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The

Elim Evangel

Voice of the Elim Churches in the British Isles

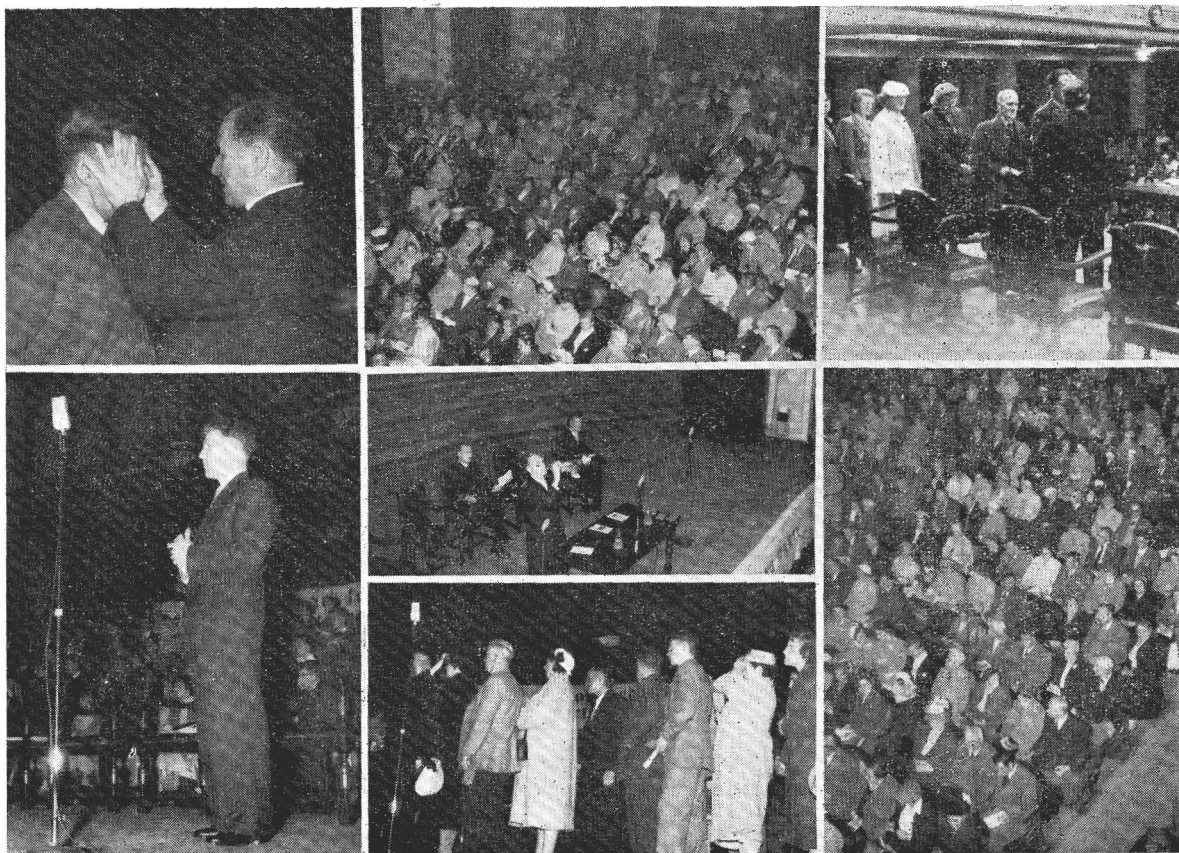
Fundamental, Pentecostal, Evangelical

Vol. XXXVIII. No. 39.

FOURPENCE

SEPTEMBER 28th, 1957.

MIGHTY MEETINGS IN NEWCASTLE 940 Professions in First Week



PHOTONEWS FEATURES OF THE CAMPAIGN

- The Evangelist:** Top left, top right, bottom centre—W. Brewster prays for the sick.
- Healings:** Top left—This man healed of spinal trouble. Top right—second man in line healed of useless limbs, after prayer able to walk one mile.
- Music:** Bottom left—W. M. E. Plowright singing the Gospel. Centre—Alex Tee leads singing with trumpet solo.
- The People:** Top centre and bottom right—Sections of the crowds.

Towards The Evangelistic Church

By CHARLES J. E. KINGSTON (Member of Evangelistic Committee)

7.—OUR METHODS

We are not growing quickly enough. After some forty years Primitive Methodism numbered 100,000 adherents; the churches in the Countess of Huntingdon's connection at her death were ministering to another 100,000 whereas Elim after some 44 years ministers to a total very much less than either.

Every age demands a re-assessment of the methods adopted to present the truths of the Gospel. Our problem today is how to reach the unchurched masses. Looking back over sixty years of preaching, Gipsy Smith said: "Do not ever make the mistake of thinking people do not come to Church because they do not want Jesus. It is not Jesus they object to, it is the caricature of Him; the cant, the humbug, the heartless, professional, perfunctory performances we go through, without any living fire, fervour, power, passion."¹

"It is plain that pulpit preaching can no longer be relied on as the principal medium for evangelisation."² What is needed is a new method of approach to the citadel of mansoul.

John Wesley presented the Gospel in new guise when he left the pulpit to preach in the streets and on the moors; the crowds gathered to hear him and flocked to the Christ he proclaimed. William Booth, with drum and band, attracted the multitudes in his day. The early Pentecostal pioneers attracted many to Christ (and in some countries still do) by their emphasis on divine healing from physical sickness. But it seems as if this generation, with its free medical services, is not unduly attracted by this method. It remains then for us to find a new method of presenting the old Gospel.

Whatever method is adopted we must rally every available help; there must not be one slacker in the Elim forces. Nicholas Bhengu, whom God has been using to win many to Christ in South Africa, says: "I believe in personal evangelism, but this work is more effective if the converts are taught to be fishers of men—'each one saves one'." This is the method employed by the communists and it is very effective. This was also Paul's method. He would get hold of an Aquila, a Timothy, a Titus, and then train him to become in his turn a winner of men to Christ. Thus,

for example, he wrote to Timothy: "The things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."³ In other words now you have heard the Gospel from my lips, find someone else to tell it to that he in turn may find another to lead to Christ.

The Bible way, a well-tried method, is personal evangelism. The farmer who seeks an increase in his flock does not usually go to the auction to buy some new sheep; he expects his sheep to give him a new lamb every year. Do you, one of Christ's "sheep," bear Him a "lamb" each year for the increase of His "flock"? According to this analogy, each year churches should double their numbers by the method of "every member" evangelism. And hold this fact firmly: our job is to evangelise the world in our generation.

How shall we reach the unreached masses around us? They will not come to worship with us in our churches—then we must go to them in their homes; we must go "from house to house" as Paul did⁴ presenting the Gospel message. Here is the outline of a "visitation campaign" which has been tried successfully both in our own denomination and by others.⁵

First, let the pastor carefully and prayerfully prepare a plan of attack upon the houses surrounding his church. It is best not to fix the objective too high but to concentrate on one area of say 500 to 1,000 homes depending upon the number of workers among his church members. When the area has been evangelised a second may be attempted.

Then let him commence a training class for workers. This should teach the best methods of approach to people; the art of conversation; how to lead a person to Christ; methods and importance of follow-up.⁶ One of these classes should give practical experience in visiting; the class visiting, in pairs, the sick and aged members of the church. In this way those who have never had any experience in visitation will gain confidence through the welcome given them. To start with they should be sent only to those homes where they will be welcomed and a short reading of the scriptures and prayer enjoyed. This will engender

¹ "Sixty Years an Evangelist," p. 66.

² "Towards the Conversion of England," p. 3.

³ 2 Timothy 2 : 2.

⁴ Acts 20 : 20.

⁵ "Winning the People for Christ," L. R. Misselbrook.

⁶ "Training in Visitation," L. R. Misselbrook.

confidence to visit, later on in the campaign, the homes of non-church-goers.

During this time of the preparation of the visitors the pastor should be sending out a monthly letter from the church to the homes in the selected area. These letters should be well-duplicated and designed to follow each other naturally. The first, with an emphasis on friendliness, should introduce the church; the second should thank the recipient for his interest and perhaps tell of the change that Christ can make in a person's life and explain that this is the message of the church sending the letter; the third could answer some of the usual objections raised by those who do not go to church with another friendly invitation to come to the Sunday evening service. If possible each letter should be addressed by name—the names of each householder can be obtained from the electoral roll kept for public inspection in the Town Hall. These letters, sealed but unstamped, should be "posted" at the correct address by the workers each month. The final letter of the series should mention that the householder will shortly be receiving a visit from two members of the church who will come to give him a personal invitation to attend. In this way the ground is prepared for the section stage of the "visitation campaign" and a lot of goodwill is created in the area.

Having trained his visitors and prepared the ground by his monthly letters the next step is to send the workers out visiting. The first objective is a door-to-door census to find out if they attend any place of worship on Sunday; if there are children and if they go to any Sunday school. The visitors should carry a stock of white cards each with the name and address (already obtained, as mentioned, from the electoral roll) upon which any fact gleaned may be entered. Any hostile folk can then be crossed off the list; the names of those saying they attend some other church may be sent to the appropriate minister in the town; the remainder should be visited again in the final stage of the campaign.

For this the visitors should go in pairs. They should be given only three or four addresses a month to visit and be given all the information gleaned by the census-takers. Their purpose should be to get inside the home if possible, to have prayer and some conversation about spiritual things with the occupant. To assist them the visitors should have a letter from the church to offer as an introduction and should carry a copy of John's Gospel (by the Scripture Gift Mission) and a booklet such as "What it is to believe on Christ"⁷ to give to the person if they think they will be of real help. If the call is at an inconvenient time, they should apologise and ask what evening

would be more convenient and bid a hasty farewell. It is good advice to be friendly, to smile, to be oneself and above all not to argue. After leaving the home a full report of the visit should be written out and handed in to the pastor who will be able to follow up those interested by a personal visit. In many cases the visitors themselves will be invited back the following month. Any children not attending Sunday school should be followed up by a visit from the teacher of the class of his or her age group and in this way the Sunday school will also be built up.

Well, there is a well-tryed and proved successful new method of evangelising the masses. Pastor, will you begin a "visitation campaign" in your church? And Elim member, will you back him up with all you have until your church doubles and then doubles again its membership? It is told of "Billy" Braithwaite, an early Primitive Methodist, that one day a farmer heard a voice loud in expostulation and entreaty. Looking over the hedge to get a sight of the disputants he saw only one man, on his knees, with tears running down his cheeks. The words of expostulation and entreaty were addressed to One unseen: "Thou must give me souls. Lord, give me souls, or I shall die." That night the farmer related the strange occurrence to his wife, who exclaimed: "Why, he must be the man who has been around saying that he is going to preach at the sluice-head." "Then let me have my things," said the farmer, "for I'm going to hear him."⁸ If we pray like that our campaign will be successful and folk will come to see and hear us.

⁸ "The Romance of Primitive Methodism," p. 123.

Conclusion of Series

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SUPERFICIAL EXTERNALISTS

On one occasion Jesus accused religionists of being superficial externalists. To a group of them gathered around Him He said: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven." To call Jesus Lord is certainly a very fitting and proper way of addressing Him, for He is Lord. But if He is not reigning in the life of the one who calls Him Lord, then it is only the superficial utterance of the externalist; someone who has an outward show of religion, but has not Christ in the heart. The circumstances under which Jesus uttered these words are very revealing and challenging. They were addressed to the Pharisees, who were continually calling Jesus Lord, but who had no room for Him in their hearts. They had definitely concluded in their own minds that if they attended to the outward aspects of religion, namely, worship, the paying of tithes, etc., they had fulfilled all righteousness. With all their outward show of religion Jesus did not consider them as His followers. It is a very significant fact that all through His earthly ministry He always differentiated between Christianity and religion. For instance, eight times in one discourse He called these religious Pharisees hypocrites, and on another occasion denounced them in words of awful severity. Said He: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The Master also illustrated the difference between a humble and true acceptance of God into one's life, and a mere pious, religious profession. He referred to two men going up to the Temple to pray, the one a devout religionist, and the other deeply conscious of his sin and his need of acceptance by God. The Pharisaic-religionist stood in the presence of God as one who did not lack any spiritual graces, and who was superior to others. In the full tide of his self-righteousness and complacency, he poured out his series of thanksgiving for what he was and what he had done. His prayer exhibited no sense of his need as a sinner, therefore it contained no petition for the exercise of God's mercy and grace on his behalf. God did not accept him or his worship. The attitude

of the Pharisee only goes to prove how religionists, because of their good works, etc., can be blind to the great need of Christ in their lives. Everything around him witnessed to God's holiness, man's guilt and his need of cleansing from his sins. There before him were the priests praying to God for the people's sins; there stood the altar of burnt-offering, reminding him of his need of reconciliation to God; yet he did not realise his guilt, and that his own righteousness was as dirty rags in God's sight. The publican made no pretence of righteousness, but with heart sincerity asked God's forgiveness for his sins, and as a result was accepted and pardoned. The distinction between these two men was that one came to know himself as a sinner and sought pardon, while the other, although a sinner, considered himself to be righteous because of his religion. The Lord has not changed in His attitude in this respect, for He still desires men to be more than religionists; He wants them to be saved and made new creations.

Think of the great John Wesley. At Oxford he lived an admirable, disciplined and pious life. Later he went as a missionary to Georgia. It was some time after this, on his return to England, that in Aldersgate Street he testified of his conversion in simple words pregnant with meaning. He said: "I felt my heart strangely warmed by the love of Christ." He also declared that till the change came, he was not a Christian at all. It was after the change that his great and glorious work began for the kingdom of God and on behalf of men and women. Referring to the results of the change, Lecky, the historian, stated: "It is scarcely too much to say that the event which took place in Aldersgate marks an epoch in English history." Yes, Wesley was a different man after the warmed-heart experience; he became a new creation in Christ.

Christianity is real and unique, and is distinctive from all other religions. Christianity begins for men when they experience a spiritual re-birth in Jesus. Paul's definition of a Christian was: "If any man be in Christ, he is a new creature." Not merely changed on the surface, not one who just gives up bad habits or forms good ones, but one who has had a change of heart—a change of nature.

Reader, are you a real Christian or just a superficial externalist?

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: Revs. J. Smith (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Corman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips.
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Mrs. Samuel Hannah is a member of our Elim Church, East Ham, and is well known by many of our ministers and Elim friends. We have known our dear sister, who is now 83 years of age, for a considerable length of time, and have always appreciated her sterling Christian qualities. Mrs. Hannah is a true "Mother in Israel." Her zeal and devotedness to the cause of Christ present a shining example to us all. We pray that in her eventide she will be blessed richly in every way. —Ed.

The Lord be praised for His goodness to us all.

As a young girl I came from Sittingbourne where my mother was a midwife, so I was left alone quite a lot. I came to London when I was eleven to stay with an aunt. I lived in Canning Town where women stood outside public houses, men were fighting, and children crying for bread. I said this is hell. I stayed with my aunt who used to send me all day long to the public house to get a pint of porter. As time went on, my brother took me into what they called high society theatres, for my brother mixed with the smart set. He was the world's long distance champion and held the record from London to Brighton. Roguery was just the same in those days as it is now. I was his professional backer and used to travel with him to the race meetings. I was the only one who knew if he was going to win, for at the last quarter of a mile he would put his hand to his forehead and then I would back him heavily. This is enough of my past, so now about the Lord.

A tract came in my door advertising a campaign in Barking Baths by Pastor Stephen Jeffreys, Welsh Revivalist. It said: "The lame walk, the deaf hear, the blind see." The last words seemed to strike me, "the blind see," so I went to the meeting. I was amazed: everyone seemed to be in love with everyone else. I thought this can't be a religious meeting, everyone is too happy; they all look as if they had a fortune left to them. And so they had, but I didn't know what it was then. I was drawn by some unseen power that gripped me like a vice. I thought of my husband and his tea, but I knew if I once left the place I would never get back in, so my friend went and sent him a telegram: "Dinner in the oven, can't come home." When I got home I told my husband

all about it, but he wasn't interested. All he was interested in was the "Fourth Star" and the "Sporting Life Guide." He knew so much about horses he looked like one. My daughter came with me to the meetings and we got gloriously saved. We were filled with the Spirit at the Memorial Hall and baptised in water.

Now sisters, don't be discouraged if your husband is not saved. Remember, my Sam was saved eighteen months after me. He was a terror, always drunk, stole all my jewellery and money, and pawned all he could get hold of. But we prayed, and the Lord answered prayer. Now our home which used to be full of drink is now full of the Lord, and we have good furniture. We have both been saved over twenty-five years, and though the fruits of the earth perish the fruits of the Spirit never perish. I find all my pleasure in Elim, and attend all the meetings. I have been a member of my church since it was built. God has been so good to me and He is going to be even better.

Standing somewhere in the shadows you will find Jesus who will bring light to every darkened soul.

LATE NEWS

Increasing results in Newcastle Campaign. 1,450 present on Sunday evening. Total decisions to date, 1,273.



Prophetic COMMENT

By F. J. SLEMMING

LET'S TAKE A LOOK AT A MAP

By F. J. SLEMMING

(Minister of Elim Church, Kingston)

Amos 9 : 14: "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them . . ."

Isaiah 64 : 4: "And they shall build the old waste, they shall raise up the former desolations, and they shall repair the waste cities, the desolation of many generations."

A wonderful fulfilment of these words of prophecy can be seen on the newest map of Israel. Even a map can make thrilling reading, for here we see away up on the North of Israel a settlement bearing the name Dan. At one time in the dim past it was known as Leshem. The Danites came and conquered it and re-named it Dan. The name Dan fell into disuse and it became known by an Arabic name, Tell-el-Kadi. Now the Jews have renamed it Dan.

Megeddo is back on the map. It was known by the Arabs as Leggun, but the ancient city in the plains of Jezreel, also called the Valley of Megeddo, is again written Meggido on the map.

You will also see the name, Tel Aviv-Jaffa. This is one of the most up-to-date and one of the largest cities in Israel. It is the original Joppa, the place where Jonah boarded a ship sailing to Tarshish, and sought to flee from the presence of the Lord. Tel Aviv was built, so the archeologists discovered, on the original site of Joppa, modern Jaffa had been built a little further north. In the year 1950 the two cities were incorporated and we have Tel Aviv-Jaffa.

Israel's principal airport is located at a place called Lod. Lod was built by descendants of Benjamin (1 Chron. 8). The Romans destroyed it, and then it was again restored. The Greeks called it Lydda; it has been known by this name until a few years ago when Israel changed it back to Lod.

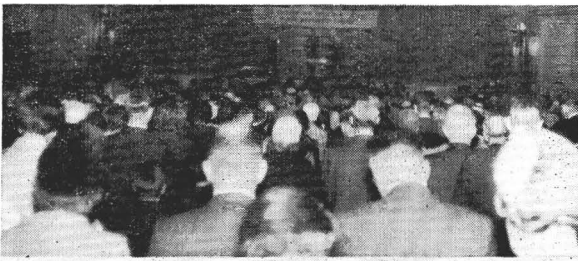
Ashdod is on the map; it was at one time one of the five royal cities of the Philistines. It was here the idol Dagon fell on its face and was smashed to pieces in the presence of the Ark of the Covenant that the Philistines had captured. It is now a Jewish settlement.

Gath is to be seen also. Gath was another of the
(Continued on page 618)

MIGHTY MEETINGS IN NEWCASTLE

The Elim pioneer campaign in Newcastle is now one week old, and during that time the Lord has demonstrated His power. Almost a thousand precious souls have publicly accepted the Lord Jesus Christ as Saviour. Night after night the evangelist has urged men and women to repent of their sins and come to Christ to receive the gift of eternal life. After coming to the front and making their decision public, they have passed on to an enquiry room where Pastor Alex Tee has further instructed them in the Word of God, and their names and addresses have been taken so that the follow-up minister can contact them. Many have come to the front weeping, and great has been the rejoicing of the Christians to see the evident sign of the Lord's resurrection power. Healing of the body has been taught as something to be regarded as less than eternal life, but important in the demonstrating of the Lord's authority and power. On one occasion Jesus healed a sick man to demonstrate His authority to forgive sin. During this first week scores of people have received a quickening in their bodies. Some have fallen to the ground as the power of the Lord has come upon them, whilst others have shown no visible sign of anything happening, yet testimonies of supernatural healing are being heard from all over the building. One man with an injured spine, unable to bend, and always suffering great pain, received instant-healing. Another woman had an injury which prevented her from eating a solid meal. The moment she was prayed for she went home and for the first time for many months ate a solid meal. A man who had a clot of blood in the head was warned by the doctor to be very careful. He was in constant pain with the dreadful throbbing but was prayed for with the laying on of hands. He shouted "the clot has moved." He was delivered immediately. A child was brought by his mother; he was wearing very thick glasses. The mother took the boy to the specialist after prayer, and the medical man recorded that something had happened, and requested her to bring the child again for a thorough and complete examination in three days' time. Many people have walked home without their sticks after prayer because God has healed them. A woman who for 37 years had been totally deaf heard the traffic on her way home for the first time. It is a visitation from the Lord, and we ask all Elim friends everywhere to return thanks

to God and pray that He will undertake and establish the converts so that a strong Elim Church may be formed in Newcastle. —P. S. Brewster.



CRUSADE PHOTONEWS

Top: Section of congregation facing platform.

Bottom: Beginning another Crusader branch—young converts join for song practice.

ELIM CHURCH, BATH

Pastor A. D. Hathaway recently conducted the second baptismal service during the past six months. Before immersion, each of five candidates affirmed with obvious joy their faith in the Saviour, and their determination to follow Him all the way. One sister had been brought up in a godly home, Sunday school and Crusader Meeting, and now confessed personal salvation. Next, a sister anxious to testify of her Saviour before going out to join her husband (also a believer) in Cyprus. Two of her friends, a husband and wife, followed her through the waters. They had been saved in another Elim Church some months before, but now living in Bath found a real spiritual home in the local assembly. The last candidate was a brother, who having been brought to the church by a Crusader gave his heart to the Lord in a recent Gospel Service. This brother was so blessed in his witness that the Holy Spirit came upon him as He rose from the water, and he praised God in other tongues. Others have now expressed their desire for water baptism in the near future. Believers at Bath rejoice in these tokens of God's blessing.

F. C. Smith.



Music and Radio Review



By Douglas B. Gray, F.R.S.A.,
(Director of Music)

RADIO SPEAKERS

Speaker on the Elim THIS IS LIFE programmes over IBRA radio on the **medium** wavelength for October 10, 17, 24 and 31, will be Pastor Ron Jones (Bristol). On the **short** wavelength on October 2, 9 and 16 will be Pastor J. C. Kennedy (President). On Wednesdays, October 23 and 30, and Nov. 6, on the short wave the broadcasts will come direct from the Elim Church, Winton, Bournemouth. Pastor S. Penney is the speaker, and special music items will be provided by the Winton choir and other local singers.

TAPE RECORDINGS

A ministry by means of tape recordings continues to become exceedingly valuable and effective. Tapes have recently been prepared and used in a number of places where hundreds of men and women have listened to the Gospel in word, song and testimony with gratifying results. A well-known London hospital has received such a ministry. Prisons are asking to be supplied with programmes containing preaching as well as musical ministry. A renowned home for ex-service men, too, has welcomed such a ministry and asks for more. Youth clubs also are included in recent ministry of this kind, as well as many homes throughout the country through the splendid service of a number of our own Elim ministers. Such a method of evangelism is but in its infancy and we trust will develop more and more, meeting the need of so many who for many reasons are "shut-in," and unable to be reached by normal activities. Remember, the music department at headquarters is able to help in such a work. We can supply considerable programme material and will gladly help and advise in this unique field of evangelism.

VISITORS TO THE CONFERENCE

We gladly invite all local members and visiting friends to meet us at the Music and Radio Exhibition stand in the Town Hall, Bournemouth, during Conference week. We shall welcome all and will be available to give advice and help relative to music and radio evangelism. Facilities will also be available for personal recordings to be made during the week.

THIS STORY is told of D. L. Moody. One day while musing about the grace of God, feeling so overcome with the thought that God should have dealt with him in grace, he rushed out of the house and accosted the first person he met: "Have you seen grace?" "Grace who" came the rejoinder. "The grace of God that bringeth salvation."

What is grace? Socrates used to say: "Define your terms." It is wellnigh impossible to define terms when one is thinking of God's grace. It was Goethe who said: "The highest cannot be spoken." When we are dealing with the grace of God we are dealing with the highest. It is a marvellous thing, something that almost beggars description, and leaves our language bankrupt. It has been defined as "the unmerited favour of God" or "the undeserved mercy of God." How very apt are those definitions, but the one I like best is this: "The grace of God is the Love of God, eager to love when that which was loved merited something else, and was incapable of responding to that love." Paul in his letter to the Romans reminds us that while we were still sinners God in Christ thought of us. John tells us that in the matter of love it was God who took the initiative. Indeed, "Where sin abounded, grace did much more abound" (Rom. 5 : 20).

The Bible is a book of grace. Wherever we look we see the grace of God in action. Noah found grace in the eyes of the Lord. The people of his day were given one-hundred-and-twenty years of it. God through Isaiah extends a gracious invitation to the people of Israel (1 : 18). The people of Nineveh were offered forty days grace, which they received, and thus averted the judgment of God.

Turning to the New Testament we find the Master "full of grace and truth" (John 1 : 14). On the hill called Calvary a dying thief passes into Paradise being saved by grace, appropriated by a simple faith in Christ. Paul attributes his salvation to the grace of God (1 Cor. 15 : 10), and declares that in it he could find his sufficiency. James stresses that it is for the humble (4 : 6), while Peter styles it as the soil in which the Christian must grow (2Pet . 3 : 18). John terminates his Patmos visions with the "grace of our Lord Jesus Christ."

Returning to our text let us notice first,

GRACE PERSONIFIED.

"The grace of God . . . hath appeared." Surely anything that appears can be seen. John says: "We beheld Him . . ." John the Baptist turned the index finger upon Him and declared to the world: "Behold the Lamb of God." Jesus was the grace of God personified. The writer of the Psalms, writing prophetically of Jesus Christ, says: "Thou art fairer than the children of men: grace is poured into Thy lips . . ." (45 : 2). Jesus Christ was the most gracious man who ever trod this earth, and whenever He spake the grace of God poured from His lips.

The Grace of God

In the Hebrew letter, the ninth chapter, we are faced with a threefold appearing of Christ. First, He appeared for the Cross, to put away sin and become the mediator. Secondly, He now appears in heaven on the throne as our advocate. Thirdly, He is yet to appear as our king to be crowned with glory on the scene where man crowned Him with thorns.

Again our text reveals to us

GRACE PERFORMING.

"The grace of God . . . teaching us . . ." A well-known minister took to a child in a hospital a beautiful little railway engine. As the boy beheld the gift with pleasure he asked the donor: "Mister, does it work?" After all, what use is an engine that doesn't work. Thank God this grace about which we testify so much, works. How?

First, in the salvation of the sinner. "It bringeth salvation." Man's supreme need is salvation, and

from the beginning the Triune God has worked upon that salvation. The wheel made its complete circle when Jesus expired upon the Cross of Calvary, and from that wounded Saviour the grace of God reaches out to the last, the lost, the least and the lowest.

But the work of grace is not confined to the saving of the sinner; it continues with the sanctification of the saint. We read, "teaching us that denying ungodliness and worldly lusts, we should live . . ." You see, salvation is a crisis and a process. It is worked into us at conversion (**crisis**) and we proceed to work it out in our lives (**the process**). **Belief not only saves, it behaves.**

Upon examination, this sanctificational process is

By **WILLIAM J. D. MAYBIN**

(Elim Church, Mountain Ash)

(Titus 2 : 11-13)

twofold. Negative: "denying ungodliness and worldly lusts." This is the negative side, but we cannot live on mere negations. The only way to be really negative is to be positive. What is the positive of this sanctified existence? "We should live soberly, righteously and godly . . ." That is we should live soberly or temperately, with a hand upon ourselves. **This has to do with self.** Paul feared above everything else the loss of a life; he feared, as one minister put it, ending up in the waste-paper basket! Friends, let us be sober. We should live righteously or rightly. **This has to do with others.** The world is looking on and God wants us to live upright lives. A ministerial friend of mine used to live with another minister, and every morning the little boy of the family would enter his bedroom at rising time and say: "Uncle, assume the perpendicular." Friends, it is time that we as Christians, more and more, assumed the perpendicular. As God lays the Divine plummet to our lives,

what does it reveal? Then, we should live godly or reverently. **This has to do with God.** There is an inner life that only God can see. If our hearts condemn us not, then have we confidence before God. Yes, the grace of God works: it changes a man completely. With respect to the internal, it changes the heart; externally it changes the habits, and with the eternal in view it will change the habitation. Heaven is the hope and home of the soul redeemed by grace.

Finally, the text presents

GRACE PERFECTING.

Says Paul, the great apostle of eschatology: "Looking for that blessed hope, and the glorious appearing of . . . Jesus Christ." The Christian life lies between two great advents. We look backward to the Cross with contemplation, and forward to the future with anticipation.

We do well to note the twofold occurrence of this word "appearing." It is used with regard to the future, something awaited. It is a rich word for the believer. In contemporary Greek it spoke of the accession of a Roman Emperor. To us it speaks of the glorious accession of Him whose right it is to reign. That will be the perfection of the Church, for when we see Jesus we shall be changed like unto Him. Then, after the great laundry process, which shall take place in the act of the Rapture, we shall be presented to realms of eternity, without spot, without blemish, or any human defect or defilement. We are not what we used to be, thanks to the performance of grace. We are not what we desire to be, for those who apprehend are ever conscious that there is still much more to be laid hold of in the Christian experience. But, we are not what we are going to be. Grace holds before us the glorious prospect of a prepared place for those prepared by God.

Sitting in a train, with a ministerial friend, we could not see the only person who shared our compartment; he was buried in the morning newspaper. As we tried to read the part of the paper nearest to us, we were struck with the following caption strung across the back page in bold letters: "I believe we have a tremendous future!" We could not decide what the article was about, or who the writer was,

(Continued on next page)



Women's Column

By
Gladys Gorton

"THE WORK OF THY HANDS"

In any work we do we lift things all day long. Papers, envelopes, files, needles, cottons, jars, basins; it all depends upon what we are doing and where we are. All these things, and more, are done by our hands. Yes, there are the jobs which only your hands can do, and you know that they will never be done unless your hands do them. My fingers hold the pen as I write this, and later they will type it out, yet each finger, with the thumb, works from the hand. Though separate they are united by the structure of the hand. Jesus said, "Without Me ye can do nothing" (John 15). You and I are members of His body, though apart and distinct in personality, talents, and environment, we are one in Him.

"Take my hands, and let them move
At the impulse of Thy love."

When you have a few quiet moments look at your hands and pray:

1. THUMB, nearest to you. Pray for those nearest to you.
2. FIRST FINGER, index finger. Pray for those in authority, leaders, teachers, etc., V.I.Ps.
3. SECOND FINGER, the longest. Pray for those that are far away, missionaries, etc.
4. THIRD FINGER, the weakest. Pray for all suffering in hospital, the sick, ailing and weak.
5. FOURTH FINGER, little finger. The least person, yourself.

If your task is hard and tedious and you know this has ruined your hands, just remind yourself of His hands, wounded for you. "He showed them His hands" (Luke 24 : 20).

"When I become weary in toiling
Obeying my Saviour's commands,
While Satan my work is a-spoiling
And all my efforts withstands,
Christ shows me His toil-worn hands,
His wounded hands, His nail-pierced hands.
My Saviour shows me His hands.

A friend of mine has been sorely tested these past years, and lost a good deal of money. But she has never lost heart, and now she can testify that God has blessed her beyond what she expected or deserved.

(Continued on page 620)

THE GRACE OF GOD—continued

but we sped on our way agreeing with the caption. As we look into the pages of the Word of God we are convinced that the Christian's end will be grand, great and glorious. Some believe that this old world of ours will reach a climax in a planetary collision. Others forecast a fiery extinction as we gradually move towards the sun, whilst others, taking an opposite view, maintain that eventually we shall shiver to death as we are ever drifting from the sun, our source of heat. The Bible teaches the return of Jesus. In view of this the Christian should live obediently (Rev. 22 : 7); labour patiently (Rev. 22 : 12); learn intelligently (1 Thess. 4 : 13); love everybody (1 Thess. 3 : 12-13); and look eagerly (Titus 2 : 13).

"In the Advent Light, O Saviour,
I am living day by day;
Waiting, working, watching ever,
Knowing Thou art on Thy way."

PROPHETIC COMMENT—continued

royal cities of the Philistines, the city that produced the giant Goliath. Gath is a Jewish settlement.

Askelon is a small town on the map of Israel. What a chequered history has been the portion of this town. It was taken from the Philistines by Judah, and retaken by the Philistines. It was captured by the Egyptians, the Greeks, and the Romans. During other wars its fortifications were destroyed, its harbour filled in. All this came to pass as God said it would. Now, as we read in Zephaniah 2 : 4-7, Bible prophecy comes true, for Ashkelon has become a possession of Israel and is being rebuilt into a modern city.

About eight years ago Ein Geddi (Enngidi) on the West shore of the Dead Sea, reappeared on Israel's map. It was here that King Solomon owned extensive vineyards. It was here David had to hide from King Saul. Ein Geddi is now planted with new vineyards and fruit trees. Ezekiel 47 tells us of the part and portion of Engedi during the Millennium.

Notice too, Beersheba; it is a modern town with shops and Government buildings. We call to mind that Beersheba was founded by Abraham. The well of the Oath, Beersheba, from which the town got its name, is still to be seen.

Sodom is on the map. This city, upon which God rained fire and brimstone and brought to destruction, after nearly 4,000 years of desolation is back on the map of Israel. Note the prophecy with regard to this in Ezekiel 16 : 53-55.

The capital of Israel is, of course, Jerusalem. It has long been on the map, but the interesting thing about it in this connection is that we are told that it has, since the Jews' return, been built up according to the boundaries given to Jeremiah by the Lord (Jer. 31 : 38-40). Read again the verses that are quoted at the beginning of this article and rejoice in the wonderful way in which God fulfils His prophetic word.

ELIM CAMP, Pagharn

A Padre's Report

The main motive in running Elim holiday camps is essentially to benefit spiritually Elim's youth. The good food, grand fun, and tremendous enjoyment are all incidental. Object number one is winning youth for Christ. Elim camps are Christian camps.

Drawn from all age groups, and coming from varied walks of life, the campers can be placed in three categories. One: the out-and-out Christian. Two: those on the fringe of Christian experience. Three: the unsaved, some almost pagan.

Let me mention the daily spiritual activities: 6.45 a.m. workers' prayer-time. 7 to 8 a.m.: prayer meeting. 9 a.m. breakfast, prayers and meditation. 7 p.m. Sunshine Corner. 8 p.m. adult service: sometimes, so manifest was the Spirit of God that these went on till 10.30 p.m. Added to these were open air meetings and tarrying meetings, converts' classes (held most mornings), missionary candidates' class, and discussion groups.

Perhaps the most rewarding was the personal work. Camper after camper sought help on personal, spiritual and scriptural problems. I was amazed at the prevailing ignorance of so many of our young people on the baptism in the Holy Ghost.

The presence of the out-and-out Christians at camp is invaluable. Many of these, the cream of Elim youth, heard God's call to greater service. All were inspired, and inspiring. Those who were following afar off, were brought nigh, and over 40 reconsecrated their lives to God. During the first fortnight over thirty young people accepted Christ. Let me mention two typical examples.

First of all Brian, a Londoner, tall, fair, with a real Cockney accent. Quite irreligious, he thought that because we did not dress like Teddy boys we were a lot of cissies. "And if Pastor Lambert thinks he can get me converted he has another think coming," he was overheard to say. This was greeted by murmurs of approval by the other five unsaved boys in his tent. But through personal work and much prayer during the week the Spirit of God spoke to Brian. He was amazed at the happiness of the Christians, and conscious of his load of sins. On the second Sunday Brian accepted Christ. The next night the rest of his tent did so also. The following day they all bought E.Y.M. badges, and some of the girls

(Continued on page 620)



Conducted by **PAUL SERVICE**

FAMOUS PEOPLE OF ALL AGES

I.—C. T. Studd

(once Captain of Cambridge University XI)

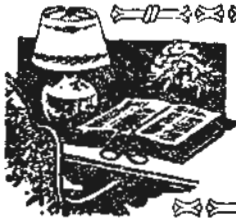
Hello, Boys and Girls,

Did you miss our Strip in last week's "Evangel"? I hope you did, but there wasn't room for us in the Special Irish Number. However, I hope you will especially enjoy the Strip this week, for we are commencing a new series as you will see, and the first person we are going to talk about is C. T. Studd.

Do you play cricket? If so, you will be very interested in what I have to tell you about this man. My! What a cricketer he was. Do you know that in 1882 he and his brothers literally beat the Australian Test Team? C.T., as folk like to call Charles Thomas Studd, took eight wickets and made a century. Of course, everybody thought that C.T. would go on playing cricket and continue to establish new records every season for a long time to come, but something happened to C.T. which altered the whole course of his life.

His father was a very wealthy man who bred race-horses. He had one great longing and that was to win the Grand National, but he became a follower of Jesus Christ, and of course gave up his racing profession. Charles was so amazed at the great change in his father's life that he began to think a lot about God too, and while still a student at Cambridge University he went to hear the great preacher D. L. Moody and at that meeting yielded his life to Jesus Christ. Not long after this, printed right across all the newspapers was the report that C. T. Studd, with six other Cambridge men, was going out to China as a missionary. Charles Studd told his friends that God had spoken to him one night in bed and had given him his marching order to go to China. The wonderful result of this step by seven athletes to give

(Continued on page 620)



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. Lavender
(Minister of Elim Church, Loughborough)

SUNDAY, September 29th. Luke 22:14-23.

"This is My body" (v. 19).

It is a good thing at the beginning of this Lord's day we should discern the Lord's body. His physical body was broken in order that His spiritual body might be united; so that we, who are many, are now one body in Christ. None of us can be a Christian in isolation. We are members one of another and reach full stature in Christ in dependence upon each other.

MONDAY, September 30th. Luke 22:24-38.

"I am among you as He that serveth" (v. 27).

As we go to our daily tasks, let us recall that Christ did not please Himself but sought the Father's honour. Even so we are not to do our work with our eye on the foreman, nor regard it as drudgery, but in every task we are to seek the praise of God. Doing the washing, pushing a pen, working at a lathe, all can be done to the glory of God.

TUESDAY, October 1st. Luke 22:39-53.

"He touched his ear and healed him" (v. 51).

This is just what we should expect of our gracious Saviour, the healing of an enemy! How many times have blasphemers, persecutors, mockers, turned to Him in their hour of distress and found Him mighty to save? We can confidently proclaim the wonderful news that He came to call sinners to repentance, and that none who come to Him will be turned away.

WEDNESDAY, October 2nd. Luke 22:54-71.

"Hereafter" (v. 6).

The Jewish leaders, blinded by hatred, failed to recognise the implications of this word—that He whom they were now judging would then pronounce judgment on them! For the believer, however, there is no more comforting thought than that our Lord Jesus is at the right hand of power, possessing all authority. He has justified, so will not condemn us; He loves us, so will cause all things to work for our good.

THURSDAY, October 3rd. Luke 23:1-12.

"Herod . . . set Him at nought" (v. 11).

What is Christ worth? To the worldling nothing—a root out of a dry ground. To the Father He is of infinite value, and He has exalted Him far above all princes, authorities and rulers; He has given Him the name which is above every name, and has put all things under His feet. To the believer the Lord Jesus is precious, for he is redeemed to God with His blood.

FRIDAY, October 4th. Luke 23:13-26.

"He delivered Jesus to their will" (v. 25).

Yet He was also delivered according to the determined counsel and foreknowledge of God (Acts 2:23). As God over-ruled the malice of Joseph's brethren and saved Israel, so He over-ruled the hatred of the Jews and brought salvation to mankind. Let this encourage us in the Lord! Men seek to hurt us, but if we rest in the Lord's hands He will turn man's malice to blessing for ourselves and others.

SATURDAY, October 5th. Luke 23:27-43.

"Save thyself" (v. 37).

If He had listened to their advice it would have been the greatest tragedy in the history of mankind. He could have

saved Himself, but had He done so there would have been no salvation for others. Our redemption depended entirely upon Him, the Holy one, dying for us; His life must be poured out if we are to receive eternal life. Thank God, He went through to the end!

WOMEN'S COLUMN—continued

"I thank God for my health and my hands," she told me. "I can work with my hands. The Lord gave me a verse from Deuteronomy 24 : 19: 'The Lord bless thee in all the work of thy hands'."

Let our hearts, manner, mood and friendliness, combine together with the work of our hands, so that whatever we do, and wherever we are, we radiate brightness and cheer.

CHILDREN'S STRIP—continued

their lives to God in this way resulted in thousands of other young men offering themselves for missionary service. Then not only did C. T. give his life to God, but he also gave away his fortune of £29,000, to help mankind. He worked for God in India and Africa as well and died in a little mud hut in Africa with only his native friends around him. The last word he said was "Hallelujah."

If God calls you to give up all and follow Him, will you obey His call?

Goodbye.—PAUL.

ELIM CAMP—continued

sewed them on their apparel. Now they could sing **Jesus is mine.**

Then there was Jimmy, well educated, nicely spoken, his father a scientist. He would not even come to the services. The last night at camp, all the other campers gathered for the farewell service, but Jimmy went outside. I went out to ask him in; he refused. During the service reluctantly he came in. When we were singing the last hymn I asked all those who had been saved at camp to stand, and they did so; I then asked any others who would surrender all to Christ to stand also. I saw the struggle that Jimmy was having; then boldly, resolutely, he stood to his feet. Afterwards that evening he threw his arm around my shoulder, saying: "Yes, Padre, you were right, Christ is wonderful."

I would mention that my co-Padre was Pastor A. Tate, the missionary. I can pay no higher tribute than say that those who know him best love him most.

—L. E. Lambert (Padre).

Note.—Pastor J. Lancaster was Padre for the first week of camp.

A photo of the camp will appear in a later issue of the "Elim Evangel."

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

The Problem of Pain

Books have been written on this subject. Many sermons preached around this theme. It is a problem which has baffled many.

There is a danger in thinking that as Christians we are exempt from hardship and suffering.

This week's page features a Missionary's view on what he describes as "Sunshine Christians."

Recently we had come from a land of perpetual sunshine, where, even to us who had lived so many years in the tropics, the intense light was most weakening. When we landed in what men who have lived where idolatry is rampant call, in contrast, "God's country," we sought for places where the Gospel is preached. Wherever we went we found "sunshine" hymns eminently popular. Judge how harsh, how terrorizing, to one who has been living where the sunshine is the fatal obstacle to the white race.

Blessed be God for the night of the tropics! Without it no white man could exist there. But He, in His infinite wisdom, has given in the tropics nights equal in length to the days. Moreover, to the races to whom the tropics belong he has given a dark skin, and this protects them from the excessively stimulating effect of the light. The white man who becomes acclimatised undergoes a partial change of skin.

Of course we tried to bear up under these terrifying songs of sunshine by remembering it was meant in a figurative sense. But even thus it was saddening. What do these Christians want as they sing "sunshine all the way"? How selfish! How narrow-hearted! What a limited idea of the experiences the Holy Spirit produces in the soul! One of these songs says, "knowing naught of darkness, dwelling in the day." Another says, "Keep on the sunny side, always on the sunny side." Really, it seems as though the Church has adopted the worldling's maxim: "Laugh and the world laughs with you. Weep and you weep alone."

We have been called into the fellowship of His Son. Do we want only the happy part? Are we anxious to flee from those positions where fellowship with Him is fellowship with His suffering ones? Oh, what a namby-pamby kind of Christian experience!

What does a land of perpetual sunshine become?—a desert, as witness Lower California. What will a heart or a life become that deliberately keeps to the "sunshiny" path "all the way"? It will surely lead to shunning the homes of sorrow and a hardening of heart toward those who weep. But some will say, "It is not the **path** that is meant, but the inward 'experience'." Even so: but would the inward experience of **always** light and **always** sunshine be healthful? Would it be real? Artificial flowers are always in bloom, but the real ones have their seasons. We fear that a one-sided appreciation of the Holy Spirit's work in the soul leads to much that is artificial, that is really acting a part.

Which of the prophets had "sunshine all the way"—either in his path or in his inward experience? Was it Moses?—remember his forty years of being alone in the wilderness and his sad plaints breathed out in Psalm 90; remember his agonising cry, "If not, blot me, I pray Thee, out of Thy book." Was it David? Surely his history and the songs of his Psalms are too well known to need citing. Was it our Lord? Let Isaiah 53 and Psalm 102 answer. Of Him we truly sing: "Thy path, uncheered by earthly smiles, led only to the Cross." And His inward experience was something that no man can fathom. Was it the apostle who was specially given to be a pattern for those who should believe (1 Tim. 1 : 16)? He found himself treated as the offscourings of the world (1 Cor. 4 : 13) and continually exposed to death (1 Cor. 4 : 11-12) in necessities, in straits, in hunger and nakedness. Are we to suppose that he was so tough-skinned that he did not feel these things? The trials we do not feel we do not think worth mentioning.

Time was when the portraits of Christ that moved the heart were such as the **Ecce Homo**—the thorn-crowned, tear-stained, Man of Sorrows, but now the Church seems to have joined with the world in its effort to forget that the Cross was a great fact. The world did say, "Away with Him," and hurried Him to the gallows.

Now the portrait placed before the imagination of the hearers is a smiling visage that has not any resemblance to the Christ painted by Matthew, Mark, Luke, John and Isaiah or the Psalms of David.

Only a few days after our return from our long exile in what is really in a full sense "the devil's kingdom," we heard a minister commenting on the sojourn of John the Baptist in the desert. He asked, "Do you suppose John ever felt lonely in the desert?" He himself supplied the answer: "No, of course not, for he had God with him." Then he continued, "And do you suppose the missionary ever feels lonely away from all Christian fellowship?" Again he (a man in very comfortable circumstances) supplied the answer: "Why no, of course not. On the contrary, he has the Lord's presence so abundantly manifested that he could not feel lonely."

That is the kind of talk we have to listen to wherever we go. We wonder if any real missionaries have encouraged such a mistaken, unnatural and unscriptural notion.

We have heard a great many people who have attained to something (in their own opinion) testify of the wonderful joy they had, but we do not think we have ever, even once, heard any person testify to having received, as a special privilege of the Lord, this, which is given as a privilege the angels might long for: "for unto you it is given (granted in grace) in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1 : 29). To Paul this privilege was so estimable that he longed, if it had been possible, that he might bear all the sufferings allotted to the body of Christ (Col. 1 : 24).

Yes, the glory will give us ample joy. But the time of His rejection is the time of suffering.

Just as it has been found that light is a powerful and health-giving stimulant if taken in moderation but that if taken in excess the same "light" rays of the sun that kill all bacilli may also destroy some tissues

of our bodies and work ruin in our nervous system, so the stimulant of joy in the Christian experience is healthful, but if taken in excess, it wrecks the spiritual sensibilities and produces a deformed Christian character.

Where is the man who is intensely in earnest? Can a man who believes he is really sent of God to deliver souls from an eternal perdition help them to laugh? How can he laugh himself? Does he really believe that there is a hell and that the souls around are gliding, or drifting, or rushing down to it? If he does, how can he be anything but serious: "knowing the terror of the Lord we persuade men."

—Carlos Bright.

The
ELIM ANNUAL CONFERENCE
 will take place next week
 at the
TOWN HALL, BOURNEMOUTH
30th September to 4th October
 Public Meetings will be conducted each evening
 (except Friday) at 7.30 (music from 7 o'clock)
SEE THE SIX EXHIBITION STANDS
WHICH DISPLAY ELIM ACTIVITIES
IN VARIOUS SPHERES

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life" Programmes presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.5, 30.3 metres

WEDNESDAY (October 2nd)

10.15 to 10.45 p.m.

Speaker: **J. Craig Kennedy** (President)

Subject: "The Threefold Mercy"

The Programme also includes:

A group of Ministers, Ken. Matthew and Eldin Corsic, Neville West at the piano, W. Plowright, and the London Crusader Choir

featuring

"It passeth knowledge," "O what a Friend," "Hallelujah! for the cross," "Hear the Saviour calling," "Just as I am."

These programmes broadcast from the Elim Radio Studio, London, and produced by Douglas B. Gray (Announcer)

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.

321 metres: MEDIUM WAVE

THURSDAY (October 3rd)

10.30 to 10.45 p.m.

Speaker: **J. J. Morgan** (Sparkbrook)

Subject: "The Comfort of God."

The programme also includes:

The London Crusader Choir

featuring

"How sweet the Name of Jesus sounds," "What a Friend we have in Jesus," "Jesus saves."

COMING EVENTS

(Please pray for these services)

BELFAST. Irish Youth Rallies. Sat. Nov. 2. Ulster Temple, Ravenhill Road. 3 p.m. Sunday School Demonstration. 7.30 Youth Rally. Speakers: Sunny Blundell and T. W. Walker (National Youth Committee). Items by children and Crusaders.

BELFAST. Nov. 2-22. Ulster Temple, Ravenhill Road. Annual Youth Week. Sundays 7. Week-nights 8. Special Speaker: T. W. Walker (National Youth Committee). Programme by Ulster Temple Crusaders each night.

BIRMINGHAM (Old Hill). Oct. 12-14. Bearmore Road. Harvest Festival Services. Special Speaker: L. Hawes (Thornton Heath). Sat. 7. Sun. 11 and 6.30. Mon. 7.30.

BLACKHEATH (Birmingham). Oct 5-6. 21st Anniversary Celebrations. Harvest Festival. Sat. 7.30. Sun. 11 and 6.30. Preacher: H. Palliser (Hull).

Oct 12-14. 21st Anniversary Celebrations. Sat. and Mon. 7.30. Sun. 11 and 6.30. Preacher: R. B. Chapman (Bournemouth).

BRIXTON. Sept. 29. Elim Church, Milstead Street. Children's Harvest, 6.30 p.m. (Comfortable tip-up seating now installed in church.)

GRIMSBY. Nov. 2-7. Elim Church, Tunnard Street. Visit of W. George (Romsey). Sat. 7.30. Sun. 10.45 and 6.30. Week-nights 7.30.

ILFORD. Oct. 5-6. Elim Church, Scrafton Road. Annual Thanksgiving Week-end. Sat. 7.30. Sun. 11 and 6.30. Speaker: H. Burton Haynes (Croydon).

LEIGH-ON-SEA. Oct. 5-6. Glendale Gardens. 7th Anniversary of Church Re-opening. Sat. 3.30 and 7.0. Song Service 6.30 (Tea provided). Sun. 11.0 and 6.30. Speakers: R. Quy (Radio I.B.R.A.), D. Anthony (Chelmsford). Musical ministry on Saturday by Chelmsford Elim Choir and the Elliott Quartet.

PETERSFIELD. Oct. 6-7. Elim Church, High Street. Harvest Thanksgiving Services. Sun. 11.15 and 6.30. Mon. 7.30. Special Speaker: G. Harpin (Nottingham). Convener: T. Waddington. We welcome you.

RYDE. Oct. 5-7. 26th Anniversary Services. Special Speakers: L. N. Knipe (Leyton), I. R. Moore (Yeovil). Sat. 3 and 6.30. (Cups of tea between meetings). Sun. 11, 3 and 6.30. Mon. 7.30. Visit of S.A. Band. Special singing items. Testimonies. Convener: Fred Coop.

THORNTON HEATH. Oct. 5-6. Elim Church, Moffat Road. Harvest Thanksgiving Services. Sat. 7. Sun. 11 and 6.30. Guest Speaker: Mr. Arthur Brett of Glemsford, Suffolk. Oct. 12-13. Women's Rally. (Sat. 7. Sun. 11 and 6.30. Speaker: Miss G. Garton, Minister of Elim Church, Ingatestone, Essex. Soloist: Mrs. E. C. W. Boulton. Convener: Mrs. L. G. Hawes.

LONDON CRUSADER CHOIR

LONDON CRUSADER CHOIR. Brixton, Sept. 29. H.M. Prison. D. B. Gray (Director of Music) and London Crusader Choir, 2 p.m. (Walthamstow 6.30). **Westminster.** Oct. 5. Church House, Great Smith Street. London Crusader Choir provides singing at annual V.T.C. Meeting, 7 p.m. **East Ham.** Oct. 6. Elim Church, Central Park Road. Pastor D. B. Gray (Director of Music), and London Crusader Choir, 6.30. **Croydon.** Oct. 13. Elim Church, Stanley Road. D. B. Gray (Director of Music) and London Crusader Choir, 6.30. **London.** Oct. 14. Friends Meeting House, Euston Road. I.B.T.I. Rally conducted by Fred Squire and party. Singing by London Crusader Choir, 7 p.m. **Ealing.** Oct. 19-20. Elim Church, Northfield Avenue. Special week-end services conducted by D. B. Gray (Director of Music) and London Crusader Choir.

SUNNY BLUNDELL TOUR

Oct. 8-13. Banbridge. 14-20. Portadown. 21-27. Ballymena. Oct. 28-Nov. 3. Ulster Temple, 4-10. Ballymoney. 11-17. Melbourne St., Belfast. 18-24. Saunders St., Belfast. Nov. 25-Dec. 1. Alexandra Park Ave., Belfast. 2-8. Lurgan.

9-22. Millisle. Jan. 4-10. Rathfriland. 11-17. Bangor. 18-24. Armagh. 25-31. Coleraine.

EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

Sept. 21-Oct. 6, Penzance. 9, United Baptistal Service, Falmouth. Oct. 12-Nov. 6, Bishop Auckland. Nov. 9-Dec. 1, Shotts. Jan. 4, U.C.Y. Rally, Reading. Jan. 5, Reading.

GREAT NATIONAL RALLY

of the

BRITISH PENTECOSTAL FELLOWSHIP

will be held in

THE TOWN HALL, LEEDS

(Victoria Hall)

on

Saturday, October 19th, at 3 & 6.30 p.m.

SPECIAL MINISTERIAL CONFERENCES

open to all Pentecostal Ministers

will be held in the

FOURSQUARE GOSPEL CHURCH

Bridge Street, Leeds

on Friday, October 18th at 3 & 7 p.m.

Subject: **HOW TO PROMOTE REVIVAL—Church Members; Church Services; Evangelistic Campaigns and Radio;** followed by open discussion. The Special Speakers, from the various groups in the British Pentecostal Fellowship, will be announced shortly.

ELIM EVENTIDE HOME EASTBOURNE

There are vacancies for residents at Elim's first Eventide Home.

Gifts are needed for completing the furnishing of the house. Will YOU help?

Please write to the Secretary, Elim Eventide Home, 20, Clarence Avenue, London, S.W.4.

STUDY YOUR BIBLE

with the—

Elim Bible Correspondence School

write for particulars to the

Secretary, E.B.C.C.S., Elim Woodlands, Clarence Avenue, Clapham, London, S.W.4.

A CALL TO SERVICE

Wanted a qualified school-teacher (male or female) for Southern Rhodesia.

Apply to the Missionary Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY** mornings for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

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BIRTHS

Eamus.—On June 30th, to Ivan and Eileen Eamus (née Salter), of Blackheath; the gift of a son, Philip John.

Pardoe.—On August 3rd, to Alfred and Kathleen Pardoe (née Street), of Blackheath; the gift of a son, Kevin Dale.

DEDICATION

Shannon.—On September 15th, at Elim Church, Ilford, by Pastor T. H. Stevenson; Jacqueline Laraine Shannon; born June 15th, 1957, and Maureen Giffard Shannon; born May 6th, 1954. C.590

MARRIAGES

Frost: Truman.—On September 5th, at Elim Church, Porth; Royce Herbert Frost, member of Elim Church, Wimbleton, to Hilda Eileen Truman, Crusader and Member of Elim Church, Porth. Officiating minister: William Evans.

Howard: Hobbs.—On August 31st, at Elim Church, Wigan; Norman Howard to Mary Emily Hobbs; both Elim Crusaders. Officiating minister: D. Ayling.

McDougall: Bradley.—On July 27th, at Ulster Temple, Belfast; Dennis Bell McDougall to Ruth Bradley; both Elim Crusaders. Officiating ministers: R. J. Morrison and G. L. W. Ladlow.

Torr: Newsham.—On September 7th, in the City Temple, Hull; Raymond Walter Torr to Eileen Newsham. Officiating minister: H. Palliser.

WITH CHRIST

Betty.—On September 1st, William Charles Betty, aged 70, of West Bromwich. A faithful steward exalted to higher service. Funeral conducted by H. Fisher, resident minister, assisted by Mr. Scott (Stoke-on-Trent A.O.G.).

Brown.—On August 29th, Frederick Allan Brown, aged 34, member of Elim Church, Wigan. Funeral conducted by the Rev. A. E. Newby.

Harwood.—On September 3rd, Ethel Augusta Harwood, of Westcliff-on-Sea. Funeral conducted by George Backhouse, resident minister.

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