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The Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXIX. No. 15

PRICE 4½d.

APRIL 12th, 1958

To an Unknown



Crusader!

A LESSON IN PERSONAL EVANGELISM. ACTS 8 : 26-40

By F. Lavender

(Minister of Elim Church, Loughborough)

"I WANT to witness for the Lord Jesus, but can you tell me how to go about it?" was a question which a young lady asked the delegates at the recent Youth Conference in Cardiff.

It is a great joy to have young people asking such questions—the problems of enthusiasm are surely more pleasant to deal with than those of indifference! I would address this message to that unknown Crusader because I am conscious that many believers want to be personal evangelists yet do not know how to go about it. Not every question will find an answer in this article, but certain lines will be indicated by which you can be guided in your work for Christ.

The first lesson taught is that of obedience. One of Elim's leading evangelists recently pointed out the great importance of personal evangelism, and described the joy which he obtained from this one-by-one approach. In this he was not only setting an example for us all, but was also following a great scriptural tradition as revealed to us in the passage upon which this message is based. Philip was originally chosen as a deacon but later became prominent as an evangelist; he was the human instrument by whom the Holy Spirit brought a gracious revival to Samaria, and we are told that there was great

joy in that city as a consequence. Suddenly the Spirit spoke to Philip, commanding him to leave Samaria and go into the Gaza desert. Humanly speaking it seemed a foolish thing to do, but Philip never hesitated; he knew that the commands of God are never purposeless and obeyed Him at once.

The second lesson revealed by this passage is the need for guidance. As Philip went through the desert he reached the high-road which ran from Jerusalem to Egypt and on to Ethiopia, a road which was probably being used by many travellers and pilgrims. Yet it was to one man that the Holy Spirit wanted Philip to speak, and He commanded him to join himself to a chariot in which a high official of the queen of Ethiopia was returning from Jerusalem. How the Holy Spirit made known His will to His servant is not revealed; perhaps this is a good thing, for it saves us from the folly of trying to limit the Holy Spirit to certain revealed ways of speaking to us. One thing is certain, those who wait upon Him shall know His guidance as clearly as did Philip.

Again, to be successful as a personal worker it is most important to have tact. Some people frown on this word because of its association with compromise. I do not use it in that way but in its true sense, the ability to speak the right words to a person—and

for our purposes the right words are those which the Holy Spirit will give! It is surely clear that if the Holy Spirit wanted Philip to speak to someone He would Himself have prepared the way; He and Philip were co-workers to bring the man to Christ. The eunuch was considerably perplexed as he read the prophecy of the suffering Messiah contained in Isaiah 53, and he quickly accepted Philip's offer to help him understand the passage. Philip commenced at the point which the eunuch had reached, and did not waste words but "preached unto him Jesus."

One more matter which is of importance is that the object of all true Gospel preaching must be to bring men and women to decision. As Philip spoke the eunuch recognised the truth of his words, and longed to become a disciple of the Lord Jesus Christ. It was his desire to be baptised which led to his public confession of Christ, for Philip said that this could be done provided he believed with all his heart, and the eunuch immediately declared his faith in Jesus Christ the Son of God. This was the grand climax of the patient work of the Holy Spirit and Philip; another soul won for Jesus Christ, another sinner transformed into a saint—how the heart of Philip must have rejoiced!

From the things which we have briefly considered there emerge a number of points which are of great importance if you desire to win men and women for Christ. These are obedience, guidance, tact and decision. The old hymn tells us that the only way to be happy in Jesus is to trust and obey, for confidence in God and obedience to His commands are vital in personal evangelism. The testimony of Scripture and of believers down the ages is that we cease to be of use to God when we cease to obey Him. If the Lord wishes us to speak to a soul and we disobey Him, the opportunity, and perhaps the soul, may be lost. If you are resolute in your determination to obey the Lord at all times you must look to Him constantly for guidance. Clearly you cannot have a discussion with every person you meet about his or her soul's welfare, though you may earnestly wish that you could, so you need to be guided by the Holy Spirit to the one whom He has prepared. Having been guided to the one to whom He would have you speak you will need tact; that is, find out where they stand—and the Holy Spirit will certainly aid you in this. Some who are not Christians have an extensive knowledge of the Scriptures, while others have very little experience of them, so you cannot deal with all alike. As you talk with persons look for the opportunity to "preach unto them Jesus," to tell of what He has accomplished for you by His death and resurrection and for them if they will only

believe. The other point is, look carefully for an opening to bring them to decision. By all means invite them to the church, for this is a good thing, but do not lightly surrender to another the joy of winning a soul for Christ. I do not simply want you to witness for Christ, I want you to taste the supreme joy of winning a soul for Him; if you have not done so you have not yet tasted the greatest happiness. Do not say in your heart, "This cannot be for me, I cannot do such a great thing, it is only for certain chosen ones"; the Lord wants *you* to be a soul-winner, let this thought inspire your witnessing for Him. Surely if the Holy Spirit will guide us in speaking to one for Christ He can impart the wisdom necessary to bring that one to decision. We are not left alone for this work in all our human weakness and limitation; we are labourers together with God.

There is one final matter to be mentioned. You may ask what should be done about people with whom you come into contact briefly, but with whom you have little chance of conversation; what can you do to win them for Christ? I would suggest that you make it a habit to carry a number of good tracts which you can pass on as you are able—perhaps by this means you will be a link in the chain which will cause a soul to come to Christ. If you are faithful in such a ministry the judgment day may reveal many souls in whose salvation you have had a part. There are many good tracts available at reasonable prices: the *Victory Tract Club* produces an excellent assortment which will appeal to various tastes; should you desire tracts consisting wholly of passages of scripture the *Scripture Gift Mission* can be highly recommended.

I pray, sister, that what I have written will prove of some help to you in your desire to witness for Christ; it would be a great joy to me to know that you, and others like you, had become soul winners. May God abundantly bless you in His glorious service.

REAL PRAYER

There is power in prayer provided the requirements are met. Just to pray as a duty has little power. To fall on one's knees and give orders to God is not prayer. To rush into the presence of God and immediately rush out again is not prayer. Real prayer costs thought, a sense of God's love, a deep need of right relations with God, a penitent heart, a need of Divine help, a surrendered will and, above all else, to know God's will with a determination to do it.—*D. Carl Yoder.*

Amazing Scenes Witnessed in Ipswich

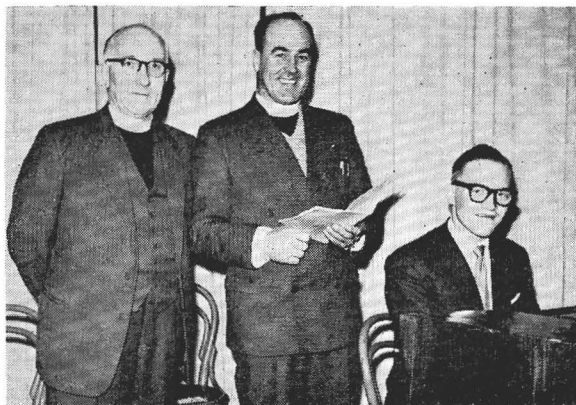
People who have attended the revival and Divine healing services conducted by evangelist John Woodhead and his revival team in Arcade Hall nightly



The evangelist praying for the sick.

have witnessed amazing scenes as the team has enthusiastically preached and expounded the Bible. Over eighty people have given their lives to the Lord, and people have testified to being healed from migraine, fibrositis, arthritis, growths and cancers. One lady limped very noticeably into the meeting one evening, and after prayer was able to walk perfectly; she returned the next night to give her testimony that God had healed her. She told how she had been to the hospital time and time again for the past three months and had tried every cure without relief. He husband had to look after her and cook. Now he was amazed to see her walk perfectly. She proved her healing by actually dancing up and down on the platform. She has truly recovered; no one could doubt the sincerity of the team members as they proclaim their belief.

DONALD DOUBLE.



The revival party. Revs. J. Woodhead and W. Evans, Pastor N. West.

Is Jesus Christ among us? Some will answer "No!" while others will be undecided. Only those brought into contact with Him will answer "Yes." I myself did not believe until I was invited to attend a prayer and healing service at the Baths Hall and Rev. John Woodhead preached as I have never heard before. My eyes were opened, and during the service I gave myself to God. For a very long time I was afflicted and the doctors did seem to help me, but at the meeting Mr. Woodhead laid his hands on me and prayed for my healing. A tingling feeling passed through my body and I knew from that moment I was healed. I saw wonderful demonstrations of God's love for those who gave themselves to Him; wonderful cures, and I know I shall see more. I thank God for His love and what He has done for me.

A. E. REDMAM.

Some of the people healed in the campaign.



(Continued on page 236)

SPIRITUAL SURGERY

BY the time this editorial is in print the season of Lent, extending from Ash Wednesday to Easter Eve, a period of forty days, will have ended. During that time many sincere and most devout people will have denied themselves certain things and disciplined themselves in certain ways. Although we may not necessarily be very concerned and impressed with the negative aspects of such self-denial, there is a positive principle underlying it which should be perpetually in operation in every Christian's life. For instance, the Master said: "Whosoever will come after Me, let him *deny* himself, and take up his cross, and follow Me. . . . Whosoever he be of you that forsaketh not *all* that he hath, he cannot be My disciple." These words indicate that those who become the Lord's followers must prepare themselves for a severe test and be ready to renounce anything that would interfere with their Christian discipleship.

The disciple must "deny himself." "Himself" as used here simply means his self. In each one of us there is that which Jesus describes as self, and if we would follow Him all the way we must definitely and determinedly refuse it. Self is opposed to Christ. It desires only the popular and easy course, and will go to any length to have its own way and gratify its own desires.

Jesus asks us to dethrone self and give Him His rightful place in our lives. To do this we must surrender ourselves to God. Every child of God should keep in mind that true discipleship does not allow free agency on one's part. The disciple of Christ proves his discipleship to be genuine by obedience to the Lord's commands, and by wholeheartedly following Him. If all believers wholly surrendered themselves to God there would be less periodical piety among them. Christians need to be possessed with the old-fashioned piety that puts itself calmly and meekly into the hands of God and, without questioning the Divine mind, sinks all personal desires and follows in the way He chooses.

On another occasion Jesus used very drastic words. His standard of purity was such that He declared: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." James Neil has written a fascinating little book called

Strange Figures on this very subject, in which he refers to this verse as highly figurative. "To the easterner, the 'right eye' or the 'right hand' would be expressive of anything so greatly prized that we should be loath to lose it; yet, if such a thing be a cause or source of temptation to us, we must quite deliberately wrench it out of our lives, however costly the loss would be."

The foregoing principle set forth by Jesus operates in nature. Some of the lower creatures' instincts prompt them to discard parts of the body when in extreme peril. Their physical structure is designed for such a contingency in a most remarkable way. For instance, lobsters, crabs and crayfish will surrender a limb when in danger, and this is provided for by weak spots where the breakages occur. When a claw or leg is caught in a crevice the creature will shed the limb to free itself. It has also been known for some of the larger animals when caught in a trap to tear themselves violently away from the imprisoned limb, or even to gnaw it off with their teeth, in spite of the agony such an operation involves. Of course, the surprising habits of these animals afford no literal example to humans of self-mutilation, as practised by some religious cults, any more than the words of Jesus do. He really warned His hearers that all tastes, inclinations and desires that would lead them into sin must be subjected to severe treatment—they must, at least, be denied. Paul puts it this way: "Mortify, therefore, your members which are upon the earth . . . for if ye through the Spirit do mortify the deeds of the body ye shall live." Writing to the Romans, the apostle shows another and most effective way of dealing with unholy desire and inclination. "Make not provision for the flesh, to fulfil the lusts thereof." Let evil things die of famine; let them perish for lack of food and

(Continued on page 238)

THE ELIM EVANGEL

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Women's Column

By Gladys Gorton

JOHAN, when three years of age, suddenly stopped saying his prayers. Mother tried to coax him to say them, but he would not. She even tried to encourage him by praying with him, but he refused to respond and remained silent. His mother became very concerned and wondered how he would be when he grew older. "You know," she told him, "Jesus loves good little boys. Good little boys say their prayers, and good little boys always go to heaven." Still there was no response to her gentle urgings.

They went away for their summer holiday, and one night there was a heavy thunderstorm. Mother went in to see how John and his sister were, expecting to

find John nervous. Not so. He was eager and alert and wanted to know what it was all about. He began plying her with questions. "Let me see it Mummie," he asked excitedly; so she drew the curtains aside. Dawn was breaking, and black clouds stood out strongly against the background of frail light. Suddenly there was a flash of lightning, but she could not explain to John the electricity of the heavens. "Wait for the bang now, John. Those big black clouds will bang together now there has been that flash of light." He was thrilled with it all.

The next morning it was still pouring with rain, so it was not until after two o'clock that they were able to go out. As they were walking along a country lane John's sister asked, "Mummie, will we do any work in heaven?" "Oh, yes." "Then I'll look after all the babies." Excitedly John turned to his parents and said, "I'll be a good boy and say my prayers, so that when I get to heaven I can be a 'banger' and bash the clouds about."

Since then there has been no difficulty in getting John to say his prayers! Both these children showed imagination and ambition—the little girl's humble and highly responsible, the wee boy's extraordinary and challenging. Hitch *your* wagon to a star. Even though literally it is nursing babies for you, be not content to dwell on the lowlands of Christian experience. Look up, and aim high. God is the rewarder of them who diligently seek Him.

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DAYS OF GOD'S GOODNESS IN GREAT YARMOUTH

During Crusade conducted by Rev. Vic Ramsey
(Elim Pentecostal Churches' evangelist)

ON Saturday, February 1st, the Mayor of Great Yarmouth welcomed evangelist Vic Ramsey at the opening meeting of his crusade in the Town Hall. Since that time we have continually seen the hand of God moving upon the people. Nightly we have watched men and women answering the call to surrender their lives to Jesus Christ. Constantly we are receiving testimonies of changed lives. An elderly couple testified, "Life together was becoming impossible, our home was on the point of breaking up; now we have both been saved and healed, and life is transformed." A young lady gave her life to Christ and at once wrote to tell her fiancé the news. He travelled sixty miles to break off the engagement, but was convicted while on the journey and surrendered to God at the meeting that same night. A radiant young woman, saved and healed at the Town Hall, stood up in the Communion service and thanked the Lord publicly for her salvation. It was the first time she had entered a church since childhood.

Associate evangelist Ray Hubbard reports: "My neighbour, a man who denied Jesus Christ and blasphemed the name of God, heard how I had been healed of cancer. This brought him to the meetings,

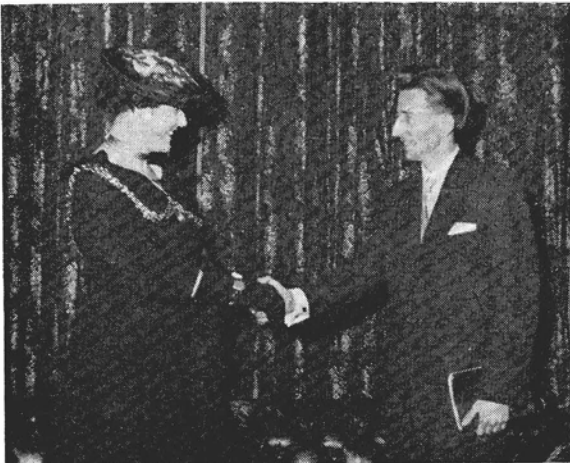
and as he saw with his own eyes people healed in the name of Jesus, and was himself healed of arthritis in the hand, he was convicted in his heart. Alone at home he wept before God and asked His forgiveness."

Testimonies are pouring in daily from the 250 people who have already been prayed with for healing. A Christian lady, lame from birth, has discarded her leg iron and surgical boots after more than forty years. A young lady who had had a tubercular knee-cap removed, which caused the leg to be completely stiff, was instantly healed and could bend her knee freely and walk and run without pain. She also wept her way to Calvary. Another man who had been unable to detect even the strongest odour for over twenty years had his sense of smell restored. One evening a young lady asked for prayer for a strained back. The next night she returned with a beaming face and handed the evangelist the spinal belt which she had worn for more than six months. On the opening night of the crusade a man suffering from a slipped disc was prayed for, and four days afterwards he awoke to find all pain had gone and he was able to exercise his body in a way previously impossible. A man who had suffered grievously for eight years with angina and coronary thrombosis was completely delivered. Another who had suffered for twenty-five years from chronic asthma has lost all trace of the disease. Stammering tongues have been loosed and many people have been delivered instantly from arthritis and numerous other diseases.

Already some of the new converts are rejoicing in the experience of being filled with the Holy Ghost with signs following.

A baptismal service was arranged for some of the converts on the final Saturday, when fourteen men and women witnessed to the new life they had found in Christ as they passed through the waters of baptism.

The final week-end saw over twenty decide for Christ, bringing the total to 170 for the campaign. On the Saturday night, when over 300 people gathered for the meeting in the Town Hall, about



Rev. Vic Ramsey being welcomed by the mayor, Ald. Mrs. K. M. Adlington.

fifty were prayed for and almost every one testified to instant recovery. About twelve responded to the invitation to accept Christ. Testimonies still pour in. The church was filled to capacity twice on the Sunday night. Decisions were again recorded and the Lord was present to heal. Many wished that the crusade was continuing another month!

JOY E. M. HUBBARD.

Station Road,
Belton,
Nr. Gt. Yarmouth.

Dear Pastor,

I was born a cripple and after several operations was able to walk for the first time at five years of age. I wore leg irons and straps up to the waist for a long time. After further operations I was able to walk with leg irons just below the knee.

About eleven years ago I fractured the femur of my left leg and was in hospital sixteen weeks, after which God wonderfully touched me in a Divine healing service. About eight years ago I had further operations on my feet and all toes removed from my left foot. After another touch from God I was able to walk with just one leg iron.

I do thank God for what happened last Sunday night, February 9th. I had faith that God could touch me again, and after prayer I was able to remove both boots and walk perfectly just in my stockings for the first time in my life. I left my leg iron at the church and have not needed it since. Last Tuesday I bought my first pair of zip-up boots from the shop and have worn them ever since in comfort.

I cannot explain my feelings after wearing surgical boots for over forty years. . . .

Yours sincerely,
PHOEBE H. SAUNDERS.



Miss Phoebe Saunders with Mr. Vic Ramsay.



*Miss Irene Felgate
with the evangelist
(see testimony
below).*

*Photo by Rev.
George Stormont.*

Ferry Side,
High Road,
Gorleston, Norfolk.

On November 6th, 1955, when I was sixteen, I became a member of the Congregational Church at Gorleston. I thought that I had found Christ that day, but it was not until I went to Vic Ramsey's healing crusade that I was converted; before then I had not been a true Christian.

For a year and a half I had suffered from back trouble. It first started when I was doing some cleaning where I was working. I went to see a doctor, who told me that I had a sprained back and must have a week's rest in bed. I had the week in bed but was no better, so I saw a specialist at Great Yarmouth Hospital. I was told I must lie flat on my back for three months. After the three months I still had the pain so was sent to Norfolk and Norwich Hospital to have a plaster jacket made for me; this was worn for six months. I had to go to the hospital twice a week for treatment but I still had some pain. This treatment went on for about two months and then I was told nothing more could be done and I would not again be able to bend or to lift anything heavy.

For this wonderful miracle which happened to me I give God all the glory and praise for His wonderful love.

IRENE FELGATE.

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The programme also includes London Crusader Choir

featuring :

"I am amazed" and "Like a river glorious."

Broadcast from the Elim Radio Studio, London.

Produced by Douglas B. Gray (announcer).

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SINCE these three graces so beautifully exhibited in the Saviour's life are greatly lacking among the majority of God's people, and imperfectly manifested by the minority, it would be both edifying and beneficial to consider them as exemplified by our Lord.

1. His humility

There was nothing artificial or fictitious about the Saviour's humility; it was pure, genuine and unassuming. His humility was wonderfully revealed in His laying aside the prerogatives of Deity. He was the eternal God, the creator and upholder of all things, the life-giver and the authoritative one, who exercised all power in heaven and in earth, yet temporarily laid aside His Divine majesty, and came into this world born of a woman. In that stupendous act of condescension He not only took upon Himself the nature of man, but also the form of a servant. How beautifully was the servant aspect of His ministry set forth, when on the eve of His death, in the upper room, He girded Himself with a towel and commenced to wash the disciples' feet. It was an eastern custom that at a feast there was usually a servant or slave in the room, who washed the guests' feet on entering, but there was no such person present on this occasion. How strange that none of the disciples volunteered to perform this service. However, Jesus, who would have them learn that behind all true greatness is wonderful humility, commenced to wash their feet, thus showing He was among them as a slave. Human nature of itself is incapable of stooping to such depths as did the Saviour, but His followers through the impartation of His grace can imitate this lowly service in a loving ministry to those around. Jesus performed that lowly ministry not to excite the admiration of His followers, but out of a pure heart that knew no pride. Pride, unlike humility, is self-advertising. Vain persons who have certain powers seek through the exercise of those powers to bring glory and achievement to themselves. They have an insatiable appetite for praise; they love to be highly esteemed, and highly commended for all they do; as the appetite is fed, so the desire for more is increased and intensified.

The Lord's humility manifested itself in a spirit of utter unselfishness. In the Gospel records, the Master's unselfish spirit is revealed by His untiring devotion and ministry to men in the way He forgave sins and the many offences directed against Him; also by denying Himself rest, food, sleep and many other necessities and comforts of life; then finally in the death He died for sinners. This spirit of unselfishness so wonderfully manifested by



The Humility, Patience



of S

the Master is in a measure manifested by some of His humble followers. They live their lives, daily denying themselves and endeavouring to bring blessing to others. Proud Christians are usually selfish people, for self is the centre around which all their activities revolve. They are continually occupied with their own plans, desires and needs, and as a consequence have a dim and narrow vision concerning their service for Christ in relation to mankind. They forget that they are to be channels of blessing, agents of transmission, distributing to others. Every believer should seek to follow Jesus humbly, for humility regulates the spirit of ambition.

2. The Saviour's patience

His patience is clearly presented to us in the Word of God. For instance, in those years of patient waiting before beginning His public ministry He must have yearned for that time to come, for to save men was the burning passion of His soul. He could have commenced His public ministry at the age of twelve, for as God's Son He was capable of carrying it through, yet He patiently awaited the Father's appointed time, occupying Himself with the carpenter's tools in an honest endeavour to help Joseph support the home. Possibly He had to contend with irritable, impatient customers, who would come in to transact business at Joseph's workshop, but they never saw Him angry, upset or impatient. On many occasions His patience must have been sorely tried and tested, but He ever manifested the grace of calm composure.

In Mark 6 it is recorded that Jesus with His disciples departed privately by ship to a desert place to enjoy a little respite from the multitudes. The people saw them depart and followed them. When eventually they overtook Christ and His disciples, Jesus looked upon them with compassion and commenced to instruct them in heavenly things. He con-



By Samu

Patience and Gentleness

Jesus

continued to teach them until far into the day, when His disciples came to Him and said, "This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat" (vv. 35, 36). The patience of the disciples was exhausted and they longed to see the backs of the people, but not so with Jesus. Having ascertained that there were five loaves and two fishes among the people, He bade them be seated in companies of fifty, and out of this small provision miraculously fed them. This is only one of many occasions in the life and ministry of Jesus when He exemplified the grace of perfect patience. How often we, like those disciples, become impatient. Perhaps we have prayed for something, and during the season of delay have become impatient, and wondered if, and when, God would answer our prayer. Or it may be we have felt unwell and someone has failed to understand us, and has said something disagreeable to our taste, and we, becoming impatient, have manifested a spirit of touchiness. If only we would follow the example of our Lord in these seasons of trial and testing we would by His grace be enabled to manifest patience.

Again, the patience of Jesus was revealed in the way He suffered. When blasphemously accused by the chief priests before Pilate He never attempted to vindicate Himself, though he could easily have done so; but instead He remained silent. When He was mocked, smitten, spat upon and led out to be crucified He patiently bore it all, going to His death as a lamb to the slaughter. Think, too, of His great patience as the diligent seeker of men. This is beautifully illustrated in Luke 15, in the story of the shepherd going after the lost sheep until he found it; and the woman who having lost a piece of silver searched the house with lighted candle until she recovered it;

and in the patient waiting of the prodigal's father until the wayward son returned from the far country. Jesus is still the diligent and patient seeker of lost souls.

Why was He so patient? Firstly, because He desired to please God continually—"for I do always those things that please Him" (John 8:29). The Master lived to give His Father pleasure, and He realised that to have yielded to impatience would have marred the Father's delight in Him. Impatience belongs to the imperfect, and the perfect Christ always exercised perfect patience, and thus gave God perfect joy. If we are to give God joy, then among many other things we must continually overcome impatience, which will only become possible by our abiding in Christ.

There was a time when the beloved John was very hasty and impatient, but after companying with Jesus for some time he became a man of great patience. It is recorded in Luke 9 that when the Samaritans refused to receive Jesus into their city, John and his brother James grew very impatient and angry with them, insomuch that they said to the Master, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" (v. 54). Jesus rebuked them. Evidently the gracious attitude of Jesus toward the people, though they had slighted Him, and the stern words of rebuke He addressed to the brothers, made a lasting and effective impression on John, for years later, when exiled on the island of Patmos, he wrote, "I John, who also am your brother, and companion in tribulation, and in the kingdom and *patience* of Jesus Christ" (Revelation 1:9).

Secondly, Jesus was and is patient with men because He understands human frailty. "For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). It will greatly help us to exercise patience towards others if we continually keep in mind the patient dealings of our Lord with us.

3. *The Master's gentleness*

The characteristics gentleness and power are not usually found in one person. History furnishes us with the records of some powerful kings, but when we read their biographies we are disgusted at the brutality and harshness they exhibited. Even today there are great and powerful men who by their actions demonstrate that they know little or nothing of the grace called gentleness. Not so with Jesus. Although He was the mighty God who controlled and calmed the raging seas, the one who brought

Christian

C H I L D R E N ' S S T R I P

Conducted by Bernard H. Norris

back Lazarus from the dead, He continually manifested perfect gentleness in His dealings with men whether they were opposed to Him or not. He demonstrated that gentleness is not weakness, for He was bold in the denunciation of sin, and the hypocrisy of the Pharisees, and in the face of His accusers and death stood firm and immovable. He could, when necessary, manifest the stern indignation of holy wrath and at other times a greater and more beautiful tenderness than that which an affectionate mother bestows upon her child.

Think of that day when the crowd jostled Him on every side, and of that poor woman sufferer among that swaying mass of humanity. She had been under the care of physicians for twelve years, but her complaint continued to baffle them. With the little strength she possessed she made a final effort to reach Jesus in the centre of that moving mass of excited people. She succeeded, and touching the hem of His garment was made perfectly whole. Knowing what had taken place, the Master turned to her and in tones of sweetest tenderness said, "Daughter, thy faith hath made thee whole; go in peace" (Mark 5:34). Contemplate also with what incomparable gentleness He received the little children of Salem when the disciples would have sent them away unblest by Him (Mark 10:14). There are many other equally attractive incidents in the Gospels, full of pathos and abounding with evidence of the Lord's gentleness.

The Master would have His followers be gentle, kind and tender. His Word declares, "The servant of the Lord must not strive; but be gentle unto all men" (2 Timothy 2:24). The servant of the Lord is to be gentle to all men, not only to those who do not err, but also to those who fall in the way, for in so doing he reveals that he himself is following the example of Him in whose service he is. How often this spirit is lacking among the Lord's people.

It behoves and befits every believer to follow daily the example of Jesus in combining humility, patience and gentleness.

Children's Strip (continued)

stopped him, picked up a heavy limb of a tree and threw it ahead into the jungle grass of the valley bed.

What had he seen? Why did he throw the branch?

Read the end of the story next week, and be ready for a competition too.

Cheerio, and God bless you,

BERNARD.

Hello again!

A few weeks ago I had a letter from Ross McCrum, of Belfast, asking for "something about road safety." Well, I know a grand story about a safe road that I am going to tell you, and I don't think Ross will mind if you other young people read it too (not to mention some adults!).

A white man was out in Africa journeying through the country on his own. Towards evening of one day he came upon a native village, and finding the people friendly he set up his tent to rest for the night.

The next morning he said goodbye to his new friends and started off, but when the natives saw the way he was going they called out to him to stop. You see, there was a deep valley, and he was going down into it, meaning to go up the other side, but the natives tried to persuade him to go round it. "But that will take me miles out of my way," he said. "It will take very much longer. No, I will go down into the valley and up the other side." At this the men called the chief, who came and told the white man, "This is the valley of death. We know of no man who goes down and lives." But the white man could not be dissuaded, and so they sadly watched him go. All day they sat and watched, seeing nothing but the thick jungle undergrowth either side, and the patchy jungle grass across the centre. Then one native gave a shout. In the evening light he could see a man at the top of the other side. Soon a tent was erected, and a fire lit. The man waved to them.

The following day the whole village watched the man pack up his things and start back down into the valley again. He had solved the riddle of the valley of death, and was coming back to tell them. When he arrived he took the chief with him down into the valley again. "Come, I will show you the way across," he said. Down the path they went until the way divided. One well-trodden way went on down, the other narrow way, all overgrown, led off to the left. The chief carried on down till the white man

(Continued in previous column)

MRS. PEGGY TATE WITH THE LORD

THE many friends of Pastor and Mrs. A. E. Tate, our missionaries to Tanganyika, will feel very deeply for Pastor Tate and the three small children in their sad loss at the home-call of dear Mrs. "Peggy" Tate. We had hoped to the end that God would answer the prayers of so many who had been praying for Mrs. Tate; but it has pleased God to call her home to her reward.

Those of us at Elim Headquarters will always remember Peggy's happy smile and cheerful disposition as she carried out her duties here in the office prior to going to the mission field. She maintained that same happy spirit during her service on the field and while at home for her recent furlough. Mrs. Tate first went to Tanganyika in September 1946 when she with Pastor Tate opened up the mission station at Kikilo. This was real pioneer work and we recall their journey from Morogoro, with their belongings piled up on their lorry and their first baby in arms, to the place where now stands Kikilo mission station. There was no one to welcome them and no house to shelter them, so during those first days they with their baby lived in a tent while Pastor Tate erected a temporary hut of mud and straw. The natives were openly hostile and made it clear that they did not welcome these white people into their midst. Then one night Mrs. Tate's trunk containing most of her belongings was stolen from the tent. Slowly the opposition was broken down as the natives realised that these missionaries were there to help them, and as much as possible to attend to their sick folk while they preached the Gospel. As will be seen from the excellent films taken by Mr. F. B. Phillips, there is now at Kikilo the missionary home and church building, erected with burnt brick prepared on the site. There are also buildings for the African teachers, and day-schools where scores of young people are being taught by Christian teachers. These schools are some miles apart, so that the influence of the missionaries covers a large area. Mrs. Tate played an active part in this work and will long be remembered by the Africans on that part of the mission field.

Our sister was laid to rest in the Arusha cemetery beneath the shade of cypress trees at the foot of the mountain she loved.

Mrs. Tate kept her testimony bright to the last. All the staff at the hospital in Arusha where she was so lovingly attended, without exception, loved her and sent a lovely cushion of roses to the funeral. One nursing sister said to a friend: "If ever there was a saintly woman, Peggy was one."

In his sad loss Mr. Tate wrote: "*I am determined to be faithful to Peggy's vision for Tanganyika. Words cannot express how I have valued the prayers of the whole Movement at this time. God has answered; now I must accept, believing that He knows best. She has finished her course; may He give us grace to so run. Please thank all for their prayers and concern at this time, and please pray that my path will be made plain and that as a family God will be gracious to us.*"

The corn of wheat has fallen into the ground and died, and we believe it will bear much fruit and a harvest of souls will be reaped on that part of the mission field.

G. H. THOMAS, Missionary Secretary.

FESTIVAL OF MODERN GOSPEL MUSIC

AFTER many months of prayer and planning, the greatest Presbytery Rally ever held in the West of England took place recently at the Elim Church, Bath. These services were really different—nothing like them had ever been attempted before. Announced as a Festival of Modern Gospel Music, supported by a choir of 200 voices, it attracted crowds which filled the spacious Bath Elim Church. There were two services, afternoon and evening, convened by Pastor G. Canty (District Superintendent, Gloucester). Mr. Canty was also responsible for all musical items, Pastor A. D. Hathaway, B.A. (Resident Minister), being responsible for all local arrangements. Members of the church provided a buffet tea for 250 during the services. A great welcome was given to Pastor D. B. Gray, as guest conductor of the massed choirs and male voice choir. Individual items were rendered by the following visiting friends: Mrs. Westall (Swindon) and Alan Capel (Elim Bible College student), vocal solos; Vera Tovey (Gloucester), solo pianoforte; Grace Smith (Gloucester), organist; the Douglas Brothers (Bristol), trumpet duet and solo with Bob Helps at the organ. Mrs. Canty rendered a concerted item with piano, organ, male voice choir and three trumpeters (A. Manley, A. Walkley and S. Lane).

Rev. John Wesley White, the well-known Canadian evangelist, was the guest speaker at both services. The Lord mightily anointed our brother's ministry, and one young man was saved. Prior to his evening message, Mr. White led the congregation in singing the old favourite "The Glory Song." Never had it been sung at the Elim Church with such fervour. The rising crescendo of the chorus still seems to linger in the high dome of the church! Dr. Brian A. Collis, a research scientist, also spoke in the evening. His glowing personal testimony of what Christ meant to him in his scientific work was most refreshing. The Lord wonderfully blessed this special and unique effort of His servants. Pastor D. B. Gray was the special speaker at Bath for the Sunday services. His quiet, unassuming manner and ministry brought blessing to all.

F. C. SMITH (Bath).

Amazing Miracles (continued)

It was a joy to be present at several of the Ipswich campaign meetings and to witness the moving of the Holy Spirit upon those who gathered. In spite of the weather (there were six inches of snow on the first night) the meetings were very well attended.

Each night saw numbers of seekers after God come forward or raise their hands, over eighty in all. Thirty testified of Divine healing; one sister with cancer told how, after prayer, she had the use of her arms restored.

On Friday, March 21st, at a waiting meeting, four were filled with the Holy Spirit in the old-time way, making the campaign a really pentecostal one. Mr. Woodhead's preaching will be long remembered by many. Mr. N. West's painting during the meeting was a very interesting feature.

ARTHUR GREAVES (Colchester).

ELIM EVENTIDE HOME

We gratefully acknowledge all anonymous gifts towards an Aga cooker for the Home, but the response has been very disappointing; therefore may we appeal further to your generosity that this need may be met?

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THE FAMILY ALTAR
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Scripture Union Portions. Notes by Arthur V. Gorton.
(Minister of Elim Church, Springbourne, Bournemouth).

Sunday, April 13th. 1 Kings 3 : 1-15.

We feel **apprehension** as we read the words "affinity" (v. 1) and "only" (vv. 2, 3), but with **appreciation** we recognise and rejoice in the sterling qualities of Solomon: "He loved the Lord, and walked in the statutes of David his father" (v. 3). There is no record of a petition being asked of God. The Lord Himself says, "Ask what I shall give thee" (v. 5). Here indeed is a blank cheque on the bank of heaven. The scripture calls Solomon's answer a "speech" (v. 10). It must rank with the greatest speeches of all time, for it pleased the Lord. Let us remember that the Lord Jesus says to us, "Ask and ye shall receive" and "Ask that your joy might be full."

Monday, April 14th. 1 Kings 3 : 16-28.

This incident is the illustration used to manifest the truth of verse 28: "They saw that the wisdom of God was with him." Solomon's greatness consisted not in his **warriors** or his **wealth**, but in his **wisdom**, and people came from all kingdoms of the earth to hear it. Our thoughts turn to a greater than Solomon (Jesus), who is made unto us **wisdom** (1 Corinthians 1 : 30). Never man spake like Him; He is the wisdom of God (1 Corinthians 1 : 24). If Christ has been made unto us wisdom, it must be to the end that we might have the "spirit of wisdom" (Ephesians 1 : 17) and the "word of wisdom" (1 Corinthians 12 : 8). Thus we shall not lack wisdom.

Tuesday, April 15th. 1 Kings 5 : 1-18.

"As the Lord spake, He shall build a house unto Me" (v. 5). David was the man of war, Solomon the man of peace. In David's reign the victory was obtained, in Solomon's peace was triumphant, and so the temple was built. Our Lord Jesus, having conquered in the fight, is now as the Prince of peace seeing the fruit of His victory in the building of a holy temple, the Church (Ephesians 2 : 21). Consider the labourers in Solomon's mighty work—Jew, Gentile, burden bearers, hewers in the mountains, officers and rulers; all had their work to do. How thought-provoking are the words "hewers in the mountains" (v. 15); hard work, cold work, unseen work. Is that your work? It is all being built in.

Wednesday, April 16th. 1 Kings 8 : 1-21.

"Thou didst well that it was in thine heart" (v. 18). This stupendous project was the great purpose of David in his latter years. He was not allowed to see it fulfilled, yet he had prepared for it with all his might (1 Chronicles 29 : 2). No doubt the Lord will say the same to many at the Bema. They will be rewarded as though they had accomplished their desires. In His cause there are maybe things we can never do because of circumstances and limitations, yet we can prepare and provide the means for others to do them.

Thursday, April 17th. 1 Kings 8 : 22-36.

This great prayer is sublime indeed. How deep and understanding is Solomon's conception of God! He magnifies His name, Jehovah Elohim (v. 23), the plural (more than two) God who was and is and is to be; he adores His personality. Then reminds the Lord of His covenant with David (vv. 24, 25) and claims the fulfilment of His word (v. 26). Let us come to the Father in the same way. What wondrous and mighty things take place through prayer in the name of Jesus, through the covenant of the precious blood and the infallibility of His word!

Friday, April 18th. 1 Kings 8 : 54-66.

A joyous reading this. There had been the **supplication**, now the **sacrifice** and then the **satisfaction**. It all surrounds the words, "There hath not failed one word of all His good promise" (v. 56). Joshua had uttered the same words years before, and they are the experience of every believing heart. We note that Solomon stood up to bless the congregation, but he commences by saying, "Blessed be the Lord" (v. 56). Let us never forget to praise Him, for He fails not, and so we sing, "He cannot fail, for He is God. He cannot fail. He's pledged His word. He cannot fail, He'll see you through. He cannot fail. He'll answer you."

Saturday, April 19th. 1 Kings 9 : 1-9.

"Mine eyes and Mine heart shall be there perpetually" (v. 3). We were charmed and challenged by Solomon's prayer. Here is the complete answer. Solomon had asked that the eyes of the Lord would be open to his supplication (8 : 52), but the Lord in His all-sufficient answer said that not only His eyes but His heart would be there. What a wonderful God we have! He gave more than Solomon asked. The Lord Jesus said, "Where a man's treasure is, there will his heart be also." God calls His people His jewels. His own peculiar treasure, and that is what His Church is to Him, His treasure.

A HOLIDAY IN SWITZERLAND

organised by the Elim Youth Movement

The Swiss Crusader House Party for Hotel Rosat, Chateau d'Oex, from August 16th to 30th, 1958, at the cost of £30 from London, is now open to non-Crusaders. A limited number of places are available, and those interested should write sending stamped and addressed envelope to:

National Youth Secretary
ELIM YOUTH MOVEMENT
20 Clarence Avenue
Clapham Park, London, S.W.4

News Review

Elim Youth Tape Programme at work with H.M. Forces

Corporal John Lightowler, of 2nd Tactical Air Force, writes: "I thank you very much for the loan of the tape, which was really ideal for our broadcast. It went out to some 300 young men here on this R.A.F. station. May the Lord bless it to the heart of these chappies. I really must comment on the quality of recording; it was excellent. The way it was produced was of the highest quality. I am sure that a lot of hard work went into it, but the finished article must have made it well worth while."

Wimbledon Youth Week-end

A few weeks ago we held our youth week-end. It commenced with a five-hour chain of prayer, which was immediately followed by an open-air rally at Wimbledon Broadway.

For our first meeting we presented the film "Mr. Texas" to a capacity crowd in our church, and when the guest speaker (Rev. George Backhouse) appealed for converts five young people responded (four of the converts had been brought in through the personal invitation of our Crusaders).

Our minister (Rev. L. Timbrell) allowed the Crusaders to conduct the Sunday evening service, with Mr. Backhouse as the preacher. This was followed by an after-church rally in which our young people were interviewed concerning their Christian experience.

The final meeting was held on Monday evening, with another heart-stirring message from Mr. Backhouse, this time to Christian youth. The result? We rejoice to report that twenty young people dedicated their lives to Christ at the close of the meeting.

Our Crusader meetings now average twenty-five, whereas previously it was fifteen.

TREVOR BAINBRIDGE.

Hull City Temple Teenagers' Party



Here is what has become an annual feature at the Hull City Temple youth department, the teenagers' party. The important work among this vital age group occupies an important place in the programme of Hull City Temple, which produces a Sunday afternoon teenagers' class of no less than twenty-five.

Footnote. An interesting point for other teenagers is that the Hull teenagers were responsible for their own party catering, and I understand that the boys made the jellies!

Editorial (continued)

fuel. Make no provision for them. This is a principle which prevails along purely material planes. A number of years ago the Liverpool School of Tropical Science sent out a body of experts to investigate the causes of malarial fever. They discovered the malarial microbe, and later investigation revealed the nutriment by which the germ is sustained. The next step was to find a way to divorce the germ from its sustenance. Men are to annihilate evil things in their lives by refusing them proper sustenance and maintenance. There should be no food in the life on which they can feed and thrive. This necessitates a full surrender of the life to the Lord Jesus.

COMING EVENTS

(Please pray for these services)

CROYDON. April 20—May 11. Elim Church, Stanley Road, Evangelistic Campaign conducted by Campbell McAlpine (S. Africa). Suns. 6.30. Week-nights 7.30 (except Mons. April 28 and May 5). Sat. 7. C.739

COULSDON. April 19. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: J. Craig Kennedy (Elim President). Leader: R. W. Down (A.O.G.). Singing Party from Clapham Central Church, 7 p.m. C.751

EALING. April 12-14. Elim Church, Northfield Road. Missionary Exhibition. Speakers include J. K. McGillivray (Formosa), G. H. Thomas (Missionary Secretary). Sat. 7 p.m., Sun. 11 and 6.30. Mon. 7.30. Missionary films and filmstrips.

YEOVIL. Sunday, April 20. Elim Church, Southville. Baptismal Service 6.30.

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SUNNY BLUNDELL TOUR

April 12-17, Hastings; 19-24, Llanelly; 26-28, St. Helens. C.669

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Bowness-on-Windermere

JULY 19th—25th, 1958

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James Salter (Assemblies of God)

John Woodhead (Elim Church)

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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.

Bangor, N. Ireland. Rathmore House, Seacliffe Road; seafront; h. and c.; adjacent beach, greens, Pentecostal Church. Reduction for Church or Crusader parties sharing. Phone 1405. Mrs. Wesley Gilpin. C.645

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Bournemouth. Ebenezer Private Hotel. Fellowship and every comfort; good table; near shops and buses; eight minutes sea. Phone 45122. Misses H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne. C.632

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Waldock: Baxter. On March 8th, in Grove Road Baptist Church, New Southgate; Michael Waldock to Iris Baxter. Officiating minister, F. H. Coleman. C.749

WITH CHRIST

Pike. On January 21st, Pastor A. E. Pike. Funeral service at Gilrocs Crematorium, Leicester. Officiating minister, F. H. Coleman, assisted by W. J. Allen and R. Lighton. C.748