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The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

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FOURPENCE

JUNE 29th, 1957.



MIDLANDS EVANGELISTIC YOUTH RALLY, CENTRAL HALL, BIRMINGHAM

(See page 406)

DAYS OF LATTER RAIN

By D. J. BROUGHTON, A.P.C.A., A.B.S.C.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, **until he receive the early and latter rain**" (James 5: 7, 8).

UNLESS GOD BREAKS IN upon the scene of time, and Jesus Christ comes in power and glory to take over the reins of authority, there is no hope or future for humanity. The problems and perplexities of twentieth-century society are beyond the powers of man—politician, scientist and economist—to understand or put right.

If there is one doctrine, one article of faith that needs to be emphasised and brought into prominence in these last days it is the Second Coming of Jesus Christ. Lest the Church fall asleep, lest we become unfaithful and negligent, let us continually look and wait expectantly for that blessed event.

HIS IMMINENT COMING.

In Palestine, we are told, the rain falls in the autumn and in the spring. There comes a downpour around September which is called the **former rain**, and a second deluge around March which is termed the **latter rain**. The former rain prepares the ground for the planting of the seed; the latter rain prepares the ripening harvest for reaping. In James' Epistle Jesus Himself is likened to a husbandman who has planted the precious seed in the time of the former rain, and will wait patiently for the latter rain to prepare the harvest fields before He goes Himself to reap.

The rain is a figure of the outpouring of the Holy Ghost. "This is that" declared Peter when Pentecost dawned, "which was spoken by the prophet Joel" (Acts 2: 16). Yet Bible commentators and expositors, and indeed the Scriptures show us that the outpouring of the Spirit in the time of the early Church was but a partial fulfilment of Joel, and that another deluge can be expected immediately preceding the return of our blessed Lord. God specifically states, "I will pour out my Spirit upon all flesh . . . before the great and terrible day of the Lord come" (Joel 2: 28, 31). The moving of the Spirit in the apostolic age was the former rain. Long years of drought have followed those days in which an apostate church has attempted to annihilate the testimony of the

truth. Now with gladness and conviction we proclaim the days of the latter rain. The same miraculous signs and wonders are evidenced in these days as in the Church's infancy. The world-wide pentecostal revival of this twentieth century is none other than that outpouring of latter rain. As the birth of modern day Pentecostalism occurred more than fifty years ago, it scarcely requires the unparalleled happenings of the last few years, nor the current Middle East crisis with its prophetic implications, to convince us that soon the sickle will be thrust into the harvest (Joel 3: 13), and this poor world's grim, tragic tale will be told. Where shall we stand on that day? Will our hands be empty? We need—

AN IMPELLING CONVICTION.

Too many of us, I am afraid, give nodding assent to these things, and make a mental note that the Second Advent is on our list of approved doctrines! Others formulate assorted hypothesis relative to eschatology, perhaps vaguely expecting Christ to return some day, but if we were seized with a real, gripping conviction of the close proximity of this epochal event, it would galvanise our latent spiritual powers to unprecedented activity! "Without a vision the people perish." Can it be true that "multitudes in the valley of decision" are perishing even now because the Christian Church has lost the vision of the whitened harvest fields and the soonness of the Reaper's arrival? Time we thought about it; time we prayed about it; time we got out of our pews with the old missionary fire and warned men of sin, righteousness and judgment! An Impelling Conviction demands—

AN INTENSE CONSECRATION.

While we pen these lines we hear the familiar sounds of sabre-rattling. From the wrangling in "Peace" conferences men have throughout history hurled themselves into one calamitous conflict after another. The guns belch forth: blood begins to flow.

Time, inexorably, is running out. Atomic warfare can be only catastrophic, bringing chaos, anarchy, and the disintegration and obliteration of the civilisation we know. There is a generation to bring to

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Missionary Rally

The North-Eastern District Presbytery has just held its first missionary rally. Driffield was the rendezvous and a large Methodist Church was booked for this important inauguration. Contingents of expectant people arrived from all directions.

Our Missionary Secretary, Pastor H. Palliser, convened the afternoon service. There were several supporting items and it was significant that the first solo contained the earnest request: "Let me burn out for Thee dear Lord."

Mrs. L. Wigglesworth, who, along with her husband, has spent a number of years working for God in the Belgian Congo, was the speaker. She based her message on the fact that "we wrestle not against flesh and blood, but . . . against the rulers of darkness." Our sister made it perfectly clear to any prospective missionary who might have been in the meeting that he need not look for a bed of roses; the forces of evil are always active. Many natives are held in the powerful grip of witch doctors and superstition. However, it was encouraging to learn that the Emperor of Abyssinia is keen for the proclamation of the Gospel to his people, and for that purpose has had the Bible translated into their own language.

Pastor John Woodhead, our District Superintendent, was the chairman for the evening service. Again there were supporting items, after which Pastor L. Wigglesworth brought us his message.

Some of his experiences, which he told in his own inimitable way, were amusing yet gripping, when we realised the power of God. We were told how God delivered Mubayo, whose name means "Bad man," first from sin and then from his father's four wives, whom according to their custom he had inherited. Kilolo, a witch doctor, was delivered from the powers of wickedness and later from the wrath of the people in the village where he had practised his devilish craft. Pastor Wigglesworth testified how they themselves had been delivered from all manner of dangers and difficulties, because people in the homeland, led by the Spirit, had prayed for them.

At the close of the service many people re-dedicated themselves to God. The missionary offerings amounted to over £20. (Photos on page 405).

—Pastor W. Walter Kirkby.

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ON SALE NEXT WEEK**



Women's Column

By
Gladys Gorton

"WHAT HAVE YOU TO LIVE FOR?"

The psychologist, William Moulton, asked 3,000 persons the above question. He was shocked to find that 94 per cent were simply enduring the present while they waited for the future; waited for something to happen; waited for children to grow up and leave home; waited for next year; waited for another time to take a long dreamed-about trip; waited for someone to die; waited for tomorrow without realising that all anyone ever has is today, because yesterday is gone and tomorrow never comes.

We could admit that more or less we are all like this, waiting and planning for tomorrow. No one, however, understands human nature more than "The Christ of the Human Road." Psychology simply means "the science of human behaviour," and if you study the sayings of Jesus you will learn how much He knows about us. In fact, He was and is one of ourselves (Phil. 2: 7-8). Very clearly, yet simply, He states: "Take therefore no thought for tomorrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6: 34). Think this out as you have your "elevenes" (if you do not take time to have this short "break," try and make time), and you will find that you will be able to "cope" so much easier with things, and you will learn that God would have you be without over-carefulness, anxiety, strain or fear. There is contained in these words the finest tonic for nervous tension and debility. Has He not promised to guide, teach and instruct us? "This is all very well," I hear you say, "but we must make certain plans for the future." I agree absolutely, but when you are thinking this over, see if there is running through your thoughts any strain of anxiety, fear or apprehension. If there is, then you are doing just what Jesus says you should not do. "So never be troubled about tomorrow; tomorrow will take care of itself. The day's own trouble is enough for the day" (Moffat's Translation). Verse 33 reveals the secret—read it. And the most precious assurance

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Editorial

"Lucky to be alive"

These words were spoken by Sir Anthony Eden on his arrival back in England recently. He had been absent from this country for several months, having undergone a serious operation in America. As he left the boat, the *Empress of Britain*, he said to reporters: "I am lucky to be alive . . . I think I am making a good recovery . . ."

Of course there is a sense in which all men and women are fortunate to be alive, for if they have not already done so they still have the opportunity of accepting Jesus as Saviour and Lord. By doing this they can enter into salvation, and thus find the fullest satisfaction in this life in the Lord Jesus. They can also make certain of life with Him for ever after the cessation of their physical life at death. Men and women are primarily spirit beings, and this accounts for the failure of material things fully to meet and satisfy the inner craving of their souls. Therefore they must be brought to realise that only the Lord Jesus can meet and satisfy their heart-hunger. God has made them with a part of their beings akin to His own spirit, and until they allow Him to take up His abode within them their lives will remain unsaved and unsatisfied. The Master claimed to be able to meet and satisfy the great need of the souls of men and women, and in millions of lives He has proved and substantiated it. To all mankind He announces Himself as the Bread of Life in whom alone their deep spiritual need can be met.

Men and women must realise that in the truest sense they never die, that physical death does not end all, for they are more than body. Every human being is a tripartite consisting of body, soul and spirit. The body is the sense-conscious part of the person, the soul the self-conscious part, and the spirit the God-conscious part, the ego, the person himself. Bible students believe this to be scriptural, and that man was thus made when God created Adam. Mary in the body said: "My soul doth

magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1 : 46, 47).

Apart from the witness of the Word of God, there is deep down in almost every human heart the knowledge that man is not like the beasts that perish. Derzazhan, a great Russian poet, said of himself and others :

"Yes, I am something fashioned by Thy hand !
I hold a middle rank 'twixt heaven and earth ;
On the last verge of mortal being stand,
Close to the realm where angels have their birth,
Just on the border of the spirit land."

"The ancients", said one, "pondered deeply and often over the problem of life and destiny. They saw life in its ebb and flow, and in its passing. Thus the Jews, Greeks and Romans reached a philosophy of life beyond death, dim and shadowy at first, to become clearer and stronger in the centuries just preceding the advent of the Master who brought life and immortality to light through the Gospel." The Hindu believes in another life which will be better or worse than this one, because it will be governed by the way he lives here on earth. The Mohammedan visualises a fair paradise in which he will be able fully to satisfy his desires. The ancient Egyptians embalmed their dead, believing the spirit would return, reinhabit the body, and thus live in another sphere of life. "You may catch my body," said Socrates, "but no man can catch me—myself—to bury me."

The foregoing are a few vague ideas of men concerning life after death, and they proved that the belief exists among mankind that death does not end all. However, the final authority on this must be the Word of God, and not that of mere human reason and intellectual argument. Over against the multitudinous and conflicting ideas of men about this great truth, and others closely associated with it, the Bible must be accepted as the final court of appeal. Thank God, the Christian message from the inspired Word gives a clear and authoritative answer. It also exhorts men and women to accept Jesus as Saviour and Lord of their lives, and in Him really enjoy this earthly life, and secure for themselves an eternity of bliss in the future endless life.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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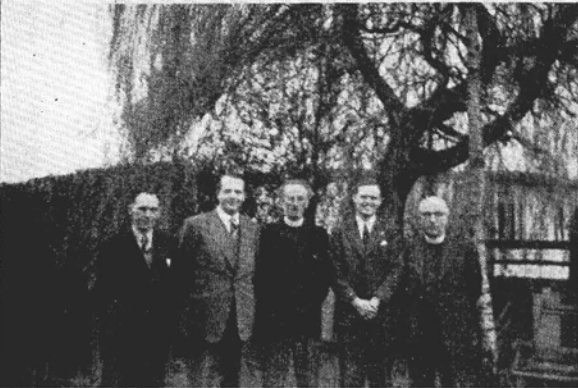
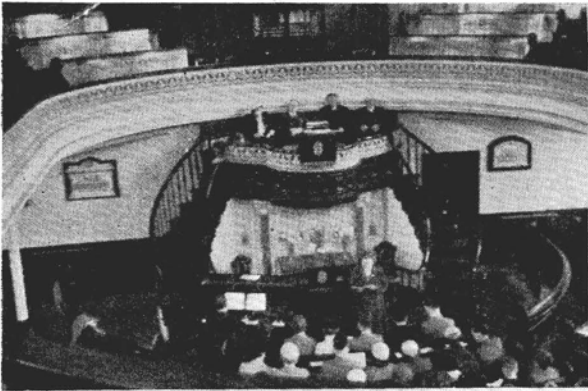
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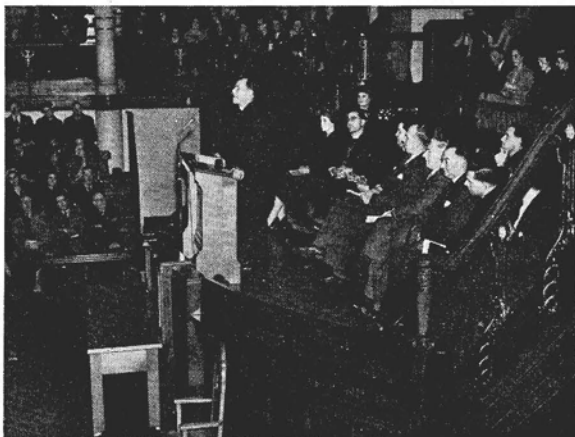
Top: The afternoon service of Missionary Rally, Driffield.

Centre: Pastor H. Palliser (Presbytery Secretary) and Pastor J. Woodhead (District Superintendent). Congregation leaving afternoon service. Ministers and their wives.

Bottom: North-Eastern District Committee. Pastor W. W. Kirkby conducts open air service.



Midlands Evangelistic Youth Rally



Pastor P. S. Brewster preaching.

My first impression—the biggest crowd ever. It was a thrill to see the Central Hall so packed, and out there a sea of expectant faces. Pastor David Ayling, the Youth Commissioner, soon had us singing heartily, and Pastor J. Dyke, District Superintendent, welcomed all the visitors and led us in prayer. “Youth Under Fire,” conducted by Pastor J. Newman, contained several surprises—the “victims” included a librarian, a commercial traveller and a school teacher. It was lovely to hear them say that the opinions or failures of others did not shake their faith in Christ. The Crusader Choir, led by Mr. Billington, were at their best and sang in a manner which contributed to the spirit of worship. We were also delighted with two choice duets by Jean and Barbara of Cardiff.

When Ted Morgan gave his testimony no one could fail to be struck by his utter sincerity. I noticed particularly he did not glamorise his past. That there was a past we had no doubt, but in true discipleship this transformed life upheld the Christ who had changed everything. Pastor P. S. Brewster in a short time had us thrilling to the reality of resurrection life. We all remember different points from a message; mine were these: Jesus after the resurrec-

tion showed them His “wounds, not scars.” The speaker also told how he had stood in the actual upper room in Jerusalem, and whilst others gloried in the past, he quietly read from Acts, and worshipped in other tongues under the present anointing of the same Holy Spirit.

But a Youth Rally like every other such gathering should have a purpose—ours was the salvation of souls. What a thrill to see enquirers stream from all parts of the building, and the platform empty as Ministers came down to pray with them. Lost sheep, straying sheep, now safe in the fold. My final impression—the best Youth Rally yet, but I said that of the previous one. May we be able to say the same every time we meet.

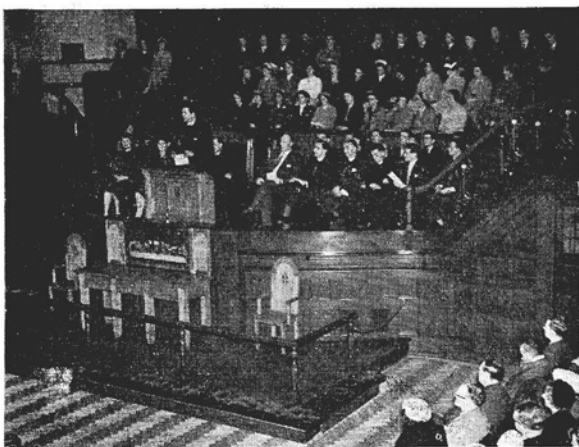
—Pastor David Dean.

WOMEN'S COLUMN—Continued.

Jesus gives us that “our Heavenly Father knoweth the things that we are in need of” (v. 32).

A Christian woman said to a friend of mine: “I wish I had learned the meaning of the word ‘commit’ when I was younger. I would not have worried half as much as I did.” The Lord is an expert in working things out, a specialist in diagnosing our every need, and superlative in being able to supply our every need. Besides, this means of trusting Him, is not only a blessing upon one’s soul, but it is “special” beauty treatment for the face. The lines of care and worry will be erased, or better still never there, if you are young enough in age and heart to receive His word. “Shall He not **much more** . . . O ye of little faith.”

Because we are Christian women we have discovered that there is so much to live for: “For me to live is Christ.” “So for tomorrow and its needs I do not pray; but keep me, guide me, Lord, just for today.”



Platform: Pastor D. Ayling leading the singing.

SUNDAY SCHOOL ANNIVERSARY AT BRADFORD

In his opening address, our guest speaker, Pastor Biddle, fired our hearts with a new desire to serve the Saviour, as he brought before us a verbal portrait of the reality of God's majesty. The King of Kings was indeed present as we gathered around the Table of Remembrance.

The Primary gave a demonstration in the afternoon. A different one from those of previous years, yet the theme of the message was the same—a colourful picture in word and song of the love of Christ, appropriately entitled "The Rainbow," and splendidly interpreted by the tiny tots. Pastor Biddle, gifted in the ministry of the Gospel to young people, commanded the full attention of the children as, with scissors and a piece of paper, he fashioned a star and cross to illustrate in various ways the cleansing blood of the Lamb.

In the evening the platform was a radiant display of the youth and senior scholars seated in front of a large scenic "Christian Knight." Under the direction of Pastor L. Wigglesworth we heard such zeal and enthusiasm in the singing and speaking, as they gave their anniversary piece; it was a combined testimony reminding us to wear the "whole armour of God." Pastor Biddle concluded this joyous day with a message for parent and child, telling us of the vital need for spiritual education. As he unfolded four pieces of wood, each bearing one name of the four Gospels, he similarly revealed to us the four truths of the Word of God; that Christ is Saviour, Healer, Baptiser, and Coming King. Two boys expressed their desire to follow the Master.

We thank the Sunday school and pray that God will abundantly bless this very important sphere of His work.
—Willie W. Walker.



Children's Strip

The Highest Building In The World

Hello Boys and Girls,

I wonder if you know which is the highest building in the world. I'll give you three guesses. No, it isn't the Eiffel Tower, nor is it the Woolworth building in New York. Yes, it is the Empire State Building, New York, and my, what a height it is—nearly a quarter of a mile up! If all the material used in its construction had been brought by rail, a train seventy-five miles in length would have been needed. Ten million bricks were used in building it, and there are 6,000 windows in the whole structure. The steel of its frame weighs 60,000 tons, and altogether its weight is 303,000 tons.

How was it possible for a building of such great height and enormous weight to be built? It could never have been done if it had not been for the fact that there was a sure foundation on which to build it. New York is built on Manhattan Island, the base of which is solid rock. The columns of the Empire State Building are bedded deep in this granite which geologists assure us can never slip.

(Continued on page 412)

ELIM RADIO BROADCASTS IBRA, Radio Africa, Tangier

SHORT WAVE: 19.9, 26.5, 30.3 metres

July 3rd, 1957

WEDNESDAY

10.15—10.45 p.m.

Programme: "This is Life."

Speaker: **Pastor W. R. Jones** (Bristol)

Subject: "The man who never sinned."

Musical items by:

London Crusader Choir,

Neville West (piano).

Joyce Belsey.

including:

Rejoice!

I want my life to tell.

Come unto Him.

Jesus joy of man's desiring.

When the roll is called up yonder.

We shall see His lovely face.

MEDIUM WAVE : 321 metres

July 4th, 1957

THURSDAY

10.30—10.45 p.m.

Programme: "This is Life."

Speaker: **Pastor J. F. Hardman**
(St. Peter Port)

Subject: "Given up by God."

Duet by Donald Board and
Gerald Francis.

"Burdens are lifted at Calvary."

Broadcast from the El'm Radio Studio, London
Programmes produced by Douglas B. Gray

MEDIUM WAVE : 321 metres

July 7th, 1957

SUNDAY

10.45—11.00 p.m.

Excerpts of recordings made at the
Festivals of Male Voice Praise.
in the Royal Albert Hall, London

Conductor: **Douglas B. Gray.**

Organist: **Ronald F. Cooper.**

Friends wishing to join the IBRA Listener's Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial support. Send your gifts and address all correspondence to:
Elim Radio Department, 20, Clarence Avenue, Clapham Park, London, S.W.4.

WE ARE LIVING in momentous times. The hour is rapidly approaching when the Kingdom of God will come; when God's will shall be done on earth as it is now done in heaven.

John the Baptist declared that the kingdom of heaven was at hand in his day. Jesus Himself said we were to seek first the kingdom of God. He instructed His disciples to preach, saying: The kingdom of heaven is at hand. He said, too, that since the days of John the Baptist all men were pressing into it. In the interview with Nicodemus the ruler of the Jews, Jesus declared that it was a spiritual kingdom accessible only by a spiritual rebirth. He indicated that men would seek it as life's greatest treasure to the exclusion of everything else. Paul wrote that this kingdom was not meat and drink but righteousness and peace and joy in the Holy Ghost. He declared that those who are born again of the Spirit are translated out of the kingdom of Satan and into Christ's kingdom. Jesus taught His disciples to pray for its coming: "Thy kingdom come, Thy will be done on earth as it is done in heaven."

The kingdom will come. It is coming by the advent of the King Himself, and its coming is more sure than tomorrow's dawn. Its coming will be as a stone cut without hands from the mountain, which will strike the Gentile dominion of this old world of ours with an impact greater than that of a thousand hydrogen bombs thrown together. Paul tells us that Jesus Himself will inherit the kingdom, for God the Father said to Him "Sit on My right hand, until I make Thine enemies Thy footstool." Paul also says that we shall share in the glory of that kingdom since we are heirs of God, and joint heirs with Christ. John in the Revelation says that the saints lived and reigned with Christ a thousand years. But the coming of that kingdom waits for and will coincide with the Manifestation of the Sons of God in glory, for, "When He shall appear we shall be like Him, for we shall see Him as He is."

Let us consider the coming of this glorious kingdom of Christ and the Manifestation of the Sons of God from three different standpoints.

I. THE CREATION GROANS FOR ITS COMING

All humanity, and in fact all life throughout the world, is under the curse of sin and death. We see it on every hand around us. God never planned that it should be so. Because such a state of things was contrary to His will He sent His Son into the world,

The Manifestation of the Sons

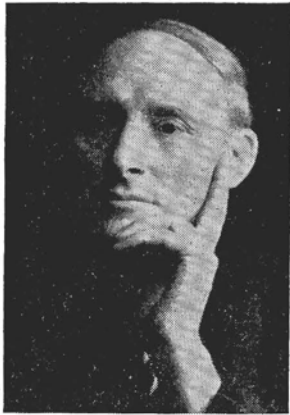
By **W. G. HATHAWAY** (Member

and He was manifested that He might destroy the works of the Devil. It was because this condition was contrary to the will of God that He taught us all to pray "Thy kingdom come." The death of the Son of God upon the Cross was the only means by which the floodtide of evil let loose by Satan could be stemmed.

The whole creation is under the curse of man's sin. Life without Christ and His perfect redemption is a valley of shadows. Man's sin was so terrible that it brought into the perfect, spotless life of Jesus the shadow of a cross on a lonely hill outside the gates of the city of Jerusalem. Standing in life's shadows it is still possible to meet this wonderful Saviour, for He knows all about life's shadows, and He alone can lead men and women out into the sunshine of His love and light and life. In spite of the Cross and its perfect atonement, in all our great cities there are hospitals and institutions filled with men and women and children who are casualties on the battlefield of life. Our hillsides are dotted with cemeteries. Death stalks on our roads and in our factories. War with all its terrors, famine, disease, death, and tragedy are all around us—and these things are still contrary to the perfect will of God. He is still the God of infinite love, and is unchanged from that moment when He looked upon the perfection of His creation and saw that it was good.

Yes. Creation is groaning for the day when it will be released from its bondage of corruption. Man has scaled the highest mountain tops, has plumbed the

station of God



Executive Council)

depths of the deepest sea, has learned to soar into the stratosphere, to fly at a thousand miles an hour, to tame the wildest of creatures, to unlock the secrets of the atom, but he still groans beneath the intolerable burden of sin and the curse. God desires not the death of any, and because of this He has given in the gift of His Son the only hope that one day the creature itself will be delivered from the bondage of corruption into the glorious liberty of the children of God.

If we look more deeply into this question we shall see also that

II. THE CHRISTIAN GROANS FOR ITS COMING

The child of God, born of the Spirit, has caught a glimpse of a Land that is fairer than day. He can sing:

"O Land of rest for thee I sigh,
When will the moment come;
When I shall lay my burden down
And rest in peace at home?"

or can take up the melodious strains of

"O Beulah Land, sweet Beulah Land,
As on the highest mount I stand;
I look away across the sea
Where mansions are prepared for me,
And view the shining glory shore
My heaven, my home for ever more."

Yes. We have seen in the face of Jesus the light and glory of our eternal home. We know that here we are only pilgrims passing through. We grow tired

of the futility of temporal things. Ambition fires us to strive to scale the highest peaks, and when we have succeeded the mirage fades from our eyes and we discover that none but Christ can satisfy. Then we begin in reality to long for the permanent and the real, when we discover that the only lasting things are the things of God.

We Pentecostal people who have tasted of the first-fruits of the Spirit, even we groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. Christians who know and love the Lord cannot but groan, for the tragedy of sin appals us. We groan at the growth of crime, at the godlessness of our age, at the senselessness of a pleasure-seeking world all about us, at a generation that lives for all the thrills the world can give and then wonders why God is so far away.

Ezekiel saw in his vision the man clothed in linen and with a writer's inkhorn at his side, and who was told to set a mark on the foreheads of the men who sighed and cried for the abominations in the midst of Jerusalem. Those whose hearts have been touched by the love of God cannot but groan for the ungodliness of our times. The child of God, delivered by the power of God out of the power of sin and Satan cannot help but groan because of sickness and its terrible curse, and long to bring the suffering ones to the Healing Christ whose power is just the same today as when he walked the earth. The charge of the Risen Christ to us, His disciples, to go into all the world with the message, and the promise that signs should follow the faithful preaching of His Word, burdens us when we see the great need around us today. Immorality with its broken marriages and homes and abandoned children, the unchastity of our young men and maidens in this rising generation, burden us. The deadliness of sin weighs us down, and if we love the Lord we will know what it is to shed tears of compassion for those still held in the bondage of sin. Yes, the Christian groans for the coming of the kingdom.

Then, too, we long for the day of the fulness. When we strive in the fight against the Devil and all his subtleties we sigh for the day when with the coming of the victorious Christ we shall be delivered out of the presence of sin and into the presence of the Saviour. The day is coming, and is near at hand, when Satan shall be bruised under the feet of the saints as surely as he was bruised under the feet of the Saviour.

The last enemy will be vanquished and we shall go sweeping through the gates into the City of God.

If we look still deeper into this mystery we shall discover that

III. THE COMFORTER GROANS FOR ITS COMING

The Holy Spirit came at Pentecost to usher in the golden age. His task is to energise the believer, to witness to the Ascended Lord, to lead, to guide, to speak, to reveal the glorified Son of God. In fulfilment of His mission He strives with sinners to bring them to the Saviour. He strives with saints to make them more and more like their Master. He strives with the sanctified to draw them still nearer to Jesus. But He groans and is **grieved** when Christians lower the standard and compromise with the world; when the children of godly parents leave the restraint of home and break out to follow their own folly in the ways of the world; when believers neglect the house of God, the prayer meeting, the Sunday school, for secular pursuits. The Holy Spirit is the greatest pastor of all times and never sees believers beginning to lose the touch of God upon their lives without warning them of their peril.

He groans when He is **quenched** by the worldliness of professing Christians; when they prefer their set services instead of the liberty of the Spirit, for where the Spirit is Lord there will always be liberty. He groans when unbelief prevents Him from manifesting His power in miraculous signs and wonders. He groans when revival is rejected by a formal church. He groans when evangelism gives place to modernism; when the upper room gives place to the supper room.

He groans when He is **resisted** by the sinner who refuses the offer of the gift of eternal life from the pierced hand of Jesus; when unbelief rejects the baptism of the Spirit—that precious heavenly anointing; when formality takes the place of spirituality; when missionaries on the field are forgotten by those who sent them forth.

He groans in **sympathy with faithful saints** in their intercession and helps them with His knowledge of the mind of God in groanings which are beyond us. His intercessions go too deep for our finite minds to grasp. When we are perplexed and know not what to pray for, He comes to our aid and intercedes with us and for us. His wisdom is infinite and He knows the will, and mind, and purpose of God, and helps us in our infirmities and groans for the coming of that glorious kingdom and its fulness. But the **groaning of the Christian** will cease when the heavens glow with the splendour of the coming of the Son of God,

when at his coming the sleeping saints will wake in His likeness and the living saints are transformed in a moment into His image; when the Sons of God—now unknown, unrecognised by the world—will be revealed with Him in glory.

The **Groaning of the Creation** will cease when the kingdoms of this world become the kingdoms of our Lord and His Christ; when the lion shall lie down with the lamb and a little child shall lead them; when the curse will be lifted and sin and death held back by the Nail-pierced Hand; when Satan himself will be cast into his millennial prison and his prisoners in turn will be loosed from their chains.

The **Groaning of the Comforter** will cease only when He whom the Comforter now represents in His absence will descend from heaven with the shout of the Victor, and the Church which is His own blood-bought possession will be presented to Him as His own Bride; when the last sinner to receive salvation is brought into the fold; when at last the whole Church of the Firstborn whose names are written in heaven will be resurrected or raptured to meet their Lord in the air to be with Him for evermore, and never to be separated from Him throughout eternity. Only when the whole company of the redeemed of all ages are brought by the Spirit to that great climax and are clothed by the Saviour in the radiant garb of His glory; when the Sons of God, born by His divine power as an act of His sovereignty, are manifested to angels and men in their divine relationship and are shown forth in that divine sonship, will the task of the Comforter—the Paraclete—in regard to the redeemed be complete, and His groaning and intercession come to an end.

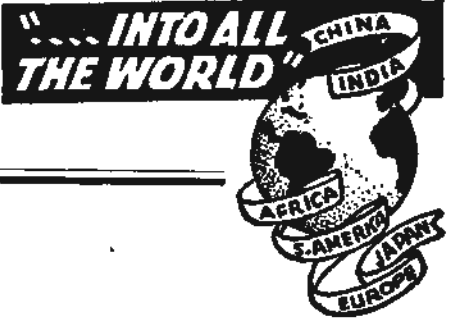
Yes, that glorious kingdom will surely come with the coming of the King. "Even so, come quickly, Lord Jesus."

DAYS OF LATTER RAIN—Continued.

Christ, to save from the jurisdiction of Satan. Can it be done in the restricted time and with the limited implements at our disposal? Only in the power of the latter rain! If by God's power the early disciples could turn the world upside down, it can be done again in the same might, and uncompromisingly using the same gifts. The same signs still follow the preached Word when we rely on the Holy Ghost and not on the eloquence of human verbosity. The destiny of souls depends on the depths of our consecration and the degree of our service. Such a time as this demands all our sanctified faculties, unimpeachable witness, and unqualified resolution. So be it.

OVERSEAS MISSIONS

By G. H. THOMAS (Missionary Secretary)



INDIA

Pastor and Mrs. D. C. Lewis.

A very encouraging report from Pastor and Mrs. D. C. Lewis tells of a number of Indian believers taking their stand for the Lord Jesus by being publicly baptised as a witness to their faith in Him. Mr. Lewis writes: "At Easter we had a time of real blessing and victory here; in fact they were the best meetings we have had since coming here. Very early on Easter Sunday morning we assembled at the riverside some two miles from here. We left the Mission house before dawn and were at the river just as the day was breaking. A goodly company had already gathered before we arrived, and soon others joined us as we sang with great joy the well-known hymn, 'Christ the Lord is risen today, Hallelujah!' (in Hindi of course). The nearby hills echoed with our Easter hymn and the sun rose in all its splendour as we sang; it was a scene that will always live in my memory. Then we read from the Scriptures the record of the resurrection and sang again of Him who arose from the dead. Meanwhile some of our young men were busy making a dam across the river with boulders from a nearby hillside, and soon our baptistry was ready, and Easter Day was to be a day of great blessing for several of our people. The candidates—eight in number—gave a forthright testimony of their faith in the Lord Jesus before being immersed in the real scriptural manner. Two of the candidates are from Hindu families; the others are from our own community. The dam gave way just before we immersed the last candidate, but there was sufficient water. There is always a shortage of water at this time of the year.

"After the service we hurried home for a brief rest before joining the congregation in the church to celebrate Easter. The eight recently baptised converts again testified before the congregation of their faith in the Lord Jesus and their determination to follow Him, after which they were received into membership of the church.

"Then came a special service for the children in which three babies were dedicated. Not one cried when I took them in my arms. They usually cry when they look up into a white face. It was a

grand day and we felt the presence of the Lord in a very real way. Unto Him be all the glory! Easter, 1957, will always live in my memory as a time of real victory and blessing. We are praying that the new spirit of unity and revival in the church will continue. Thanks for all your prayers."

After nine years' faithful service in France, Miss O. Routledge has returned to this country. Our sister was instrumental in building up a sound work at Canteleu, Lille, during which time many young people and adults were won to Christ. Since her return to this country we have received letters from the French pastors and people, with whom she worked, expressing their sincere appreciation of her service amongst them. The work that Miss Routledge has so ably built up will be carried on under the care of the French pastors.

The many friends of Mr. and Mrs. T. Johnston, honorary Elim missionaries to Kenya will be happy to know that Mr. Johnston has been elected a Fellow of the Royal Geographical Society (F.R.G.S.). Mr. Johnston has written on the "Wild Life of Kenya" with special reference to "Coloured Photography." We offer our sincere congratulations to Mr. Johnston on this honour that has been conferred upon him.

We return thanks for answered prayer on behalf of Mrs. Peggy Tate, our missionary on furlough from Tanganyika, who is making good progress following her serious illness. Also for Mrs. Francis, on furlough from South Africa who had to undergo an operation.

Pastor A. Nicolson is anxious to start a library for the higher standards in the schools at Penhalonga and Inyanga, and would be glad to receive books like the "Jungle Doctor", adventure stories with a Christian message, and books giving a simple outline of Christian teaching. Books for this purpose should be sent to Pastor A. Nicolson, Elim Mission, Penhalonga, nr. Urmtali, Southern Rhodesia.



The Family Altar

and

Elim Prayer Circle

Scripture Union Portions. Notes by Pastor Kenneth Smith.

SUNDAY, June 30th. Acts 9: 17-31.

“Brother Saul” (v. 17).

How thrilling indeed—the Early Church’s principal persecutor received into the brotherhood of believers, and by an unknown disciple! Compare the courage of Ananias with the fear of the disciples at Jerusalem (v. 26). Notice Saul’s ready obedience to be baptised, and witness for Christ. Saul the persecutor soon became persecuted himself (v. 23). How marvellous is the grace of God, for in converting Saul of Tarsus the Lord brought peace to a persecuted Church (v. 31). Read Galatians 1 and 2 for more details.

Today’s topic: Am I as ready in obedience and witness as this new convert?

Prayer theme: Pray for “anointed lips” and “anointed ears” in every place of worship today.

MONDAY, July 1st. Acts 9: 32-43.

“Jesus Christ maketh thee whole” (v. 34).

Here is Apostolic authority in action, not merely an idle boast. It is Apostolic success, not succession, cures not claims, that this world needs. The direct application of the name of Jesus Christ to the situation is refreshing as a New Testament challenge to the powerlessness of its 20th century counterpart. Notice the witness of the life of Dorcas (vv. 36, 39), and only a needlewoman! Verse 40—how reminiscent of the Master.

Today’s topic: Do I live so that I shall be missed, as Dorcas, when life is ended?

Prayer theme: Remember all who may have professed Christ yesterday, that they will have strength to witness.

TUESDAY, July 2nd. Acts 10: 1-16.

“A devout man . . . feared God . . . gave much alms . . . prayed” (v. 2).

Here is the drama of God seeking man, and what is more amazing, a man seeking God. In a situation like this they are bound to meet. Notice that God is the prime-mover in this incident, for Christianity is a revelation and not a speculation! Beware lest prejudice and tradition prevent you obeying the voice of the Lord (v. 14). Study Romans 2: 6-11 in connection with the character of Cornelius.

Today’s topic: Do I, as a Christian, possess quality of character as did Cornelius the heathen?

Prayer theme: Think of the many sick in need of a touch from the Divine Physician.

WEDNESDAY, July 3rd. Acts 10: 17-33.

“Thy prayer is heard” (v. 31).

What a wonderful assurance to anyone seeking the things of God. Centurions are seen in a favourable light in the New Testament, for one possessed healing faith (Matt. 8: 5-13), another acknowledged Christ at Calvary’s cross (Matt. 27: 54), and Cornelius was the first Gentile to enter the Christian Faith and receive the Holy Spirit. Notice the readiness of Cornelius to accept the Divine message (v. 33), and Peter’s humility (v. 26).

Today’s topic: Am I able to respond to the guidance of the Holy Spirit in my witness for Christ?

Prayer theme: Pray for the youth of Elim, and their Crusader witness.

THURSDAY, July 4th. Acts 10: 34-48.

“God is no respecter of persons” (v. 34).

Thank God that it is **what** you are, and not **who** you are that counts in the spiritual realm, for in this world the reverse is so often true. Character, not reputation is what He is seeking. “God was with Him”—what meaning lies behind this phrase, and an explanation of the power of Christ’s ministry. Notice the emphasis on personal witness and testimony in Peter’s message. What a wonderful interruption and repudiation of the formalities often associated with Christian service are found in verse 44. What a shock to Jewish bigotry and prejudice! Let us have order, but may we be ordered by the Lord.

Today’s topic: Are we more concerned about our character or our reputation?

Prayer theme: Missionary endeavour needs daily intercession.

FRIDAY, July 5th. Acts 11: 1-18.

“When they heard . . . they held their peace . . . and glorified God” (v. 18).

There is nothing like a first-hand report to convince others of the blessing of God, and more genuine witnesses to the pentecostal experience in this century would dispel much bigotry and prejudice, and bring glory to His Name. Peter evidently accepted the experience on the Day of Pentecost as an example for future manifestations of Holy Ghost power, with supernatural signs following! (v. 15). Note Peter’s wisdom in linking experience with Scripture (v. 16), and the effect of his testimony on the Church at Jerusalem (v. 18).

Today’s topic: Does my witness to the Pentecostal experience silence the critic, and bring glory to God?

Prayer theme: Remember the teachers, and their Sunday school preparation.

SATURDAY, July 6th. Acts 11: 19-30.

“The hand of the Lord was with them” (v. 21).

Persecution again, and the scattering of the believers extended the borders of the infant Church. Notice the power of consecrated personality, Barnabas, a “good man, and full of the Holy Ghost and of faith,” established the new converts in their new-found faith. Notice the connection between the two believers Barnabas and Saul (vv. 25, 30; Acts 9: 27; 13: 2). The Early Church was intensely practical in their expression of faith and love (v. 29; Acts 2: 44-45; 4: 32-37).

Today’s topic: Am I known as a Christian by my walk, or merely by my talk?

Prayer theme: Pray for the week-end services that the blessing of God shall be outpoured.

CHILDREN’S STRIP—Continued.

How all this reminds us of the words of Jesus. He said, “Whosoever cometh to Me . . . is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock” (Luke 6: 47, 48). Have you given your life into the care of Jesus? If you have you will be safe and secure for time and eternity.

Goodbye and God bless you,
PAUL.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Here's a way one person sees those who sit in . . .

The Seat of the Scornful

WELL, I HOPE THAT YOU READ IT. It was in last night's paper. If you didn't read it, you'd better look it up—it's on the second page, in the obituary column. It won't take you too long to read it, because it fills only about twenty lines. Just twenty lines—just enough space to record his birthplace, age, relatives, and where he'll be buried. I'm not going to the funeral. I'm afraid I'd stand there and bawl like a ten-year-old. I'd cry tears of sorrow for him, but tears of anger because of you.

You ought to go to the funeral—maybe it would do you good. You ought to go and look at him. Look at his homely, wrinkled face. Look at his sparse, white hair, the grim visage that even a funeral director won't be able to soften. You go to his funeral—and I hope that you will have a miserable time. I hope every minute of it is agony for you. I hope you feel like a heel. That's what you should feel like—a worn-down, beat-up piece of rubber, practically worthless.

A thousand words are boiling up inside me, aching to be written, crying out in their denunciation of you, smouldering at that smirk of a smile on your face. I won't write them, though—I want this printed, and with those words it would never be printed. I want you to read this. I've got to release some of the pressure that's been building up inside me. I've got to tell you brutally but honestly about Fred Brown.

That was his obituary in the paper last night. You didn't know him? I might have guessed. What would you be caring about an eighty-year-old man? If it were a 1957 Buick or the telephone number of a good-looking girl, you'd be interested, but not in Fred Brown. I don't suppose you knew that he

existed, but he knew you existed—how well he knew it. Yes, that's the pitiful part of it, he knew about you.

I suppose you've forgotten about the last night of the autumn revival meetings at the Oakridge Church. Let me refresh your memory. You were there. (I suppose your folks made you come.) Anyway, you were there, eight of you on the second row from the back. We came in late, Fred Brown and I, and we sat behind you.

That was the first time Fred ever came to our church. It was the last time, too. A hundred times before that night I had invited him to church, but it was always, "no." He was never interested, never displayed any concern for the things of God until that evening that he called me over to his front porch and asked if he could go to church with me that night. I never thought I'd hear Fred Brown ask me to take him to church. I had heard too many blunt refusals from him to anticipate such. Something was after Fred that day. I believe it was God. I believe he felt a need that day which he had never felt before.

Of course, I took him. I took him to church and we sat behind you. That was a mistake, wasn't it? Yes, but the church was crowded and we were late. There was no other place to sit. Maybe we should have gone home.

Now it all seems like a horrible dream. How could you do it? How could you sit there and act like that in the house of God? Doesn't church mean anything to you? The irreverence you displayed during that sermon offset anything the preacher could say. Half of the time we couldn't even hear him because of your talking. You did everything

you could to attract attention, to amuse yourselves, or win a feigned look of horror from the row of girls across the aisle.

And, do you remember when I laid my hand on your shoulder and asked you if you boys couldn't be quieter? Do you remember what you answered? I remember. You turned around and said, "Why don't you keep your mouth shut and mind your own business?" Yes, those are the words you said, exactly to the letter. It showed such careful upbringing, such respect for your elders. You fellows thought that was such a cute answer. It really tickled you. You had told me off; it was quite a joke.

Maybe you remember a little about it now. Maybe you don't. Maybe there are so many church evenings like that in your life that it's impossible to single out a specific one. I'd like to tell you what happened afterward.

I took Fred home. Before he got out of the car to go in, I talked with him. I asked him if I couldn't help him—help him to make a decision for Christ that night. He laughed at me. He said that Christ and the Church had nothing to offer him except entertainment. He said that's all he had seen and heard that night. He told me to thank you fellows for a delightful evening. Fred could be pretty sarcastic at times. When I tried to press him, he asked about you. He wanted to know if you were Christians. I didn't answer him. I didn't know what to say. He

just sat there and laughed at me. He laughed until I blushed with shame. I got out and helped him on to the porch. When he said good-night it was like saying good-bye.

Well, his funeral is tomorrow. Burial is at two-thirty in Rice Cemetery. You go. All of you go—all eight of you. Take a good look at the plain box. It's got the earthly remains of Fred Brown in it. When they throw the clods of earth in, while they seal up that Christless grave, you think. Remember that night at Oakridge. I hope that recalling your miserable actions that night will eat at your mind like acid on naked flesh. Maybe that will do you some good. Nothing else ever has—you've been going on like this for the last five years. Nothing has ever touched you—not the pleas and tears of your parents, the prayers of the Church, or the prodding of the Spirit. You've had nerve for everything else, have you nerve enough to go to Fred Brown's funeral? Have you got the nerve to stand there at his grave and remember that night at Oakridge?

I suppose I've wasted my time. This is something else for the whole row of you to chuckle over as you recognise yourselves. Is it rage or pity that I feel for you? I don't know, but sometimes I'm just a little ashamed to be a member of this church of which you are members.

—Robert J. Baker in "Youth's Christian Companion."

HOW . . . shall they call . . . shall they believe . . . shall they hear if we do not **LEND A HAND**

Here is one way which your Sunday School, or mid-week youth meeting can continue to support the Lend-a-Hand Fund for our own missionaries gallantly carrying the flag in distant spiritual battlefields:

Organise a public meeting this Autumn and Winter to show the full colour Filmstrip "Lend-a-Hand" which is the story of the purchase of two Land-Rover vehicles and trailers. Scenes from Trafalgar Square to the heart of Africa are included, and a sound-effects recorded commentary with Geoff. Cooper at the Hammond Organ can be obtained at the same time.

There is no hire charge for either the filmstrip or the recorded commentary. You are only invited to arrange a special offering on the showing of the film which is then placed in the Lend-a-Hand Fund.

Now is the time to make your booking
Write to the National Youth Secretary,

Elim Youth Movement,
20, Clarence Avenue,
Clapham Park,
LONDON, S.W.4, for full details.

COMING EVENTS

(Please pray for these services)

ALDRESHOT. July 6. Institute, Station Road (opposite G.P.O.). Sat. 7, South London Presbytery Rally. Speaker: Pastor A. V. Gorton (Reading).

BANGOR, N. Ireland. July 6-21. Elim Church, Southend Road. Annual Summer Convention, 11-13. 11th 8 p.m., Welcome Service; 12th, 3 and 6.30. Guest speaker: Rev. Ben. Crandall (New York). Rev. B. Crandall will conduct special services from July 6-21. Convener: Pastor G. Wesley Gilpin.

BELFAST. June 15-30. In the Big Tent, York Street. Revival and Divine Healing Campaign. Sun. 8.30. Week-nights 8. Healing services Sun. and Wed. 3. Conducted by Evangelist Fred Squire and Party

BIRMINGHAM (Sparkbrook). June 23 and 30. Elim Church, Golden Hillock Road. Sunday School Anniversary Services. June 23, 11, 3 and 6.30. Speaker: Pastor Eldin Corsie (Newquay), June 30, 11, 3 and 6.30. Speaker: Pastor Joseph Smith (Belfast), President of the Elim Churches. Singing and other items by the Sunday school scholars and the Bible Class.

CLAPHAM. From July 6-11. Elim Central Church, Clapham Crescent, S.W.4. Anniversary of opening of new church. Sat. 7. Sun. 6.30. Week-nights 7.30. Special speaker: Rev. Herbert Lockyer, D.Litt., F.R.G.S.

DUDLEY. June 29, 30. Elim Church, North Street. Sunday School Anniversary Services. Sat. 7, Sun 2 (Witness March), 3 and 6.30. Items by Sunday School scholars

HULL. July 6, 7. Elim Church, Mason Street. Missionary Week-end. Sat. 7.30. Sun. 11 and 6.30. Speakers: Pastor and Mrs. Leslie Wigglesworth.

KINGSTON-ON-THAMES. July 8, 9, 10. Elim Church, Thames Street. Three Bible Studies conducted by Rev. Charles W. Slemming (Director of the Bible Testimony Fellowship) at 7.30 each evening. Convener: Pastor F. Jas. Slemming.

LOUGHBOROUGH. June 29-July 1. Elim Church, True Lovers' Walk, Brown's Lane. Sunday School Anniversary Services. Sat. 7.30, Convention Service. Sun. 10.45, Breaking of Bread; Sun. 2.30 and 6.30. Mon. 7.30. Anniversary Meetings. Preacher: Pastor T. E. Francis (Wigan).

PONTARDULAIS. July 13-27. Beulah Hall, Alltiago Fields. Forty years of Pentecostal witness. Annual Church Anniversary Convention. Sat. 3 and 6.30. Sun. 11, 2.30 and 6. Week-nights 7.15. Speaker: Pastor L. W. Green (Bradford). Presbytery support welcomed. Convener: Pastor Ken Smith. (Refreshments between Sat. services).

SANDIACRE (Notts.). June 22-July 4. In tent, main Derby Road. Campaign conducted by Pastor A. J. Chuter. Sun. 6.30. Mon.-Sat. 7.30. Sun., Wed., Thurs. 3. Sunshine corner, Mon.-Fri. 6.30.

TREHARRIS. June 22 to 30. Elim Church, John Street, Treharris. Annual Convention. Speakers: 29, 7 p.m., Pastor R. D. Bradley and section of Neath Elim Choir; 30, 11 and 6. Pastor F. W. Newey (Aberdare). Convener: Pastor A. Daniels.

WOOD GREEN. July 13, 14. Elim Church, Russell Road, Palmers Green, N.13. Anniversary services. Sat. 7, Visit of Waltham Abbey Crusaders. Sun. 6.30, Visiting Speaker: Pastor J. Lancaster (Presentation of Sunday School Examination Certificates).

MISSIONARY ITINERARY

Miss S. F. Beardwell, Elim Missionary on furlough from India will visit the following churches:

July 1, Finchley. 2, Hendon. 3, Holland Park. 4, Hayes. 6, 7, Ipswich. 8, Ilford. 9, Clacton-on-Sea. 10, Walton-on-Naze. 11, Waltham Abbey. 13, Ealing. 14, Hornsey.

SUNNY BLUNDELL TOUR

June 29-July 4, Pontypridd. 6-11, Hove. 13-18, Caterham. 20-25, Coulsdon. 27-Aug. 1, Glasgow.

EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

June 29-14 July, Bodmin. 20 July-4 Aug., Truro. Aug. 10-25, Camborne. 31 Aug.-15 Sept., Falmouth. 21 Sept.-6 Oct., Penzance.

MRS. W. N. HAWLEY'S TOUR

Mrs. W. N. Hawley, Elim missionary (on furlough from South Africa) will visit the following churches:

June 30, Becontree. July 10, Dunmow, 11, Malden. 12, Tollesbury. 13, Yarmouth. 14, 15, Lowestoft.

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Minister: D. J. GREEN

SEVENTY-FIVE YEARS' GOSPEL ADVENTURE

Mrs. Bramwell Booth, widow of the Army's second General has passed to her reward at the age of ninety-five. For some thirty years she was the leader of their Social Work. In early days she was one of the pioneer workers in France and twice during the decade following the first world war she was entrusted with the evangelistic work in Great Britain.

At ninety years of age she wrote to me in a good hand acknowledging my birthday greetings, wishing God's blessing on the work of Elim in Ipswich where I was at that time ministering. "I remember", she said, "the days when you worked with my beloved General and we were often grateful for your arrangements."

Not only does the Salvation Army owe her much, but she was an experienced and gracious guide to many.

—W. F. South.

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.

Barmouth, Talybont.—New 4-berth caravan; end kitchen, flush toilets; few yards sea. All dates. Stanton, 79, Cooksey Lane, Birmingham 22c C.543

Bournemouth.—Crosbie Hall Christian Hotel offers good food, happy fellowship; interior sprung beds, hot/cold, gas fires all rooms; very near sea. Brown, 21, Florence Road, Boscombe. 'Phone 34714. C.474

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.468

"Croylands" invites you to warm Devon sunshine; five minutes to golden sands; spacious garden, tennis court, and table tennis; excellent menus; all modern appointments; real Christian fellowship; reasonable charges. "Croylands," Isca Road, Exmouth. C.532

Eastbourne.—A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne ('Phone: 633). C.532

Exmouth.—A Devon holiday at "Haldon Court," the Christian holiday centre with a full Gospel witness. Fully equipped for comfort, pleasure, and grand fellowship; near sands; views over Torbay; excellent food; organised games, tours, cruises, fishing, rambles, for youth and Christians of all ages. Full-time Christian workers accepted in June at £3 10s. 0d. "Haldon Court," Douglas Avenue. C.533

Hove.—Ideal holiday accommodation; bed and breakfast; h. & c. basins, gas fires all bedrooms; near sea and shops; moderate terms. Mrs. Gubbins, 50, Rutland Gardens. 'Phone 38910. C.537

Southsea.—Holiday accommodation; Christian fellowship; moderate terms. Harfield, "Hebron" 114, St. Andrews Road. Telephone: 70634. C.512

BIRTH

Morris.—On May 23rd, to Mr. and Mrs. Neville Morris, of Elim Church, Swansea; God's precious gift of a son, Phillip Francis.

MARRIAGES

Bell: Craig.—On June 15th, at Elim Church, Aberdeen, by Pastor G. K. Steele; George Bell (Greenock) to Lydia Baxter Craig; both Elim members.

Cremer: Jackson.—On June 5th, at Elim Church, York, by Pastor J. Woodhead; Harm Eiler Cremer to Sheila Jackson.

Lambert: Harris.—On June 15th, in the Baxter Church, Kidderminster, by Pastor John Dyke; Pastor Lawrence Edward Lambert to Pamela Harris.

Williams: Marshallsea.—On June 15th, at the Elim Church, Merthyr Tydfil, by Pastor John Coleman; Godfrey Llewellyn William Williams to Mary Margaret Marshallsea. C.552

DEDICATION

Williams.—To Eric and Stella Williams (née Faux), God's gift of a son, Robert Eric. Dedicated on Whit Sunday, at Elim Church, Graham Street, by Pastor J. Dyke. C.551

WITH CHRIST

Lillington.—On June 9th, Mrs. Elsie Ada Lillington, faithful member of Elim Church, Springbourne, Bournemouth, passed "To be with Christ which is far better." Funeral conducted by Pastor R. B. Chapman.

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: £260 first year, £270 second year, £285 third year. Charge for board and lodging £119 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, mentioning this paper. C.490

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| VG. 4 'Silver and Gold Have I None' | VG. 19 Lessons from Nature |
| VG. 5 The Great Gulf | VG. 20 John 3: 16 |
| VG. 6 The Creation | VG. 21 The True Vine |
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