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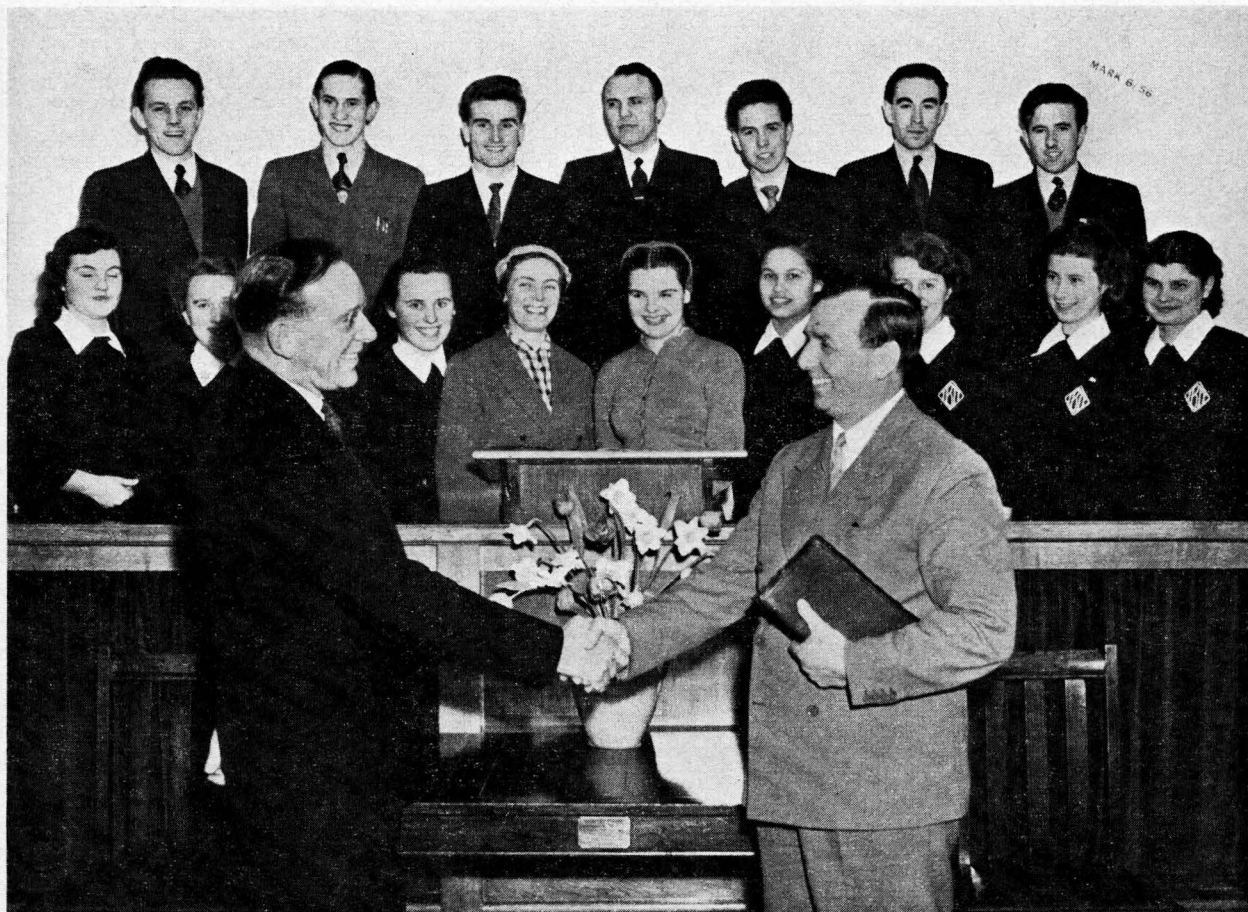
The
Elim Evangel

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

VOL. XXXVI. No. 17.

THREEPENCE

APRIL 23RD, 1955.



Pastor G. Stormont welcomes Pastor Fred Squire to Leigh-on-Sea.
(Report on page 200)

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

Pentecostal Fellowship in Birmingham

By PASTOR KEN SMITH

A new venture in the field of Pentecostal unity was Birmingham's British Pentecostal Fellowship meeting at the Digbeth Institute. The day began with a ministerial session of lectures on preaching by Pastor Ian Macpherson of the Apostolic Church, author of the devotional hymn "If I but knew Thee as Thou art." His treatment of the subject was masterly, and one felt proud that in the Pentecostal Movement were men of high literary standard. It was pointed out that the lectures were being published by the Epworth Press, under the title of "The Burden of the Lord."

At the afternoon public service Pastor G. Newsholme (Assembles of God, Coventry) dwelt upon the incident of the Transfiguration, and Pastor G. Stormont (Elim, Leigh-on-Sea) emphasized the power of the Word of God. Pentecostal conventions always provide real opportunities for fellowship, and the note of unity was dominant throughout the day.

Reliance on faith was the subject of Pastor Macpherson's message in the evening. Pastor G. Stormont spoke of the distinctive features of the Pentecostal testimony. "Don't let the Pentecostal Movement lose the initiative, for Pentecost was born for evangelism" he declared.

He pointed out that although the Greater London Crusade of Dr. Billy Graham had made mass evangelism "respectable," Pentecost was pioneering mass evangelism years ago. He spoke of the increasing interest among other denominations in Divine Healing, but warned of the tendency of some to "psychologize Divine Healing."

Many responded to the appeal for consecration.

Eight Baptized

In spite of heavy snow and ice outside, eight believers were baptized recently in the Elim Church, Llanelly, by Pastor Keith Harris. A report from the church speaks of great blessing under the ministry of Pastor and Mrs. Harris during the last six months. Eight have been baptized in the Holy Spirit, one couple in their own home. At the annual fellowship meeting the officers reported that attendances were much increased at all services. Many outsiders are attending the Gospel services.

Irish Revival

Gilford (Co. Armagh) has been experiencing a great time of blessing under the ministry of Miss M. J. Linton, who with Mr. W. McMurray (local preacher) conducted three campaigns during the last year. The first was a time of great visitation, with many new names in heaven, believers baptized in the Holy Ghost and bodies healed. A woman, twenty-five years an invalid, was brought into a meeting; after being prayed with she walked from the service. The next day she ran down the stairs at home, praising God. After the campaign people still came inquiring the way of salvation, even at prayer meetings.

A report from Gilford tells of great Pentecostal liberty

in the Breaking of Bread services. In the prayer meetings almost everyone present will take part.

At the first fellowship meeting, held recently, the reports showed an encouraging financial and numerical increase. Twelve new members have been received into fellowship, and this February Miss Linton and Mr. McMurray conducted another campaign, with more souls saved and young people baptized in the Holy Spirit.

Missionary Week-end

A missionary exhibition at Carlisle proved a unique and practical way of presenting the work of overseas missions. Writing of a week-end which will long be remembered by the Carlisle folk, Pastor T. H. Stevenson adds:

"We saw our shillings, half-crowns, 10/- and £1 notes changed into shining black faces and lives glowing with the glory of God; we saw our prayers translated into new churches filled with hundreds of native brothers and sisters, and we heard again stories of the power of God over evil spirits. We thank God for the ministries of Pastors G. H. Thomas and L. Wigglesworth, who challenged us again to present our bodies a living, not a dead sacrifice."

Evangelism and Riot-Producing Revival—Continued.

In looking at these events, we see the chain sequence of prayer. First, there was a praying father, then praying businessmen, a praying evangelist, and—the son of revolution is born to be an evangel to the nations.

Let other fathers and businessmen take up the challenge! Where are the other sons of revolution that can spearhead revival today? They may be in your town or city, needing to be dug out by prayer as Billy Graham was in Charlotte, North Carolina. Pray then! Who knows but that your fervent prayers may be the missing link in God's prayer chain for world-wide revival?

Today's spiritual crisis challenges every evangelist to become a fiery prophet instead of courting the good graces of the compromising ecclesiastics to become a mere evangelist. The evangelist works to have a revival. The prophet stirs up a spiritual revolution!

Where today, in our evangelistic crusades do our critics have to confess about us, "These men have turned the world upside down." Instead, the consensus of opinion is given in the carnal assurance that since scores of churches are co-operating, the revival is a success and has served its purpose.

Who among us can turn this world upside down? Brother, you cannot have a revival without a riot!

This article has been written to show how the chain-links in prayer for revival are forged. Are you a missing link on the chain of prayer for revival? One broken link—and the chain is useless.

Evangelism and Riot-Producing Revival

By DOUGLAS BUSHBY

Mordecai Ham is one of the last of the old school American revivalists, and is often referred to as the "Billy Sunday of the South." He is the evangelist the Lord used to bring Billy Graham to the Lord.

Recently, as I was discussing with him the entertainment aspects of our modern-day revivals as compared to the "revival or riot" nature of old-time revivals, he declared, "Billy Graham is the product of a 'revolution,' and not of a 'revival,' as you know it today."

I was thrilled to hear his appraisal of revivals, riots or revolutions. It impressed me since Wm. P. Nicholson, who had a "revolution" in Belfast, Ireland, has also said, "You can never have a real revival without a riot."

The "Saturday Evening Post," June 23rd, 1951, had an article on Charlotte, North Carolina, in a series on American cities. After giving the history of the city and its development, the writer states, "This is a strong Calvinist stronghold. But as late as 1934 an old-fashioned revival conducted by Mordecai F. Ham inspired such a frenzy of conversions that the event was called 'The Ham Revolution.' One convert was a youth named Billy Graham, who at thirty-one has become perhaps the nation's outstanding evangelist."

What was this revolution? How did it differ from the usual revival? How did it start?

Men of Prayer and Vision

In Charlotte, a city of over 100,000 people, there was a Christian Businessmen's Fellowship. They were men of prayer and vision. For three years they had unsuccessfully endeavoured to get the city ministers to co-operate for a united evangelistic campaign.

Year after year, the ministers opposed their efforts, and discouraged the laymen in their zeal. The usual excuses were given, "The day of mass evangelism is over . . . We cannot get unity . . . Finance is our problem."

After three years of ministerial discouragement these fifty laymen became desperate. In this group of businessmen was Billy Graham's father. A special prayer meeting was called to be held the farm of Billy Graham's uncle, that they might pour out their hearts to God in prayer.

For eighteen hours they fasted and prayed. "Lord, send us an evangelist! Lord, shake this city!" After eight hours of prayer they began to pray, "Lord, shake North Carolina!" Then after midnight their prayers changed. "Lord, send someone to start a movement here in Charlotte that will shake this nation and the world!"

They Hear from Heaven

God, who always honours the boldness of faith, spoke to them. "Do not let the ministers hinder you in your vision. You businessmen launch out in faith. Organize a meeting yourselves."

The next night, they prayed again. "Lord, who do you want to come to Charlotte?"

"As they were praying," Mordecai Ham said, "I was in Birmingham, Alabama, having mass meetings. A delegation of thirteen ministers had just come from Atlanta, Georgia. They represented 137 Atlanta ministers who had invited me to Atlanta for a meeting. I agreed to go, but only gave them a tentative date to be confirmed later.

"Just before I left the hotel for the evening meeting, the telephone rang. It was Charlotte, North Carolina. 'Dr. Ham, will you come to Charlotte for a meeting immediately?'"

"Putting my hand over the receiver, I prayed aloud, 'Lord, what shall I do?'"

"Go!" the Lord said. And Mordecai Ham went in God's time, for God's revolution that was to affect the world.

Speaking of the Charlotte meeting, Mordecai Ham said it was particularly difficult. "The Lord had to convert the newspaper and ministers as well as the lay folk. Sorely tested, I turned to God in prayer. On October 8th, 1934, I wrote out a prayer to the Lord on paper.

Praying for Miracle

"Dear Father, Lord, Thou knowest how the ministers have opposed. Father, please, for Thy Name's sake deal with the scoffers and the enemies. Father, only a miracle will crush them. Deal with the Baptists, my own brotherhood, the Methodist and their leaders. Deal with the newspapers, the city councilmen and all who are trying to drive us out of the city. Lord, make this the greatest meeting we have ever witnessed. In Jesus' Name."

Moving Heaven and Earth by Prayer

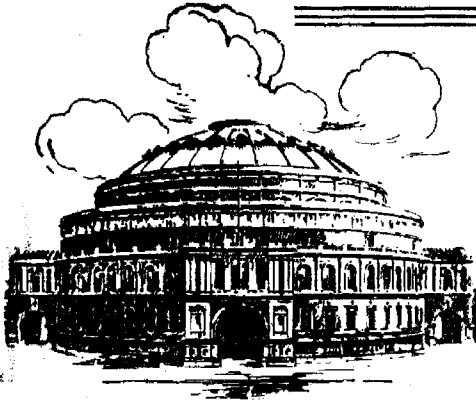
Telling of the Satanic battle, Mordecai said the city council extended the fire limit so their tabernacle had to be on the edge of the city. "I exposed politically-tolerated vice," he told me, "including that organized among the Charlotte High Schools.

"The newspapers came out with headlines: 'Ham Slanders Schools.' They demanded I apologize publicly. I was mobbed. The city was completely stirred. But God gave me holy boldness to expose the corruption in detail from the pulpit. The liquor people were mad. But God vindicated. And instead of my apologizing, the police were forced to arrest a number of local characters.

"In all, we had 6,400 converts out of a city of 100,000. Prayer was the secret of this revival as in every revival, but it has been truly named, 'A revolution.'

"Some years after Billy Graham was saved I prayed for him on the platform. I called his father up to pray with me. Before we prayed I told that audience, 'There is not a single person in the great cities shaking them today. Let us pray that the Lord will send Billy to the world that they may know the Saviour is alive. All the old revivalists have passed away. We need young men.'"

(Continued on previous page)



Easter Monday in the Royal Albert Hall

EDITORIAL

Reports on the radio and in the Press tell of the great trek to the coast in beautiful weather, seemingly an endless stream of vehicles making their rendezvous with sunshine anywhere and everywhere on that glorious day.

Not the least of the trekkers were those who from all parts of the country wended their way by road and rail to the Mecca of Elim on this great Easter Festival Day.

The great Rally in Trafalgar Square drew record crowds and the speakers seemed to hold record attention. Thrilling it was to see Elim folks bearing their potent witness for a Risen Saviour in the heart of the world's greatest city. Thrilling, too, to see how intently the crowds listened to the message, and when the opportunity was given for vocal praise how they sang.

Then in the great Royal Albert Hall the crowds assembled to worship and to enjoy the radiant singing of the massed choirs, and the inspired preaching of God's messengers. Mrs. Wigglesworth, representing the Africa mission field made many a heart burn as she told of the Gospel triumph in that land now awakening to the message of the Risen Son of God. Telling of her conversation with a cannibal chief who licked his lips as he talked with her, making her feel very uneasy and desiring to stand at a distance, made the audience smile while fully realizing the power of the Gospel on these benighted lands.

The President brought a challenging message from the book of Daniel—he is always at home with Daniel—telling of God's judgment on those who disdain His pardoning grace. The personal application of the message brought many decisions for Christ.

In the evening service it was a delight to see the assembled audience filling the arena, stalls, and many of the boxes, while the Balcony itself held quite an appreciable proportion of the audience. The massed choirs again thrilled the folks with their singing, which never seemed better.

The speakers, R. D. Bradley and H. W. Greenway, captivated the congregation with their presentation of the

Word, while the leading of the meeting by George Stormont left nothing to be desired. The close of the meeting again saw many raising their hands for decision for Christ, a fitting climax to a glorious day.

Between the afternoon and evening meetings those seeking the Baptism of the Spirit and Divine Healing were prayed with. The number of those who received the Baptism was so great that the stewards lost count. In the Healing Room large numbers were prayed for by ministering brethren and many testified to God's healing touch.

Next week we hope to give full reports and pictures.

GIVE, GIVE, GIVE

The sun gives ever and so the earth,
What it gives, so much 'tis worth.
The ocean gives in many ways
Gives paths, gives fishes, rivers, bays.
And so the air, it gives us breath,
When it stops giving, in comes death.
Give, give, be always giving,
Who gives not is not living ;
The more you give, the more you live.

God's Love hath to us wealth upheaped,
Only by giving is it reaped ;
The body withers and the mind,
If pent up by a selfish rind.
Give strength, give thought, give deeds, give self,
Give time, give prayers, but first give yourself :
Give, give, be always giving,
Who gives not is not living ;
The more you give, the more you live.

THE ELIM EVANGEL

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A Night at the Kelvin Hall, Glasgow

By Pastor Walter H. Urch (Dundee)

THE LAST TIME I was at the Kelvin Hall in Glasgow was to see an Ideal Home Exhibition. On Wednesday I was there to see an exhibition of the power of the Holy Spirit, using His sword through the instrumentality of Dr. Billy Graham.

Our coach party arrived early, and by some kindly providence we were able to get seats immediately in front of the rostrum. Never have two hours of waiting passed so quickly or so agreeably. What a thrill to see people streaming in from all directions—there were said to have been 17,000 in all that night—sometimes it was an unbroken procession of hundreds. The organization was superb, and the friendly cheerfulness of the stewards struck me as being a very fine advertisement for the Gospel.

Before the service there was a choir practice which Cliff Barrows conducted with admirable efficiency—nothing slipshod here. Every choir seat was occupied, and there are 1,000 of them, every chorister appeared to keep his or her eyes glued on the conductor. The singing was magnificent, especially that of the 23rd Psalm to "Crimond," sung as only a Scottish choir can sing it. It was unforgettable.

7.30 arrived, and by that time every seat throughout the vast arena had been occupied, extra ones had been brought in, and the T.V. auditorium was also full. It was a most inspiring sight, the thousands of men and women and young people from every stratum of society and from all walks of life. I sensed the oneness of the Body of Christ, for here were Christians from all denominations praising God, prayerful, expectant; knowing that the risen Christ was one of our number, and that He was at work through the power of His Spirit; knowing that a great many in that vast throng would meet with Him in saving power that very night.

The first part of the service was conducted by Cliff Barrows; the local Salvation Army Commissioner led in prayer, and the Rev. Tom Allen, of the "Tell Scotland" Movement, who is known throughout the country as "God's commercial traveller," made some intimations. Among other things, he told us that Dr. Graham is assured of nightly congregations of 10,000 people for the relay services at Edinburgh.

Beverly Shea's singing impressed me as being a great asset to the campaign. He sang two of the old familiar ones: "There were Ninety and Nine" and "There'll be singing up in Heaven," and of course, "I'd rather have Jesus," all so sensitively and with such a kindly expression on his face. These solos must have helped many a sin-burdened soul along the road to Calvary.

At length the moment arrived when Billy Graham, modest, unassuming, took over the service. After a few observations and expressions of thanks to officials (I liked the way he did that, taking nothing for granted and making evident, without being effusive, his sense of appreciation of all who were in this great job with him) the sermon commenced.

"Ye have heard that it was said of old time, Thou shalt not kill, But I say unto you . . ."

It was a clear, straightforward exposition of the numerous ways in which it was possible to kill. There were no dramatics, nothing was worked up, there were no sentimental stories. We felt the authority of the Word of God in the hands of a consecrated instrument. We felt the surging power of universal prayer. A battle was on, but the enemy was being beaten back by imponderable forces. We saw sin in all its blackness, God in all His holiness; and then into the picture came Jesus Christ in all His loveliness, coming to the sinner's rescue, bearing his penalty, lifting, cleansing, transforming.

The sermon ended. Our heads were bowed as the great choir sang softly "Just as I am." Dr. Graham simply, and without any undue pressure, invited sinners to come to Christ.

I have seen many processions in my time: State processions in London, Orange processions in Ulster, students' processions in Aberdeen and elsewhere, but all pale in significance before this sight. It was one of the most moving spectacles I have ever witnessed. They passed before me, hundreds of them, men and women, young and old, blasé girls in ultra modern dress and with loads of make-up on, Teddy boys, women dressed in the most fashionable outfits, professional looking men, high school boys and girls, old folk, crippled folk, poor folk. On they passed, each with a counsellor who had quietly taken his or her stand at the enquirer's side. It was as if the doors of heaven had opened and all the crowds were flocking through. Some were weeping, some looked burdened and full of care, others were set-faced and purposeful in their appearance. One of our own party rose and went. We knew that God had been dealing with her, and now the hour of decision had arrived.

What fine looking people those counsellors appeared to be. "Men and women are all different," declared Dr. Graham, "and must be treated as individuals." Hence the importance placed upon these consecrated people. For weeks they had been training, the work had been exacting, for the Graham organization permits nothing of a slipshod nature, but now they were having their reward. It must have been a great inspiration to our own people who are at present undergoing a course of training in connection with the relay services to be held in Dundee shortly.

All too quickly the service ended. It was half-past nine, but it did not seem like it. We made our way down the line of coaches, half a mile of them in our parking place alone, till we came to ours. At 1.45 a.m. we arrived safely back in Dundee. We shall never forget the experience, but we believe it is only the beginning of things. God is moving in Scotland. The Gospel is front-page news, the Christians are closing their ranks and the prayer of all of us is:

"Once more Lord, once more Lord,
As in the days of yore:
On this dear land Thy Spirit pour,
Set Scotland now on fire."

PERSONAL EPISODE

A Glimpse into the Boyhood Home of Dwight D. Eisenhower, President of the U.S.A.

By Grace P. Ousler

THE BOY HAD FALLEN, running home after school, and skinned his left knee. It was no more than a scratch—there wasn't even a rent in his trousers—but by night the knee started to ache. Nothing much, he thought, being thirteen and the sturdy son of a frontiersman. Ignoring the pain, he knelt in his nightgown and said his prayers, then climbed into bed in the room where he and his five brothers slept.

His leg was painful the next morning, but he still did not tell anyone. The farm kept the whole family relentlessly busy; always he had to be up at six to do his chores before school.

Two mornings later the leg ached too badly for him to drag himself to the barn. It was Sunday and he could remain behind while the rest of the family drove to town. He sat in the parlour and half dozed until his brothers returned from Sunday School.

Mum and Dad did not come home with them because Sunday was parents' day off; the boys did the housework and cooked the big meal of the week while father and mother stayed on for church service.

But by the time dinner was ready the boy had climbed into bed. The shoe had to be cut off his swollen and discoloured leg. Why on earth hadn't he told somebody? Go quickly and fetch the doctor!

Mother bathed knee and foot and thigh, applied poultices and wiped the boy's sweating forehead with a moist, cool cloth. She was an intense and vital woman. Confronted with this angry infection, her manner remained serene. Mum had nursed her brood through accidents and ailments from toothaches to scarlet fever; one son she had lost, but that only made her calmer and more determined when she had to fight for the others.

Old Dr. Conklin examined the leg and pursed his lips. It's not likely we can save it!

The invalid sat up stiffly. "What's that mean?" he asked huskily.

"It means," explained the doctor gently, "if things get worse we'll have to amputate."

"Not me!" stormed the boy. "I won't have it! I'd rather die!"

"The longer we wait, the more we will have to take off," urged the doctor.

"You won't take any off," the boy's voice broke with an adolescent crack, as his mother turned away, shaken. But there was no adolescence in the eyes that defied the doctor's reproachful gaze.

Dr. Conklin stalked out, nodding to the mother to follow him. As he stood in the hallway explaining to both parents about what could and probably would happen, they could hear the boy calling for his brother: "Ed. ! Ed. ! Come up here, will you?"

The brother stamped in and then they heard the sick lad's voice, high pitched with pain: "If I go out of my

head, Ed., don't let them cut off my leg. Promise me, Ed.—promise!"

In a moment Ed. came out and ran to the kitchen. When he returned his mother said, "Ed., what's your brother asking for?"

"Fork to bite on; keep from screaming."

Then Edgar stood outside the bedroom door, his arms folded. Quite clearly he was standing on guard.

Ed. looked straight at old Dr. Conklin. "Nobody's going to saw off that leg!" he announced.

"But, Ed.—you'll be sorry," gasped the doctor.

"Maybe so, Doc., but I gave him my word."

And nothing changed that.

If Ed. had not stood his ground, father and mother might have yielded. They were not yet convinced that amputation was necessary; they were doubtful. The adamant attitude first of the sick boy and then of his brother was incredible, for defiance of parental authority was unknown in this household. Yet there was Ed., standing before the sick-room door.

"Guess we'll wait and see how he looks by tonight, eh, Doc.?" said the father.

For two days and nights Ed. stood guard, sleeping on the threshold, not leaving even to eat. The fever mounted, and the suffering boy babbled in torment, but the older brother showed no weakening of resolve, even though the discoloration of the swollen leg was creeping toward the pelvis, just as the doctor had predicted. Ed. remained firm because he had given his promise, and also because he shared the frontiersmen's horror of being less than physically fit.

The parents knew that their son would never forgive an amputation, and Ed.'s attitude continued to be decisive, time after time, when the doctor returned. Once, in helpless rage, Dr. Conklin shouted, "It's murder!" and slammed the front door. Nothing but a miracle could save the boy now!

Mother, father, and watchful brother Ed. shared the same thought, as their anxious eyes turned from the doorway. Had they forgotten their faith in the turmoil of their fears? Why, this sick boy's grandfather, that vigorous and inspiring old farmer-minister who had been leader of the River Brethren Colony in Pennsylvania, had always believed in healing wrought by faith. Now, in this desperate hour, the three went to their knees at the bedside.

They prayed, taking turns in leading one another. Father, mother—and at last Edgar—would rise and go about the farm work and rejoin the continual prayer. During the second night the other four brothers would kneel from time to time and join in the prayers.

The next morning, when the faithful old doctor called again, his experienced eye saw a sign. The swelling was going down! Dr. Conklin closed his eyes and made a

(Continued on page 200)

WHERE ARE THE PROPHETS ?

By Pastor J. Dyke (President of the Elim Churches)



ONE of the singularities of present-day preaching is the almost total absence of prophetic expositions. One can remember the time when the elucidation of Scripture prophecy held an important place in the Pentecostal ministry. It played an important part in leading souls to Christ and by reason of the urgency of its message encouraged holiness of life among the people of God (I. John iii. 3).

But now, generally speaking, there seems to be a conspiracy of silence. Apart from the almost monotonous dirges about atomic, hydrogen, and cobalt bombs, little is heard concerning the important purposes of God indicated in the Scriptures. The study of eschatology is confined to finality only. We probably live in days when, apart from A.D. 1-70, the prophetic word is being fulfilled on a grander scale than ever before. Events on the international stage witness to major fulfilments of the prophecies. Yet they appear to be unnoticed. The smoke of Nagasaki and Hiroshima has produced a myopic vision.

This silence is a bad thing. It is almost criminal. The man in the street realizes something of the significance of the tremendous events which are shaking the fabric of civilization. He looks to the political leaders and finds them as confused as himself. He looks to the church for a message which will throw some light upon his problem, but finds the torch is extinguished (Compare II. Pet. i. 19). The prophets are dumb. A short time since a well-known politician asked two questions, the substance of which were: "If Britain pulls out of Suez what will Egypt do?" "If Western Germany is re-armed on whose side will she fight?" There was no answer except from a lone voice here and there, soon lost in the silence of the wilderness. Previously the answer would have been forthcoming from men who from a close study of the Scriptures had been made aware of the importance of these countries, and others, in the last days.

But why the silence? It is chiefly by reason of the disillusionment caused by the failure of fanciful interpretations in the past. It must be admitted some of these bordered upon the ridiculous and were soon exposed by pitiless time. The trivial was allowed to eclipse the fundamental. The sum total of contexts was ignored and predictions were forced into the mould of private interpretation. The failure of the prediction revealed the fallacy of the interpretation. When the Second World War commenced some preachers lost their heads, threw away the foundations of their prophetic schemes and attempted to apply to the then present, fulfilments which properly belonged to the future. The result was chaos and disillusionment.

To some extent both schools have been guilty just here. But fear of repeating the errors and mistakes of the past does not absolve one from remaining silent in the presence of obvious fulfilments today. The rapid fulfilment of prophecies in the near east and in Europe does not call for uncertain prognostication but certain application.

Another reason for the silence is the mutual prejudices of the two main schools of thought. Coupled with this is a sense of ministerial courtesy which hesitates to speak of matters in which there is a cleavage of opinion. This should not be. There is sufficient agreement to form a common ground for the proclamation of essentials, at least. Close examination of both schools with an un-biased mind may well suggest that what appears to be, in the main elements, contradictory, are really complementary and explanatory. The vague and shadowy in the one may be the substance of the other.

Be that as it may, each school exercised a profound influence upon its own age. The views of the early church for over three hundred years of the literalness of the apocalyptic prophecies, eventually produced Preterism. This school made the Emperor the Antichrist and pagan Rome Babylon. This view with its emphasis upon the ultimate triumph of good, served the purpose of comforting and strengthening the Church in its fight against pagan Rome.

In course of time, in the middle of the twelfth century, Historicism developed. This interpretation made the line of popes the Antichrist and papal Rome Babylon. It was a potent weapon in the hands of the Reformers in their conflict with papal Rome and powerfully served them in their efforts to establish the glorious Reformation.

It seems the wheel had made its full turn. With the discovery of nuclear fission has come the awful possibility of the literal fulfilment of certain portions of the Revelation.

Furthermore, sound, balanced, prophetic teaching holds an important place in the ministry of the Word. The Old Testament preachers often gained an audience for the preaching of righteousness by their application of prophecy. Time and again did Christ place His finger upon the prophetic scroll and pointed to the fulfilment in Himself. The same thing was done by the Apostles.

There is not a greater confirmation of the authenticity and inspiration of the Bible than when a preacher can point his hearers to a great event and then, putting his finger upon the Scripture say, "This is that!" The writer has often found it so in the Bull Ring open air meetings in Birmingham. On more than one occasion when speaking upon the

remarkable fulfilment of prophecy in modern times, the crowd has grown in size and interest, and after more than an hour has asked for more.

The antichristian sects like Christadelphians, Seventh Day Adventists and Jehovah's Witnesses all cash in on this public interest and use it to promulgate their errors. If they find their distortions and perversions of the prophecies so effective, how much more effective would be a sane presentation of the truth?

One aspect of the present day trend of thought is, that when prophecy is occasionally touched upon, the eye of the prophet is so often filled with historical dust or blinded by future glory, he cannot see the significance of the present. In this connection it must be remembered that many Scriptures have a primary—a germinant—and a final fulfilment. The wise preacher will discern between these and make the necessary application. Anyhow—

"LET THE PROPHETS SPEAK."

PERSONAL EPISODE—Continued.

rusty prayer of his own—a prayer of thanksgiving. Even after the boy dropped into a normal sleep, one member of the family after another kept the prayer vigil.

It was nightfall again and the lamps were lighted when the boy opened his eyes. The swelling was away down now and the discolouration had almost faded.

In three weeks—pale and weak, but with eyes clear and voice strong—the boy could stand up. And Ike Eisenhower was ready to face life. —*The Evidence.*

NEW ELIM PREMISES AT ALDERSHOT

The Elim Church at Aldershot, formed as a result of a campaign three years ago, marked yet another step forward when they moved into their own building, although only a temporary one, this Hall will enable them to go forward with their plans for the future.

Following is a report from the *Aldershot News* :—

"Within three years of their tent campaign, the Elim Church opened premises very near to where the tent was situated in the Grove, Aldershot.



A Breath of Revival

On a recent Saturday and Sunday, Pastor Fred Squire and a party of sixteen students and staff from the I.B.T.I. Burgess Hill, visited the Elim Church, Leigh-on-Sea. They were welcomed by Pastor Stormont and a full church, and all the services were marked with enthusiasm and power. The students represented nine nationalities, and took part eagerly and spontaneously, whether in prayer or in testimony or in musical ministry.

The main theme throughout the visit was the wonderful revival that has been experienced at the International Bible Training Institute. Miss Doreen H. Peake, the Secretary, told the story of ten days of prayer in January, and of a visitation from heaven on 7th January. The students bore personal testimony to this, and Mr. Squire both in ministry and in testimony stressed the divine reality of what had come to them. The preaching of Mr. Squire stirred many hearts, and at each service there was a good response in re-dedication. The final service was unforgettable. It lasted from 6.30 to 9 p.m., and at the end over one hundred people came forward and stood round the platform in full surrender to the Lord Jesus Christ. Backsliders were restored, and hearts and lives quickened to pray and work for revival.

"Just before Pastor C. J. E. Kingston (District Superintendent of the South London Elim Churches) turned the key in the lock to declare the premises open for the preaching of the Gospel, a brief report was given by Pastor H. W. Greenway on the growth of the Elim work throughout the British Isles.

"The Field Superintendent, Pastor H. W. Greenway, preached at both meetings on Saturday, the opening day, day, and emphasized the need of the Gospel and the necessity of the guiding hand of God in the lives of Christians."

Pictures below—**Left** : Waiting for the opening ceremony. **Right** : Inside the Hall.



Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

We offer this in sympathy with Elim ministers' sons—

"P.K."

By WANDA SCHICKLING

—condensed from her book "Chipper Picks a Family," and published by the Moody Press, Chicago.

Andrew stiffened as he heard the familiar nickname thrown at him. "Hi, P.K." Ignoring the smirking face of Leslie Anderson, he pedaled quickly by on his bicycle, inwardly burning with anger.

Why did he have to be a preacher's kid, anyway? Everybody could live a normal life—but he—he had to be this and he had to be that. He couldn't make up his own mind on whether he would get to church on Sunday morning, Sunday evening, or to prayer meeting on Wednesday. Being a preacher's son, of course, he had to be there. And he couldn't act like he wanted to act, because a preacher's son always had to keep in mind that he was to be an example. When other boys did things wrong, they were "just boys," but when he did something wrong, all the ladies in the church were sure to get hold of it, and they would find it their obligation to inform his mother—and so on, and so on.

Of course, Dad was swell. In fact, both Mother and Dad really saw his point and sympathized with him the best they could. But, thought Andrew, no one can understand what it is to be a P.K. until they've had everyone hollering it at him.

By the time his angry thoughts had spun around his head three more times, Andrew was at the grocery store where he worked four hours a day during the summer.

Things were busy when he got there, so hurriedly he tied on a clean white apron and went out to the vegetable counter.

"Hello, Andy. How's the preacher's son coming along?" joked the choir leader's wife.

"Now, aren't you that preacher's boy?" queried half a dozen old ladies who usually asked the same question every time they came in.

"Preacher's boy, preacher's boy, preacher's boy!" thought Andy.

"There's a good boy," soothed one very elderly lady as he wrapped her whole bundle of parcels in with the half-dozen oranges she had just bought. "Who ever thought that preachers' boys wouldn't turn out good."

The hours passed quickly on, and suddenly it was time to close—just one customer to wait on. She was a very old lady, Andy knew, for she had been in the store many times. Andy knew too that she lived about a mile and a half out of the city—in a patchy little shack.

Slowly and carefully she decided what she wanted—"Now, let me see," she said, "how much are those carrots a bunch?"

The clock ticked on, and Andy watched it a little worriedly. At last she finished, and Andy wrapped up everything tightly.

"Have you got a ride home?" he asked as he picked up the heavy package.

"On my own two legs is all."

"How are you going to carry this?"

She produced a shopping bag half full of packages from a dry goods store. "Can you put it in there?" After struggling with it a few minutes he shook his head dubiously. "No, it won't go in there. Besides, that's too heavy to carry. Isn't there someone who would pick it up for you in his car?"

"No, I'll have to carry it." Slipping the shopping bag strings over her left arm and bending her elbow, she slipped the big package of vegetables into her open arms and, after paying Andy the change she had wrapped carefully in a handkerchief, she started off.

A guilty feeling possessed Andy as he followed her to the door to unlock it. Slicking the blond hair back off his face he opened the door wide to let her go. "Say," he said, stepping up to her side, "maybe I could take this big package out for you on my bike." She looked up with extreme relief on her face.

By the time he had finished his part of the clean-up work it was fifteen minutes to seven. There were to be slides at the church at 7.30 tonight, and he'd hardly have time to get home and clean up and eat, let alone take that package out. So it was almost grudgingly that he started toward her place.

But her gratefulness made him feel ashamed. She met

him at the gate, took the package, and insisted he come in for hot cookies and a glass of milk.

While they ate, he noticed the plaques hanging over her little cot. "I'm a Child of a King" was one; "Jesus is Mine," was another.

Suddenly she said, "I know now why you are so good. You are——"

Andy wished she wouldn't say it. He wished that nobody knew he was a preacher's boy, and he waited in awkward silence for her to finish her sentence, "You are a preacher's boy."

But she didn't finish it that way. She said instead. "You are a child of God."

He stared at her in surprise. "How do you know?" he asked, while suddenly a lot of wonderful realizations were popping to the front of his mind.

"I wondered why you were so good. Then I saw the way you carry your New Testament in your pocket so carefully. You are a real Christian boy."

He was silent, busily thinking. Of course he was a child of God, but he'd been so busy worrying about being a preacher's boy that he'd forgotten almost what it meant to be a real child of God. Why, it was all so simple now. He could be an example for Jesus' sake, not because he was a P.K. He could go to church to influence young people toward God for Jesus' sake. He could live his whole life with the ideal of being a child of God.

There was a new swing to the bicycle, a new joy to the world, a new sunset in the sky as he pedaled into town. How strange it was that the first thing he should hear was "Hi, P.K." Turning he saw Leslie Anderson smirking.

"Hi, Leslie," Andy said, smiling. The smirk went off Leslie's face. He was glad he had seen Leslie. Tomorrow he'd invite Leslie for a game of ball or something, and maybe he could show Leslie that being a child of God really made a person different—in the way that he wanted to be.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor Gordon Wright, A.N.E.A.

SUNDAY, April 24th. Genesis xxvii. 15-29.

"The voice is Jacob's voice, but the hands are the hands of Esau (v. 22).

God beheld that deception with sorrow. Have we inconsistencies which grieve the Lord we profess to love? Is there no co-ordination between our voice and our hands? Do our works cause our words to be despised like sounding brass and tinkling cymbals? "Thou that teachest a man should not steal, dost thou steal? Are we no better than the Pharisees? Are sweet and bitter waters mingling in the fountain? Is the vine producing deadly nightshade? O God, pity our weakness and strengthen us with Thy might that we dishonour not Thy cause with shameful inconsistencies.

MONDAY, April 25th. Genesis xxvii. 30-40.

"Bless me, even me also, O my father" (v. 38).

The bitter tears of Esau are evidence of the intensity of his desire for his father's blessing. He panted after it as the hart pants for the water brooks. Beware of praying without passion. Feel your need before you present your request. We must control our emotions, but God forbid that we should subdue them to such an extent that we come before Him with cold formality. He is not a despot, but a loving Father who delights in the eagerness of a child. He longs for us to approach Him, not with the artificiality of the mayor who has learnt his "piece" to say to the visiting monarch, but with the simplicity and sincerity of a child.

TUESDAY, April 26th. Genesis xxvii. 41-46.

"Esau hated Jacob because of the blessing wherewith his father blessed him" (v. 41).

Esau had his faults but our sympathy is with him in his bitter experience occasioned by the craftiness of his brother. Yet Esau's reaction to this great distress was anything but exemplary. He hated his brother with a murderous hatred. It is easy to say what he should have done, but how difficult we find the adoption of an honourable and Christlike reaction to less aggravating provocations. "Whosoever shall smite thee on thy right cheek, turn to him the other also." "Love your enemies, bless them that curse you, do good to them that hate you." O God, grant to us an abundance of grace that we might attain to such a high and worthy standard of life.

WEDNESDAY, April 27th. Genesis xviii. 10-22.

"Behold, I am with thee, and will keep thee in all places whither thou goest" (v. 15).

God's love for man is such that He does not desert him when he fails. If ever a man deserved desertion, it was Jacob, but God worked in him "both to will and to do of His good pleasure" until Jacob became a prince with God.

O Lord, I wonder at Thy grace to me for I deserve Thy presence no more than Jacob, yet Thy holy presence is with me every day. Sin has often dulled my spiritual perception, but Thy spirit has never left me. So cleanse my heart that I shall live in daily communion with Thee. May the consciousness of Thy presence enrich life's varied experiences. Let me feel Thy presence in the study as much as in the sanctuary.

THURSDAY, April 28th. Genesis xxix. 1-20.

"And Jacob served seven years for Rachael: and they seemed unto him but a few days" (v. 20).

Love-service is always delightful. How quickly time passes when our interest is keen. Love should be the impelling force in Christian service. Love will shed a light over our dreariest surroundings, and elevate the humblest tasks. Love gives a cup of water to a beggar with equal grace as to a king. "Measure of a man . . . Not, how did he die? But, how did he live? Not, what did he gain? But, what did he give?" Love lives and expends itself for others, so she never knows a dreary day.

FRIDAY, April 29th. Genesis xxxii. 1-12.

"And the angels of God met him" (v. 1).

God knows how to prepare His chosen ones for life's contingencies. The appearance of the host of God strengthened Jacob to meet Esau whom he had angered by his deceit many years before. Lord God, we marvel at Thy grace! Though some of our severest trials are of our own making, yet God mercifully strengthens us, not merely to endure them, but to triumph over them. We dig the pit for our feet, but God bears us over on angel's wings. Though we see no angel-faces, we shall be strengthened with might in the inner man. As we press onward to face life's inevitable experiences God will be our sufficiency.

SATURDAY, April 30th. Genesis xxxii. 13-32.

"And he lodged there that same night" (v. 13).

Jacob was loth to leave the place of revelation. He felt secure in such holy company. When God's blessing falls, be it in the sanctuary of the home or the temple, the spiritual soul lingers. We gladly throw off the despotism of Time when the heavenly zephyrs blow. My soul yearns for Thee, O God, none but Thou canst fill the aching void. Though life's battles rage, in the quietness I will wait on Thee. Time drives me over the trackless deserts, but in life's dreariest places Thou dost show Thy face, and lo! the desert blossoms as the rose! How gladly I linger here; and in my thought, from distant places, return again.

COMING EVENTS

PRESIDENT'S ITINERARY

The President, Pastor John Dyke, will visit the following churches during the month of April:

24, Glasgow. 25, Stoneyburn. 26, Edinburgh.

ALDERSHOT. Elim Church, The Grove, is now the permanent home of the Assembly, removed from former address at Rechabite Hall, Victoria Road.

BARKING. April 30-May 2. Elim Church, Ripple Road. Sunday School Anniversary Week-end. Speaker: Pastor Charles Brooks. Sat. 7. Convention. Sun. 3 and 6.30. Mon., Prizegiving 7.30.

BEESTON: April 30. John Clifford Memorial Church, Dovecot Lane. North Midlands District Presbytery Rally. Sat. 3.30 and 6.30. Speaker: Pastor S. Homer. Convener: Pastor A. A. Biddle. (Cups of tea provided).

BIRMINGHAM. May 3-9. Elim Church, Graham Street. Special visit of Dr. Philip Green, U.S.A.

BISHOP AUCKLAND. April 23-26. Elim Church, Tenters Street, Week-night 7, Missionary Exhibition. Sun. 11 and 6.30, Missionary Meetings. Speakers: Pastors L. Wigglesworth (Africa), G. H. Thomas (Missionary Secretary).

BODMIN. April 30-May 22. Special return visit of Pastor W. George. Thurs. and Sats. at 7.30. Suns. 11 and 6.30.

BRIXTON. April 24. Elim Church, Milstead Street, off Blenheim Gardens. Special visit of Mr. A. Longley (Bournemouth). 11 and 6.30.

COULSDON. April 27. Elim Church, Chipstead Valley Road. Women's Meeting Anniversary. Speaker: Mrs. G. M. Lowe. Soloist: Mrs. Glendinning. Refreshments. All sisters invited. 3 p.m.

EAST HAM. April 30th. Elim Church, Central Park Road. Sat. 7.30, Great Festival of Praise. Visit of Kingston-on-Thames Salvation Army Band (35 strong)

KINGSTANDING. April 27, 30-May 2. Elim Church, Warren Road. Special Missionary Meetings. 27th, Mr. McKeown, 7.30. 30th, 7.30, Pastor L. Wigglesworth, also 1st, 11 and 6.30. 2nd, 7.30.

LEEDS. April 30. Foursquare Gospel Church, Bridge Street, Leeds 2. All Yorkshire Elim Pentecostal Youth Rally. Sat. 3 and 6.30. Conducted by National Youth Committee. (Cups of tea provided between services).

LEYTON. April 23-25. Elim Church, Vicarage Road, East London Revival Rally. Speaker: Pastor Harry Shaw. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.45.

LONGTON. April 23-25. Bethel Temple, Dunrobin Street. Annual Sisterhood Celebrations and Rally. Speaker: Mrs. Arthur Gorton (Reading). Sat. 7. Sun. 11 and 6.30. Mon. 4 and public tea 5. Rally of Potteries Sisterhoods 7.15. Soloist: Mrs. R. Hulse. President: Mrs. H. W. Fardell.

PONTYPRIDD. April 23, 24. Elim Church, Thurston Road, Pontypridd. 14th Church Anniversary. Speaker: Pastor C. J. E. Kingston. Convener: Pastor Ken Matthew. Sat. 7.15. Sun. 11 and 6. Items by Pontypridd Elim Choir.

SMETHWICK. April 30-May 5. Elim Church (nr. Smethwick Junction). Annual Church Convention. Guest speaker: Pastor George Miles (Leeds). Sat. 7. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Convener: Pastor Frank Shadlock.

SPARKBROOK. April 30.-May 3. Elim Church, Golden Hillock Road. Church and Minister's 25th Anniversary Convention (Silver Jubilee). Speakers: Pastors J. T. Bradley, E. F. Cole, T. E. Francis, and J. R. Knight (former Ministers). Convener: Pastor W. J. Patterson. Sat. 7.30. Sun. 11 and 6.30. Mon. and Tues. 7.30.

SWINDON AND DISTRICT. Commencing May 3. Salvation-Healing Campaign in big tent, conducted by Pastor George Canty, with Terry Sharp "new discovery" Gospel tenor and Reitta Canty. Week-nights 7.30. Suns. 7. No Friday meetings. Euclid Street Recreation Ground.

THE NATIONAL YOUTH SECRETARY'S VISITS

The following churches will be visited by the National Youth Secretary in the Devon and Cornwall Presbytery:

April 23, Paignton. 24, Exeter.

MISSIONARY ITINERARY

Pastor W. McKeown (prospective Elim missionary to Southern Rhodesia) will visit the following churches:

April 23, Small Heath. 24, Smethwick. 25, Yardley. 26, Graham Street. 27, Kingstanding. 28, Erdington. May 1, Nuneaton.

PIONEER REVIVAL AND HEALING CAMPAIGN

commencing Saturday, April 30th
TOWN HALL, Kidderminster, 7.30 p.m.

conducted by

Rev. Ken Matthew and Party

Sundays 3, 6.30 and 8 (After-church Rally)
Every Week-night 7.30; also Wed. at 3.

PLEASE PRAY FOR US!

GREAT YORKSHIRE RALLY FOR YOUTH

3 p.m. and 6.30 p.m. Saturday, 30th April
ELIM FOURSQUARE GOSPEL CHURCH
Bridge Street, Lady Lane

LEEDS

Afternoon subject: "Bridging the Gap"

Introduced by Pastor T. W. Walker

(Editor: S.S. Teachers' Handbook)

Devotional address: Pastor H. W. Greenway
(Vice-President)

Evening subject: "Pentecostal Power and You(th)"

Speaker: Pastor J. Hywel Davies

(National Youth Secretary)

Convener: Pastor H. W. Greenway

Soloist: Miss Nan McCracken Yorkshire Elim
("This is Life" Radio Singer) Youth Choirs

Be sure to come—Expect the greatest of God's blessings!

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

April 23rd, Midnight to April 30th, Midnight.

York, Barnsley, Huddersfield, Mansfield, Long Eaton, Loughborough, Andover, Nottingham, Elim Woodlands Bible College.

CLASSIFIED ADVERTISEMENTS—Continued.

Young lady (16 to 18), preferably (but not necessarily) with previous office experience, required for Headquarters offices to commence duties on 6th June. Apply in own handwriting giving full particulars and stating age, to The Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

MISCELLANEOUS

Portable "Trix" Amplifier for sale; ideal for open-air work. Complete and as new, £29. Payments taken. Write: Rammell, 18, Shefford Road, Birmingham 6. C.229

MARRIAGES

Booker: Geal.—On April 2nd, at Elim Church, Caterham, by Pastor R. A. Gordon; Arthur James Booker to Phyllis Mary Geal, both Elim Crusaders.

Comley: Purbrick.—On April 2nd, in the Coronation Temple, Swindon, by Pastor L. N. Knipe; Cyril Comley to Pamela Purbrick.

Vaughan: Elston.—On April 2nd, in Elim Church, Reading, by Pastor L. N. Knipe; Frederick Thomas Vaughan to Margaret Ann Elston.

Woodman: Evans.—On March 26th, in the Coronation Temple, Swindon, by Pastor L. N. Knipe; John Woodman to Muriel Jean Evans.

McClements: Lutton.—On Saturday, April 2nd, at Ulster Temple, Belfast, by Pastor J. Smith; David McClements to Iris Lutton. On the same day 21 years previous, the parents of the bridegroom were married in the same building, and the same day 21 years previous the best man was born.

WITH CHRIST

Aldridge.—On March 24th, Charles Aldridge, aged 81, faithful member of Elim Church, Rochester. Funeral conducted by Pastor John H. Gee.

Hunter.—On March 23rd, John Henry Hunter, aged 68, member of The City Temple, Hull. "With Christ which is far better."

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. and c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.171

Bournemouth.—Christian Guest House, well recommended; hot and cold all rooms; homely atmosphere; personal supervision; near sea. Early bookings necessary. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe. 'Phone 34714. C.226

Bournemouth. Ebenezer Private Hotel, 2, Arnwood Road, Southbourne (late of 5, Chestnut Avenue). Good food, interior sprung beds; near sea, shops, and buses; h. and c. S.A.E. Misses H. Broomfield and L. Howarth. 'Phone 45122. C.228

Bridlington.—A holiday at "Shalom" will do you good. Book early for Whitsuntide, and your annual holiday. Our pensioners' fortnight last year was a happy period. The date this year is May 14th to 28th with special terms. Apply at once to avoid disappointment. Barraclough & Riley, 21, Albion Terrace. 'Phone 5276. C.129

Cornwall, Newquay.—Best in June, special cheap rates; first-class catering; every modern facility; sea front, overlooking golden sands and surf; 2 minutes from Elim Church; brochure. Fairhaven, Bothwicks Road. 'Phone 2979. C.216

Cornwall, Newquay.—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.190

Derbyshire.—Eventide Home. Comfort and fellowship are assured to residents at the Pentecostal Eventide Home. Enquiries with stamp to The Secretary, The Brooklands, Bakewell. C.170

Elim Woodlands.—Open to visitors July 16th-September 10th. Situated in four acres of grounds and woodland; reasonable terms; 20 minutes to Marble Arch. Write for brochure to Mrs. J. T. Bradley, 30, Clarence Avenue, London, S.W.4 S.A.E.

Felixstowe.—"Bethany" Christian Guest House, centrally situated, 3 minutes sea, shops, station; good food, spring interior beds; moderate terms; personal attention. Proprietors: Mr. and Mrs. A. G. Thwaites, 19, Leopold Road. 'Phone 1229. C.211

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 38910. C.186

Ifracombe, 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.116

London 30 minutes, homely holiday accommodation; full board 12/- per day. S.A.E. 23, Stanmore Road, Belvedere, Kent. C.230

Sunny South Coast.—4-berth Berkeley Courier at Bracklesham Bay; 1 minute sea and shops; private site (4 caravans); Calor gas; highly recommended. Crawley, 213, Limpsfield Road, Sanderstead, Surrey. C.212

Torquay.—Welcome to warm fellowship; comfortable Christian home, excellent food; few minutes sea, shops, assembly; reduced terms September to June. Mrs. Bawtree. "Bethany" 14, Sherwell Lane, Chelston. 'Phone: Torquay 65555. C.220

Walton-on-Naze, 5, The Parade. 'Phone 260. Board-residence, bed and breakfast; May, June, September, special out-of-season terms; Elim Church near by; lovely sea view. Pastor Wood. C.194

Weston-Super-Mare.—Well recommended, quiet, comfortable house; Christian fellowship; h. & c. and "Slumberland"; adjacent sea, buses; on level ground; farm produce; excellent cooking. Hilton, 17, Uphill Road. 'Phone: 601. C.178

Worthing.—63, Ham Road. Homely board-residence, two minutes sea and bus; good food; Slumberland beds; S.A.E. Mrs. Furze (Elim member). C.203

HOUSES, FLATS, ETC.,

FOR SALE, TO LET AND WANTED

Bristol.—Young Christian family, require to rent at about 30/- per week, a two or three-bedroom house in Bristol, for permanent residence; offer two months' rent in advance. Box 5, "Elim Evangel" Office. C.231

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £225 first year, £235 second year, £250 third year. Charge for board and lodging £108 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.167

SITUATIONS VACANT

CHRISTIAN young man wanted as packer in our publishing department and willing to learn stock keeping (preferably having completed his National Service). Apply in writing to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4.

Staff wanted; excellent wages and conditions, fare paid; also students during their summer vacation. Apply Mrs. Scroggie, Fairhaven Christian Guest House, Newquay, Cornwall. C.217

(Continued on page 203)

JUST PUBLISHED

DIAMONDS IN THE DUST

By E. W. Walton-Lewsey

FOREWORD BY THE REV. H. TYDEMAN CHILVERS

THE STORY OF THE LONDON EMBANKMENT MISSION

This book tells the remarkable story of the London Embankment Mission's work amongst the destitutes and vagrants. Its pages reveal that even human derelicts have a value in the sight of Christ, who lifts the degraded soul from the dust and says, "Behold, a diamond!"

From your Church bookstall, price 2/6 net