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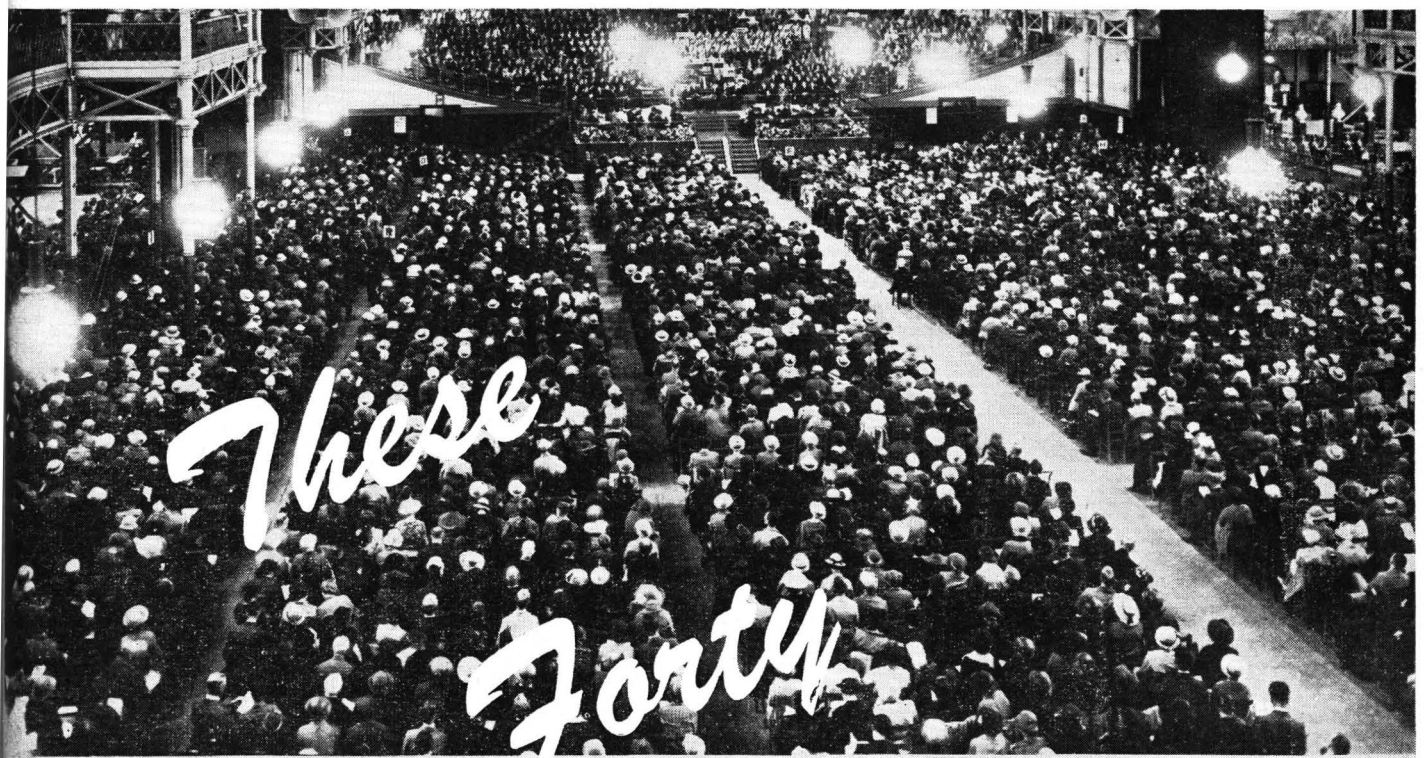
Elim Evangel

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

Vol. XXXVI. No. 37. 3d.

SPECIAL COMMEMORATION NUMBER

SEPTEMBER 24TH, 1955.



These

Forty



Years

THEN and NOW — By PASTOR E. J. PHILLIPS

(Secretary-General)

THE EDITOR has asked for an article for this special issue of the ELIM EVANGEL on the subject "THEN and NOW." There can be no uncertainty as to the meaning of "NOW," and doubtless by "THEN" the Editor had in mind the commencement of the Elim work just forty years ago. But as one looks at the extent of the work that under the hand of God has been built up over these years, how can one contrast this with the very beginning when at that time there was nothing to be seen?—and yet there was something far more important than the visible: firstly, the plan and purpose of God, and secondly the vision and zeal of the Founder who came from the Welsh valleys and whose consecrated life God so graciously used as an instrument in His hands to found and establish the work.

In looking through the early history of the Elim work, one finds that for the first five years, i.e. until 1920, its evangelistic activities were confined to Ireland, Elim's birthplace. But how marvellously the work had grown in that time, for by the end of that year fifteen churches had been established and there were twenty-one full-time workers in what was then known as the "Elim Evangelistic Band." It was the following year that this new and virile Elim Movement spilled over across the sea—in 1921 to Dowlais, Leigh-on-Sea, and Guernsey, and in 1922 to London and to foreign fields. But this is not to be a detailed history: it is to be a contrast, and for this purpose I take the years 1920 and 1955.

The first contrast will therefore be a geographical one—in 1920 the work was restricted to Ireland, but now in 1955 it is established in England, Wales, Scotland, the Channel Islands, France, Belgium, Tanganyika, Kenya, Southern Rhodesia, Transvaal, India, Formosa, and British Guiana. The growth of the work at home—mainly as a result of evangelistic campaigns—has been phenomenal. In foreign fields progress was for several years slow, for it was realized that there must first be a strong base in the homeland to support the work overseas. As time went by the advance speeded up, and in the past nine years the number of Elim missionaries in foreign fields has increased by 50 per cent. As we look back to the small beginnings we give thanks for the faithfulness of our God and for the sure promises of His Word which have been fulfilled: "God almighty bless thee, and make thee fruitful, and multiply thee" (Gen. xxix. 3).

The next contrast relates to methods. In the early days the preaching of the Gospel in tents, public buildings, hired halls, and in the open air were the methods adopted in the endeavour to win souls and establish Pentecostal Churches where the whole counsel of God could be taught. While these are still our main methods, in the intervening years others have been added to present by every possible means the unchanging Gospel.

First of all, printing. In 1920 the ELIM EVANGEL was a quarterly periodical. In 1922 it became a monthly, in 1925

a fortnightly, and in 1929 a weekly. Through the years have been added the YOUNG FOLKS' EVANGEL, SUNDAY SCHOOL TEACHERS' HANDBOOK, ELIM MISSIONARY EVANGEL, and YOUTH CHALLENGE, so that in 1955 the preaching of the Word is supplemented by seventy-six different issues of periodicals each year as against four in 1920. But when the first Pentecostal publishing house and printing works in the British Isles were opened in 1924, enlarged in 1930, and again four years later, it was not only to keep pace with the increasing circulation of Elim periodicals, but also the ever-widening stream of Christian literature, so that today the work of hundreds of preachers is supplemented by hundreds of thousands of books and tens of millions of tracts. Equally true of the spoken and printed word is the promise "My Word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 11).

Another method of proclaiming the message added within the past few years has been radio. Who in 1920 would have believed that a listening congregation in a church building could be multiplied a hundred thousand-fold by harnessing this modern invention to the preaching of the Gospel? In the goodness of God we have been able to send out the message over Radio Monte Carlo, Stockholm, Oslo, Tangier, and the B.B.C., and the correspondence that has followed has borne witness to the blessing of God on this method of propagating the Gospel.

Through the years God has entrusted to us a unique method of reaching a too often forgotten section of the population of these islands. In 1929 the London Crusader Choir was formed, and in 1933 it began its well-known prison ministry. Other Elim choirs have since shared in this work and during the past twenty-two years over 800 prison visits have been made, mainly by the London Crusader Choir. Eternity alone will reveal the work of grace wrought in the hearts of men and women through this ministry.

There are still a number of other matters we must not overlook in contrasting 1955 with 1920. The need for training young men for the ministry was early realized, and in 1925 a students' class was commenced in the Elim Church at Clapham. The following year a Roman Catholic Convent was acquired, and after "conversion" it was opened as the Elim Bible College. Hundreds of students trained within the walls of the former Convent of the Redemptorist Order are now scattered throughout the world preaching the Full Gospel message. In addition to these resident students, thousands have received Bible tuition through the Correspondence School.

Another most important section of the work, the Elim Youth Movement, came into being in 1925, when the first Crusader Branch was inaugurated. Since then the work has gone steadily forward and now all over the British Isles there are branches of Elim Crusaders, Junior Cru-

saders, Sunshine Corners, and Sunday Schools, and each summer there are a number of Elim Youth Holiday Camps at which hundreds of boys and girls have found Christ as their personal Saviour. Many of our ministers and missionaries have come from the ranks of the Elim Youth Movement.

A consideration of the development of the Elim work would not be complete without a reference to Church government and fellowship with other organizations.

In 1920 the whole of the work was centrally governed. Today, while the governing body is the Conference consisting of Ministers and Lay Representatives from the Churches, there is a good deal of local autonomy. For many years past the work in Ireland has also had its own Conference. Each local Church is under the oversight of its own Church Session. Church buildings are held either by Local Trustees under the Elim Model Trust Deed or else by a central Trust Corporation. In every case the building is held for the use of the local church in accordance with the Constitution of the Alliance.

In 1920 Elim ploughed a lonely furrow. There was little fellowship with other Christian bodies. Today through the British Pentecostal Fellowship and the World Pentecostal Conferences there is close co-operation with organ-

izations of the same doctrinal outlook. We also have fellowship with other evangelical Churches which in the earlier days frowned upon us, but are now impressed by our evangelical fervour and adherence to the Scriptures. This co-operation, whether in public meetings or behind the scenes, has been to our mutual benefit.

Looking back over the past, while new methods have been adopted, the objects and doctrinal standards remain unchanged. The Elim Movement is still Fundamental, Pentecostal, and Evangelical. The Apostle Paul spoke of different methods of winning the lost "that I might by all means save some" (I. Cor. ix. 22). We should not fail to grasp any opportunity that comes our way for the extension of the Kingdom of God. New methods can supplement, but they cannot take the place of the preaching of the Word of God.

These forty years have been years of testing. Elim has had its trials. But out of them all the Lord has delivered, and in the trials we have proved God and been strengthened in Him. As we face the future we do so with confidence, for we stand on the precious promises of our God.

We'll praise Him for all that is past,
And trust Him for all that's to come.

THIS 40th YEAR

A
departure
from previous
normal practice . . .

and the

ANNUAL CONFERENCE

MOVES NORTH

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Elim's Eleventh President



**chosen by
the Annual Conference**

At the Annual Conference in Harrogate Pastor H. W. Greenway, at present Field Superintendent of the Elim Churches, will be inducted to the office of President for the year 1955-1956. The new President is well known throughout the country as an able preacher of the Word. He was Radio Preacher on "This is Life," Elim's Broadcasts from Radio Monte Carlo, and recently broadcast on the B.B.C. Home Service from the Elim Church, Croydon.

"HITHERTO : HENCEFORTH"

—By the Editor

In this the Fortieth Year of our fellowship together in Elim we can pause for a moment to Look Back over the years and then, lifting our eyes to the road ahead, Look Forward. "Hitherto hath the Lord helped us" will sum up the depths of our feelings as we retrace the wondrous ways in which God has led us, and our "Hope in the Lord from henceforth and for ever" will express our confidence as we face the future in the name and in the strength of the Lord.

Memories are very precious when they bring back to us those highlights—those moments that still carry a thrill in retrospect as we see them again in our mind's eye. What a thrill it was when the first great campaign was held in the City of Glasgow. I was in the first service in 1926 when the Mungo's Hall, seating about 2,000, could only muster twenty-five for that afternoon. But within six weeks the tide of revival was in flood and on the last evening the great St. Andrew's Hall, seating 5,000, was packed to capacity half an hour before the service was due to commence. Glorious days they were too.

So many of us will remember the crowded Easter Monday gatherings that inspired the taking of that vast auditorium, the Royal Albert Hall, for a baptismal service, when 1,000 candidates were enrolled for baptism. Then, too, the Whit Monday when that same building held our Convention. In the interval between the afternoon and evening services, 200 received the baptism of the Spirit in that hallowed atmosphere of revival.

Our first demonstration in the great Crystal Palace was a thrill. To see the crowds spilling out over the terraces, all among the interesting exhibits, or to see them filling the ground floor, choir stalls, and balconies to enjoy the preaching of the Word, was an inspiration. But for the building being destroyed by fire in 1936, the year of our Coming of Age Celebrations there, we might still be holding our autumn Annual Demonstration there.

Then we remember those War Years. The first Ministerial Circular was sent out to keep ministers informed of the situation regarding the blitz. Church after church fell a victim to the bombing. Plans were made that if Britain were invaded and London fell, our Divisional Presbyteries would function as self-contained units until better times came. These plans, by the mercy of God, never came into operation. Now these blitzed buildings are rising again from the ashes of the past to a new and greater glory.

After those tragic days of tribulation and trial, it was a great thrill when the first post-war campaign was launched in Lancashire, and Wigan became the centre of a newly arisen evangelism. How our hearts rejoiced when week by week the converts came in in hundreds and a new church was established there in a newly acquired building. It is impossible to describe the effect of that campaign on our work. Ministers were inspired afresh, applications to enter the Elim ministry poured in, and once again everybody felt

that Elim, after the limitations of the war years, had arisen to take up the challenge of the Christless multitudes whose only hope lay in the Gospel of our Lord Jesus Christ.

But what of the future? "Henceforth!" Well forty is a very significant number. Moses spent forty days in the Mount of God, and received his instructions for the years ahead. The spies spent forty days in the land of Canaan, prospecting their inheritance and though ten of them were miserable pessimists, seeing only the difficulties and the giants, two were faithful optimists and saw God, and were inspired to go in and possess the land. Forty days was Jesus tempted in the wilderness, and His victory there fitted Him for the years of ministry and the triumph of His Cross and Tomb. For forty days He showed Himself by infallible proofs and convinced the disciples that He was really alive, not as a spirit, but as the same Jesus in the same body now glorified by His resurrection. It was these forty days that fortified them for the descent of the promised Paraclete, for the bitter persecution that fell upon them, and for the marvellous ministry which was accompanied by the miraculous manifestation of that same Holy Spirit.

So while we look back over the past with thankfulness to God for what we have seen and known and experienced, we look forward with eager hearts to the triumphs that will yet be ours in the strength of our God. "The glory of this Latter House shall be greater than the Former" is the inspiration that leads us on. The glories of the past will be eclipsed in the glory of the future. We have but yet only touched the fringe of the vast expanse of our inheritance. Let us go in and possess the land for "we are well able to do it."

With all the experience of the past behind us, and with the younger generation rising up around us, let us go forward to possess all that God holds out to us in His Word. Let our young preachers as well as the older ones take up the challenge and go forward to mightier triumphs in the name of Jesus.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

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

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40 Years of Evangelism

By PASTOR P. S. BREWSTER (City Temple, Cardiff)

THE ELIM MOVEMENT WAS BORN in the fires of Evangelism. Its pioneer evangelists were all strong lovers of the souls of men. They were men and women fired with a passion to see the extension of Christ's Kingdom and the spreading of the Pentecostal Witness.

In those early days of years ago this small group of Holy Ghost soul winners worked hard and unselfishly and were knit together in the bonds of Calvary love. The fellowship was strong and the joy contagious.

Following up the successes of those early pioneer days, town after town and city after city was successfully invaded for the Gospel and literally thousands were brought to a decision for Christ. So great was the success that hardly a building was found large enough to accommodate the crowds that thronged to listen. Places like the Royal Albert Hall London, the Crystal Palace, the Bingley Hall, Birmingham, the Usher Hall, Edinburgh, and the famous Wood Street Chapel in Wales, were all totally inadequate to meet the need. In some campaigns, especially in the East End of London, meetings had to be held in relays, and people began to queue in the afternoon for the evening service. In other parts of the country queues gathered all night long, the police being called in to control them. It was literally and Biblically revival in every sense of the word.

Amazing signs and wonders followed the preaching of the Word of God. People were literally slain of the Lord. Strong men fell upon their faces and cried out to God for mercy as conviction grew upon them. The healing of sick people of all manner of diseases was breath-taking. The power of God was so mighty that before the Evangelists could even get near to the people to pray for them, many fell down under the power of God. Crippled people threw away their crutches, bath-chairs were wheeled home by those people who were brought in them. It was all a visitation of God.

People from all denominations and some from the deadness of religious formality and ritualism came to see and to hear. They too flung aside their dead religion, even as blind Bartimæus of many years ago flung away his beggar's coat and came to Jesus.

The whole of the British Isles was rapidly being covered with Elim Pentecostal Churches; some of these churches with a thousand people, others smaller. Some were very small. In such a short time the work so grew and expanded that people began to wonder and marvel, and many Church leaders and conferences began to take notice of what was being done. Mr. Hugh Redwood said "This Movement is an eye opener."

If the pace could have been maintained as it was in those early years there would hardly be a town, city or village in the British Isles without an Elim Church. But

so many things came in to slow down this remarkable work. Not the least was the dreadful war years when practically all pioneer evangelism on a large scale ceased and evangelism was left to the local churches and local pastors. Yet, in spite of all the restrictions and the hardships, progress was still made. A very strong Elim Church was established in Pontypridd during those dark years of air-raids, and when the evangelists travelled home each night they arrived in the City of Cardiff to find it ablaze with incendiary bombs, and the streets littered with debris and rubbish.

It seemed that God was always prepared to bless whenever people went out for souls. It was a blessing that before all the tragedy of war hit the nations, the Elim Movement was so firmly established in all the large centres. Young men and women converts, and even ministers of other denominations, were flocking to the ranks of Elim, and by this time there was firmly established a Bible College, a Missionary Society, a Ministerial Conference, and a wonderful Youth Work and Sunday School. Some of the most outstanding Youth Rallies ever held in our country were then taking place in large auditoriums under the Elim flag and with Elim leaders. Elim was born to meet an urgent need and it was obvious that it was raised by the Spirit of God to bring to the forefront live evangelism and the rediscovery of sacred Pentecostal truths that had been lost to our generation. Since those days God has raised up other men of other denominations to bring evangelism to the forefront. Other Pentecostal Movements all over the world have had exactly the same history as the Elim Movement in progress and spiritual prosperity.

The converts could not and would not go back to the deadness of formal religion. So few churches had the background of spirituality and prayer to receive them. Organized religion, as it was known, was finished and could never succeed in holding the fiery converts of Pentecost. Thus buildings were purchased and others erected to accommodate the small army of converts.

Some of those early pioneer evangelists died, and some retired, but God began to raise up others who quickly sought to do the same work as their predecessors. It is often said that God calls those who desire. Young converts watching those early pioneer evangelists at work caught their flame and inspiration and very soon the Holy Ghost, as the Administrator of the Church, was setting to one side and thrusting forth young men who, filled with the same power and awakened with the same passion of those early workers, soon began to conduct campaigns which resulted in thousands of converts and scores of new Elim Churches.

(Continued on page 440)

These Forty Years

By

Pastor E. C. W. Boulton

THESSE FORTY YEARS! What food for thought they offer! Covering, for many of us, the largest part of our lives, stretching away back almost to the commencement of our Christian life and ministry. Some who were among the earliest converts of this Movement which, from its birth has remained essentially evangelistic, will review with the greatest joy and pleasure the vista of those years, with all the rich and radiant memories which such a survey supplies.

Retrospection can be either pleasant and profitable or painful and perplexing. Perhaps when we cast the mind o'er the past, we are tempted to make a selective approach to the events of the years, rather than envisage the whole. To cling to the more pleasing parts of the unfolding story, by-passing the seasons of crisis and conflict. And yet, one cannot but be impressed with the fact that each event is a link in the chain of these forty years of Elim history. One is confronted with an inescapable sequence. We do not expect to find the picture one of entire sunshine—to exclude the clouds would spoil the picture, in fact the clouds oft-times enhance the beauty of the historical landscape, and serve to show more clearly the handiwork of God.

In the birth stage of a spiritual movement rarely is there the visible promise of its subsequent growth and achievement. Yesterday the blade, today the ear, and tomorrow the full corn in the ear. In the morning the cloud as small as a man's hand, later in the day, the opened heavens, and the rushing torrent.

The Elim fellowship was born amid the travail and tragedy of the first World War, when Europe was being turned into a shambles, and her sons were being mown down, like corn before the sickle. When the flower of the manhood of that generation was being swept into eternity, and hearts and homes were being wounded and wrecked beyond recovery.

In surveying those past four decades, it is more than likely that the second, dating from 1925 to 1935, would provide some of the high lights of the whole forty years.

Statistically it would be deemed the peak period, when the tide of blessing was running at highest level, and the expansion of the work was most rapid and impressive. But perhaps we are too near to those earliest years to assess their true value. Sometimes proximity begets familiarity. Some aspects of life are never rightly understood except in review, and their true greatness never fully appreciated except in retrospect. Should the Lord tarry, subsequent generations will be in a better position to judge the true importance, and the real significance of these first two decades of Elim's existence. We may be tempted to ask whether the glory of those first ten or twenty years was the fruition of an earlier period of promise, or anticipative of an outpouring of Divine power and blessing yet to come? Are we to treat and treasure them as fulfilment or forecast? Does the best wine still remain to be poured out?

As with most religious revivals, in its earliest years Elim met with considerable opposition from those who misunderstood its message and the spiritual motives to which it owed its inspiration. The challenging note of separation, the insistent emphasis upon Christian experience based upon the Word of God, and the claim advanced that New Testament Christianity was the only authentic and authoritative standard for Church faith and fellowship, failed to secure the approval of what is termed orthodoxy. Manifestation which was both Scriptural and supernatural, because it failed to bear the imprimatur of tradition, was discredited and rejected. But opposition usually furnishes an excellent spiritual tonic, putting iron into the bloodstream of a movement. In this case, like the wind fans the flame of a fire, so the storm of opposition only served to widen the area covered by the heavenly conflagration. Rather than acting as an extinguishing force, it enlarges its influence. Those first ten years were the foundation for the future, the formative years when the burden of the work rested upon a few shoulders, those possessed of a Nehemiah-like vision and spirit, who could wield the sword as well as the trowel, and who were prepared to sacrifice, to serve and to save. They were the sowers of that seed from which the harvest of subsequent years has sprung.

Life and ministry to them was a victorious vocation into which they poured all of themselves. A glorious adventure into which they threw themselves with all the abandon of passionate devotion, their greatest reward, the smile of their Master. They laboured because they loved! We think of the thousands that have proved the redemptive power of the Cross, of the hundreds into whose lives has flowed the gushing torrent of Latter-Rain power and joy, of the scores who in lesser or greater measure have experienced the healing touch of the Great Physician in their bodies, some of whom have now gone "sweeping through the gates of the New Jerusalem, washed in the blood of the Lamb."

Today, there are very few of the large centres of population in Britain where the flag of Elim is not flying. In the early part of 1922 there were only two Elim churches in existence in England, whilst its official organ at that time was only published monthly, its circle of influence being comparatively small. Some time later it became a bi-weekly publication, and a little later, it was issued weekly, and its circulation had risen correspondingly.

Possibly one of the greatest services that this Movement has rendered to the Pentecostal cause in this country has been the door which it has opened to admit so many fine young men into the ministry, some of whom today occupy the most important administrative positions within its fellowship. The birth and growth of Elim provided the answer to the need of those into whose hearts the heavenly call has burned its way. For thirty or more years some of these God-ordained men have laboured faithfully and fruitfully for that truth which meant and means so much to them. We cannot, in our review of these years, overlook the splendid contribution to the work of the Lord over-seas which Elim has been enabled to make. Those who have heard the Macedonian cry, and have been willing to become living sacrifices upon the altar of an uttermost surrender to the claims of Christ to those "other sheep" in the regions beyond. We have watched them go, and bid them God-speed as they set forth upon their great life-adventure for their Master and Lord.

What lessons may those past forty years teach us? What responsibilities do the accumulated memories of those years lay upon us? What is the promise inherent in that precious past, for the future? What does it offer and whither does it point? Shall we learn that because we owe the past so much, we owe the unborn and unknown future so much more? Shall all the noble inspirations which bestrew the pathway of yesterday not be gathered up to pass on to those who will be called to carry on this

glorious crusade? 'Tis for you and me to hand on the torch of truth to the eager hands of those who will take our place in the battle. We speak of the challenge of the future, but is not the past also full of urgent summons to exploit and venture for God? There is much of our inheritance as a Movement which awaits possession. There are splendid records of other days which wait to be broken. The Holy Spirit is the Author of holy ambition and enterprise, and it is for us to rise in answer to the demands of the Lord.

This fortieth anniversary is a fitting occasion for a festival of thanksgiving unto Him whose faithfulness has made these forty years possible. It should be a time when afresh we break the alabaster box of a new devotion to our blessed Lord, whose name is Jehovah-Jireh, the One who is eternally enough. We live in times that are full of ominous portent, yet pregnant with golden opportunity. 'Tis no hour for a nerveless grasp of the weapons of our warfare. The call is to greater things in God.

These forty years, His hand hath led,
Along the pathway of the past,
Whilst not a single hope is dead,
His grace sufficient till the last.

These forty years, His arm outstretched
Has saved the lost, empowered and blessed,
Supported those by care oppressed,
And all who have His Name confessed.

These forty years, His touch has healed
The sick who on His Word believed,
By faith the promise was received,
And springs of healing were unsealed.

These forty years, His power outpoured,
On old and young, on rich and poor,
Gifts long unused have been restored
To loving hearts in one accord.

These forty years, His coming preached
From farthest West to distant East,
And sin-bound slaves who've been released,
Now look for Him—the Prince of Peace.

These forty years, He's onward drawn,
Through fire and flood, through loss and gain,
And with the coming of each dawn,
Glad hearts shall magnify His Name.

40 YEARS OF EVANGELISM—Continued.

At the close of the war, ere the sound of crashing bombs had ceased, Lancashire was quickly invaded with the Gospel and Wigan yielded hundreds of precious souls. Then in quick succession, by various evangelists, came Bolton, Camberwell, East Ham, Leicester, Devon, Cornwall, Guernsey, Oxford, Bristol, Rhondda, Brecon, Glasgow, Manchester, Mansfield, Motherwell, Kidderminster and Worcester, and still today town after town is being invaded by the Elim evangelists. It is God, and every evangelist fully realizes that whilst some may plant and others water, it is God who gives the increase.

It is well nigh impossible to assess the numbers who have been saved during these pre- and post-war campaigns. They surely must number tens of thousands. Some have gone back to their Churches and endeavoured to carry the blessing there; others have joined the ranks of Elim and, alas, some have slipped back into the world.

The testimonies of Divine healing are registered all over the country. In Cardiff a dreadful colitis case was healed. In Oxford a very sad crippled condition of many years' standing was instantly healed. In Guernsey a growth disappeared. In the Rhondda a tumour was healed. In Lancashire an arthritis case was instantly healed.

Besides all these pioneer campaigns, Church campaigns are taking place and the converts are being deepened in the Lord. The great battery of prayer which arose from the Elim people during the campaigns was surely the foundation of its success. In every Elim Church, whether large or small, there is a live prayer meeting held continuously and God has always promised to honour prayer.

This Movement is not only fundamental in its teaching and devotional in its worship, but is strong in its recognition of the power of prayer.

Scotland, with its history of the Covenanters, has had in recent years outstanding demonstrations of God's blessing, and in one evangelistic meeting alone, which was

conducted in a cinema where 2,500 people gathered, over 300 men and women in that one meeting came to the front and indicated their desire to surrender themselves to Christ.

It was the normal order of the early Church and it seemed to be the will of God for His people that the Lord should "add to the Church daily such as should be saved." Soul winning was not merely for an occasional campaign or an occasional special effort, but it seemed to be the purpose of God that throughout the whole year, in season and out of season, men and women should find the Saviour, and so it has been with Elim. The past has been glorious in its early formative years and the opening of so many churches, but the present and the future are going to be even more glorious and more wonderful, because God is the same, and as we near the Second Coming of Jesus Christ, it would seem that the powers of darkness are coming closer to the earth, so the Lord in all His risen glory will manifest Himself to His people and confirm His Word. Jesus promised that to those who keep His commandments, He would manifest Himself.

Even at the time of writing Elim revival campaigns are taking place and many more are being planned. As you read these words the Holy Ghost can throw on to the screen of your mind the scenes of these efforts and you can visualize the evangelists giving out the invitation to the sinner to "come." The Scripture says "The night cometh when no man can work." What is to be done, whether evangelism in our own country or in the unevangelized fields of the world across the seas, must be done quickly. Now or never, whilst it is day.

Throughout the whole of Elim the call is going out for us to redouble our efforts in service, in soul-winning, in prayer and in giving. What we leave until tomorrow may never be done.

God has raised us up to meet a need and we must not fail God.

Things Temporal and Things Eternal

Churchgoing in Russia

The following is a report which appeared in the columns of the "Daily Mail":

"A religious revival is gaining impetus in Russia and threatening the very roots of Communism.

"Six members of the Church of England came back from a ten-day visit to Russia and in London told remarkable stories of the fervour of Russian churchgoers and the depth of their faith.

They spoke of—

1. "Packed churches. Seldom were congregations fewer than 3,000. Many walked ten miles to worship, then stood through a three-hour service.

2. "A deeply religious feeling among the Soviet peoples that cannot be thwarted.

3. "Increasing Government acceptance of the part the Church must play in the life of the people, typified by a new ruling banning personal attacks on churchgoers.

4. "A fresh regard for ancient church monuments that are now being reverently restored and protected.

"The party was organized by the Christian Action Movement and led by the Rev. H. Elland Stewart, Vicar of Wealdstone, Middlesex. They stayed in Moscow, visited Leningrad and some small villages outside the capital."

Interesting Figures

According to the World Christian Handbook, recently published, less than thirty per cent of the people in the world are called Christians, and sixty per cent of the nominal Christians are Roman Catholics. Christians in the world number over 700,000,000 out of a population of some 2,400,000,000. Roman Catholics number around 200,000,000.

Spain is a country where there are 25,000,000 people who have never seen a Bible; where 3,000,000 people live in caves;

where 37½ cents is the daily wage for a man; where there is no religious tolerance; where the Roman Catholic Church has one religious worker for every thirty-five people and owns half the wealth.

Many Jews are Not Staying

During the past six years 50,000 Jews are reported to have left Israel permanently. Seventy per cent of the departees are newcomers who entered the country since Israel gained national statehood. They left because of hardship, attracted by the richer countries of western Europe and the western hemisphere.

Separation of Church and State Predicted in Norway

Reports from Norway indicate a trend toward separation of church and state in that country.

Speakers at the annual meeting of the Council of Organizations seemed to be in agreement on the point. Einar Amdahl, general secretary of the Norwegian Missionary Society, said he does not believe it possible that the bonds between Church and State can long be preserved.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Life Begins at Forty!

WHY? I suppose it is because . . . first, the young man passes through his schools and colleges, to emerge and enter the stream of commercial life; the possessor of theoretical knowledge but minus practical experience. Trial and error now become his companions, and as he progresses, mistakes are unavoidable. A secured position in business, with an assured income, is the initial stage in life's thoroughfare. Then? A wife! a home, family, and their well-being. Time passes swiftly, and all that he wins disperses as quickly, for many are the needs he must meet. However, the end of this stage is soon in sight, and consolidation begins. He is established. Now out to wider fields for conquest and, what is more, for enjoyment in the conflict—the security of his foundation is beneath him. He is forty, and life has just opened her doors.

During the first forty years, consistency of character and determination of purpose, with the resoluteness of his will is demanded of the young man. He has demonstrated all three—he has won through to his promised land.

This is our history. Now on to the summit!

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Of course, this is not the fortieth year of the Elim Youth Movement . . . the E.Y.M. evolved. First came the Elim Crusaders, followed by their Cadets some five years later. Elim Sunshine Corners sprang up overnight, but our Junior Crusaders and Boys' Guilds were launched under the benevolent smile of that august body which meets annually! The Sunday Schools arrived with the Churches and as a result of the far-sighted vision of our ministers. All these branches were later embodied in the one unit now known as the Elim Youth Movement.

It was in the year 1925—January to be precise—that an open letter was addressed "To the Young People of the Elim Assemblies," through the ELIM EVANGEL.

"The news has come to my ears of the great interest created throughout our Assemblies by the article in last month's EVANGEL (this was written by Mr. Arthur Birkenshaw, now a member of the Clapham diaconate—N.Y.S.) announcing the formation of the Elim Crusaders in London. Your comments on the title 'Elim Crusaders' have been very interesting. Some have said, 'It is unique'; others say, 'It has an aggressive ring about it.' Sure enough, you have said it—'Elim' stands for all that is aggressive in the spiritual world. Unique because there is only one Cross from which the word Crusade is derived. . . . Our object

in this young life campaign, is to put into practice what we believe to be pure religion."

Mr. Arthur Birkenshaw had written: "What an answer to those who declare that following Christ is a narrow, sanctimonious, long-faced business, only fit for old ladies with bonnets, is to be found in the meetings of the Elim Crusaders. Here is a band of young people who find their joy and delight, not in the pleasures of the world, but in consecrated service to the Lord Jesus Christ." This could have been written today, for it equally applies to our 1955 Crusaders. Concluding his report, Mr. Birkenshaw prophesied: "This is but the beginning: time has yet to show what God can do through the Elim Crusaders."

Time is showing, and history gives evidence to what God has done, and is doing through Elim Crusaders, now scattered throughout the world. In city streets and jungle swamps, through preaching and printing, in public and private, in homes and halls, singing in the prisons and singing in the Square, they spread the glorious news of Christ's Gospel.

From Clapham to Letchworth, Hull, Grimsby, Dowlais, Leigh-on-Sea, Lisburn, Morrision, and the new church at Barking (as it then was), the Crusader idea raced. The EVANGEL of April 15th, 1925, gave this report of the Clapham Crusaders: "A few weeks ago, on March 4th, we visited Barking Public Hall. Pedestrians in the East End of London looked surprised to encounter two char-a-banc loads of young people singing the songs of Zion en route. Let not the readers of the EVANGEL think, however, we merely pay visits and enjoy good meetings. By no means. Under the auspices of the different bands, and by the grace of God alone, we testify at the open air meetings, visit the sick weekly, distribute tracts and Evangelists, welcome strangers and invite the unsaved to the Gospel services. The love of Christ constrains us to do things for Him. Crusaders in other assemblies, is not our glorious Master worth serving? Yes, Hallelujah! We have proved it."

This work continues today, with the same ring in it. "How come?" asks the nattily dressed 1955 teenager. It is because we are Christ's for "keeps," just as this 1955 story relates: A ten-year old lad at the Clapham Elim Church made a decision to follow Christ during one of the Sunshine Corner meetings. At home that night he told his mother, "Mummy, I've given my heart to Jesus." His four-year-old brother had been standing by, and hearing this, he gasped, "Cor, now you've gorn and dun it. You'll never get it back!"

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I talked to Pastor Douglas Gray about his experiences in the early days, but he wisely commented: "Although the past is full of good memories, our task is ahead—not behind." So, to the future. Life begins at forty—we can, on this basis, expect the future to eclipse the past by greater exploits.

What is necessary for the future?

The vision which held captive the Founder of this Movement, and his Evangelistic Band. Who would have believed it? Monaghan, Hunter Street, Melbourne Street . . . the early Irish meeting places of men who possessed a great pentecostal vision for the evangelism of their land.

Who would have believed then, what has happened since? But, "life begins at forty"—we have finished our years of preparation and trial, and now the golden fields for our possession are open before us. A visionary? Man may say it. So were they called then—but, see what has happened, **since then!**

Correction.—Walkie-Talkie Flannelgraph sets are price 7/7d., plus postage—and not 7/2d. as stated in last week's feature.

ANSWERS TO CROSSWORD NO. 1

(Published in ELIM EVANGEL dated 17th Sept.)

* * * * *

Across.—(1) Moses' hand; (6) Ram; (7) Act; (8) Beg; (10) Sop; (12) Laban; (15) Ex; (16) Lot; (17) Ye; (20) Ruth Naomi.

Down.—(1) Mark; (2) Samuel; (3) Soul; (4) Ajalon; (5) Date; (9) Gal; (10) Sat; (11) Fear; (13) Born; (14) Levi; (18) In; (19) Go.

Do not miss this special event

The NATIONAL YOUTH RALLY on SATURDAY, 8th OCTOBER

Speakers:

Miss Sunny Blundell, Pastors W. Ronald Jones & Ernest Scrivens

Music and Songs:

Forsyth Trio (Canada) The London Crusader Choir
Youth Choirs from Bristol, Chelmsford, London, and Oxford

3 o'clock at TRAFALGAR SQUARE, LONDON

6.30 p.m. in the ELIM CHURCH,
BENHILL ROAD, CAMBERWELL
(Bus No. 12 to Camberwell)

Everyone Welcome. No Age Limit. Youth Speaks To You.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor W. J. Maybin.

SUNDAY, September 25th. Exodus xii. 40-51.

"... There shall no stranger eat thereof" (v. 43).

The participants at the Passover feast were to be watched and today the Lord has set guards around His Son's Table. In verse 46 we read, "In one house shall it be eaten," signifying a recognized place to keep the tryst. In verse 48 we are told concerning the eligible ones, "one that is born in the land," speaking to us of the new birth. In verse 49 we read, "one law" for all participants, the law of circumcision. The New Testament truth of separation is enshrined here "... No more strangers and foreigners, but fellow-citizens . . ." (Eph. ii. 19).

MONDAY, September 26th. Exodus xiii. 17-22.

"... God led them not . . . but God led . . ." (vv 17, 18).

According to verses 21, 22 the method of leading was a cloud by day and a pillar of fire by night. With this in mind read Psalm civ. 3 and Hebrews xii. 29. In leading Israel God thought it best to evade the land of the Philistines, and took them through the wilderness to the Red Sea. We cannot afford to question God's leading: He knoweth what is the best path for us and it is ever wise to leave the choice with Him. Can we sing truthfully?

Where He may lead me I will go,
For I have learned to trust Him so.

TUESDAY, September 27th. Exodus xiv. 15-31.

"Wherefore criest thou unto Me? . . . go forward . . ." (v. 15).

The Israelites cried in fear (v. 10). Evidently Moses had cried also. But God reminds Moses that this is not the time to cry, now is the time to act. There comes a time in the experience of us all when prayer ceases and we take action. Said the Psalmist, "The prayers of David the son of Jesse are ended" (Psa. lxxii. 20). This could suggest that there had been sufficient prayer and now was the time to work. The early Church prayed for ten days and then went into action with great results. God calls us to pray and then move into action.

WEDNESDAY, September 28th. Exodus xv. 1-19:

"Thou didst blow with Thy wind . . ." (v. 10).

So said Moses in his song. He depicts the haughty attitude of Pharaoh, "I will pursue . . . I will overtake, I will divide . . . I will draw my sword . . . my hand shall destroy them." Then sings Moses in an ironical tone, "Thou didst blow with Thy wind." All the mighty force of the Egyptian army shattered to pieces, just because God blew with His wind. History records the destruction of the Spanish Armada, when God blew with His wind. "If God be for us, who can be against us?" (Rom. viii. 31).

THURSDAY, September 29th. Exodus xv. 20-27.

"I am the Lord that healeth thee" (v. 26).

This was a promise conditioned by the small word "if." They could count on God if God could count on them. David said, "Who healeth all thy diseases" (Psalm ciii. 3). The Lord hath not changed in one iota (Heb. xiii. 8), and we can still claim Him as our physical healer, if we walk in obedience to His Will, and claim it in accordance with God's promise. Jesus preached and healed the sick. The apostles were commissioned to preach and heal and nowhere in the Divine record can we find any indication that this power should be withdrawn. Claim Him as your healer.

FRIDAY, September 30th. Exodus xvi. 1-10.

"And the whole congregation . . . murmured . . ." (v. 2).

Moses had a large congregation and they all murmured. What an ordeal! This was the third time they murmured and seems to have been groundless, apart from the fact that they were living in wilderness conditions. They said that death in Egypt was preferred to living in the wilderness, indeed death was their only prospect. "Blind unbelief is sure to err." Later Moses reminds them that they really murmured against God. "Sin," said Dr. Parker, "is the clenched fist in the face of God." Fellow Christian, murmuring is a sin.

SATURDAY, October 1st. Exodus xvi. 11-26.

"It is manna . . ." (v. 15).

The manna was given in return for their murmuring. How merciful is God! The manna of the Old Testament is a type of Jesus in that it came from heaven. Jesus was the product of heaven. The manna was to be gathered by all and the Gospel offer is for the "whosoever." This heavenly food was revealed by the dew. As a type of the Holy Spirit, it tells us that it is the third Person of the Trinity who reveals Jesus to the sinners.

"Bread of Heaven,
Feed us now and evermore."

COMING EVENTS

ACCRINGTON. Sept. 24, 25. Elim Church, Blackburn Road. Speaker: 24, Andy Barrett, ex-Teddy-Boy Convict. 25, Pastor Terry Broomhall.

BANBURY. Sept. 24. Elim Church, Newlands. Presbytery Rally at 7. Items from High Wycombe, Oxford, Readings. Speaker: Pastor A. V. Gorton (Reading). Oct. 1, 2, 3. Autumn Convention. Speaker: Pastor W. Plowright (London). Musical items. Male Voice Parties and Choirs. Convener: Pastor Delfryn Williams.

BELFAST. Commencing Oct. 2. Ulster Temple, Ravenhill Road. Campaign conducted by Pastor John Woodhead. Suns. 11.30 and 7. Week-nights 8 (Fri. excepted). Special invitation extended to all Elim Ministers, members and friends.

BERMONDSEY. Oct. 2-3. Elim Church, Dunton Road. Sunday School Anniversary. Speaker: Pastor J. Hywel Davies (National Youth Secretary). Sun. 6.30. Mon., 7.30. Prizegiving.

BIRMINGHAM, Langley Green. Oct. 1. Presbytery Rally in Elim Church, Mount Pleasant. Special visit of William L. Bell, Gospel Singer and Preacher. Convener: Pastor David E. Dean. Note the time, 7 p.m.

BIRMINGHAM. Oct. 18, 19. Carrs Lane Church. Great National Rally of the British Pentecostal Fellowship. 3 p.m. Conference open to all Pentecostal Ministers (Tues. in Elim Tabernacle, Graham St.; Wed. in Carrs Lane Church), 7.30. (Service of Song, 7 p.m.): Public Meetings in Carrs Lane Church. Further particulars later.

BIRMINGHAM, Yardley. Sept. 24, 25. Elim Church, Broadstone Road. 5th Church Anniversary Celebrations. Sat. 3.30 and 7. Two Great Rallies. Speaker: Pastor W. G. Hathaway of Hove, supported by Graham Street Choir with the President in the Chair at the evening service. (Cups of tea provided between services.) Also Sun. at 11 and 6.30. Convener: Pastor B. H. Hartwell.

BLAENLECHAU (Rhondda). Oct. 1-20. The Welfare Hall. Pioneer Campaign, The Rhondda Crusade. Conducted by Pastor Reginald W. Smith and Party. Suns. 6.30. After-church Rally, 8. Week-nights (Fris. excepted), 7.30.

CLAPHAM. Oct. 9, 10. Elim Central Church, Clapham Crescent. Youth Rally Continuation Services. Sun. 11 and 6.30. Mon. 7.30. Pastor J. Hywel Davies (National Youth Secretary), Pastor J. Atkinson (South London Youth Commissioner), Miss Sunny Blundell, direct from her African tour. Forseth Trio with electric Guitar, etc., direct from successful Continental tour. All seats free. But you must be early to get on. Services broadcast to overflow meeting in Minor Hall.

HALIFAX. Oct. 1-6. Elim Church, Hopwood Lane. Annual Convention. Guest speakers include: Pastors V. J. Walker and George Backhouse. Sat. 3.30 and 7 (cups of tea provided). Sun. 10.30 and 6.30. Mon.-Thurs. 7.30. Convener: Pastor John Gardiner.

HOVE. Sept. 24, 25. Elim Church, Portland Road. Special weekend visit of Evangelists Paul Myers and Byron Lee Wright of U.S.A. Sat. at 7. Sun. at 11 and 6.30.

KINGSTANDING. Sept. 25. Elim Church, Warren Road. Harvest Thanksgiving Services, 11, 3 and 6.30. Speaker: Pastor Rowland Smith (Nuneaton).

LONDON. Sept. 24. Third All-London Youth Rally. Sat. 2.45. Leaving Charing Cross Pier on River Cruise to Richmond. (Advance bookings only). Great United Rally in the Baptist Church (kindly loaned), Werter Road, off Putney High Street at 7. Special speaker: Pastor S. Gorman.

LONDON, Holland Park. Sept. 25. West London Christian Fellowship, Penzance Street, W.11. Special visit of Pastor John McInnes of British Guiana.

LOWESTOFT. Sept. 24, 25. Saturday in the Baptist Church, London Road, 7.30. Monthly Rendezvous. Pastor Charles Brookes. Convener: Pastor George Backhouse. Sunday in the Elim Church, Milton Road, 11 and 6.30. Pastor Charles Brookes.

MAIDSTONE. Oct. 2. H.M. Prison. Pastor D. B. Gray and London Crusader Choir (2, 5.30 and 7.45).

NEATH. Sept. 17-25. Bethel Elim Church. Annual Convention. Sats. and Suns. at 6.30. Mon. to Fri. 7. Speakers: Pastor W. Gilpin, N.I. (all services), Pastor E. Dando, A.o.G. (first Sat. only). Convener: Pastor A. Brooks.

OLD HILL (Staffs). Oct. 1-3. Elim Church, Bearmore Road. Harvest Festival services. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.30. Special visit of Pastor W. G. Britton (former minister). Convener: Pastor Ken. Smith.

PORTSMOUTH. Sept. 25. Elim Church, Arundel Street. Baptismal Service 6.30.

PORTSMOUTH. Oct. 9-23 (Fris. excepted). Elim Church, Arundel Street. Gospel and Divine Healing Campaign. Sunshine Corner, Mons. to Thurs. Pastors A. A. Biddle and James McAvoyn.

ROCHESTER. October. Elim Church, Star Hill. Special messages on Divine Healing each Wed. in Oct. at 7.

SOUTHPORT. Sept. 19-25. Evangel Temple, Manchester Road. Special visit of Pastor James F. Hardman (Guernsey). Week-nights 7.30. Sun. 10.45 and 6.30.

SWINDON. Sept. 24. Coronation Temple, Osborne Street. Visit of Sparkbrook (Birmingham) Choir. 7 p.m.

WORMWOOD SCRUBS. Sept. 25. H.M. Prison. Pastor D. B. Gray and London Crusader Choir, 2.30. (Lewisham, 6.30.)

WORTHING. Sept. 24. Elim Church, Grosvenor Road. Annual Choir Night, 7.15. Special items by Worthing Elim Choir, Christchurch Male Choir, and Jack Phillips trumpeter and soloist. Chairman: Rev. W. Crittle, Vicar of Christchurch. Guest speaker: Pastor Gordon Wright (Eastbourne).

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Sept. 24th, Midnight to Oct. 1st, Midnight.

Bolton, Hereford (Brilley), Plymouth, Chesham, Glossop, W. Smethwick, Wells, Salford.

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THE TOWN HALL, HOLYHEAD

commencing

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Continuing each Week-night at 7.15 p.m.

Sundays at 6 and 7.30 p.m.

PRAY - FOR - US!

Can YOU Help This Way?

The growth of a work of God such as Elim increases the need for prayer, men, and finances. The opening of new churches entails the purchase or erection of buildings, and at the present time with existing financial restrictions, progress is impeded owing to the lack of funds.

Gifts and loans are urgently needed. Interest is paid half yearly on loans and you may thus invest your money in a way which will at the same time bring you a reasonable interest and also help forward the work of the Lord.

We should be pleased to hear from interested readers. Please write to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

ANONYMOUS GIFTS

This is our opportunity of thanking kind friends who have given anonymously as follows:—

Elim Missionary Society: Guernsey, £1 10s.; Hendon, 11s. 6d.; Mark xvi. 15, 10s.; Birmingham, £10; Birmingham, £20; Stowmarket, 10s.; Edinburgh ch., £4; Birmingham, £10; Brixton, £3; From a believer, Croydon, £3; Birmingham, £10; Birmingham, £10; Birmingham, £10; A.S.S.B.G., 10s.; Ex-Clapham Crusader, £1.

Campaigns: Guernsey "Boaz", 2s.; Halifax, £3; Bristol, £1; Chelmsford, 15s.; Halifax, £2; Birmingham, £10; Portsmouth "The works for Worcester," £1; Leeds member, 10s.; Bristol, 5s.; Carlisle sister, £1.

Elim Bible College: Annaghanoon, 7s. 6d.

Work in General: Walthamstow ch., L. F., £15.

"This is Life," Salisbury, £3.

Croydon Broadcast: Dulwich Village, 10s.

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

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.

Eastbourne.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-seasons rates. A limited number of winter residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

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.116

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: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 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.285

SITUATION VACANT

Required companion-help for one lady; comfortable Christian home. Write: Miss K. O'Connor, 80, Rodenhurst Road, Clapham Park, London, S.W.4. C.286

DEDICATIONS

Rogers.—On September 11th at Elim Tabernacle, Ballymoney, by Pastor W. H. Holohan, William James and Margaret Mary Heather. C.287

Raeside.—On August 28th, Anne Harley Brackenridge Raeside, was dedicated at Elim Church, Edinburgh. Born on June 25th. C.288

MARRIAGE

Wicks : Pull.—On September 8th at Lorne Park Road Methodist Church, by Pastor George Backhouse assisted by Revs. E. Naylor and G. W. Simons; Brian Alfred Wicks to Brenda Pauline Pull.

WITH CHRIST

McMurrey.—On September 5th, Eleanor McMurrey, for many years a faithful member of Elim Church, Newtownards. Funeral conducted by Pastor R. R. Taylor.

Mitchell.—On September 3rd, Mary Ann Eliza Mitchell, aged 71, member of Elim Church, Lowestoft, since commencement. Funeral conducted by Pastor George Backhouse assisted by Rev. A. A. F. Lock. "With Christ . . . far better."

YOUR EVENINGS—You cannot do better than spend your evenings in the study of God's Word. Thousands have found the Correspondence School of the Elim Bible College to be an untold help in Bible Study. Write for full particulars to The Secretary, E.B.C.S., 20, Clarence Avenue, Clapham Park, London, S.W.4.

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- SC106 Wonderful
I will sing the wondrous story

London Crusader Choir
Conductor: D. B. Gray

- SC107 Just as I am
His love sent Him to the Cross
- SC108 Near the Cross
Boundless Love

Einar Ekberg (Baritone)

- SS201 It is morning in my heart
All the way to Calvary
- SS202 I'm gonna walk on gold
Alone with Jesus
- SS203 The first Nowell
Oh, Holy Night
- SS204 Silent Night (Stille Nacht)
It came upon a midnight clear

Alfred Garr (Tenor)

- SS205 The glory song
Blessed be the glorious tidings
- SS206 Room at the Cross
Some day, some time

International Male Quartet

- SG301 Deep in my heart
Have you been to Calvary?
- SG302 Just a closer walk with Thee
It's in my heart

The Woodlands Trio

with Piano: Mair James Organ: James Swift

- SG303 Just keep on praying
Only a touch
- SG304 Farther along
Heartaches

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