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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



The

# Elim Evangel

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

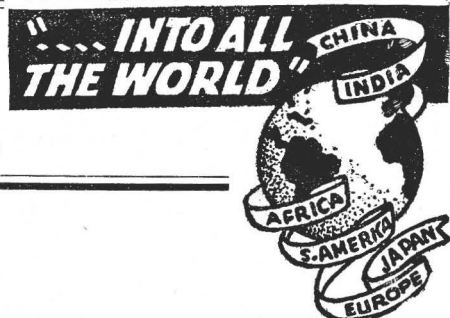
Vol. XXXVIII. No. 34.

FOURPENCE

AUGUST 24th, 1957.

## OVERSEAS MISSIONS

By G. H. THOMAS (Missionary Secretary)



### KENYA

#### Mr. and Mrs. T. Johnston

From Mr. and Mrs. T. Johnston, honorary Elim missionaries in Kenya, comes this report of the faithfulness and consecration of the Kikuyu Christians among whom they are working. Mr. Johnston writes: "The Lord is still blessing in this part of His vineyard, and it is a great joy to one's heart to see precious souls saved and growing in grace over a period of time. Such is the case regarding two of our African students, one at the Trade School, and the other at the Postal School. I would like to record the testimony of J—, a Kikuyu, as he himself has given it. 'I am a sinner saved by grace. I was brought up in a Christian family, learned the Catechism and attended the Sunday services regularly. I was baptised in 1937 and confirmed in 1942, but in spite of all this I continued in sin. In 1953 the Lord spoke to me and I humbly accepted Christ as my personal Saviour. My faith for a while was unsteady, and I realised I needed the power of the Holy Spirit. From the 8th to the 10th. of October my wife and I prayed for this blessing, and praise God we received the Promise. It is grand to trust in Jesus and testify about Him. I am now free from fear to testify, and by the grace of God am able to withstand temptation.' Mr. Johnston adds that this man is the head instructor at the Post and Telegraphy School, and is one of the most faithful African Christians that one would wish to meet. "He takes a great interest in the

work and sees to it that the room is opened every Sunday morning for our services. As we approach the building we can hear him singing the praises of the Lord; and what a welcome handshake we receive and a big 'God bless you.'

"The second one I wish to write about is P—, another Kikuyu, who came to the Lord a little over a year ago. After leaving the school he came into Nairobi to seek employment. When I met him I was surprised to learn that he had taken employment with a tobacco company. I knew how difficult it is for an African to find employment in a city like Nairobi, and at this stage did not feel like saying anything about his place of employment, but my wife and I took it upon our hearts to pray that God would lead him to more suitable employment. Although we had prayed, great was our surprise when he came to us and said that the Holy Spirit had shown him that if it was wrong for him to smoke himself then he should not be associated with making cigarettes for others to smoke, and that he had told his manager he had decided to quit his job. The manager told him he was very foolish and pleaded with him not to leave. His reply was, "When the Holy Spirit speaks, I must obey Him rather than obey man." Before leaving his job he thanked the manager for all his kindness, and the manager in turn gave him an excellent reference. I asked him what he intended doing about other employment. With a beaming smile he said he had  
(Continued on page 533)

# THE MAN WHO WAS NOT!

By **PAUL DYSON**

(Minister of Elim Church, Giltbrook)

**I**F YOU OR I WERE ASKED to give our opinion as to the most outstanding experience in the life of this man, Enoch, no doubt we would reply, "His translation, of course." Have you ever paused to reason out the steps which led this man to such a sublime and rapturous climax? Or considered the price he paid? Irenæus, the Bishop of Lyons and one of the best Christian writers of the second century, said of Enoch, who was the seventh in generation from Adam and thereby was a type of perfect humanity, that "As angels fell to the earth by transgression, so this man was raised to heaven by pleasing God."

## (1) "ENOCH WALKED WITH GOD."

There was a distinct and definite commencement of his walk with the Creator. As a sinner has no fellowship with the Lord until he has a clear-cut experience with Him, so it was with Enoch. We are told that for the first sixty-five years of his life he walked alone, but in the sixty-fifth year that he lived he made the acquaintance of God, and from that day he stayed by His side for the remaining 300 years of his life (Gen. 5 : 21-23). It is significant that the year in which his experience with God commenced was the exact year in which his son Methuselah was born. Now the name Methuselah means "It shall be sent," and the reference here was with regard to God's judgment for sin—the deluge! So in the name of his son he had a constant reminder and warning of oncoming wrath. Thus he turned to God and followed the path that He planned. This culminated in his glorious translation when he was three-hundred-and-sixty-five.

When two humans have walked together they (a) become like each other in manner; (b) become devoted to one another; (c) each becomes part of the other, and (d) their dependency on each other is strengthened. Even so it is with those who walk with God. It was love for and fear of God that made Enoch walk consistently with Him. What is the symbolic value of this relationship? The true Church of Jesus is on a similar walk with God, and in the end will have a like experience as Enoch—she will be translated, raptured! She will be removed to where the coming deluge of God's wrath cannot

harm. Noah was the only other person of whom it is written he "walked with God" (Gen. 6 : 9), and he, like Enoch, was saved from the flood which came in the exact year as Methuselah died.

What does it mean to walk with God? To walk with God necessitates :

### (a) **Hearing His Voice.**

Walking with God is a reminder of the first paradise. Man then walked and talked with God in holy communion and familiarity : "And they heard the **voice** of the Lord God **walking** in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3 : 8). There must essentially be a love for God's voice before a walk with Him can be experienced. When you walk with Him you must expect Him to talk about something. It will most likely be about yourself, the way you live, act, speak or think. He may want to reprove or chastise, correct or commission, when you walk with Him! It was the hearing of God's voice and the knowledge of His presence as He came to commune with them that made Adam and Eve hide amongst the trees, conscious of their wrongdoing. Are you hiding amongst the trees in the forest of excuse today? Are you shunning His voice, afraid of what He might say? You must love to hear His voice if you are to walk with Him.

### (b) **Heeding His Command!**

It was in the garden that the sinful pair disobeyed the command of their Creator and their wonderful fellowship was terminated, broken and severed. That walk of tranquility down the avenue of Divine love was now ended because they failed to keep His command. It is essential that His commands are obeyed if we are going to walk with Him. Mary, the mother of Jesus said, "Whatsoever He saith unto you, do it." Those are the finest words of advice that have ever been given. No room for reasoning, questioning or disobeying; do what He says and you will be walking with Him. That rule will never need reforming; it will never grow old. It is as fresh and sure today as the day in which it was uttered.

### (c) **Having His Mind**

The person who walks with God is subject to and  
(Continued on opposite page)

# Elim Publishing Company Grows

It was Easter 1924 when your publishing house was born. We only had small premises, small staff, and two small printing machines, but we had a tremendous object and task in view—the publishing of the full Gospel of Jesus Christ via the printed page. In those early days the printing press was installed as a means to an end, and that end was the publishing of our grand message far and wide. The printing press enabled us to do this more economically.

For some years, however, the publishing side of this work has been out-growing the printing works until now our works are quite inadequate to cope with our publishing. This year we hope to publish more than a quarter of a million new books (thirty tons of paper). What is more the London County Council will not allow us to extend our premises any further at Clapham Crescent.

Again, since the war competition and high wages have resulted in new methods, processes, and machinery, to such an extent that it is no longer economical to print books in such small works as ours with no large printing and folding machines. It has therefore become cheaper for us to have our books printed outside by firms who specialise in this

work. This we have been doing more and more each year during the past years until now it is actually uneconomical to continue to keep the printing works going.

Recently, after very careful consideration of all the facts, it was decided that in the interests of the object of the Publishing Company, and therefore in the interests of the Elim Movement as a whole, it was both advisable and indeed necessary to close down the actual printing department. This is to take place on the 10th October.

The result of this will not only be that we shall have all the room we require and to spare for future growth, but also we shall be able to bring under the one roof our stocks of finished books which are now stored elsewhere, and we shall release much needed capital for the further growth of this great work.

Needless to say every help is being given to the staff in finding them fresh and suitable employment, etc.

We feel sure that our readers will pray more earnestly and more continuously than ever before for God's blessing on the wider spreading of the Gospel of the grace of God through the printed page.

## THE MAN WHO WAS NOT!—Continued.

ruled by His superior and perfect will. In 2 Corinthians 6:16 we read, ". . . As God hath said, I will dwell in them and walk in them." How can He walk in us? By having His mind in us. The apostle said, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). "Can two walk together, except they be agreed?" is the question asked by Amos (Amos 3:3). We must think as He would have us think, and act as He would have us act, if we are to walk with Him.

## (2) "AND HE WAS NOT, FOR GOD TOOK HIM."

What does this actually mean? In the Hebrew original the words used for "was not" actually are translated "is not there", or "he is not there." Hebrews 11:5 shows this to be so: "By faith Enoch was translated that he should not see death, **and was not found.**" The Talmud says that search was made for him "but Enoch they did not find." Here is the incident as related by the Talmud: "The year in which Adam died was the 253rd year of the reign of Enoch. And it came to pass about this time, that Enoch again felt a longing for solitude take possession of him, and he again withdrew from frequent communion with his people. He did not separate

himself from them altogether . . . And Enoch became so holy that the people feared him and dared not approach when he appeared before them, for the glory of heaven rested on his face. On the seventh day Enoch ascended into heaven and the people began to search for him . . . On the spot where those who returned on the sixth day had parted, they found deep snow and ice. They cut through the ice and found there the dead bodies of the men for whom they were searching, **but Enoch they did not find.** Therefore is this the meaning of the words of scripture, 'And Enoch walked with God, And he was not (where search was made), for God took him'." Needless to say, the Bible gives the correct and concise history of Enoch's translation.

Probably Enoch's future commission is to be one of the two witnesses of whom great things are said in Revelation, who finally "went up in the cloud."

Enoch was a married man with a family, yet he walked with God three hundred years. These are the three outstanding achievements of his life: (a) He walked with God; (b) He witnessed for God (Jude v. 14) and (c) He was pleasing to God (Heb. 11:5).

May our consistent walk with Him give pleasure to the Divine heart and reveal a good witness to all around!

## Sir Len and Sunday

Sir Leonard Hutton, the famous Yorkshire and England cricketer, in his autobiography writes: "Organised Sunday cricket involving the leading players in England will never receive my support. Today, county cricketers in the top bracket find little opportunity for a few hours with their families. Sunday—then only occasionally—gives them that one chance, and a day off during the week would hardly compensate them for the loss of their rest day on the Sabbath . . . When I was a boy I was made to go to Sunday school and church every week. Like most boys I was not particularly keen about doing so at the time, but I have been grateful since to my parents for putting me on the right path. I think my approach to religion is roughly that of the average Englishman, respectful without being fanatical. But I do feel very strongly about Sunday cricket and I think that the British way of life, even its character, would be seriously threatened if the administrators of our great game allowed county and international cricket on the day of the week traditionally set aside for rest and worship. No Sunday cricket, please."

Contained in these words are a plea for the sanctity of the Christian Sunday, and a testimony to the influence of the Sunday school and church.

Concerning the maintenance of the sanctity of the Sunday, Sir Leonard's statement is very apt, timely, and most revealing in view of the agitation in certain quarters for organised Sunday cricket for county clubs in order to help them financially, and the general attitude to the Christian Sunday by the masses of people in this country. Most of Britain's churches are more or less empty on the Lord's Day, and on fine Sundays the roads are crammed with various means of transport taking many thousands of people of all ages on pleasure bent to the seaside and country. The vast majority of British families, alas, seem to have no desire to go to church, and even many of those who go once on the Sunday spend the rest of the day indulging in pleasure inconsistent with observance of the Lord's Day, or pursuing some form of self-interest. In view of this, it is not to be wondered at that crime, parental and juvenile delinquency, and the absolute disregard of what is good and decent have increased alarmingly.

Sir Leonard not only pleads for the sanctity of the Sunday, he bears testimony to the influence of the Sunday school and church upon him in the

formative years of his life. Although not keen in his boyhood to attend either of them he had to go to both each week, and for this he thanks his parents because it put him on the right path. What he was taught in those early days about Sunday remains with him today. In this, one is reminded of God's words to Israel: "And those words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children" (Deut. 6: 6, 7). This should be an encouragement, inspiration and incentive to Sunday school teachers in their endeavour to sow the seed of the Word in the hearts of children, especially when they find them mischievous and indifferent. Horace Bushnell, a distinguished preacher, after trying without success to influence a young man to give up Sunday school work and enter the ministry, said: "Now I've come to see that the work you are doing is the greatest work in the world."

For many years every great enemy of the Christian Church has endeavoured to abolish the Sunday as a day of rest and worship, for as the day is desecrated by the masses the influence of church and Sunday school is hindered. In these difficult days Christians in particular should see to it that they hold fast in every respect to this God-given and blessed day, the Lord's Day, and thus set an example to the masses who do not keep it as a day of rest and worship.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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## OVERSEAS MISSIONS—Continued.

a great job with the Nairobi Council. God certainly honoured this dear man's step of faith, and as I listened to his simple story I prayed that God would give us the desire to lay aside everything that would hinder Him from having absolute control of our lives. May the reading of these testimonies increase our desire to be channels through which the Lord might be glorified in the salvation of precious souls, not only in Africa, but also in the homeland. Thank you for your prayers which we appreciate very much. The Lord abundantly bless you!"

### TANGANYIKA

#### Pastor and Mrs. R. Gull (Kikilo)

From Kikilo, Mrs. Gull writes: "With much fear and trembling I commenced a Women's Bible Class about two months ago, and am glad to be able to say that God is really blessing. One or two of the women have really grown in grace during the past few months, and we are very heartened by them. The sewing class and two reading classes per week take up quite a bit of my time, but the women seem to be happy to have something to occupy them. Elizabethi, the girl who interprets for me from Kiswahili into Kifiome, is a great help and very keen. I pray that eventually she will make a good and reliable Bible-woman.

"The school religious periods are still progressing, the Masange School particularly being most rewarding. At Kwahengwa, too, we had great liberty in proclaiming the Gospel to the whole school, including the Islam children. This was the first time many of them had agreed even to listen, and I pray that it may open biased eyes and lighten darkened souls, particularly amongst the older boys. We expect a reaping here soon."

In a P.S. to their letter our missionaries add: "Rejoice with us—we have just had four converts amongst the Kwahengwa School children. We cannot doubt their sincerity for they wept under the conviction of the Holy Spirit. It is the first time we have heard of such a thing amongst our local people. They are the direct fruits of the work of our evangelist, Paulo, and we pray that further blessing will follow."

#### WANTED

A qualified school-teacher for supervising Day Schools in Southern Rhodesia.

Apply to the Missionary Secretary,  
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S.W.4.



# Women's Column

By

Gladys Gorton

### A MOTHER'S SON

OUR JOURNEY to Englefield Green took us very near to the R.A.F. Memorial at Runnymede, so we decided to visit it. What an impressive structure it is; beautifully situated high above the river Thames. Inscribed upon its walls are the names of twenty thousand who have no known grave. Books containing the names direct you to where you will find the name of the person in whom you are interested.

I remembered J— C— from the West country, turned the pages of the book and saw his name written there. A grand fellow he was, only twenty-one years of age. At first he was reported missing, but there was always hope in his mother's heart that some day he would return. The mothers and wives of these other men must have hoped against hope that their loved ones would return some day.

We walked around. "In memory of my only son— from mother", we read on a card attached to a small bunch of flowers in a vase. Turning from reading this, and walking on a few paces, we saw a man and woman with an expensive bouquet of flowers wrapped in cellophane paper. Perhaps they had travelled a long journey, but it was the sad, hopeless look on their faces which touched our hearts. Time passes on and takes on fresh tragedies and sorrows. The past is gone beyond recall and only memories are left. These two mothers would remember their sons, young, virile and strong. We longed that they would find true comfort and consolation in the great love of an omnipotent God (John 3:16).

A mother's love is God's love in miniature. Jesus completely understands a mother's sorrow. During the matchless suffering of mind, soul and body which He endured as He hung upon the Cross before a mocking mob, He was concerned about the welfare of His mother. To John He said, "Behold thy mother", and to His mother, "Behold thy son."

(Continued on page 540)

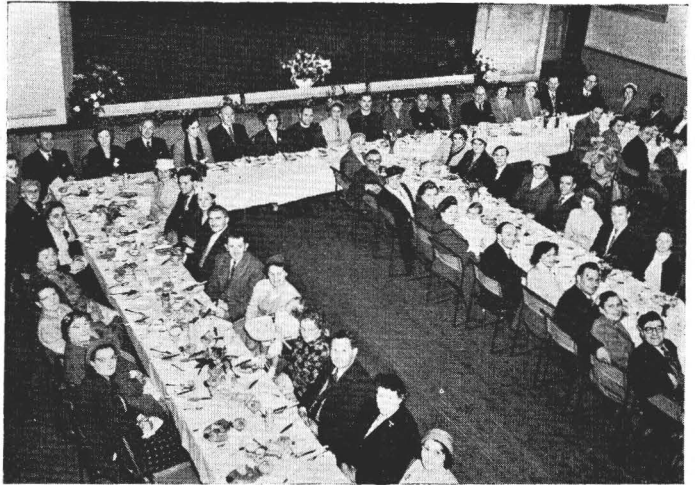
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# CHURCH NEWS FLASH

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## BIRMINGHAM (Langley Green)

The above photograph shows a section of the hall where we celebrated twenty-one years of Elim witness in Langley. It was a joy to renew fellowship with many of the old and previous members, and to listen to testimonies of God's faithfulness. Incidentally, the inaugural services were held in this very building in February, 1936.

Spread over three week-ends we were greatly blessed by the messages of past ministers, including Pastors G. Canty, F. Hodge, L. Timbrell, and J. Newman. The Graham Street Choir led by Pastor J. Dyke thrilled us, as did the singing of Pastor and Mrs. Canty, and the Kingstanding and the Langley Male Voice choirs. All the services were convened by the resident minister, Pastor D. E. Dean, who now holds the record for length of stay in this pastorate.

## ELIM CHURCH, YARDLEY, BIRMINGHAM

Our Missionary Sunday will long be remembered by those attending these services. The blessing of the Lord throughout the day was felt in our midst as God blessed His Word. Those gathered will long remember the fine display of garments made by the church's practical missionary group. These are designated for the Tanganyika field and (D.V.) will be taken there when Pastor and Mrs. Tate return to the field. We praise God for this effort accomplished in such a short time. God will reward the labours of all Yardley's Dorcases. The services throughout the day were conducted by the Pastor, assisted by the practical missionary class leader and church missionary secretary, Mrs. Broughton, and Miss June Fellows.

God's blessing was evident upon our Sunday School Anniversary. Items were rendered by the scholars and special singing by the church choir and Sunday school under the leadership of Mr. W. Newey. The items were introduced by the Sunday school superintendent, Mr. G. Parish. The guest speaker for the Sunday was Miss Edna Baker of the Lord's Day Observance Society, and the Pastor on the Monday, whose presentation of the Gospel will  
(Continued opposite)



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Display of garments made  
by missionary group at  
Yardley Elim Church,  
Birmingham, for the  
Tanganyika field.



Conducted by PAUL SERVICE

### HOW WA LUNG WAS SAVED

Hello Boys and Girls,

Once more I have a grand story for you, so here goes.

Clifford Clinton was a young boy who lived far away in China with his parents who were missionaries. One day as he was walking through a village with his father, they suddenly heard screams and shouts coming from the well where everyone drew their water. They both began to run as fast as they could, and when they reached the village well they discovered a crowd of excited people all gathered around it wailing and wringing their hands in despair. "What is the matter?" enquired Mr. Clinton,

"Wa Lung, a little slave girl, was drawing water and has fallen in", replied the people. Immediately Mr. Clinton turned to his young son and said, "Cliff, if I tie the well rope round you, will you go down into the well and see if you can save Wa Lung?" "Yes, yes", said Clifford eagerly. "Hurry up, hurry up." Quickly Mr. Clinton seized the heavy rope to which the well bucket was tied, and firmly fastened it around Clifford's body; then shouting at some of the men standing by to help him, he slowly lowered Clifford into the dark well. On seeing this, the Chinese women cried out, "Stop, stop, you mustn't do that, your son might drown, and Wa Lung is only a slave girl", but Mr. Clinton continued to lower the rope. At last Clifford reached the water in the well, and groping about found the tiny body of Wa Lung floating on the surface. He jerked the rope and his father and the men slowly began to pull it up. Soon Clifford appeared, clinging tightly to Wa Lung floating on the surface. He jerked the rope, someone carried her to her mistress. The Chinese women crowded around him and Clifford, still declaring that he must have been mad to risk his son's life to save a Chinese slave girl. Then Mr. Clinton began to preach to the people. He took for his text John 3:16, and told them how God had sent His Son, Jesus, to save everyone who believed on Him from eternal death. He told them, too, how they were all slaves of Satan if they did not serve Jesus. The people then understood the Gospel story as they had never done before, for had they not seen the missionary send his own son down the well to save a little slave girl.

Goodbye boys and girls, God bless you,  
PAUL.



long be remembered by those present, adults and children alike. God set His own seal upon His Word by a young lady coming forward to take Christ as her own personal Saviour. —B. H. H.

The children who  
took part in the  
Yardley Sunday  
School Anniversary.



**T**HE ELIM CONFERENCE was in session; the subject of debate, "The Secret of Power." One speaker urged if we had more prayer, more Bible reading, more personal evangelism, we should have more power. And then he made this confession: "When I was seeking the Baptism in the Holy Spirit I spent one hour in prayer daily, rising at 5 a.m. to do it: I read the Bible every day; and I tried to speak to someone each day about the Lord. One day I rose out of my bed at midnight because I remembered I had not spoken to a soul about Christ that day, and I travelled a mile before I found someone to witness to." The inference was that he had failed to maintain that same spirit of devotedness, and this was the cause of any lack of power there might be in his life.

There is certainly no easy road to the power of God, and without this all our efforts are largely useless. David Brainerd learned that secret prayer and fasting were followed by special anointings of the Holy Spirit and success in his ministry, often before that very day was ended. Charles Finney, finding himself bereft of the power of the Spirit, used to appoint a day for special prayer for the return of the power. Latimer, as Ridley began to twist away from the fire, said: "Play the man, Master Ridley! By the grace of God we will light a candle in England this day that not all the world will be able to put out." Compare that kind of Christianity with the brand which has to be pleaded with to attend its own revival meetings! The key to the salvation of multitudes, the key to Pentecost, is in the hands of God's people. The greatest need of our churches is burdened, broken-hearted Christians. It is not great preachers, it is not advertising, it is not good singing we need (though all these may have their place), but it is weeping, agonising Christians, broken-hearted enough to cry out to God: "Give us revival or we will die!"

Two scriptures might be taken for our watchword: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts;" and, "It is the Spirit that quickeneth, the flesh profiteth nothing."<sup>1</sup>

The Holy Spirit must inspire us to pray. He waits to pour out upon us "the Spirit of grace and supplication"<sup>2</sup> for we know not how to pray effectively, nor will we pray through the powers of darkness without His aid.

The Holy Spirit must convict men of sin. No human soul can be convicted or regenerated except

through the life-giving power of the Holy Spirit. What is needed today is a pungent, overwhelming conviction of sin, and this the Holy Spirit alone can give. It was when the Holy Spirit fell upon the disciples that the ungodly cried out: "What shall we do?"<sup>3</sup>

The Holy Spirit must sanctify us so that we may become the holy channel for His power. Revival came to a district of Norway recently when Helge



Lundberg told how God had showed him He wanted to make a river-bed for the tide of His reviving Spirit to flow through, and that this river-bed must be the broken, deepened hearts of His people. Digging a river-bed is back-aching work, not done in a day. But if we want the rivers to flow through us our lives must be deeper in the things of God than they are. "Deep calleth unto deep"<sup>4</sup> but it is the Spirit that reveals "the deep things of God."<sup>5</sup>

The Holy Spirit must empower our preaching and testimony. Man wants power, one of the attributes of God: the passion to possess it leads to war in heaven and earth. God, indeed, wants His people to have power, but He offers it by way of the surrender of the self-life, otherwise power would become a danger both to ourselves and others. When, like Paul we can say: "I was with you in weakness and in fear and much trembling", and yet go on with

verted the Holy Spirit did not go directly to him: He sent Peter as His agent.

One of the pioneers of Primitive Methodism was John Benton. Having no grammar and small command of language, he was told by a local preacher on one occasion that he was a "scandal to the cause of Christ." Benton bore the rebuke meekly; but when, after preaching from the text, "It is finished," the rough colliers fell under conviction on every side, he found the local preacher looking on in amazement. He could not resist the temptation to say, as he pointed to the scene, "This is grammar!" Indeed, it was the grammar of the Holy Spirit who can make a yielded life the spoken word of God in power.

And there was John Oxtoby, too. His power lay in prayer, for he often spent hours on his knees. His most remarkable work was the revival at Filey, where the work had hitherto been fruitless and was about to be closed down. Asked his opinion he replied: "I think the Lord has a great work to do at Filey and if you will send me, I will go, and live upon potatoes and salt, and lie on a board if necessary, before it shall be given up." So they sent him there for a final effort. When he came in sight of the town he fell on his knees behind a hedge and there pleaded with God for the success of his mission. A miller passing by overheard his strange prayer: "Thou must not make a fool of me. I told them at Bridlington Thou wast going to revive Thy work and Thou must do so or I shall never be able to show my face among them again, and then what will the people say about praying and believing?" At length the assurance came, and rising from his knees he exclaimed: "It is done, Lord! Filey is taken!" And Filey was taken and a great revival began which completely revolutionised the moral condition of the place.<sup>8</sup>

Let us, then, in our day, offer to God what ability we possess whether it be ox-goad or bow, grammar or none. And then, depending upon the equipping power of the Holy Ghost, go forth to win men and women to Christ. I can promise you one thing: the sight of the first convert you win to Christ will so thrill you to the very depths of your being that you will taste something of the joy that heaven has over the one sinner that repents.

<sup>1</sup> Zech. 4: 6; John 6: 63. <sup>2</sup> Zech. 12: 10. <sup>3</sup> Acts 2: 37.

<sup>4</sup> Psa. 42: 7. <sup>5</sup> 1 Cor. 2: 10. <sup>6</sup> 1 Cor. 2: 3, 4.

<sup>7</sup> Judges 3: 31; Psa. 78: 9.

<sup>8</sup> "The Romance of Primitive Methodism," Joseph Ritson, pp. 110, 115.

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By **C. J. E. KINGSTON**

(Member of Evangelistic Committee)

#### 4.—OUR EQUIPMENT

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our duty of testifying for Christ we shall be able to say: "My speech was in demonstration of the Spirit and of power."<sup>6</sup> Shamgar could slay six hundred of the Lord's enemies with an ox-goad; the men of Ephraim, carrying bows, turned back in the day of battle.<sup>7</sup> It is not the weapons, nor the man that matters most, but the power of God upon that man. And yet we must furnish the channel for the Holy Spirit to work through. When Cornelius was con-

# GROWING UP

By S. BERESFORD (Minister of Elim Church, Blackburn).

**I**N THE WORD OF GOD are portrayed three lovely pictures, typical of the inner life of the believer in Christ. These are the palm tree, the vine, and the lily, presenting to us the way to growth, fruit and beauty.

For the purpose of passing on a few thoughts concerning growing up into Christ, I shall limit my remarks to the picture of the palm tree. This unique tree is capable of growing where most trees are incapable, that is, in a desert. It is also an evergreen tree, and to the weary traveller a source of delight and encouragement. Seeing the palm in the distance he knows that water is near. The palm tree sends its roots down and down until it touches water, then it springs up and up, strong and tall, able to stand against all the desert storms and winds. We are told it has three-hundred-and-sixty uses and grows its best fruit in its old age. The secret of it all lies, of course, in its inward life, for its life is not in the bark and does not therefore depend on outward circumstances so much as in that hidden source of life. It is not so much what we "do" that counts, but what we "are." God working in us, is the principle of service, "to will and to do of His own good pleasure."

We are to grow up into Him (Jesus). Three things seem vital and necessary if this end is to be realised: food, rest and exercise. As these are needed in the natural, so in the spiritual.

## Food.

"Desire the sincere milk of the Word that ye may grow thereby." What a joy it is in these days to find young men and women desiring the Word of God. Not merely the singing, nor even Christian fellowship, but the Word of God. When the disciples were hungry as they went through the corn fields, they plucked the ears of corn and rubbed them in their hands. They were separating the chaff from the wheat. If we are to grow up strong in Christ we must love the Word. We must be men and women of the Book. Job esteemed the words of God's mouth more than his necessary food, and David said His words were sweet to his taste, sweeter than honey to his mouth. Again he said, "I rejoice at Thy Word as one that findeth great spoil."

## Rest.

This is also necessary to a healthy growth in Christ. I feel today we need often to sing:

"Drop Thy still dews of quietness  
Till all our strivings cease  
Take from our souls the strain and stress,  
And let our ordered lives confess,  
The beauty of Thy peace."

Life these days is so hurried there hardly seems time to think, and the Christian too is in danger of being snared by this mad rush and feverish haste. How good then and how wise to know there is a better part. Rest in the Lord; sit quietly at His feet and just learn of Him. God sometimes allows the wind and the fire and the earthquake to go by before He speaks to us in the "still small voice" saying: "Take time and make time to rest." One must be near to hear that still small voice.

Let the peace of God rule in your heart. Here we shall find a little of what the hymn writer must have had in mind when he penned those lovely words:

"Jesus, I am resting, resting  
In the joy of what Thou art,  
I am finding out the greatness  
Of Thy loving heart."

## Exercise.

This is the outworking of the life within. We are told that "bodily exercise profiteth little, but godliness is profitable unto all things" (1 Tim. 4:7, 8). We are therefore to exercise ourselves unto godliness. This nourishment and rest make this exercise a work of grace rather than a laborious effort of deeds. Paul exercised himself to have always a conscience void of offence towards God and man. ". . . As the man is so is his strength", said Zeba and Zalmuna to Gideon (Judges 8:21). What we are inwardly is of first importance. We should grow up into Him in all things, being able to take strong meat which "belongeth to them of full age . . . who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

The palm tree not only grows in a desert but "flourishes", thus it is written, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Psa. 92:12). At ELIM there were seventy palm trees and twelve wells of water. What a sight for Israel to behold. In a dry and thirsty land where there is no water we suddenly lift our eyes and see the palms on the horizon. Each palm has its roots touching water, and upward it grows towards heaven.

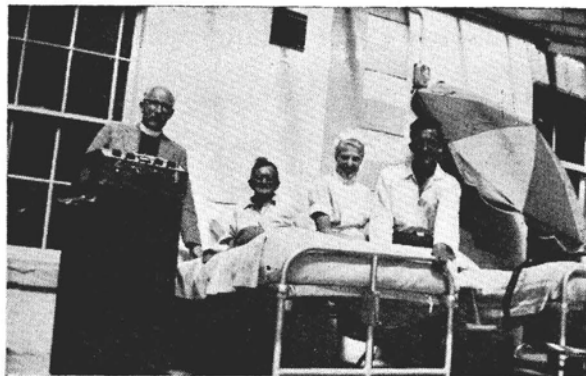
The palm may bend once because of the strong

(Continued next page)

## MINISTER'S SILVER JUBILEE IN THE ELIM MINISTRY

Special thanksgiving services have been held in the Elim Church, Coventry. Pastor Jack Newman having completed twenty-five years in the Elim churches it was decided to arrange a week of Ebenezer commemoration, for hitherto had the Lord helped him. A thanksgiving tea was held on Saturday, July 13th, and the church was filled with friends from near and far. The rally of the evening was so well attended that many had to stand during the whole service. The Rugby Elim Male Voice Party, and Pastor and Mrs. John Dyke, provided us with a blessed ministry in song. Contributions to the Jubilee were made by the Church Secretary and the Church Treasurer. Gladys Newman and the Pastor gave thanks to God for all His faithfulness over the years, after which with their son and daughter, John and Joy, a quartet was rendered entitled "God holds the key of all unknown." Mr. Harold White of Rugby very ably convened the rally. The messages given by Pastors Fred Hodge and John Dyke were very suitable for the occasion, and how we thanked God for all that had passed, and we arrived at a position of trust for the future. Five people received the baptism of the Holy Spirit at the close of the evening. Pastor Hodge was able to stay for the whole series of services, and we bless God for a rich time of fellowship and blessing. Mighty moments were ours when flashes of inspiration from above shafted into our minds and hearts the vision of the living and all-sufficient Christ of God.

The services were convened by the Church Session when all our Deacons took the chair in turn. What  
(Continued on page 540)



Pastor John Woodhead has recently received permission to take his tape-recorder to a Men's Convalescent Hospital in York, and each week is able to give services there. The picture above shows Pastor Woodhead at bedside of the patients.

—A. Lawrence.

### GROWING UP—Continued.

desert winds, but it still retains its uprightness. No dust clings to its leaves, and it yields much fruit each year. Strip it of its bark and it would still live on, for its real life is inside. We read in Corinthians that though our outward man perish (2 Cor. 4:16) we have a building of God, an house not made with hands, eternal in the heavens (2 Cor. 5:1). Very often the most important things are overlooked or neglected, and things of lesser importance take first place. Keep thy heart with all diligence for "out of it" are the issues of life. How deep are our roots? May it be that we shall "take root downward and bear fruit upward" (Isa. 37:31), and with spiritual food, rest and exercise grow up into Jesus in all things.

## ELIM RADIO BROADCASTS

IBRA, Radio Africa, Tangier

SHORT WAVE: 20.2, 26.5, 30.3 metres

321 metres: MEDIUM WAVE

We invite you to tune to Elim "This is Life" programmes at the following times

### WEDNESDAY (August 28)

10.15 to 10.45 p.m.

Speaker: **Ernest Scrivens** (Oxford).

Subject: "The Light of the World"

The Programme also includes:

London Crusader Choir, Ann McLennan, H. Johnson (Trumpet) and R. F. Cooper (Organ), and Brass Ensemble of L.C.C. featuring "Master the Tempest is Raging"; "At Peace with God"; "Blessed Redeemer"; "Christ for me"; "With Thy Light around me"; "Jesus Thou Joy of Loving Hearts."

### THURSDAY (August 29)

10.30 to 10.45 p.m.

Speaker: **Ken Matthew** (Worcester)

Subject: "Behold the Lamb of God"

The Programme also includes:

Soloist J. Leslie Timbrell and the London Crusader Choir featuring "Behold the Lamb of God" (solo); "Pass me not, O Gentle Saviour."

### Two additional Medium Wave broadcasts

10.45 p.m. (August 25) Arthur V. Gorton.

10.45 p.m. (September 1) George H. Thomas.

Broadcast from the Elim Radio Studio, London, and produced by Douglas B. Gray

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.



## THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Kenneth Smith  
(Minister of Elim Church, Pontardulais)

**SUNDAY, August 25th.** Luke 10: 25-42.

"One thing is needful" (v. 42).

It will be wise to note that this parable is ethical rather than evangelical, because many people get hopelessly confused in trying to work out the types which are not really there. Christ gave an interpretation when one was needed, as in the case of the parable of the good Samaritan. There may be points of analogy, but remember the story was primarily told to illustrate the truth of good neighbours. Obedience is the moral of the story (v. 37). Worship and work must not conflict, although one cannot truly serve until one has learned the art of sitting at His feet.

Today's topic: Is there one thing needful in my spiritual life?

Prayer theme: Pray that the Holy Spirit will direct you to take someone to God's house today.

**MONDAY, August 26th.** Luke 11: 1-13.

"Lord teach us to pray" (v. 1).

Can prayer be really taught? If so, it is only Christ, through the Spirit, who can do so. One learns to pray by praying, rather than by a study of the mechanics of prayer. Count how many spiritual qualities you can find in the Lord's prayer. For example, our relationship to God (v. 2). Do not get the idea from the parable that God is a spiritual miser (vv. 6-8): the following verses disprove that idea. How long should one ask, seek and knock? Until one receives the answer! (vv. 9-10). "How much more"—blessed benevolence.

Today's topic: Do I pray, or merely "say" my prayers?

Prayer theme: Pray for the "spirit of prayer."

**TUESDAY, August 27th.** Luke 11: 14-28.

"Blessed are they that hear the Word of God, and keep it" (v. 28).

What base ingratitude to attribute the miracles of Christ to the power of Satan! This was not anarchy in hell (v. 18), but authority from heaven (v. 20). A clean heart not a clean sweep is the need of every sinner (v. 25). If God does not possess your heart, the Devil will do so. God's blessings are primarily spiritual, not physical (vv. 27-28).

Today's topic: Who occupies my heart?

Prayer theme: Pray that holiness shall continually be the hall-mark of true pentecostal witness.

**WEDNESDAY, August 28th.** Luke 11: 29-44.

"These ought ye to have done, and not leave the other undone" (v. 42).

Christ was not deceived by the size of the crowd (v. 29). The world often claims that "seeing is believing" and that the miraculous will convince, but Christ's order is "believe and you shall see" (Mark 16: 17). How He exposes the empty ceremonial of the religious professors. He could be so tender with repentant harlots, and so tough with self-righteous hypocrites. Surely the forewarnings of the wrath of the Lamb are seen in His denunciations.

Today's topic: Do I realise there are sins of omission as well as commission?

Prayer theme: Minister's wives often share great burdens: remember them in your prayers today.

**THURSDAY, August 29th.** Luke 11: 45-54.

"Ye have taken away the key of knowledge" (v. 52).

The lawyers, interpreters of the law, did not escape His condemnation. They were guilty of adding to the Divine requirements of the Law a multitude of injunctions, and their tradition led to perdition! So often true: God's servants are persecuted, then praised (vv. 47-52). What a condemnation of a generation (vv. 50, 51). To hinder others in their pursuit of holiness is indeed a terrible condemnation (v. 52).

Today's topic: Does my life help or hinder others finding salvation?

Prayer theme: Pray for the witness of the Gospel in song in all our assemblies.

**FRIDAY, August 30th.** Luke 12: 1-12.

"Even the very hairs of your head are all numbered" (v. 7).

Look at the effect of His preaching—more crowds (v. 1), and He did not play to the gallery nor entertain them with emotional discourses. In these chapters the Word of God hammers and heals. How He hated sham and hypocrisy, and religious pretence. Is there anything in me to hate? Fear God, and none other (vv. 4, 5). Confess sin before the Lord, and the Saviour before men (v. 8). Read Matthew 12: 31-32; Mark 3: 28 with v. 10. Blasphemy against the Holy Ghost appears to be attributing to Satan the work of the Holy Spirit in the light of these references. Notice His teaching concerning the work of the Spirit in verse 12 (see Acts 1: 8).

Today's topic: Thank God your hairs, not your sins, are numbered.

Prayer theme: Remember those in industry that their witness might be effective for Christ.

**SATURDAY, August 31st.** Luke 12: 13-34.

"Seek ye first the Kingdom of God" (v. 31).

People are so busy earning a living they forget to live! (v. 15). Count the personal pronouns in the parable, for materialism is often an expression of selfishness. He said "many years" and could not guarantee a minute (vv. 19, 20). How reminiscent of the sermon on the Mount (vv. 22-34). Spiritual riches are of eternal value, and are secure in heaven's bank.

Today's topic: In what currency is my wealth?

Prayer theme: Pray for every campaign and convention given at the back of this ELIM EVANGEL.

### WOMEN'S COLUMN—Continued.

From that hour John took her to his own home, and you may be sure that fully he accepted Mary as if she had been his own mother.

Reader, perhaps this recalls so much that came to you during those dreadful years of war. Let the Saviour who is passing your way today speak to you and comfort you as He alone can. "As one whom his mother comforteth, so will I comfort you" (Isa. 66: 13).

"I thank Thee more, that all my joy  
Is touched with pain;  
That shadows fall on brightest hours,  
That thorns remain:  
So that earth's bliss may be my guide,  
And not my chain."

### MINISTER'S SILVER JUBILEE—Continued.

a great idea it was, and coupled with ministry in song by the Gospel team and the young people, the Jubilee feature was indeed a worth-while event.

The church very kindly presented the Pastor with a magnificent picnic set for his car. To God be all the praise for all His love.

We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

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

An Elim Evangelist (and member of Elim's Youth Committee)  
—P. S. BREWSTER—gives advice on the important subject:



## Evangelism in the SUNDAY SCHOOL

**I**T IS RECORDED that the priests of Rome laugh at the Protestants because of their extreme laxity in evangelism among the children. A very large section of nonconformity has no vision whatsoever towards the children, and it is generally regarded as an unimportant section of the Church. This can be clearly seen by unsuitable leaders being allowed to teach and train these young precious lives, and by the little interest and finance devoted to this work.

One important leader of Rome said: "A child placed in our hands until seven years of age will remain a staunch Catholic all its life. You Protestants leave the children until they are grown up and possessed of the Devil, then you go to work reclaiming them with all the efforts you have. We Catholics know that children, especially before they are seven years of age, are plastic in our hands, and we devote ourselves first to them and then we can mould and shape the future as we will."

If we are to plan for the future of our Pentecostal Movement, then we have got to give more time, more attention, more talent, more prayer, and much more financial subsidy to this work of winning and training the boys and girls for Christ. The children's work must be regarded as top priority and the very best personalities in the Church should be set aside to perform this work. We must slant our propaganda so that talented men and women will regard this work in the sight of God as the most important of all.

It is the duty and privilege of the minister and superintendent to seek prayerfully and skilfully to evangelise the whole school.

Periodically it is wise for a special speaker to

address the assembled school, either an evangelist or the minister, and give a clear, simple Gospel message and then appeal seriously and simply for boys and girls to accept Jesus Christ as their own personal Saviour. Those who come forward should be taken into a separate room and there prayed with individually, and the record of the conversion written down in the child's Bible.

Then, of course, the teacher who handles the class week after week can prayerfully evangelise as well as teach the Bible. A wise teacher will often take scholars aside individually and talk to them about the giving of the heart to Christ. Children understand far more than we give them credit for and in simple faith they will give themselves over to Jesus Christ.

A wise superintendent will also get to know the children who are under his charge and will always be on the look-out to point children to Jesus Christ.

Another very important feature which must not be underestimated is for the teacher periodically to bring the whole class to the Sunday evening Gospel service. There, in the new atmosphere of public worship, they will have a further opportunity of surrendering their lives to Christ without any embarrassment. This method is valuable and should be adopted by all teachers who have the care of older scholars. Most boys and girls are very proud to sit in church with their teacher.

Every child making a decision of any kind should be taken seriously and never should be brushed aside as of no consequence. Literature must also play a part in the evangelising of the children.

# DON'T GO THERE!

If you do, it will be a wasted journey. It will help if you also tell your friends about the change, because some people are sure to miss this announcement—you know how unobservant some folk are! Of course, we don't mean you.

You'll be wondering what we don't want you to do. We hope so! Because we have arranged for some very important events at the place where we want you to be.

One of our leading evangelists is to be the principal guest for the evening, and with him will be one of the finest youth evangelists of Europe. This youth evangelist is a brilliant organist and is specially bringing his own Hammond organ from Switzerland for this event planned **exclusively for you!** He has a thrilling story to tell us of how he was converted whilst a prisoner of the Nazis.

It will be a magnificent evening. In addition to the specialised music of our continental guest, a well-known Elim choir from the industrial midlands will also be present. It's going to be a great time.

**AND THAT'S JUST THE POINT**—we don't want you, of all people, to miss it!

Frankly speaking, we are worried (you should see our puckered brows). The National Youth Rally has been advertised to take place on the 28th of September, a Saturday. That's quite all right. The trouble is that we have been obliged to change our address. It's an awkward business changing one's address, isn't it? You have to be so careful. Letters always choose the wrong one it seems. And if you use a year-book (the book which contains all the addresses of Elim ministers, lay preachers, churches and the like), you invariably find only old copies and they lead you a merry dance around the country.

I am sure you will understand our perplexity. We want you to be sure that the National Youth Rally on Saturday, 28th September, will now be held at the

## **ELIM CHURCH** **Benhill Road,** **CAMBERWELL, S.E.5**

And if you don't know now, you'll never know!

## Here is Pierre Van Woerden



N.B.—1. You will be interested to learn that extra lighting and microphone amplification is being installed for our rally.

2. Seats will be reserved for parties of thirty or more (free of charge) if application is made to the following address:

National Youth Secretary,  
Elim Youth Movement,  
20, Clarence Avenue,  
Clapham Park, London, S.W.4.

## And His Hammond!

# COMING EVENTS

(Please pray for these services)

**BIRMINGHAM (Yardley).** Sept. 14-16. Elim Church, Broadstone Road. Church Anniversary Services: Sat., 7.30; Sun. 11 and 6.30; Mon. 7.45. Guest Speaker: E. H. Cole, Swansea. Supported by Kidderminster Choir on Sat. Presbytery support welcome. 15a bus from city passes road. Convener: B. H. Hartwell.

**CARLISLE.** Aug 10-27. Elim Tabernacle, West Walls. Bible Campaign. "The Creation." Speaker: Wm. George. Sun. 11 and 6.30. Week-nights, 7.30. (Except Mons. and Fri.).

**DUMFRIES.** Aug. 31-Sept. 17. Elim Church, Queen Street. Bible Campaign: "The Creation." Suns. 11 and 6.30. Week-nights, 7.30 (except Mon. and Fri.). Speaker: W. George.

**GLOSSOP.** Sept. 7-8. Elim Church, Ellison Street. 26th Church Anniversary Services. Sat. 7.30. Sun. 10.45 and 6.30. Guest speaker: R. D. Bradley (Neath). (Former minister at Glossop). Convener: P. W. Millington.

**GLOUCESTER.** Aug. 31. Sat. 6.30, Opening of new Elim Church, Parkend Road, by John Dyke and ministers of Presbytery. New church converted from the late Empire Cinema. 500 seats.

**GUERNSEY (Delancey).** Sept. 2-12. Elim Church, Delancey Lane. Revival and Divine Healing Crusade. Week-nights 7.45. Thurs. 3 and 7.45. Sun. 3 and 6.30, followed by After Church Rally at 8 in the Stoneworkers' Hall, St. Sampson's Bridge. Conducted by W. R. Jones and Party.

**HOLYHEAD.** Aug. 17-24. Elim Church, Trearddur Sq. Sun. 10.30 and 6. Week-nights 7.15. Visit of Arnold and Nora Brooks (Salford).

**HORNSEY.** Sept. 7. Elim Church, Duncombe Road, Hornsey Rise. North London Presbytery Business Meeting, 2.30. Rally, 6.30. Speaker: H. Shaw.

**HULL.** Aug. 24. Elim Church, Mason Street. Visit of Bradford Male Voice Choir with their Minister, L. W. Green. 7 p.m.

**HULL.** Sept. 14-19. City Temple, Hessle Road. Annual Convention. Sun. 10.45 and 6.30. Week-nights 7.30. Speakers: L. E. Lambert and W. J. Maybin. Convener: H. Palliser.

**ILFORD.** Aug. 1-25. Elim Church, Scrafton Road. Suns. 11 and 6.30. Thurs. 7.30. Preacher: E. C. W. Boulton. Aug. 3, Monthly Rally, 7.30, Members' and Friends' night.

**MERTHYR.** Aug. 24-26. Elim Church, Court Street. Minister's First Anniversary. Sat. and Mon. 7. Sun. 6. Speakers: P. S. Brewster (Cardiff), R. Hunstan (Dowlais). H. Ogier (Newport). Convener: John Coleman.

**MOUNTAIN ASH.** Sept. 21-26. Elim Church, Knight Street. Annual Convention Services. Sat. 7. Sun. 11, 6 and 7.30. Mon. to Thurs. 7.15. Speakers: Ron Jones (Bristol), R. D. Bradley (Neath). Convener: William J. Maybin.

**PONTYPRIDD.** Sept. 5. Elim Church, Thurston Road. Great Sisterhood Rally, 3 and 7.15 (tea provided between the services). Speaker: Mrs. E. F. Cole (Swansea). Soloist: Miss Joyce Durston. President: Mrs. E. R. Walker.

**PORTSMOUTH.** Aug. 24-29. Elim Church, Arundel Street. Gospel and Divine Healing campaign. Sat. 7.15. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Conducted by Charles Brooks.

**SMETHWICK.** Aug. 31-Sept. 5. Elim Church, near West Smethwick Junc. Station. Minister's Silver Jubilee. Sat. 7. Sun. 11 and 6.30. Week-nights 7.30. Speakers include: E. C. W. and Olive Boulton, and W. J. Allen. Convener: J. Frame.

**ST. PETER PORT, Guernsey.** Sept. 14-19. Eldad Elim Church, Union Street. "Coming-of-Age" Celebrations. Sat. 7.30. Sun 11 and 6.30. Mon. to Thurs. 7.30. Guest speaker: Samuel Gorman. Convener: James F. Hardman.

**WARRINGTON.** Sept. 5-8. Elim Church, Victoria Hall, Knutsford Road, Missionary Exhibition. Week-nights, 7.30. Sun. 6.30. Speakers include: C. D. Stockdale, G. H. Thomas, and Miss S. Beardwell. Missionary films and film strips.

**WESTCLIFF-ON-SEA.** Sundays throughout August. Elim Church, Westborough Road (near Chalkwell Park). Special speakers: Aug. 25, G. Backhouse. Services 11 and 6.30.

**WESTCLIFF-ON-SEA.** Sept. 7-12. Annual Convention. Sat. Baptist Church, London Road, 3.30 and 6.45. Sun. 11 and 6.30. Mon-Thurs. 7.30. Elim Church, Westborough Rd. Speakers: J. C. Kennedy (President-Elect) and Samuel Thompson, B.Com. A.C.C.S. (Birmingham). Convener: G. Backhouse. (Sat. cups of tea provided between services).

## SUNNY BLUNDELL TOUR

August 24-29, Canning Town. Aug. 31-Sept. 5. South Harrow (A.o.G.). Sept. 7-12, Swindon. 14-19, Bath. 21-29, Oxford.

## EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

Aug. 31-Sept. 15, Falmouth. 21 Sept.-6 Oct., Penzance.

## MISSIONARY TOUR

J. Williams, Elim missionary on furlough from Southern Rhodesia, will visit the following churches:

Aug. 24-25, Southampton. 26, Canada. 27, Eastleigh. 28, Romsey.

A. E. Tate, Elim missionary on furlough from Tanganyika will visit the following churches:

Aug. 27, Aberdeen. 28, Dundee. 29, Edinburgh. 30, Dunfermline. 31, Motherwell. Sept. 1, Greenock. 3, Glasgow. 4, Shotts. 5, Carlisle.

## CAERPHILLY GREAT TENT CAMPAIGN CASTLE GROUNDS

FRED SQUIRES (I.B.T.I.) AND TEAM

August 21st to September 8th

Week-nights (except Fridays) . . 7.15 p.m.

Sundays . . . . . 7.00 p.m.

Please pray for this tremendous step of faith.

## ANOTHER ELIM PIONEER CAMPAIGN, NEWCASTLE

Commencing on—

Sunday, September 1st at 8 p.m.

Continuing—

Every week-night at 7.30 (except Saturdays)

Sundays at 8 p.m.

Divine Healing Services nightly

to be held in

THE CITY HALL

Northumberland Road

Conducted by

Rev. P. S. Brewster and Revival Party

Special Prayers are requested for this new pioneer effort.



# 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.

**Bournemouth.**—"Ebenezer" 2, Arnewood Road. 'Phone Southbourne 45122. Christian fellowship; good food; every comfort; near sea, shops, buses. S.A.E. to Misses H. Broomfield and L. Howarth. C.562

**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

**Devon.**—Court House, Cullompton. Large Georgian house with secluded gardens; two minutes bus or train; bed and breakfast with evening meal from 4½ guineas. 1957 model self-drive cars available. 'Phone 3258. C.554

**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).

**Hastings.**—Homely; good food; few minutes sea and shops; bed/breakfast and high tea, £3 15s. 0d. per week; bed and breakfast, £2 10s. 0d. per week. Vacancies Sept. and Oct. Write: Mrs. Gumbrell, "Tolworth" 103, Manor Road. C.573

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