mair Jones (South Wales). Cups of tea between the meetings on Monday and Tuesday. Conveners: Pastors O. G. Miles and J. E. Moore.

**LEYTON.** April 16-22. Elim Church Vicarage Road. Easter Convention. Good Friday 3 and 7. Sat. 7. Sun. 11 and 6.30. Tues. and Thurs. 7.45. Speakers: Pastors E. F. Cole and W. J. Maybin.

**LOWESTOFT.** April 16-23. Elim Church, Milton Road. Good Friday 11 and 7. Sat. 7.15. Easter Sunday 11, 3, and 6.30. Easter Monday 3 and 7.15. Tues., Wed. 7.15. Thurs. 3 and 7.15. Speakers: Pastors Charles Brookes and S. Thompson, B.Comm., A.C.C.S. Convener: Pastor George Backhouse.

**ROTHERHAM.** April 15-20. Elim Revival Centre, College Road. Annual Easter Convention—Thurs. to Tues.—Week-nights 7. Sun. 11 and 6.30. Speakers: Pastors A. Barrie, J. Bradley, P. Dyson and M. D. Thomas. Convener: Pastor A. A. Biddle.

**SCARBOROUGH.** April 16-19. Elim Church, Murray Street. Easter Convention. Good Friday 10.30 and 6.30. Sat. 7. Sun. 10.30 and 6.30. Mon. 3 and 6.30. Speakers: Pastors C. J. E. Kingston and F. Shadlock. Convener: Pastor E. Jarvis.

**SCUNTHORPE.** April 16-20. Elim Church, Ferry Road. Week-nights 7. Sun. 11 and 6. Easter Monday, United Rally, 3 and 6.30. Tues. 2.45 O.A.P. Rally. Speakers: Pastors E. Steele and F. J. Day.

**SHEFFIELD.** April 16-20. Elim Church, Howard Street. Annual Easter Convention. Good Friday 7.30. Communion Service. Sat. 7. Sun. 10.45 and 6.30. Mon. 3 and 7. Tues. 7.30. Speakers: Pastors L. W. Green, D. E. Dean, and D. G. Hathaway. Cups of tea between the meetings on Monday. Convener: Pastor S. Penney.

**SOUTHEND-ON-SEA.** April 16-18. Elim Church, Seaview Rd. Easter Convention. Special speakers: Pastors Stuart Snoxell (Eire), and A. S. F. Horne (Exeter). Good Friday 11, 3, and 6.30 (Tea provided). Sat. 3.30 and 7 (Cups of tea). Sun. 11 and 6.30.

**SOUTHPORT.** April 16-21. Elim Church, Manchester Road. Easter Convention. Good Friday 10.45. Sat. 7.30. Sun. 10.45 and 6.30. Tues. and Wed. 7.30. Speakers: Pastors F. Byatt and L. Lambert. Supporting Wigan on Easter Monday.

**SWANSEA.** April 15-20. Elim Tabernacle, New Orchard Street. Annual Easter Convention. Speakers: Pastors W. Plowright and H. Ward, B.D. Good Friday and Sun. 11 and 6.30. Mon. 3 and 7. (Cups of tea.) Thurs., Sat. and Tues. 7.15.

**WIGAN.** April 16-22. Easter Convention. Good Friday at 7. Sat., Tues., Wed., and Thurs. at 7.15. Sun. at 11 and 6.30. Mon. 3 and 6.30. Cups of tea provided between services. Speakers: Pastors F. Byatt; L. Lambert and Mr. Woodmansey.

## EAST LONDON REVIVAL RALLY

this time at Dagenham in Bethel Full Gospel Church, Vicarage Road. April 10-12.

Saturday at 3 & 6.30. Sunday 11 & 6.30. Monday 7.30.

Guest speaker: JOHN CARTER

**DO YOU WANT THE BAPTISM OF THE SPIRIT?**

Come and get it.

**DO YOU WANT THE SOUL-WINNER'S FIRE?**

Come and go back with it.

**DO YOU WANT A SOUL-STIRRING TIME?**

Come and enjoy it.

## BARKING OPENING OF NEW ELIM CHURCH

Ripple Road

Saturday, 3rd April, 3 p.m.

By

Dr. Somerville Hastings, M.P.

7 p.m. Commencing Revival and Healing Campaign for Six Days by

Pastor P. S. Brewster and Party

Sunday 11 a.m. & 6.30 p.m. Week-nights 7.30

Continued by

Pastor C. J. E. Kingston

for Five Days from April 10th

## Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY** 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.

**Bangor, N. Ireland.**—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. & c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.10

**Bournemouth.**—Bed-breakfast, evening meal; ground flat; recommended; Elim Member. Miss Thorpe, Flat 2, 6, Bryanstone Road, Winton. C.37

**Bournemouth.**—Crosbie Hall, Florence Road, Boscombe; open all year; homely, Christian fellowship; moderate inclusive terms; good food; h. & c., gas fires, interior springs, all rooms; few minutes sea; 'Phone 34714. Brown. C.12

**Eastbourne.**—A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. ('Phone: 633.)

**Guernsey.**—Board-residence, private house; good food, home comforts; near Elim Church, bays, bus routes. Mrs. Le Page, Rosamunda, Nock Rd., St. Sampsons 'Phone: Guernsey 5258. C.49

**Guernsey.**—Come to sunny Guernsey. Christian fellowship; central, near bays, town, Elim Church, bus routes; h. & c., bath-room. Mrs. Ogier, Minden Villa Guest House, Rocquettes, St. Peter Port. 'Phone: Guernsey 489. C.11

**Ilfracombe, Devon.**—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.1

**Newquay, Cornwall.**—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.8

**Weston-Super-Mare, Somerset.**—"Beachlands" Uphill Road. Telephone 601. Recommended comfortable Guest House; residential area; minute sea, buses; personal service; farm produce; good cooking; interior mattresses; h. & c. Book early. Mr. and Mrs. Hilton. Late members of Graham Street, Birmingham. C.15

**Worthing.**—Recommended board-residence; good food; Slumberland beds; two minutes sea and bus: Elim members. S.A.E. Mrs. L. Furze, 63, Ham Road. C.46

### MISCELLANEOUS

**Wanted,** a qualified single male teacher to supervise schools for African children in Southern Rhodesia. Apply to Missionary Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

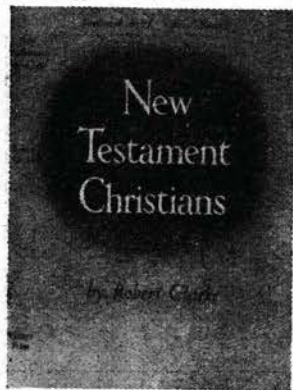
### DEDICATION

**Etheridge.**—On December 27th, 1953, Stephen John Etheridge (born 22nd October, 1953), son of Petty Officer and Mrs. John Etheridge, Plymouth, was dedicated at Elim Church, Loughborough, by Pastor P. W. Millington. C.50

### WITH CHRIST

**Luney.**—On March 20th, Mrs. Sarah Luney, aged 70, faithful member of Elim Church, Ballysillan, passed peacefully into the presence of her Lord. Funeral conducted by Pastor C. Yates and Mr. J. C. Buick. C.51

## STUDY BOOKS—for the Christian worker



**CLARKE (Robert).** NEW TESTAMENT CHRISTIANS. Cloth boards, 10/6 net.

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

"We commend highly this book, which is soul-searching and reliably enlightening."

*Moody Monthly, U.S.A.*

**GEE (Donald).** LAUGHTER AND TEARS. Stiff paper covers, 2/- net.

Bible Studies in family life, a sequel to "This is the Will of God."

**GORMAN (Samuel).** TWO PHASES OR ONE (Christ's Second Advent). Paper covers, 1/- net.

A Scriptural study of the varied beliefs concerning the return of the Lord Jesus Christ.

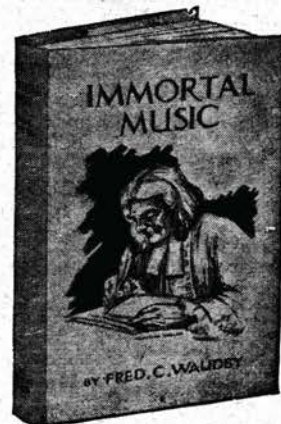
**WAUDBY (Fred C.).** IMMORTAL MUSIC. (New and enlarged edition.) Cloth boards, 5/- net.

"Here are set out in a concise and interesting way facts concerning the circumstances of the writing of many well-known hymns, and of some less well known, together with biographical sketches of their authors. All will find material of real and lasting helpfulness."

*The Christian.*

"Interesting reading for the layman and should be a valuable addition to the pastor's library."

*Moody Monthly.*



**WATTS (Newman)**—A London Journalist. GOD HEALS! Notes from the Diary of an Illness. Paper boards. (With a foreword by Hugh Redwood, formerly Religious Editor of the *News Chronicle*). 2/6 net.

Please add postage: for one book add 4d., for three books 11d., twelve books 2/-. Orders £2 and over are sent post free.

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

Wholesale Trade Agents: Messrs. Horace Marshall & Son, Temple House, Temple Avenue, London, E.C.4.

Printed and Published by Elim Publishing Company, Limited, Clapham Crescent, London, S.W.4.