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The Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXVIII No. 45

FOURPENCE

NOVEMBER 9th, 1957

ELIM'S

NEWEST

CHURCH

By W. M. E. Plowright (*Minister of Elim Church, Camberwell*)

NEWCASTLE! For a long time the place of prayerful speculation with a view to crusading the glorious full-orbed message of the Gospel among its many thousands of inhabitants; and now—Newcastle, the latest city in Britain into which the flag of Elim has been carried and firmly planted, for as a result of the successful campaign so recently conducted by Mr. Brewster a church has now been opened for regular use by a newly formed Elim assembly.

A visit to the city earlier in the year revealed the fact that the only suitable building for our purpose was the City Hall, its many seats and high cost of hire making the crusade a tremendous venture of faith in God, a venture we felt had to be accepted when we found it possible to make a block booking for the whole of September with the exception of Saturday nights, an opportunity that might not be repeated for years to come. After a careful consideration of everything involved, and a rough budget of costs, it was decided to go ahead believing that the Lord would undertake.

It was a source of strength to know that as soon as it became known throughout the Elim family that the campaign was to be launched there would be a great volume of prayer backing up the whole endeavour.

The week prior to the opening date was spent in necessary preliminaries—handbill and window-bill distribution. Here a special word of thanks to the generous offer of a Cardiff church member to lend

us his car for this purpose. What a boon it was to be able to pack those thousands of leaflets in the boot and drive to one point after another, park the car, and then attack all the variety of letter-boxes—some of which opened one way and some another, some that snapped our fingers, some that broke our nails, some that wouldn't open at all, and some that were conspicuous by their absence; what a relief to find some doors standing open just waiting for us to drop a bill inside. Window-bills are often a difficulty, received reluctantly by many and not at all by some, but here they went like hot cakes, and many shopkeepers were willing for us to stick them in a prominent place on the door or window.

Reports have already appeared in previous issues of the ELIM EVANGEL concerning the progress of the campaign, the large numbers passing through the inquiry rooms, and the many who experienced the healing power of the Lord. An outstanding feature of the services was that from beginning to end there was a steady stream of inquirers even to the last Sunday evening, when between seventy and eighty came forward, bringing the total number dealt with to over 1,700.

On Saturday nights we had to use smaller halls and issued reserved seat tickets to limit the number attending, but on each occasion it was a job to get the people in, even with all available standing room occupied. We shall never forget the night when in spite of issuing tickets the queue waiting for admittance was so big that when the hall was filled with

ticket holders there were enough still outside to fill it over again, and the only thing to do was to have two shortened services. As the first crowd left by one door the second crowd entered by another.

On the last two Sunday mornings of the crusade we held Communion services, and what a sight to see twelve fine men representing all age groups working together to serve the emblems to about 300 worshippers, many of whom were receiving communion for the first time. Mention must be made too of the great final service in the City Hall, which it is estimated 1,700 attended. The first night was wonderful but there was a thrill of joy and enthusiasm about the last night which revealed the extent to which God's hand had been at work during the intervening month. The abandonment with which they sang, the rapt attention with which they listened, bore testimony to the fact that a light and love had been kindled in a great majority of those lives that would never be extinguished.

The following night saw the opening of the church, now made available for regular services; a beautiful building lovingly prepared for habitation by an army of willing workers whose energetic application of elbow-grease, helped by the usual cleaning commodities, soon wrought a transformation on floor and furniture. What a joy to see it packed, and people standing all around, and to know that Elim's newest assembly was now well and truly brought into being. Pastor and Mrs. E. Harford have been given a very warm welcome to their task of consolidating the work, and leading the believers on to know the Lord. They will value your support in prayer.

Every name and address of those who signed decision cards was entered into a book, and already they have received a letter of information concerning the continuance of the meetings. People travelled long distances to attend the campaign, many from surrounding districts such as Hexham, Morpeth, Monkseaton, Whitley Bay and Ashington, and others from as far afield as South and North Shields, Durham and other towns. People came from churches where, they said, "We were never told we needed to be saved," but now they truly know Christ and will take the power of their experience back to those churches. Indeed, the over-all benefit that is reaped for the kingdom of God by any campaign can never be truly assessed, and surely every member of an evangelical movement such as, by the grace of God, ours is will rejoice to know that not only has a new church been started for our own Movement but that many others will reap as well. After all is said and

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Women's Column

By
Gladys Gorton

THE PEPPERBOX

"THE trouble is that I so easily forget to fill it," she declared as she held up the pepperbox for me to admire. I had just mentioned that it was rather unique. "I do the same," I replied, "and it's usually when we entertain friends or visitors that it requires filling." Now if it was refilled *nobody would think about it*, but when it happens to be forgotten the cry goes up "Where's the pepper?"

Our life is mostly made up of doing the little things. We do not hit the headlines in the paper like a film star who has been divorced three times and is about to marry her fourth husband. Like millions of other women, we are "just a woman living a woman's day." But what a day it is, mainly doing the simple chores. Really, doing little deeds makes life and home. Think of the Lord Himself, who remarked upon, noticed and paid special attention to the little things—the woman who touched the hem of His garment, the cup of cold water given in His name, the blade of grass, the ear of corn, and the sparrow that fell to the ground.

You may do only a small service in the church, but remember that it is the continual doing of it that is of untold value to the Lord. Whatever we do, small or great, in our home, in our work, in our church, should be done as unto Him. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

A year goes by and scarcely anything outstanding happens, but think what you do in a single day: the muscular actions, the words you speak, the objects you see, your multitudinous thoughts, and 365 days make up a year, and a year is one twentieth, one fortieth, one sixtieth, one eightieth part of our life. Thus with the exception of unusual or critical occasions your life is made up of common, ordinary, unimportant things. Yet all you have done will have an amazing end and startling result. You will stand

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SLANDER—

a dangerous weapon

NO Christian worker can take up the sword of slander and escape the consequences. "All they that take the sword shall perish with the sword" (Matt. 26:52). So spake Jesus, and history has repeatedly borne testimony to the truthfulness of His warning. Men who have slandered others have either been ruined by slander themselves or been judged by God with death.

And remember this: it makes no difference whether the slander is true or false—the result is the same. Judgment is God's prerogative, not man's. His word is. "Touch not Mine anointed, and do My prophets no harm" (1 Chron. 16:22). The statements made may be absolutely true; but since no mere man is capable of judging, God's servants are accountable to Him and to Him alone. And woe betide the man who dares to set himself up as a judge and publicly slanders his fellow-workers! God will not let it pass.

I could tell of more than one guilty of the awful sin of slander who has been judged by death—in some cases, sudden death. "For they that take the sword shall perish with the sword." Drastic measures may be used. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more." God help us to hearken. "*Let us not therefore judge one another any more.*" Oh that we might make that our life resolution! In the face of the words of our Lord how can we do otherwise?

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own

eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Remember this, my friend: he who slanders is working with the Devil. Satan is a slanderer. He is continually accusing us before God. That is his biggest job and his most destructive work. Oh, my brother, are you going to do the Devil's work? Are you letting him use you as one of his slanderers? God help you! What carnality! Oh, what a tragedy! God's child but the Devil's agent, God's servants working for the Devil. A slanderer, an accuser in the pay of the enemy. What a disgraceful state of affairs! Once more I warn you: "All they that take the sword shall perish with the sword."

"I would rather play with forked lightning," said Dr. A. B. Simpson, "or take in my hands living wires, with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies. You may often wonder, perhaps, why your sickness is not healed, your spirit not filled with joy of the Holy Ghost, or your life not blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word. Let us remember that when we persecute or hurt the children of God we are but persecuting Him and hurting ourselves far more."

By Oswald J. SMITH, D.D.

Said James the apostle: "The tongue is an unruly member that no man can tame. It is set on fire of hell. . . . It is an unruly evil, full of deadly poison." Truer words were never written. The whole course of human history and individual experience has proved this true. Someone has said: "One of the greatest evils that afflict the world today is that of gossiping and talebearing. You find it everywhere you go. It is rife in the business world, in office and in factory; its evil influence has permeated every stratum of society, from the palace to the slum, and it rears its ugly head in the Church, as many Christians have known from painful experience. The tongue of the gossiper has destroyed empires and has cast down

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A CHRISTIAN'S RIGHTS

A GREAT deal of controversy, and in some cases confusion, exists today in the Christian Church as to whether a Christian should maintain his rights or not. Some people declare he should, while others assert that under all circumstances, no matter how demanding or provocative, he should waive and not defend his rights. We feel that to dogmatise either way is incorrect.

Although Paul wrote so emphatically to the Corinthian Christians about not going to law with each other (1 Corinthians 6:1-11), and rightly so under the existing circumstances, he appealed to the court of Cæsar to have his legal rights as a citizen upheld (Acts 16:37; 22:25; 26:32)—a proof that he did not consider his action to be contrary to his statement to the Corinthians. Therefore his statement to the Corinthians, considered in the light of his action in appealing to the court of Cæsar on his own behalf, seems to indicate that there are certain rights supported by law which Christians should waive in the interests of the kingdom of God, and others which should not be waived. For instance, if two Christians have a dispute they should settle it out of court. The wronged party, having a legal right to take the offender to court, should waive that right in the interest of Christianity. Such an attitude would be in keeping with Paul's statement to the Corinthians. On the other hand, if a Christian finds himself in a similar position to that of Paul, when he appealed to Cæsar, he should exercise his right even if it necessitates appealing to the law for support.

The same applies to any demand of the law a Christian may have the right to oppose. As an illustration of this there is Christ's attitude to the demand of the law concerning the temple tax. Regarding the payment of that tax, Matthew records the Master's attitude to it. ". . . What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, Of strangers. Jesus saith unto Him, Then are the children free. Notwithstanding lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee" (Matthew 17:25-27). It is clear from this statement that Jesus claimed the right to refuse to pay the tax for Himself, but waived that right rather than cause people to stumble. Why had He the right to refuse to pay the tax, considering it was legal and binding upon all

male Jews? He made clear to Peter that the children of a king had no need to pay tax to their father as had the other subjects of the kingdom. Jesus was God's only-begotten son (John 3:16), therefore He was Lord of the temple, and as such was exempt from its tax. Nevertheless, He paid it "lest He cause them to stumble." There were other rights He freely waived, such as the exercise of His power and authority to resist His enemies, but instead surrendered to them because the Cross was His goal. There were rights He refused to waive. For instance, He refused to waive the right to the self-direction of His life, declaring: "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 10:18). Likewise with spiritual freedom, He claimed the right to preach His message to whom He pleased, and the right to just treatment in court (John 18:19-23).

Jesus not only exemplified in His life the waiving of certain rights, legal and otherwise, in the interests of the kingdom of God, He taught men to do so. He said: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Matthew 5:40). Under Jewish law a creditor had the right to seize his debtor's coat as payment of a debt or pending the settlement of the claim. However, if the debtor was a poor man the creditor was not within his rights if he seized his cloak as well. If he did, he was obliged to restore it before nightfall, for the cloak served as the poor man's blanket (Exodus 22:26, 27). The case instanced by Jesus is that of a false claim made under the law. As Matthew Henry comments: "It is common for legal processes to be made use of for the doing of great injuries. Though judges be just and circumspect, yet it is possible for bad men, who make no conscience of oaths and forgeries, by course of law to force off the coat from a man's back." No doubt such an act by a creditor, similar to that cited by Jesus, would produce resentment in the debtor, causing him tenaciously to take corrective measures so as to keep his coat. Yet Jesus says to the debtor, "give him your coat and cloak also." In other words, submit for the sake of peace. If the matter reached court the debtor could protest and argue against the injustice of the claimant's action in suing him under a false charge, but in the case mentioned Jesus suggested a higher and better way, that of submission to the demands of the claimant.

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THE SCOTTISH YOUTH RALLY

By Reginald R. Taylor (Minister of Elim Church, Edinburgh)

"DULL, cloudy, scattered showers, heavy at times." Not just the best weather-forecast in view of the long coach ride before us, but this was the day, long looked forward to, of the annual Scottish Youth Rally. The venue this year was Greenock, quite a long way from Edinburgh, and farther still from Dundee and Carlisle! In spite of the fact that some were unable to come at the last moment because of 'flu, the bus from Edinburgh was nearly full. The rain kept off and the two-hour run was most enjoyable. We were a few minutes late owing to the huge football crowds in Glasgow. What a pity they were not coming with us. The atmosphere was lovely as we entered the large church building. Pastor A. J. K. Magee from Carlisle was leading hundreds of young people, and older ones too, in singing a beautiful hymn to the glory of God. The reason why Elim people sing as though they mean it is that they *do* mean it.

After prayer we were thrilled to hear the testimonies of young people saved only a short time. The experience of salvation is real. It radiated from the faces of these youthful Christians. Maybe this is what prompted the remark of the Irish convener. "It's grand to shake hands with so many smiling faces"! Pastor Alexander Tee, fresh from the campaign at Newcastle, gave a glowing report of the great work for God going on in that place—hundreds saved and mighty healings. How blessed it is to be in this Pentecostal Movement.

After singing items from various Scottish churches the Word was given by Pastor Richard Lighton, the Scottish Youth Commissioner. His message was centred around the name of Jesus, and we were reminded again that His Name is an all-prevailing, precious and powerful Name. No doubt the reason

that so many are attracted to the Elim Church is because of the emphasis put on His Name.

"Jesus only is our message.

Jesus all our theme shall be."

Jacob on his deathbed said, "Unto Him shall the gathering of the people be." So, with a hymn and a prayer, the first service came to an end.

The Greenock folk must have spent many hours in preparing such a lovely tea for so large a "family." We really enjoyed it. We were delighted too to renew fellowship with so many friends from other churches. These central gatherings are all the more welcome because it is not as easy to get together in Scotland as it is in other places. The distances are a barrier to frequent fellowship.

The crowd was even greater in the evening service. From my seat in the pulpit it was a thrill to see such a large gathering. Pastor Walter Urch, the Scottish Superintendent, was the convener of this service. Some more singing parties; more young people saying what Christ had done for them; and then the Word. The chairman described the speaker as "imitable and irrepressible." This was an apt description, but as we listened to the message, with its wit and humour, we caught the unmistakable challenge of Christian service. "Lovest thou Me more than these?" The response of our hearts was as Peter's, "Lord, Thou knowest that we love Thee," and "oh, for grace to love Thee more." Thank you Pastor Magee.

So with a word of prayer the service ended, and after hurried goodbyes we again joined our coach for our homeward journey. A truly profitable day. Where is the next Youth Rally? What! Stirling? But we have no church there. No, not yet we haven't, but . . .

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Programme: 9.15 to 9.45 p.m.

Speaker: R. Chapman (Sheffield)

Subject: "Three Generations."

The programme also includes:

London Crusader Choir and Janet Chapman and Margaret Dinham

Produced by Douglas B. Gray (announcer).

featuring:

"More Abundantly," "What a friend we have in Jesus,"

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CHURCH NEWS FLASH

ELIM CHURCH, MERTHYR

To mark the completion of twelve months' ministry in the Elim Church, Court Street, Merthyr Tydfil, Pastor John Coleman held special preaching services in the church last weekend. The Rev. K. J. Hathaway, Youth Commissioner for the Elim Churches of South Wales and pastor of the Brecon Elim Church, was the speaker on Saturday. On Sunday evening the regular congregation was addressed by Pastor Henry Ogier, who preached on the subject of "What think ye of Christ?" On Monday the preacher was the Rev. P. S. Brewster, of the City Temple, Cardiff, an active and energetic evangelist. He has founded a number of Elim churches in Wales, the last one being at Bridgend. These special services were well supported by friends from other churches and denominations, including Elim, Assemblies of God, Baptist, Apostolic, Church of the Nazarene, Presbyterian and Church of England. The ministers present at these services were the Rev. D. Keenan (Pontlottyn), Pastors F. Newey (Aberdare) and A. Daniels (Treharris), and Mrs. R. Jones (Aber-tysswg).

Merthyr Express.



J. Coleman (Minister of Church) and P. S. Brewster (District Superintendent).



Back row : M. G. Morgan (Treasurer), W. Stead (Secretary), T. Turner (Deacon). Front row : P. S. Brewster (District Superintendent), J. B. Coleman (Minister).

BAPTISMAL SERVICE IN JERSEY

Recently here in Jersey we had a Water Baptismal service. This is only the second such service we have had since our church was founded in May 1953. This first baptismal service was held during Pastor Alex Tee's campaign; but there were many of us, who were converted during that campaign, who did not understand the full implications of water baptism and so we did not pass through the waters on that occasion.

We have been unable until quite recently to acquire the use of a church with a baptistry, but the trustees of a local Brethren assembly very kindly allowed us to use their church for an evening. Some of us who passed through the waters have been Christians for the past four years; others were quite recent converts. There were twenty-four candidates in all, fifteen ladies and nine men, the ages ranging from about fifteen to sixty years. Two of the elderly ladies were not in very good health, suffering from rheumatism, but they followed the Master through the waters of baptism believing that He would be with them and bless them, and He honoured their faith.

Mrs. Watson read a promise to each candidate as they walked down into the tank, where Pastor D. Watson was waiting to baptise them.

The Lord greatly blessed each candidate and all who attended the service. We trust that you will all pray with us that we will be able to have another baptismal service before the next four years.

S.M.B.

ELIM BIBLE COLLEGE

EAST HAM AND LONDON'S UNDERGROUND GET THE GOSPEL.

Report by Alan S. Brewster

WE CAME to the Elim Bible College just over a month ago as sixteen individuals, but during the last few weeks the Holy Spirit has been dealing with us, with the result that there is a great unity in power and purpose among the brethren. There is great delight in prayer, and a consciousness of His presence with us. It was in this atmosphere that on Saturday, October 12th, we went to East Ham to take a service during their Youth Week.

When we arrived we found to our delight that a wonderful meal had been prepared for us, and to all concerned we offer our sincere thanks. After being refreshed in body we all went out for an open-air demonstration which was mightily blessed of God. In spite of the effort of some youths to hinder the work of the Gospel, one young man found Christ as his Saviour. Praise the Lord!

In the service we were warmly welcomed by the Pastor and the Crusader secretary, and from the very first hymn were conscious of the power and the glory of the Lord in our midst. Every solo, testimony and choir piece was under the anointing of the Spirit, and the Lord forcefully reminded us from His Word that we were to be obedient to His leading, and in the victory of His cross not to fear the opinions of men. At the end of the service we realised that we

had been with God, who had spoken to us in a positive manner.

Leaving the church and walking to the station we were still aware of His nearness, and at the Bank tube station the Holy Spirit simultaneously fell upon each of the students. In a packed carriage we all sang the praises of God, and two of the brethren gave their testimonies to a very surprised but attentive audience. The Spirit of God moved through the carriage and conviction was seen on many faces. On arriving at Clapham Common, most of the people thanked us for the message of salvation and willingly took Gospel tracts.

Thus ended our visit to East Ham, but this was not the conclusion, for this incident sealed in our hearts the conviction that God was ready to pour out His Spirit upon us as a band of young men wholly yielded to Him. Indeed, the students are being moved by the Lord to more fervent prayer and waiting upon God for a greater outpouring and manifestation of His power. Truly "the fields are white unto harvest, but the labourers are few." Please join us in expectant prayer for the spiritual reawakening of our nation, with signs following the preaching of His Word.

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THESE words were spoken by the Lord Jesus as He stood by the well of Sychar, under the shadow of Gerizim. Hurrying through the gate of the city, far in the distance below Him and coming to meet Him, were the white-robed Samaritans. They were coming in response to the woman's message, witnessed to, perhaps, by a burning enthusiasm and a radiant countenance. Her startling announcement had aroused the city to a state of expectancy and urgency—"Come, see a man, which told me all things that ever I did: is not this the Christ?" The hope, born out of the revelation that had just been given her, had moved her unashamedly to pour forth these words of testimony. She was a woman who was well known in Sychar. Deep in her nature and probably buried there for many months was a hidden sense of shame and regret. Purposely she avoided the company of the other women who regularly met by the well. It was at an hour when the place was usually unattended that she came to draw water. The words in verse 4, "He must needs go through Samaria," may have been occasioned by Christ's Divine knowledge of her need, of that hidden longing and the wide avenue of blessing that would result from her witness. The passage through Samaria was of Divine planning; it was rich with spiritual purpose. The woman was probably surprised to find seated by the well a stranger—a Jew. "The Jews have no dealings with the Samaritans." When journeying from Judæa to Galilee Jews seldom used the route taken by Jesus. If they did it was a hurried passage and they would certainly not rest leisurely by the well, the place of contact and conversation. Here was a Jew not only speaking to her but making request of her, "Give Me to drink." At first He was to her a Jew only, but as the conversation continued her estimation of Him began to rise and in verse fifteen she used the term of respect and honour, "Sir." Later it was prophet, and then in the full blaze of revelation she left her waterpot by the well and, hurrying to the city, poured forth the wondrous words, words so appropriate with John's presentation of Christ to the world, "Is not

this the *Christ*?" She had come to draw water but had returned without it, leaving the forgotten waterpot standing by the well. When conversing with Nicodemus, that great master in Israel, that profound student of the law, Jesus spoke to him of the brazen serpent from the oracles of the Old Testament with which he was familiar. The approach to the Samaritan woman was different; she was bur-

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dened with a deep sense of need—a need that was like an insatiable thirst. It was this that moved the Lord Jesus to make the comparison between "this water," the emblem of all that is natural, and the "water of life" by which the soul is abundantly satisfied.

"Is not this the Christ?" Her sudden and startling announcement to her fellow Samaritans brought them from their rest and their homes to where Christ remained seated by the well.

Her witness to Christ was so unmistakably clear and so much fraught with conviction that even before they had seen Him many of the Samaritans had believed on Him. As a result of His two days' sojourn in the district, others more slowly came to the same saving knowledge as had at first been given to the woman: "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The incident in Samaria was to the Lord Jesus a cause for great rejoicing. He spoke of it to His disciples as a harvest: "Look on the fields; for they are white already to harvest." Centuries later these words come to us adorned with the same freshness and urgency that distinguished them when first they

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came from His sacred lips. Not only do we catch the echo of this announcement, this challenge, in our own hearts, but we see too the same finger that lifted the attention of the disciples to the white-robed Samaritans now pointing in every direction. His use of the word "fields" was prophetic. The need of the world is great and challenging.

From the upstairs window of my home in the east

o Harvest"

L. Hilliard
(Greenock)

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end of Greenock I can look over the cranes in the shipyards that lift their massive tracery skywards, over the dwellings of people among whom I am honoured to live and to work, and to the shining waters of the Firth of Clyde, just visible. On the other side I see the great mountains of Argyllshire. North of these are the Western Isles and the Highlands with mountain and loch scenery of indescribable grandeur. Whether it be in the Scottish Highlands and among the Gaelic-

speaking peoples of the Western Isles, in the east and north-east, in the Lowlands (that land made sacred by the memory of the Covenanters), in the great industrial belt or here on the Clydeside, the spiritual need of this country is very real and very evident. But for the fact that *Jesus is victor* the sense of this great need could quite easily become a cause for depression rather than challenge.

"Clyde built" is a familiar expression, known the world over. It betokens the skill and craftsmanship of those engaged in the allied industries of marine engineering and shipbuilding. The ministry of the Lord Jesus was woven into the structure of the pastoral land in which He lived and moved, and although in an entirely different setting I am often reminded of this word of His. "Lift up your eyes,

and look on the fields; for they are white already to harvest." as I see the hundreds of men pouring from the yards when the day's work is over. It is noteworthy that Jesus prefaced this statement with the word "Behold." It is frequently used in the New Testament to introduce a verse of tremendous import. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20). "Behold . . . a man named Zacchæus" (Luke 19:2). In this last reference it is used to direct our thoughts to one of the noteworthy instances of conversion in the Bible. The use of this word by Jesus in John 4:35 was to arouse and to incite us. His followers, to immediate action in His great soul-saving mission to men. To see the harvest, to understand the need, is but the call to service. Work in the harvest field must be preceded by prayer. We must get together in soul-impassioned, Spirit-empowered prayer meetings. Here in prayer the need becomes more distinct, the burden to serve becomes stronger. Here also we are brought together for united action in the cause of Christ. It is through prayer that this is made possible.

By example and by precept the Bible ever emphasises the need for correct spiritual order. The work of evangelism must be prayed over first, the carefully formulated plan of approach must follow this and be carried through with pertinacity and unfading interest. It is an ineffective effort that is planned without prayer or before prayer.

Every field has its peculiar need. It is necessary then not to be guided too slavishly by the successes or the failures of the past, or to resort too frequently to the page of experience. Experience can suggest but must not direct the work of Christ that we see spread out before us. Nor must we be influenced too strongly by the harvests and the harvesters of the past. Times and conditions are continually changing. To use again the mould of the past is but to limit the Holy One of Israel. Workers in

(Continued on next page)



Conducted by **PAUL SERVICE**
Famous People of all Ages

6. GENERAL WILLIAM BOOTH

Do you want to be a soldier ?

Hello Boys and Girls.

This week we are to think about a very great general. His name was William Booth and he was quite different from all other generals, for he provided himself with his own army.

It all happened like this. When William was just a lad of fifteen he gave his heart to Jesus and from that time began to preach—not in big churches but in people's homes and at the street corner. When he was old enough he became a Methodist minister, but he was not happy in this work very long. All around where he lived were men and women who were poor and ragged and who would never think of going into a respectable church even if they wanted to. It was among such people as this that William Booth longed to work. At last he gave up his church and without any money at all, and not knowing where any would come from to keep him, he commenced to stand at street corners and preach to these poor people. Soon some money was given to him and he was able to hire halls and tents in which to preach. The result was wonderful: everywhere men and women were saved and gave up their sinful lives and began to follow Jesus. At last William Booth was able to secure a large hall where he could have a permanent headquarters.

Now how do you think it came about that he got his army? Well, one day he happened to call his followers a volunteer army, but his son said, "I'm a regular, Dad, not a volunteer." This gave his father an idea and from that time he called his work the Salvation Army. He then organised it like an army; members wore uniform and carried banners and, starting as private soldiers, were able to work their

(Continued on opposite page)

White unto Harvest *(continued)*

life's great harvest fields can exchange their experiences, not that we might rush to adopt any fresh plan that we have just heard about, but that we might rejoice together and afresh seek the face of God more definitely for a new, a Spirit-directed, approach to meet the existing conditions where we live and labour.

In Romans 12:1, Paul begins this practical section of his epistle with the words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Here is the starting point of all spiritual preparedness in the work of Christ. "The mercies of God" intimate that in the mind of Paul our consecration and service should be placed against the background of God's goodness shown in the redeeming mission of His dear Son. All service should be inspired by love to Christ and devotion to His work.

Report on Eddie Smith's tent tour of Cornwall

Cornwall bade farewell to Evangelist and Mrs. Eddie Smith at Falmouth on Wednesday, October 9th.

This meeting brought to a glorious climax our brother's ministry in Cornwall, when he baptised six people in water. The number of candidates was decreased by various circumstances, but what a joy to hear and see these people publicly declare allegiance to Jesus Christ!

Rich blessing was experienced everywhere our brother and sister ministered. Cornwall is sparsely populated, but even so about fifty souls found Christ as Saviour and bodies were healed and strengthened to God's glory. One notable miracle was a crippled spine completely healed and made straight. The Christians were blessed and strengthened in their experience. Some testified that God spoke directly to them through the ministry of the Word of God.

The Cornish saints will ever remember our brother and sister and their ministry in word and song. We pray that they may continue to know God's power in their service for Him.

Stephen C. Squire.

Slander *(continued)*

many mighty men. Ruined lives, blighted homes, broken hearts and sundered friendships have been caused by the talebearer and through the chatter of idle tongues. Coleridge sings in a sad but truthful refrain:

'Alas, they have been friends in youth,
But whispering tongues can poison truth.'

"Yes, the apostle knew whereof he spoke when he characterised the idle tongue that retails gossip and second-hand stories as being set on fire of hell. My brethren, these things should not be. Were it possible to see the terrible effects on some lives of the retailing of a piece of gossip, most Christian people, we believe, would rather cut out their tongues than give utterance to 'detraction's idle tale.'

"Too late sometimes people learn what harm has been wrought by giving too ready an ear to rumour and too ready a tongue to pass it on. 'Behold, how great a matter a little fire kindleth!' the apostle also wrote. Regarding the tongue, Jean Blewett, in her own expressive way, writes:

'The man who with the breath lent him by heaven
Speaks words that soil the whiteness of a life
Is but a murderer, for death is given

As surely by the tongue as by the knife.'

"Nothing is more needed in this world today than the manifestation of the Spirit of Christ, that will scorn to speak evil of another when no good purpose can possibly be accomplished. The flower of Christian character will never bloom in an atmosphere of slander and detraction."

Brethren, where are we heading? What is to be the outcome of it all? Fifty years from now our work will all be done; for many of us, sooner. The future will then be ours. What will it mean. I wonder, as we stand together at the judgment seat of Christ? How ashamed some of us will be. Will we not be sorry we did not leave the judging of one another to the appointed day? For many whom we condemned on earth will be lauded at the Bema, and many whom we approved on earth will be condemned then.

God help us to live, think, act and speak in the light of eternity! Then, instead of getting our eyes on man and judging him, watching for either his virtues or his faults, we will keep our eyes fixed on the Christ who indwells him, and see no man save Jesus only.

The Pentecostal Evangel.

Elim's Newest Church *(continued)*

done, much as we like to see results and praise God for all the reaping our Elim evangelistic efforts have produced, the ever-present responsibility is to preach the Gospel to as many as possible. The results of any campaign, whether many or few, are according to the accepting of responsibility by those who hear, but every pound that is spent to let them hear, and give them an opportunity to respond, is money used for the highest possible purpose.

A word of appreciation for the boundless enthusiasm and energy with which Pastor Brewster throws himself into the work of extending the kingdom, also for the faithfulness of our members everywhere who pray and give for the various campaigns, but most of all our heartfelt thankfulness to God for His abundant answer to our prayers to Him be all the glory.

Women's Column *(continued)*

at the Bema of Christ, and look back upon a life made up of small things (2 Cor. 5:10). Daniel Webster when once asked what was the greatest thought that occupied his mind replied, "The fact of my personal accountability to God."

Let us pray that we shall be true and faithful to Him in keeping on doing the little things even filling the pepperbox!

THOUGHT: "Small deeds done are better than mighty deeds planned."

Children's Strip *(continued)*

way up to various ranks such as they have in a real army. However, when General Booth, for that was the title he adopted, marched out into the roads with his soldiers they were met with scorn and derision from the people. Mobs gathered and pelted them with rotten fruit and vegetables, smashed their band instruments and even attacked them themselves. Nothing daunted, General Booth carried on with his wonderful work. He established shelters where the homeless could sleep for a halfpenny a night and have a meal for a farthing. Before long his Salvation Army was carrying on in every country in the world, and it is still waging war against sin and Satan.

Do you want to be a soldier? Yes, I am talking to the girls as well. You can become one today by joining the army of Jesus and being a soldier for Him, so why not do it today?

God bless you.

PAUL.



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

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

Sunday, November 10th. 1 Samuel 17 : 31-44.

"Let no man's heart fail because of him" (v. 32).

This audacious remark could have been dismissed as youthful self-confidence. Yet, as we know, David's confidence was not in himself but in his God and the rightness of His cause. We, too, can be bold and courageous in preaching the Gospel and making known the tremendous claims of Jesus Christ. Our confidence is not in ourselves, but in the Word of God which cannot fail.

Monday, November 11th. 1 Samuel 17 : 45-58.

"The battle is the Lord's" (v. 47).

It was so on this occasion, for Goliath was slain and the Philistines fled before Israel. The battle was the Lord's in the awful darkness of Calvary; men did their worst and thought they had defeated Jesus of Nazareth, but by the resurrection God caused Him to triumph gloriously. It is His will that we should be victorious in Christ—the battle is His, and He is able to make us stand.

Tuesday, November 12th. 1 Samuel 18 : 1-16.

"All Israel and Judah loved David" (v. 16).

Yes, Israel loved David but despised and rejected Jesus Christ, "great David's greater son"! The time will come when Israel in her distress will turn to Him; He will deliver them and they will cry: "Blessed is He that cometh in the name of the Lord." How often those who have hated the Lord have turned to Him in their distress and He has saved them, and they have learned to love Him.

Wednesday, November 13th. 1 Samuel 19 : 1-11.

"Jonathan spake good of David" (v. 4).

What a precious thing friendship is—a true friend is surely a gift from God! Jonathan showed the reality of his love when David was in peril, for he put his own life in jeopardy for his friend. Thank God for the friendship of the Lord Jesus, "who loved me, and gave Himself for me"! Thank God for true friends in Christ who from my earliest days have encouraged and strengthened me in the faith!

Thursday, November 14th. 1 Samuel 19 : 12-24.

"The Spirit of God was upon him" (v. 23).

Saul went to destroy David, but the Spirit of God came upon him, humbled him before David, and prevented him accomplishing his will. Satan would certainly destroy the Church if he could, but the Holy Spirit is with us, and He has given to us the assurance that God will bruise Satan beneath our feet (Romans 16 : 20). The Satanic hosts will be cast out when we successfully invade Satan's principality—we shall go up and they shall come down! (1 Thess. 4 : 16, 17; Rev. 12 : 7-9).

Friday, November 15th. 1 Samuel 20 : 1-15.

"When the Lord hath cut off the enemies of David" (v. 15).

Jonathan, Saul's heir, knew that he would never reign, but that David, now a fugitive, would receive the throne from God. By faith the dying thief saw that the Man dying

on the centre cross would yet receive a kingdom. We, too, can look by faith beyond this time of rejection to the day when God will exalt Jesus Christ, cause every knee to bow to Him, and put all enemies under His feet.

Saturday, November 16th. 1 Samuel 20 : 16-26.

"The Lord be between thee and me" (v. 23).

This is the key to true comradeship, whether in friendship or marriage. The presence and blessing of the Lord enriches every relationship and makes it happy and fruitful. How many homes have been saved from disaster because of His presence; how many more would be saved if He were made senior partner in the home, the true "Head of the house"! May His grace and peace bless our homes this day.

Book Review

Queen Of The Manse, by Elise Brogan (Victory Press, 9/2 post free).

Often I laughed heartily, once I was almost moved to tears and several times I disagreed as I read this clever, well-written book.

By no means is this *Queen of the Manse* a colourless, decorous, gentle, "butter wouldn't melt in her mouth" type of person, but one whose amazing personality, with its disregard of the conventional and abhorrence of the hypocritical, flashes out all through the pages of this human document. I predict that many church members and church officers of all denominations will squirm as they recognise their likenesses so artlessly portrayed.

This book, with its amusing sketches, contains so much. Spontaneous humour, sound common sense, flashes of doctrine and good theology—all are there to entertain, intrigue and enlighten the reader.

There is no cant or humbug in this book. We see the minister's wife as she is—always queen, often servant, of the manse, yet one who is indispensable to the effective well-running of that other home outside the manse, the church itself.

I would like to think that this book will be circulated in every church and read by every church member.

Marjorie Gorman.

IMPORTANT NOTICE

Next week's issue of the **ELIM EVANGEL**
will be the Special Youth Number.

If good people would but make their goodness agreeable, it would win many to the good cause.

Elim Youth Page

We are Crusading for Christ

"We Fight the good Fight"

Conducted by J. Hywel Davies (National Youth Secretary)

YOUTH DIGEST

ADVICE FOR CHRISTIAN YOUTH

in this modern age by way of two excellent articles (Send your opinions to the N.Y.S.)

Punning on the Bible

ARE YOU GUILTY?

ARE you guilty of punning on the Bible? It seems to be a prevalent habit in Christian circles to quote scripture to point a jest.

How often have you heard or used some scripture passage in a light manner? Too many times the non-Christian has heard scripture uttered only in a trite and thoughtless context by Christians around him.

Isaac Page, official with the China Inland Mission, is extremely fond of jokes, but when it comes to mixing the serious with the humorous he has very definite convictions. At a dinner someone mentioned the need for an article of food that had been forgotten. A girl exclaimed, "Here am I, send me."

"Who said that?" Page demanded.

Meekly the young girl owned up, "I did."

Page's resulting little sermonette against mixing the foolish with the serious was never forgotten by the girl, who today holds a responsible position at a Christian college.

Perhaps you have said in a light fashion, "There are only two kinds of people in the world, the quick and the dead."

Or perhaps in a group of friends, when someone did something silly, you said jokingly, "Go thou and do likewise."

In both cases God's inspired Word has been used as a springboard for a jest.

One college student asserted, "There won't be any women in heaven." A listener seriously asked if he had biblical proof.

"Yes, it says in Revelation, 'There was silence in heaven for the space of a half hour.'"

If you have ever been guilty of loosely repeating, "Get thee behind me, Satan," re-read the story of Jesus' temptation and you'll think twice the next time you feel inclined to say it.

How can we avoid using scripture thoughtlessly? First, think before you speak—a good rule at any time.

Second, guard your humorous and imaginative nature when you think of or read God's Word. Approach your Bible study with a reverent attitude, and you will have taken a big step toward victory.

Above all, remember that it is a Holy Bible, written by holy men, inspired by the Holy Spirit, dealing with holy subjects, and therefore should be approached with a holy attitude.

B. C. Flynn.

Are you a Slang Fan?

LEARN TO SPEAK EFFECTIVELY

IF IS THE duty of the Christian to herald or preach the truth. Truth, however, can be delineated only through the use of what we call signs or symbols. The most common of these are words. Words are arbitrary units of communication that a given social aggregate has elected to employ as its means of conveying ideas. He who is able to speak effectively is able to exert great social influence. Observe the power of Demosthenes, Cicero, Lord Mansfield, Sheridan, Daniel Webster! Words are our means of calling men to battle, but "if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8).

There is a danger in college (I speak from experience) to let the bugle get so out of tune that its notes are not distinctive. I refer to the habit of slang. Slang

is a vicious enemy of the Gospel, but few devotees of the latter take cognisance of slang's corrupting influence.

Slang cripples the mind. One uses slang because it "comes out so easily." Stock words and phrases make grooves, figuratively speaking, on our brains, and thus pass through our minds with facility. Relying on these slang words for our expression, we do not go to the hard labour of finding precise words to convey our ideas. Exact thinking, then, suffers atrophy.

Slang reflects poor breeding. Not the elite but the ignorant make slang their pet form of expression in daily parlance. Slang is part of the mentality of the road gang, but it has no place in great learning and scholarship. Would the Gospels stand as great literature today if they were crowded with slang?

Slang betrays a shallow mind. In no other profession is the superficial mind more quickly betrayed than in Christian service where one must delineate the Word to men on all cultural levels. One need not sit through an entire service to detect whether it is a great mind or a shallow mind that he is attending to. Slang will consign any speaker to mediocrity.

Slang encourages frivolity. Slang and excessive frivolity are bed-partners. Have you meditated on Matthew 5:37 lately? "Let what you say be simply 'yes' or 'no'; anything more than this comes from evil." We shall give an account in the judgment of our speech. Think on these things!

Slang is a stepping stone to profanity. The line between slang and swearing is invisible, one passes between them so easily. Listen to one using strong slang some time, and ask how it differs from profanity. You may be surprised at the problem you face.

Slang shows conformity to the age. The use of slang is a conformity to the triviality and lightness of the age and breaks the spirit of Romans 12:2. Will we use questionable language at the marriage feast of the Lamb?

It is disgustingly monotonous. Repetitious slang is a sure way to kill your respect in the eyes of others. Excellent conversationalists will ignore your senseless chatter and turn to fraternise with more prepared minds. You will suffer social ostracism.

It is un-Christlike. This argument would be enough if there were no other. Jesus spoke with grace in His words, His speech was kind, accurate and seasoned with salt. Follow Christ in this discipline and you will perfectly fulfil Colossians 4:6: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."

E. J. Carnell.

Pen Points

The only real way to "prepare to meet thy God" is to live with thy God, so that to meet Him shall be nothing strange.

Thou Lord bruise me, but I am abundantly satisfied, since it is from Thy hand. John Calvin.

It is one of the most beautiful compensations of life that no man can sincerely try to help another without helping himself.—J. P. Webster.

I may sow and another may reap. But what does it matter who reaps if the harvest be great and the reaping be faithfully done?—James Mangan.

Other books were given for our information; the Bible was given for our transformation.

The yoke of God will never fit a stiff neck.

Jesus did not come from heaven's glory to take our part, but He came to take our place.

—Paul S. Rees.

Our idle days are the Devil's busy days.

A man who allows his religion to interfere with his business will not find his business interfering with his religion.

It's well to remember that mansions in the sky cannot be built out of mud thrown at others.

It matters not which way the wind blows but the way you set your sails.

Keep the tools ready, and God will find thee work.

God honours no drafts where there are no deposits.

Editorial (continued)

Here, as in Paul's statement to the Corinthian Christians about going to the law, it is a personal matter that is referred to, that of creditor and debtor, therefore it is limited in the scope of its application. It refers only to one's personal belongings, and could not be applied to the following. If, for instance, a domestic servant's uniform was provided by her mistress, it would not be right or legal for the servant to give it to a creditor in payment of a debt, even less so if the claim was a false one. If the creditor succeeded in getting the garment, the mistress, even if a Christian, would have a perfect right to have the matter rectified in court. In fact, for the servant to part with the uniform under such circumstances would place her within the reach of the law for doing so. The foregoing proves that one should not read into the statements of Jesus and the apostles more than was intended, but must consider them in the light of the context and the circumstances under which they were made in order to see them in their true perspective.

COMING EVENTS

(Please pray for these services)

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.

BOURNEMOUTH (Winton). Oct. 27—Nov. 10. Elim Church, Hawthorn Road. Evangelistic Campaign led by Don Summers, the International Evangelist. Week-nights 7.30 (except Sats.), Sun. 11 and 6.30.

EASTBOURNE. Commencing Nov. 10. Town Hall, Grove Road. Revival and Divine Healing Campaign. Week-nights (Fri. excepted) 7.30, Wed. 3 and 7.30, Suns. 3, 6.30 and 8. Conducted by Ken Matthew and party.

Nov. 17. Visit of London Crusader Choir. Conducted by Douglas B. Gray (Director of Music).

HADLEIGH. Nov. 21. Elim Church, Oak Road. Visit of Ian Moore (Yeovil), 7.30.

ILFORD. Nov. 17. Elim Church, Scrafton Road. Visit of National Youth Secretary, J. H. Davies, 11 and 6.30.

IPSWICH. Nov. 14-17. Elim Church, Vernon Street. Annual Convention meetings, Thurs., Fri. 7.30, Sun. 11, 6.30 and 8, Sat. 3 and 6.30 in St. Peter's Hall, St. Peter's Street (refreshments provided free between meetings on Sat.). Speakers: T. Stevenson (Ilford), W. George (Romsey). Con- venger: J. H. Sainsbury.

PORTSMOUTH. Nov. 9-11. Elim Church, Arundel Street. Sisterhood Rally, Monday 3 and 7 (tea provided). E. C. W. and Mrs. Boulton.

SOUTHEND-ON-SEA. Nov. 19. Elim Church, Seaview Road. Visit of Ian Moore (Yeovil), 7.30.

SWANSEA. Nov. 9-12. Elim Church, New Orchard Street. Church Anniversary. Sun. 11 and 6.30, week-nights 7.15. Speakers: A. V. Gorton (Reading) and J. Osman (Selly Oak).

WESTCLIFF-ON-SEA. Nov. 16-17. Elim Church, West- borough Road. Sunday School Prizegiving and Anniversary. Sat. 6.30, Prizegiving; Sun. 3 and 6.30, Anniversary. Special speaker: Ian Moore (Yeovil).

LONDON CRUSADER CHOIR

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

Nov. 9-10, **Saltburn-by-Sea** (Town Mission), 10, **Canning Town** (Section A), 14, **Marble Arch** (Church Army H.Q. Church), Dec. 1, **Worthing** (Elim Church), 8, **Maidstone** and **Rochester** (Borstal) Prisons, 15, **Holloway Prison** and **Herne Hill** (St. Paul's Church).

MISSIONARY TOURS

Mervyn O. Thomas has been appointed Elim missionary to Tanganyika and is due to sail on Dec. 11. He will visit the following churches: Nov. 9-10, Hastings; 16, W. Smeth- wick; 17, Selly Oak (a.m.); 17, Sparkbrook (p.m.); 18, Coventry; 19, Rotherham; 20, Bradford; 21, Sheffield; 24, Leeds; 25, York; 26, Hull (City Temple).

Mrs. W. N. Hawley, Elim missionary on furlough from the Transvaal, will visit the following churches: Nov. 9-10, Sheffield; 11, Barnsley; 12, Rotherham; 13, Mansfield; 14, Nottingham; 15, Chilwell; 16, Burton-on-Trent; 17, Sandi- acre; 18, Leicester; 19, Loughborough. Mrs. Hawley will be showing interesting slides of her work.

W. H. Francis, Elim missionary on furlough from South Africa, will visit the following churches: Nov. 9, Andover; 10 Southampton; 11, Canada; 12, Romsey; 13, Eastleigh; 14, Ryde; 15, Gosport; 16, Portsmouth; 17, Portsmouth (a.m.); 17, Petersfield (p.m.). Interesting slides will be shown.

EVANGELIST EDDIE SMITH'S TOUR

Nov. 9—Dec. 1, Shotts. Jan. 4, U.C.Y. Rally, Reading. Jan. 5, Reading.

SUNNY BLUNDELL TOUR

Nov. 5-10, Ballymoney. 12-17, Mc'bourne Street, Belfast. 19-24, Saunders Street, Belfast. Nov. 26—Dec. 1, Alexandra Park Avenue, Belfast. 5-8, Lurgan. 10-22, Millisle. 28—Jan. 2, Coleraine. 4-9, Raithfriland. 11-16, Bangor. 18-23, Armagh. 25-30, Camberwell.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Craig Kennedy (President), P. S. Brewster, J. F. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hath- away, J. J. Morgan, E. J. Phillips, J. Smith.

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CLASSIFIED ADVERTISEMENTS

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

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

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

BOARD-RESIDENCE, ETC.

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

BIRTHS

Foote.—On August 2nd, to Mr. and Mrs. Allen Foote, of Yeovil, God's precious gift of a daughter, Linda Ruth.

MARRIAGE

Procter: Putnam.—On September 28th, at Elim Church, Worthing: David James Procter to Celia June Putnam; both Elim Crusaders. Officiating minister: V. J. Walker.

WITH CHRIST

Crawford.—On September 2nd, Mrs. Ann Elizabeth Crawford, aged 78, passed peacefully into the presence of the King. Officiating ministers at funeral: R. J. George and S. J. Brown.

Heyland.—On October 4th, John Heyland, aged 81, of Westcliff-on-Sea. Officiating minister at funeral: George Backhouse.

Saxby. On October 13th, Rebecca Saxby, aged 89, oldest member of Elim Church, Westcliff-on-Sea. Officiating minister at funeral: George Backhouse.

DEDICATION

Birtwistle. On August 8th, to Mr. and Mrs. Birtwistle, of Motherwell, God's gift of a son, Stephen Geoffrey. Dedicated at Ilford on October 20th, by his grandfather, Captain Birtwistle (S.A.) and T. H. Stevenson, resident minister. C.604

TRADE

Let us print your Handbills, Posters, Letterheads, Cards, etc. Addressed Notepaper 5/- 100 sheets, ministers' private Christmas Cards £1 for 100. L. Edwards, Gospel Printer, 16 Hurst Park Road, Blackheath, Birmingham. C.603

PROFESSIONAL

Oldchurch Hospital, Romford, Essex (722 beds). Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital, which is within easy reach of London, and also the East Coast, affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £273 first year, £284 second year, £299 third year. Charge for board and lodging £123 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, mentioning this paper. C.561

Gramophone Records make ideal presents . . .

**John Runge (Tenor)
and his guitar**

GC101

Little David, play on your harp
Reverse side: Westminster Male Voice Quartet

GC102

My soul is a witness
Reverse side: The Woodlands Trio

GC103

Joshua fight de battle
Reverse side: Nella Coomer

GC105

Listen to de lams
Reverse side: The Berkeley Brass Quartet

**Westminster
Male Voice Quartet
with Organ: James Swift**

GC101

The Bible is the answer
(Honour: Shepherd)
Reverse side: John Runge (Tenor)

GC106

He takes control
(Honour: Shepherd, Rapley)
Reverse side: Elsie Annetts (Contralto)

GC107

King Jesus reigns
(Honour: Shepherd, Rapley)
Reverse side: Elsie Annetts (Contralto)

**Brian Winter
and Bryan Gilbert
with their guitars**

SC108

Near the Cross
(F. J. Crosby: "Roslein auf der Heiden"
arr. Skinner)

Boundless Love
(T. Sponder: W. Gardener-Hunte?)

**Charles Smart (Organ)
Dennis Nesbitt (Cello)
Eric Ball (Piano)**

GC108

The Lord's my Shepherd
(Crimond)
Reverse side: Brian Winter and Bryan Gilbert with their guitars

GC109

Saviour, again to Thy dear Name
(Eilers)
Reverse side: Brian Winter and Bryan Gilbert with their guitars

Nella Coomer (Soprano)

GC103

Good News
(Honour: Rayal) With Piano: Mair James. Organ: James Swift.
Reverse side: John Runge (Tenor)

GC110

No greater Love
(Honour: Rayal) With the Berkeley String Quartet, piano and organ
Reverse side: The Berkeley Brass Quartet

**The Berkeley Brass Quartet
with Organ: James Swift**

GC110

Tunes you will remember No. 1
(arr. Cook)
Reverse side: Nella Coomer (Soprano)

GC105

Tunes you will remember No. 2
(arr. Cook)
Reverse side: John Runge (Tenor)

**The Woodlands Trio
with Piano: Mair James
Organ: James Swift**

GC102

After the rain
(Honour: Rayal)
Reverse side: John Runge (Tenor)

GC111

Are you discouraged?
(Jones)
Reverse side: The London Crusader Choir

GC114

Were you there?
(Traditional: arr. James)
Reverse side: The London Crusader Choir

**Elsie Annetts (Contralto)
with the Berkeley Brass Trio
and Organ**

GC106

Millions have found
(Honour: Rayal, Cook)
Reverse side: Westminster Male Voice Quartet

GC107

One wonderful day
(Honour: Bushley, Cook)
Reverse side: Westminster Male Voice Quartet

**London Crusader Choir
Conductor: D. B. Gray
with Piano: Mair James
Organ: Ronald Cooper**

GC111

Walk in Jerusalem
(Traditional: arr. J. B. Herbert)
Reverse side: The Woodlands Trio

GC114

The day Thou gavest
(St. Clement)
Reverse side: The Woodlands Trio

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